

The Transformation of Islamic Da'wah in the Remote Areas of Rupert Island: A Case Study on POS DAI (Persaudaraan Dai Indonesia) Riau

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Abstract

This article discusses the transformation of Islamic da'wah in the remote regions of Rupert Island. In light of the rapid development of science and technology, there is a significant positive impact on the advancement of Islamic propagation. However, such advancements have not been fully experienced by communities in isolated regions, particularly in rural areas like Rupert Island, Riau. Limited access to technology and insufficient understanding among local preachers have prompted the establishment of transformative initiatives by POS DAI, a da'wah community under the organization Persaudaraan Dai Indonesia Riau. Their mission is to bridge the gap and actively support Islamic propagation in these underserved areas, with the broader aim of building a professional and expansive Islamic civilization. This study aims to explore the da'wah activities conducted by POS DAI Riau in the remote areas of Rupert Island. It employs field research methods, including observation, interviews, and documentation, to collect data on their outreach efforts. The main research question addressed in this article is: How are the da'wah activities of POS DAI (Persaudaraan Dai Indonesia) Riau implemented in the remote areas of Rupert Island? The research uses a qualitative descriptive approach within a case study framework. The findings indicate that the da'wah activities of POS DAI Riau in the remote parts of Rupert Island include the following dimensions: 1) Tadbir (Management): Establishing places of worship, Qur'an gazebos, and Islamic kindergartens. 2) Tabligh and Ta'lim (Propagation and Teaching): Conducting study circles (wirid), distributing da'wah posters, and organizing Friday preaching circuits (Jum'at Keliling). 3) Irsyad (Guidance): Providing religious education for new converts (muallaf). 3) Tathwir (Development): Delivering social assistance.

Keywords: Da'wah, POS DAI, Remote Areas

Abstrak

Artikel ini membahas tentang Transformasi Dakwah Islam di wilayah pedalaman kepulauan Rupert. Mengingat, perkembangan teknologi dan sains yang saat ini semakin pesat, satu sisi berimplikasi terhadap kemajuan dakwah Islam. Namun demikian, kemajuan ini nampaknya belum sepenuhnya dirasakan bagi Masyarakat, khususnya di wilayah pedalaman seperti Rupert Island Riau. Keterbatasan penguasaan teknologi dan juga pemahaman para dai menyebabkan Gerakan

transformative dijalankan oleh Pos Dai yaitu komunitas Persaudaraan Dai Indonesia Riau yang berusaha untuk meminimalisir serta ikut membantu dakwah di wilayah pedalaman. Hal ini dijalankan dalam upaya membangun peradaban Islam yang professional dan lebih meluas jangkauannya. Tujuan penelitian ini untuk mengetahui aktivitas dakwah yang dilakukan oleh Pos Dai (Persaudaraan Dai Indonesia) Riau di pedalaman Rupert Island dengan cara melakukan penelitian lapangan berupa observasi, wawancara dan dokumentasi untuk mendapatkan data mengenai aktivitas dakwah yang dilakukan oleh Pos Dai Riau di pedalaman Rupert Island. Rumusan masalah yang dipaparkan dalam artikel ini adalah bagaimana aktivitas dakwah yang dilakukan oleh Pos Dai (Persaudaraan Dai Indonesia) Riau di pedalaman Rupert Island. Penelitian ini merupakan penelitian lapangan yang menggunakan pendekatan deskriptif kualitatif dengan menggunakan metode penelitian studi kasus. Adapun hasil temuan dalam skripsi ini adalah bentuk aktivitas dakwah yang dilakukan Pos Dai Riau di pedalaman Rupert Island meliputi: *Tadbir* yaitu berupa pembangunan tempat ibadah, gazebo Qur'an dan TK Islam, *Tabligh* dan *Ta'lim* yaitu berupa wirid pengajian, poster dakwah dan Jum'at keliling, *Irsyad* yaitu berupa pembinaan muallaf, dan *Tathwir* yaitu berupa bantuan sosial.

Kata Kunci: Dakwah, Pos Dai, Pedalaman

Introduction

This article explores the fundamental concept of Islamic da'wah as a religious obligation incumbent upon every Muslim in advancing the faith and fortifying the ummah's spiritual resilience.¹ In this sense, da'wah is understood as an essential religious activity, embodying the principle of amar ma'ruf nahi munkar (enjoining good and forbidding evil) among Muslims, as a divine mandate to build a virtuous community (khairul ummah). This vision emphasizes interfaith respect and seeks to eliminate traits of fanaticism, exclusivity, and intolerance. The realization of khairul ummah entails harmonious coexistence among society members without conflict.

This understanding of da'wah is inspired by Amin Hasan's work "Provisions for Preaching in Remote Areas", which draws upon the Qur'anic verse in Surah Ali Imran (3:110):

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ
الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

"You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Book had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient." (QS. Ali Imran: 110).

¹ Amin Hasan, *Bekal Untuk Berdakwah Di Pedalaman*, (Jurnal IAIN Pontianak, Vol. 10, No. 1, 2016), 1–14.

This verse affirms the Muslim's obligation to promote virtue and prevent vice among fellow believers. The duty of da'wah is not limited to religious scholars or preachers (da'i), but is a shared responsibility of all Muslims. In practice, nahi munkar can be implemented through religious sermons, writings, and education, allowing communities to internalize and practice Islamic teachings in daily life.²

On another note, the rapid advancement of technology and science has significantly influenced the development of Islamic preaching, particularly in urban areas. This has resulted in communities with strong religious understanding, supported by accessible and diverse media platforms. However, the situation contrasts sharply with the reality of da'wah in rural or remote areas. In such regions, da'wah efforts often face various limitations, including the inadequate competencies of local preachers and a lack of access to proper religious resources. Consequently, there is an urgent need for support and engagement from external parties who share the vision of empowering da'wah activism, particularly in villages where religious guidance is limited.

From this context, the present study highlights the efforts made by Pos Dai (The Indonesian Preachers' Brotherhood - Riau chapter) in addressing these challenges by contributing to the development of a professional and expansive Islamic civilization. The term "remote communities" in this study refers to populations residing in isolated or hard-to-reach regions with limited access to information and transportation. In these contexts, preachers must exert significant effort and flexibility in reaching out to the community, often using their personal resources—such as transportation costs—to fulfill their mission. These preachers are also expected to possess strong communication skills to effectively engage with the local population.

It is evident that before the involvement of Pos Dai Riau, the religious condition in the rural areas of Rupert Island was a cause for concern. Islam was a minority religion, while the majority of the population consisted of Akit ethnic groups (ethnic Chinese) who practiced Buddhism. The scarcity of preachers on the island further hampered the progress of Islamic preaching. Several villages lacked mosques or prayer spaces, preventing muallaf (new Muslim converts) from observing the five daily prayers and receiving religious mentoring. The arrival of Pos Dai Riau brought significant changes to these communities through their structured da'wah activities. They initiated the construction of prayer spaces (musholla), Islamic kindergartens, Qur'anic gazebos, and other facilities.

Currently, religious mentoring for muallaf is often conducted in local homes, which limits the effectiveness of teaching Islamic rituals such as reading the Qur'an (iqra'), prayer practices, and more. This study focuses on the da'wah activities

² Ahmad Fadhilah Rosyadi, *Pemikiran dan Kiprah Dakwah Ustaz Fadhlan al Garamatan*, (Jakarta, UIN Syarif Hidayatullah, 2015), 1-2.

conducted by Pos Dai among the rural and remote communities of Rupert Island. In addition to preaching, Pos Dai also engages in economic empowerment, education, orphan assistance, and the establishment of Qur'anic learning centers. They also mentor preachers to cultivate mental resilience in conducting da'wah in remote areas, and they strengthen the Islamic religious understanding among the local populace. For these reasons, this research adopts the title: "Islamic Preaching by Pos Dai (The Indonesian Preachers' Brotherhood) Riau in the Remote Areas of Rupert Island."

Method

This study adopts a qualitative descriptive approach. Qualitative research is a type of inquiry that produces descriptive data in the form of written or spoken words derived from observed behavior and experiences. The researcher does not seek to manipulate the conditions or setting of the research; rather, the study is conducted in accordance with the existing reality. The data sources in this study consist of primary and secondary sources.³

Primary data serve as the main source of information for the research. These were obtained through interviews with key informants, including the head of POS DAI Riau, Ustadz M. Ikhsan Taufik, as well as other affiliated preachers (ustadz). Secondary data serve as supporting sources that enrich and deepen the primary data. These were collected through observation and documentation in the rural interior of Rupert Island, located in the Bengkalis, Riau.

Table 1. Organizational Structure of POS DAI Riau

M. Ikhsan Taufik, S.Psi	Director of POS DAI Riau
Raffi Andira, S.E	Secretary
M. Razlan	Treasurer
Robi Setiawan, S.Sos	Public Relations Officer
Rizki Hidayat, S.Sos	Coordinator of RDM

Result and Discussion

Based on the findings of this study, in order to address the research question regarding the nature of the da'wah activities carried out by Pos Dai (Persaudaraan Dai Indonesia) Riau in the interior regions of Rupert Island, it is understood that Persaudaraan Dai Indonesia Riau, in its efforts to fulfill its religious duty of proselytization (da'wah), particularly in remote areas such as Rupert Island, implements its mission based on several core principles. These principles are rooted in transformative values that guide their da'wah activism. The discussion of these activities and

³ Lexy J Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: PT. Remaja Rosdakarya, 2010), 324.

principles can be organized into several sub-sections, which are elaborated upon below:

Transforming Da'wah through Development (Tadbir)

Tadbir refers to a form of Islamic proselytization (da'wah) through community development efforts, aiming to address the needs and challenges of contemporary times. This dimension of da'wah plays a crucial role in improving the quality of human resources, economic empowerment, and societal welfare. Pos Dai Riau adopts the tadbir approach to da'wah by initiating infrastructure projects such as constructing places of worship (musholla), Qur'an gazebos, and Qur'anic kindergartens (TK Tahfidz) in remote areas of Rupert Island.

According to Zulfa Jamalie, tadbir is da'wah through the development and management of community-based projects as a means of social engineering and community empowerment. It seeks to enhance the quality of human capital, religious social institutions, and economic prosperity by means of policy formulation, program planning, task distribution and organization, implementation, monitoring, and evaluation of community development from economic and welfare perspectives.⁴

Territorially, the term "remote communities" generally refers to isolated populations with limited communication capacity with more advanced societies. As such, they are often regarded as underdeveloped and left behind in economic, political, socio-cultural, religious, and ideological advancement. The Ministry of Social Affairs of the Republic of Indonesia defines such remote communities as:

- a) Groups whose members still live nomadically or semi-nomadically, relying on foraging, hunting, or very rudimentary farming practices, largely due to their remote residential locations. Despite occasional outside contact, these communities have not received substantial assistance from either governmental or religious-social organizations;
- b) Communities that are either nomadic or semi-nomadic, or even sedentary, but still considered culturally primitive. Although some members have been influenced by external, more advanced cultures, the majority continue to uphold what are considered primitive traditions.

In line with these definitions and indicators, "isolated communities" are also understood as those whose socio-economic conditions and civilization levels are still rudimentary. These groups typically reside in mountainous regions, hillsides, forest interiors, or coastal and marine areas with challenging terrains, limiting their access to modernization enjoyed by the broader society.⁵

⁴ Zulfa Jamalie, *Pola Dakwah Pada Masyarakat Suku Terasing Di Kalimantan Selatan*, (Jurnal Dakwah, Vol. 16, No. 1, 2015), 1–18.

⁵ Departemen Agama RI, *Metodologi Dakwah Kepada Suku Terasing* (Jakarta: Proyek Penerangan Bimbingan dan Dakwah/Khutbah Agama Islam, 1979), 8.

Drawing from the concepts above, the tadbir da'wah practices carried out by Pos Dai Riau may be categorized into three primary areas:

1. Construction of Musholla as a Center for Muallaf Development

The musholla serves primarily as a place for congregational prayers and gathering, fostering unity, solidarity, and social interaction among Muslims. In terms of human resource development, musholla also functions as a center for Islamic learning, hosting regular religious classes and skill-building programs. Functionally, musholla complements mosques as centers for community enlightenment and guidance.

Beyond its religious role, a musholla can serve multiple community functions such as: Qur'an reading and memorization classes, Zakat distribution centers, Conflict resolution spaces, Solidarity and humanitarian aid hubs, Economic empowerment initiatives, Skill training institutions for youth

The strategic importance of musholla for the Muslim community underscores the need for optimal utilization. In this context, Pos Dai Riau initiated the construction of a musholla in the remote region of Rupert Island, specifically as a development center for muallaf (new converts to Islam). This initiative is a regular program implemented by da'i (preachers) under Pos Dai Riau's guidance.⁶

2. Construction of the Qur'an Gazebo

In remote regions, access to proper Qur'anic education remains limited, especially in terms of infrastructure and qualified teaching personnel. Moreover, Muslims in Rupert Island are a minority, further exacerbating the challenges in preserving Islamic values and morality.

Nazrantika Rosmida highlights that the lack of Qur'anic understanding among rural Muslim communities contributes to the erosion of akhlaq al-karimah (noble character) as taught in the Qur'an. Many children, teenagers, and even adults are unable to read the Qur'an correctly, either due to poor mastery of tajwid rules or unfamiliarity with proper recitation and punctuation. In some cases, individuals can barely distinguish between the Arabic letters, while others read haltingly or not at all—though some effort to read is still a positive sign.⁷

In response to these educational deficits, Pos Dai Riau established a Qur'an gazebo in Rupert Island's interior. This facility provides structured Qur'anic learning and memorization programs for local children. The goal is to nurture a Qur'anic generation in remote areas of Rupert Island through accessible and consistent religious

⁶ Muhammad Qadaruddin, A Nurkidam, dan Firman, *Peran Dakwah Masjid Dalam Peningkatan Kualitas Hidup Masyarakat*, (Jurnal Ilmu Dakwah: Journal For Homiletic Studies, Vol. 10, No. 2, 2016), 222–39.

⁷ Nazrantika Rosmida, *IBM Pembangunan Sarana Belajar Ruma Cerdas Quran di Desa Perawang dan Desa Wonosari Provinsi Riau*, (Jurnal Batoboh, Vol. 3, No. 1, 2018), 56–57.

education.

3. Establishment of an Islamic Kindergarten (TK Islam) in Rupal Island

Children are a critical investment in preparing future human capital. Providing high-quality early childhood education (ECE) is a key step toward shaping a productive and morally upright future generation. Education is widely recognized as a long-term investment capable of transforming national life.

ECE aims to guide and develop each child's potential according to their cognitive profiles. Consequently, educators must understand the individual needs of each child while also acknowledging immutable genetic factors. The role of early education, then, is to provide appropriate environments and learning guidance that allow children to thrive within their innate capacities.

Young children are considered individuals who are just beginning to explore the world. At this stage, they have not yet internalized norms, etiquette, ethics, or societal expectations. Siti Hikmah proposes several methods for introducing da'wah to early childhood:

First, accustom children to listening to Qur'anic recitations even during pregnancy and continuously pray for divine guidance. Introducing the concept of tawhid (monotheism) from an early age is essential. Teaching children about Allah using simple language and relatable examples—through storytelling or observing nature and animals—helps embed the understanding of God as the Creator and Sustainer of life.

Second, introduce the Prophet Muhammad (peace be upon him) early on as a role model. This is important because children are increasingly exposed to fictional and entertainment figures, such as superheroes, who may displace the Prophet as a moral exemplar. It is not problematic to recognize these figures, but they should not become the child's primary role model, replacing the teachings of the Prophet.

Third, instill ethical and behavioral education from an early age, including respect for elders, affection for the young, table manners, speaking etiquette, and other forms of adab. Children should learn how to forgive and show compassion. Quoting Ibn Qayyim al-Jawziyyah, parents who neglect their children's education—especially in religious matters—are often responsible for their future deviance.

An Islamic kindergarten (TK Islam) represents a formal institution that embodies these objectives. In line with the *tadbir da'wah* approach, Pos Dai Riau established an Islamic kindergarten in Rupal Island's remote area to offer accessible Islamic and character-based education for early childhood.

4. *Tabligh dan Ta'lim*,

Tabligh is an integral part of the Islamic da'wah system aimed at realizing Islamic teachings across all aspects of life. This is conducted through institutions or organizations. *Tabligh* refers to the effort of conveying and disseminating Islamic messages, carried out by individuals or groups, either orally or in writing.

Conceptually, tabligh is synonymous with da'wah. The Qur'an, specifically in Surah Al-Ma'idah verse 67, provides a clear and comprehensive directive that the concept of tabligh is essentially the mandate to deliver the divine message brought by Prophet Muhammad (PBUH). This message originates from the Qur'an and Sunnah; failure to disseminate it would equate to the failure of the Prophetic mission. Thus, the meaning of tabligh as practiced by the Pos Da'i Riau aligns with this fundamental understanding.

Meanwhile, ta'lim refers to the act of teaching the Qur'an and imparting wisdom in a deep, formal, and systematic manner, especially in relation to knowledge acquisition. Through ta'lim, individuals who were initially ignorant of religious knowledge become informed and enlightened. Inviting people toward righteousness and preventing wrongdoing is a demanding task, especially in a modern and complex society. Therefore, tabligh and ta'lim function as forms of da'wah aimed at enlightening and educating the public. These efforts involve the dissemination and internalization of Islamic values through core activities such as public engagement, education, and the strategic use of platforms including the pulpit and mass media—whether print, audio, or visual.⁸

The tabligh and ta'lim efforts undertaken by Pos Da'i Riau fulfill the essential components of da'wah. These components include:

Da'i (Preacher)

The da'i is the individual who engages in da'wah, whether through speech, writing, or actions, either independently, in groups, or via institutions/organizations. Although the term da'i is commonly equated with mubaligh (preacher), the latter term carries a narrower connotation, often associated with oral preaching, such as sermons or khutbahs.⁹

Mad'u (Audience)

This refers to the recipients of da'wah: all human beings as creations of Allah, who are accountable for practicing Islam and exercising free will and responsibility. The mad'u encompasses individuals, families, communities, social groups, and humanity as a whole.¹⁰

Maddah (Da'wah Content)

Maddah refers to the content or message conveyed by the da'i to the mad'u. It is explicitly rooted in Islamic teachings. According to Muhaemin, the general themes

⁸ Zulfa Jamalie, *Pola Dakwah Pada Masyarakat Suku Terasing Di Kalimantan Selatan*, (Jurnal Dakwah, Vol. 16, no. 1, 2015), 1–18.

⁹ M Munir dan Wahyu Ilahi, *Manajemen Dakwah*, (Jakarta: Kencana, 2009), 22.

¹⁰ Enjang dan Aliyuddin, *Dasar-Dasar Ilmu Dakwah*, (Bandung: Widya Padjadjaran, 2006), 26.

of the Qur'anic content include: Aqidah (faith), encompassing the six articles of faith and all elements that require belief. Ibadah (worship), involving rituals and devotion to Allah. Muamalah (social transactions), addressing social interactions and community regulations. Akhlaq (morality), guiding ethical behavior in personal and social contexts.

History, referring to narratives of human experience that serve as lessons for spiritual and moral development.

Wasilah (Da'wah Media)

Wasilah includes the tools and channels used for conveying da'wah messages. Hamzah Yakub categorizes these into four types: Oral: speeches, sermons, lectures, counseling. Written: books, magazines, newspapers, correspondence, banners. Visual: images, cartoons. Audiovisual: television, films, slides, overhead projectors, internet, and similar technologies.

Thariqah (Da'wah Methods)

Thariqah or manhaj in Arabic refers to systematic procedures employed to facilitate da'wah activities and achieve their objectives.

Atsar (Da'wah Impact)

Every da'wah activity inevitably generates responses. When a da'i carries out da'wah using specific content, media, and methods, there will be discernible reactions or outcomes among the mad'u.

In the case of tabligh and ta'lim conducted by Pos Da'i Riau, the key da'wah elements are clearly present. For instance:

Da'i (Preachers): Pos Da'i Riau deploys trained Islamic scholars such as Ustaz Saiful, Ustaz Juliman, and others to remote areas like Rupert Island. These missions occur biweekly.

Mad'u (Audience): The recipients of their da'wah include rural communities and new Muslim converts (muallaf) in the interior regions of Rupert Island.

Wasilah (Media): The organization utilizes digital platforms—such as their website, Instagram, Facebook, Twitter, and WhatsApp—to share Islamic content, including Qur'anic verses, hadiths, scholarly quotes, donation posters, and missionary travel stories.

Thariqah (Method): Their approach includes verbal da'wah (bil-lisan), exemplary behavior (bil-hal), written outreach (bil-qalam), as well as strategic programs such as tadbir, tabligh, ta'lim, irsyad (guidance), and tathwir (development), all led by da'i trained by the organization.¹¹

¹¹ M Munir dan Wahyu Ilahi, *Manajemen Dakwah*, (Jakarta: Prenada Media Group, 2006), 32.

Atsar (Impact): Pos Da'i Riau's efforts are well-received by the local population. Their programs contribute positively to character development, particularly among converts, supporting their religious growth and integration.¹²

Among the initiatives led by Pos Da'i Riau is the Wirid Pengajian (Regular Study Circles). According to the Indonesian dictionary, pengajian derives from “kaji” (study), implying a religious learning activity. In Arabic, ta’lim (تَعْلِيمٌ) is derived from ta’allama (تَعَلَّمَ), meaning “to learn.” According to Muhzakir, pengajian is widely used to refer to religious study sessions in which participants delve into Islamic teachings. These sessions often explore tawhid (the oneness of God), Qur’anic studies, and fiqh (Islamic jurisprudence). Islamic tradition obliges all Muslims to seek knowledge, as underscored in the Prophet’s saying: “Seeking knowledge is an obligation upon every Muslim.”

The wirid pengajian serves as a vital form of da’wah, offering instruction and spiritual development, especially for rural Muslims seeking to strengthen their faith. According to Idawati, these sessions are inclusive, attended not only by students and children but also by adult men and women. The curriculum, sourced from the Qur’an and Hadith, covers various life aspects, with particular focus on:¹³

Tawhid, as the theological foundation ensuring strong faith among rural Muslims; The significance of knowledge, aimed at reviving the spirit of da’wah in remote areas; The moral integrity of the Muslim ummah, which is believed to be sustainable when supported by religious and economic institutions.

In delivering da’wah during these study circles, several methods are used to ensure engagement and retention among participants, such as:

Lectures: Prof. H. Mahmud Yunus, in his book *Sejarah Pendidikan Islam* (The History of Islamic Education), notes that the Prophet Muhammad disseminated Islam through public speeches and tabligh at frequently visited locations such as the Ukaz market during pilgrimage seasons. These gatherings were opportunities to recite Qur’anic verses filled with divine guidance and instruction. Allah revealed the Qur’an in Arabic, and the Prophet conveyed it through captivating narratives and sermons.¹⁴

In summary, the lecture method allows scholars to communicate Islamic teachings orally to large audiences, and it remains a prominent method in wirid pengajian sessions, especially where attendance is substantial.

The question-and-answer method is an instructional approach in which a

¹² Acep Aripudin, *Pengembangan Metode Dakwah*, (Jakarta: PT. Rajagrafindo, 2011), 8-12.

¹³ Idawati, *Majelis Taklim Komunikator Dalam Menyampaikan Pesan Dakwah Study Pada Majelis Taklim Almunawwamah kota Pekanbaru*, (Jurnal Syntax Literate, Vol. 6, No. 11, 2021), 464.

¹⁴ Sri Maulidiah dan E Bahrudin, *Korelasi Kegiatan Pengajian Terhadap Akhlak Anggota Remaja Masjid Al-Muhajirin Di Gunung Putri Bogor*, (Jurnal Akrab Juara, Vol. 4, No. 3, 2019), 72.

preacher (ustaz) poses several questions to the congregation concerning the content of a previously delivered sermon or readings that the congregation has engaged with, while also paying attention to the congregation's thought processes. The ustaz expects accurate answers based on factual information. In this method, questions may also originate from the congregation, in which case the ustaz responds. If the congregation fails to answer a question, the ustaz will then provide the correct response. Based on the above explanation, it can be concluded that the question-and-answer method constitutes an interaction or communication between the preacher and the audience, aiming to direct the congregation's focus toward the topic presented by the preacher.

The discussion method entails interaction either among members of the congregation or between the congregation and the preacher. The primary objectives of this method are to solve problems, answer questions, expand and deepen the congregation's knowledge, and arrive at shared decisions. The basis of this method is found in the Qur'an, in Surah Al-Nahl: 125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.” (Qur'an, Al-Nahl: 125)

The discussion method is a pedagogical approach that revolves around problem-solving through collective deliberation. Participants are required to use polite language and articulate their points firmly and accurately. In this method, the most emphasized aspect is the interaction between the speaker (ustaz) and the audience (congregation).

The Transformation of Da'wah through the Jum'at Keliling (Friday Sermon Outreach) Program

One of the oldest and most frequently used media of da'wah (Islamic propagation) since the early period of Islam is the khutbah, especially the Friday sermon. During the lifetime of the Prophet Muhammad (peace be upon him), he regularly acted as the khatib (sermon giver) on various occasions, such as the Eid prayers and other religious gatherings. Notably, the Prophet also delivered his farewell sermon during the Hajj pilgrimage, known as the Hajj Wada. Since then, Friday sermons have served as a medium for delivering the teachings of Islam to the community.

Through the pulpit, the Prophet nurtured the faith of early Muslims, particularly

the youth. This is significant because in Islam, faith is seen as an innate spiritual potential that must be developed and manifested through righteous actions to achieve spiritual excellence, namely taqwa (piety). Analogous to students in a school system, believers possess latent potential that must be activated through educational engagement. Thus, the Friday sermon can be likened to a madrasah ruhaniyah (spiritual school) that is conducted regularly every Friday.¹⁵

Through this weekly platform, Muslims receive Islamic teachings from their khatib. This highlights the role of the Friday sermon as a vital da'wah medium for disseminating Islamic values. Unlike ordinary religious speeches, the Friday sermon is a formal act of worship governed by specific rules and pillars that must be fulfilled. In addition, there are recommended practices (sunnah) and etiquettes that enhance the quality and completeness of the sermon, in accordance with the prophetic tradition.

In practice, the khatib, following the example of the Prophet, ascends the pulpit, greets the congregation, and sits momentarily while the mu'azzin calls the adhan. The khatib then stands to deliver the first sermon, followed by a brief sitting period—roughly the duration of reciting Surah Al-Ikhlâs—before standing again to deliver the second sermon, which concludes with supplication and greetings.

Based on this explanation, it is evident that the Friday sermon is a significant medium of da'wah. One of the initiatives in this regard is the Jum'at Keliling program organized by the Pos Dai Riau, wherein trained preachers are sent to remote areas such as Rupa Island to serve as Friday sermon deliverers (khatib). In this region, Muslims are a minority, and local mosques are often in concerning conditions. The objective of the Jum'at Keliling program is to strengthen the faith and reinforce the creed (aqidah) of Muslims living in remote areas.

The Transformation of Da'wah through Poster Media

A poster is a work of art or graphic design that combines images and text on a large sheet of paper. One specific type of poster that can serve as a medium for da'wah is the propaganda poster. These posters are used to encourage virtuous behavior and prevent wrongdoing through Islamic-themed phrases and illustrations, often derived from the Qur'an and Hadith. Da'wah posters that feature Islamic expressions and imagery are developed as a response to contemporary da'wah challenges.

These visual tools serve not only as reminders but also as persuasive media that convey moral and religious messages in a format accessible to a wide audience. Thus, posters represent an innovative transformation in Islamic propagation, especially in an era dominated by visual communication.

¹⁵ Muhaimin, *Tema-Tema Pokok Dakwah Islamiyah Di Tengah Transformasi Sosial*, (Surabaya: karya Abditama, 1999), 1-2.

Image.1 POS DAI Riau Dakwah Poster



Image. 2 POS DAI Riau Dakwah Poster



One form of tabligh and ta'lim da'wah implemented by Pos Dai Riau aligns with the organization's program of creating Islamic posters on Instagram. These posters feature da'wah quotes, which include Qur'anic verses, Hadith, or scholarly opinions, as well as inspirational quotes documenting the journeys of preachers (dai) in remote areas. Additionally, Pos Dai Riau posts donation appeals to support its programs, along with progress report posters detailing either the donation amounts received or updates on the implementation of funded programs.¹⁶

This form of da'wah aligns with the theoretical perspectives previously

¹⁶ Nilnan Ni'mah, *Dakwah komunikasi Visual*, (Jurnal KPI Fakultas Dakwah Komunikasi UIN Walisongo Semarang, Vol. 1, No. 1, 2016), 110–11.

discussed regarding tabligh and ta'lim practices. The researcher identifies a correlation between the aforementioned theories and the findings of this study, particularly concerning religious study gatherings (wirid pengajian), Friday outreach sermons (jum'at keliling), and da'wah posters.

The Transformation of Da'wah through Religious Counseling and Guidance (Irsyad)

Irsyad refers to Islamic religious guidance and counseling aimed at psychological problem-solving through key activities such as personal, family, and community counseling. These may be preventive (preventing problems) or curative (solving existing problems). The Irsyad da'wah conducted by Pos Dai Riau includes religious development for muallaf (new Muslim converts) in the remote area of Rupert Island. Muallaf often have limited religious knowledge and understanding and come from diverse backgrounds, which can be classified into three groups: 1) Indigenous communities with prior adherence to other religions; 2) Ethnic Chinese communities; and 3) Isolated tribal populations.

Given their varied backgrounds, religious nurturing of muallaf is a necessity. According to Faiz Fayadi et al., such nurturing includes:

- a) Instilling the understanding, purpose, and values of Islam — that Islam is a divine religion revealed by Allah SWT to the Prophet Muhammad SAW, which aims to build a complete human being, balancing spiritual and material well-being for a happy life in this world and the hereafter; and
- b) Providing practical religious guidance, including faith-building (iman), worship practices (ibadah), righteous deeds (amal sholeh), ethical conduct (akhlakul karimah), and spiritual remembrance (dzikir) and supplication (doa).

Moreover, providing necessary media, tools, or equipment for religious guidance and worship—such as prayer mats, Qur'ans, and Iqro' reading materials—is an essential support. The method employed by Pos Dai in muallaf development is the door-to-door (silaturrahmi) approach, which involves visiting individuals to strengthen communal bonds. This initiative reflects the same essence of Irsyad da'wah practices previously described and corresponds with the researcher's findings on muallaf development in rural Rupert Island.¹⁷

The Transformation of Da'wah through Economic Empowerment (Tathwir)

Tathwir involves efforts to economically empower the Muslim community through socio-cultural development that integrates and institutionalizes Islamic values in community life. Pos Dai Riau implements this form of da'wah through various social assistance programs. Funding is an inseparable part of Islamic

¹⁷ Faiz Fayadi dan dkk, *Materi Bimbingan Agama Pada Muslim Pemula (Muallaf)*, (Jakarta: Kementerian Agama RI, 2012), 15-24.

preaching, as da'wah activities require resources to be effectively carried out. Since da'wah entails communication and engagement with society, it necessitates infrastructure to function optimally.

To support this, Pos Dai Riau provides social assistance such as:

- a) Distribution of basic necessities (sembako) to preachers serving in remote areas. This is intended to strengthen the preachers' faith and da'wah activities and to ease their burdens in the field;
- b) Provision of off-road motorcycles for da'wah in difficult-to-reach areas. On Rupal Island, for instance, poor road conditions require the use of trail bikes to reach multiple da'wah points. These motorcycles boost morale and facilitate broader Islamic outreach.

Additionally, Pos Dai Riau distributes sacrificial meat (tebar daging kurban) to remote areas like Rupal Island, which are accessible only via sea routes using speedboats or ferries (roro). This initiative seeks to bring joy to communities that might otherwise be excluded during Eid al-Adha due to their isolation. Some villages have experienced Eid celebrations without a single animal sacrifice, or at most one goat, resulting in minimal meat distribution.

Conclusion

This study highlights the importance of transforming Islamic da'wah in the rural areas of Rupal Island through the role of Pos Dai Riau (Indonesian Preachers' Brotherhood). Through a comprehensive approach, Pos Dai not only emphasizes spiritual development but also addresses the social and economic needs of local communities. Da'wah initiatives such as building prayer rooms (musholla), Qur'anic gazebos, and Islamic kindergartens reflect a tangible commitment to improving community well-being.

Far beyond merely conveying religious messages, Pos Dai is committed to empowering communities through education, training, and social assistance. Tabligh and ta'lim efforts, such as Islamic study circles and itinerant Friday sermons, strengthen religious understanding and communal solidarity. The focus on muallaf development ensures their integration into the broader Muslim community.

Thus, da'wah in remote areas is not limited to preaching but extends to fostering sustainable social change, overcoming accessibility challenges, and empowering communities to attain greater well-being. This transformation serves as an inspiring model for similar da'wah initiatives in other regions facing comparable challenges.

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