

# Empowerment Of Khatib In Regional Development In Lampung Province

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## Abstract

The empowerment of preachers (Khatib) is defined conceptually as the acts of giving the power or the authority to the preachers to increase their competence so they can participate in the regional development. The position of preachers seems so strategic for the regional society's outlook. According to this consideration, the local government supposes to utilize its roles as a partner to support the success of regional development. Unfortunately, this condition has not been utilized optimally by the government. The purposes of this research are to reveal the scientific truth and explain the empowerment of the preachers in the effort of increasing their roles in regional development so they will be recognized in regional development. Moreover, this research is not only time to find out the roles of local government in the attempt of the empowerment of the preachers but also to develop the appropriate strategies to empower the preachers of regional development in Lampung Province. This research was qualitative research with a case study approach to investigate a case deeply. The results showed that the preachers have a strategic role in regional development. The Empowerment of the preachers can be done by some activities such as preacher training, incentives giving, the establishment of an institution as the medium for fulfilling the infrastructure, cadre program, and career development for the preachers. In conclusion, this study found that the preacher has an important role and strategic position of regional development. Unfortunately, the empowerment of the preacher in Lampung Province has not been utilized optimally by the local government. Moreover, their participation in empowering the preacher role also needs to be improved. This research recommends the local governments so they can empower the preachers in conveying the messages of development. Considering, their potential whose existences and roles in society are so important and strategic.

**Keywords:** Khatib, Empowerment, Development.

## I. Introduction

The development of science and the dynamics of national and regional development increasingly position the science of da'wah to be a community development need that is recognized as an integral part of development da'wah that has value for national development. Therefore, the science of da'wah and the development of the Islamic community are -not justified in their respective implementations of violating or even

contradicting the national and regional development systems. However, it is realized that the right to obtain the truth of Islamic teachings is for every citizen who adheres to the Islamic religion, including human rights based on the -constitution and regulated in various provisions in accordance with the norms, values and culture of a dynamic society.

The context of the life of the nation and state that is being hit by various crises (ethical, moral,

political, and spiritual); and if examined from the aspect of the position and function of Islam within the framework of the Unitary State of the Republic of Indonesia which is based on the Pancasila philosophy, and as a religious society, it is clear that its position is very urgent and strategic in the effort to build national civilization, ethics and moral development which should be applied in a holistic manner. correct, consistent, professional and sustainable. The preacher is a role model. He is a preacher, warner and testament of truth. He invites the congregation to always do noble and leave all evil deeds. Therefore, what he says must be in accordance with his actions. All words should be reflected in the practice of life. What is done must be an example and *uswah hasanah* both for himself and for others.

A preacher must be able to give advice, warnings and teachings about Islam . Usually Muslims call it *da'wah*. Anyone has the right to be a preacher . And besides that, every Muslim should be ready to become a Khatib at any time, so that when a Khatib is unable to attend for some reason, any Muslim can replace him without having to wait and find a replacement. So a preacher is required to have good manners, including neat and polite clothes, morality *karimah* (noble personality), speaking politely, honestly and *uswatun hasanah*. The focus of the research is the specific area to be researched, namely the empowerment of Khatib in regional development. The first sub focus is the role of Khatib in regional development. This sub focus is to find out the extent of the existence, position, and role of a preacher in society. Does this preacher indeed occupy a strategic and important position in the community, so that he can become a development mover and innovator? Then what roles have been carried out in society in order to realize a civilized Islamic society ? based on Islamic values, democratic (upholding the principle of deliberation), upholding justice, carrying out *amar ma'ruf* and *nahi munkar*, and oriented to virtue . The second sub focus is the

implementation of Khatib empowerment in Lampung Province. Have empowerment programs such as training, providing incentives, institutional functions, fulfillment of infrastructure, cadre, and career development been carried out by local governments, communities and other organizations and the extent of their implementation in the field. The third sub focus is the role of local governments in the context of empowering preachers, this sub focus is to find out to what extent local governments have carried out their main tasks and functions as facilitators of community empowerment, including empowerment of religious officers in which there is a preacher . The fourth sub focus is the strategy of empowering Khatib as an innovator and driver of regional development. In this sub focus, it is hoped that it will provide solutions and empowerment models for local governments to be used and applied in implementing development programs .

Based on the above background, the main problems in this study can be formulated: 1) How is the implementation of khatib empowerment in Lampung Province? 2) What is the role of the Regional Government in the context of empowering Khatib in Lampung Province ? 3) What is the strategy for empowering Khatib as an innovator of regional development in Lampung Province ?

The aims of this study are: 1) Explaining the empowerment of Khatib in Lampung Province. 2) Knowing the role of Local Government in the context of empowering Khatib in Lampung Province. 3) Develop a strategy to empower Khatib as an innovator of regional development in Lampung Province.

Based on the focus of the research problem designed for the dissertation and the characteristics of the research object, this research is predicted to be useful for: a) The theoretical substantive results of this study are useful in developing the discipline of sociology

of religion, especially in seeing the function of religion (da'wah) in the implementation of development, especially empowering the duties of the Khatib in the implementation of regional development. b) Empirically, the results of this research are a contribution of thought to policy makers, including improving the quality or quality of preachers in conveying development messages through activities to empower Khatib both by the government and the private sector. c) Normatively, the results of this study support religious messages about the obligation of da'wah in all aspects of life, including the field of community development. Besides, it also supports government programs in regional development towards a prosperous society as a whole. This research is expected to be able to bring up theories about development da'wah and on the other hand give birth to models of Khatib empowerment that are in accordance with the interests of religion and the government.

## **2. Empowerment of preachers in regional development**

Islamic Community Development as a science is actually recognized as an empirical model in the form of Islamic community empowerment, which emphasizes the problem-solving model of the ummah in an effort to awaken the basic potential of the people in social, economic or environmental life in accordance with Islamic concepts and teachings. As a socio-religious movement, Khatib's empowerment can be directed at increasing scientific competence, da'wah skills and insight into regional development. The role of the preacher who has a strategic position as a partner of the government in development should be further optimized with the aim of preventing further damage due to the moral and moral crisis in the community and development implementers.

The research findings conclude that the empowerment of Khatib in Lampung Province still needs to be improved. Khatib empowerment

activities such as training, incentives, institutions, infrastructure and cadre are still very minimal. Efforts by the local government have begun, marked by several activities involving religious officers, such as providing incentives for Marbot Masjid officers, Ngaji teachers and Kaum. Although specifically for Khatib there is not yet, but all of this shows that there is good faith from the local government in terms of empowering the community in carrying out development, where the government needs partners in managing and utilizing all the potential resources they have. Khatib empowerment activities are the responsibility of all parties, not only local governments but also the responsibility of all components of society such as individuals, groups, the private sector, community organizations and non-governmental organizations. The awareness of all parties is still very lacking and needs to be improved. The potential of the preacher who has a strategic and important position in the community has not been able to be read as an opportunity as a strategic partner of the government as an agent of change and renewal in regional development. Likewise, the government which has a function as a regulator, dynamist and development facilitator has not been optimally carried out.

Training activities are one of the capacity building efforts that have three dimensions, namely human resource development, organizational strengthening and institutional reform. Khatib training activities whose aim is to improve abilities and skills are very important to do. Training activities are not only the responsibility of the government but are a shared responsibility. Community participation in development needs to be increased. Local governments, which in fact have many limitations, such as a very wide development area and budget constraints, of course need to be assisted by all components of the community. However, local governments that manage budgets and have 3 (three) main functions,

namely service, empowerment and development as well as regulators, dynamists and development facilitators should be better able to read the potential of a preacher so that they can be empowered as government partners in development.

Incentives for preachers according to the author are also very important in order to increase motivation / enthusiasm. Even without incentives so far, Khatib is still active in carrying out his duties, namely conveying religious da'wah and messages of development. The existence of incentives from the local government according to the author is an important thing and needs to be programmed in the future as an encouragement that it turns out that the local government really cares about the existence of the preachers.

The Khatib institution, according to the author, is also very important in order to equalize public perception, improve coordination and communication, and ensure cooperation and share knowledge and experience. To move the preachers needed a special forum (organization) which aims to facilitate coordination and communication. The existence of a forum and organization will strengthen the position of the Khatib in the community as one of the agents of renewal and change in society.

Facilities and infrastructure are very important to be owned by a preacher. The results of interviews and observations that the author conducted obtained data that the preachers were still independent in providing infrastructure such as books, internet networks, laptops and others. There is nothing wrong if the government subsidizes the Khatib 's infrastructure as well as a form of attention from the local government. The development of science and technology today if not followed continuously, then a preacher can be out of date. Government assistance is needed in providing these needs, especially for Khatib whose economic level is still minimal. The lack of limitations in adapting science and technology is feared that the competence of a preacher will

be doubted by the public. Therefore, following the times, the flow of globalization and information becomes obligatory for a preacher. So far, da'wah studies have only focused on delivering messages from preachers to da'wah partners. When the preacher delivers counseling da'wah, of course he needs a place, room, notebook, stationery, table, chair and other supporting facilities. In addition to supporting educational and da'wah activities, a mosque library is also needed, providing brochures and wall magazines. These are all facilities and infrastructure for a preacher that must be owned in order to become a professional preacher and his existence is increasingly recognized by the community. The availability of these facilities and media is also expected to be useful for the congregation, not only Khatib in improving reading culture.

Cadreization is very important considering that the frequency and volume of regeneration activities for Khatib by the community is very small and so far there has never been any regeneration that has been facilitated by the local government. It takes the role of all parties, namely the community and local government as development facilitators considering that regeneration requires a large budget and a very wide area coverage.

From some of the problems above, the authors can conclude that the activities of empowering preachers are still very minimal, both in frequency and volume, among others, due to several factors, namely:

1. The government's limitations in allocating the empowerment budget and the wide coverage area.
2. Khatib 's participation in the development planning process (musrenbang) is still very low at the village/output level.
3. Community participation is also very low so that the Khatib empowerment activities

seem to be the responsibility of the government alone.

4. The community has not been given the widest opportunity by the local government to participate in development, starting from decision making, development planning activities, implementation activities to the utilization of development results.

### 3. The role of local government in the context of empowering preachers

The main concepts that the Qur'an recommends for the science of governance are: the first is the concept of balance, the second is the concept of accountability, and the third is the concept of leadership. And to build good governance according to the Islamic conception is to uphold justice, community participation, upholding the rule of law, transparency, effectiveness, efficiency, accountability and strategic vision. To achieve this, of course, we need support from all components of society.

The role of local governments in the context of empowering preachers is still not maximally carried out, it is proven that activities involving preachers have not been included in the Regional Government Work Plan (RKPD). The government has an essential function and tasks in society such as service, empowerment and development. Of the three functions, the function of empowering the preachers who are also the author's research locus, has not been maximally implemented by the government. The results of the author's analysis based on findings in the field through interviews, observations and document searches, it can be concluded that the role of the government as a regulator, dynamist and facilitator of Khatib empowerment activities has not been maximally carried out. This is due to, among other things:

- 1) The existence of the Khatib who has a strategic position has not been able to be read as an opportunity by the local

government, so that the Khatib empowerment activities have not become a priority in development activities.

- 2) The limited budget of the local government has not been able to accommodate all empowerment activities including the empowerment of Khatib, however, activities for other religious officers such as Koran teachers, mosque marbots and community members have started to be carried out even though it is only limited to providing incentives.
- 3) The refocusing of the national budget has resulted in development priorities being directed at handling and overcoming the COVID-19 pandemic.
- 4) The coverage of such a wide area, such as East Lampung Regency, requires a large budget so that it needs to be phased in the implementation of Khatib empowerment activities.
- 5) Khatib empowerment activities are still charged and become the responsibility of the local government only.
- 6) The planning process is carried out on a bottom-up basis starting from pre-musrenbang at the RT/RW level, then pre-musrenbang at the village/kelurahan level, then musrenbang at the sub-district level and musrenbang at the city/district level, so it is necessary to have an active involvement from a Khatib at each level of the musrenbang so that Khatib empowerment activities can be accommodated in the RKDP, therefore increasing the competence of the Khatib is absolutely necessary.
- 7) Khatib institution, making it difficult to coordinate and communicate.

### 4. Strategies, Objectives and Programs for Empowering Khatib

### as an innovator of regional development in Lampung Province

Khatib empowerment strategy is prepared based on a strategic environmental analysis. In compiling a strategic environmental analysis, there are internal and external factors that must be considered. Internal factors that are considered are aspects of human resources for government officials, aspects of human resources for preachers, financial resources, infrastructure, institutions and strategic vision. Components of external factors include government policies and the position of the preacher in society.

Based on the determinants of the success of Khatib empowerment by utilizing all the information obtained from strategy formulation by analyzing Strengths, Weaknesses, Opportunities, Threats (SWOT) using the TOWS Matrix, it can provide an overview that how external opportunities and threats in Khatib empowerment can be adjusted to the strengths

and weaknesses identified. exists, so that the strategy taken can be formulated as follows:

- a) Strengthening the role of Khatib as a partner of the government in order to accelerate development in the region.
- b) Khatib empowerment activities.
- c) Improving the competence of Khatib through training activities.
- d) Providing incentives for preachers.
- e) Strengthening cross-program and cross-sectoral collaboration.
- f) Procurement of infrastructure for the preacher.
- g) Establishment of the Khatib institution.

After finding a strategy, the next step is to formulate goals and programs to be implemented. The complete formulation of the implementation of Khatib empowerment activities as an innovator of regional development in Lampung Province can be seen in the table 1 below.

Table 1. Strategies, Goals and Programs for Empowering Khatib as Regional Development Innovators in Lampung Province

Strategy	Destination	Program
Strengthening the role of Khatib as a partner of the government in regional development	Increasing the empowerment and role of the preacher in society	Community assistance program, Community self-reliance program, Social intervention activities, Development socialization .
Improving the competence, abilities and skills of the preachers	Improving competence, professionalism and preaching according to the demands of the times	Training, technical guidance, workshops, regeneration, career development etc
Giving Incentives for preachers	Increase the spirit and motivation of the preachers	The provision of incentives is gradually adjusted to the capacity of the region
Strengthening cross-program and cross-sectoral collaboration	Improved coordination, cross-programme and cross-sectoral collaboration	Regular cross-program and cross-sectoral coordination meetings

Procurement of infrastructure for preachers	Supporting the activities of the preacher in the community	Assistance
Establishment of the forum/institution of preachers	Equalize public perception and facilitate coordination, communication	Establishment of management arrangement institutions, preparation of work programs

The formulation of the strategies, objectives and programs above, will be recommended to the Regency/City Regional Governments throughout Lampung Province, the private sector, social organizations, individuals and community groups who care about the existence of Khatib as a strategic partner as well as a development innovator in Lampung Province.

## 5. Conclusion and Recommendation

### 5.1 Conclusion

Activities of a Khatib are not only limited to being Faith and Khatib at Friday Prayers, but also having other activities that are very important in society such as: filling routine recitations, conducting Islamic studies, fostering Risma, fostering Taklim Council, filling interactive dialogues on radio and television, conduct regeneration of bilal and khatib, getong royong residents, teach the Koran, become a leader of community organizations, pray in congregation, exercise regularly, read books. This activity can certainly be a very effective medium in the effort to empower Khatib as a government partner in accelerating development. The existence and role of Khatib are recognized by the community as occupying a very strategic and important position. These roles include being able to convey messages of development, being able to maintain and preserve local cultural wisdom, being able to maintain pluralism and diversity and maintaining inter-religious harmony. 1) Empowerment of Khatib in Lampung Province is still not optimally carried out, however, the empowerment of other

religious officers such as Guru Ngaji, Kaum and Marbot Masjid has begun even though it is only limited to providing incentives. Empowerment of Khatib can be done through several activities, including: training, providing incentives, establishing institutional organizations, fulfilling infrastructure and cadre. 2) The role of the Regional Government in Lampung Province in the context of empowering Khatib is still not optimally carried out, this is due to limited local government budgets, wide area coverage, large number of Khatib, community participation is still low, the involvement of the preachers in every level of musrenbang is still low.

The strategy of empowering Khatib as an innovator of regional development in Lampung Province can be carried out through the following programs: a) Strengthening the role of Khatib as a strategic partner of the government. b) Budget optimization for Khatib empowerment activities. c) Improving the competence of the preacher through training. d) Increasing the motivation of the preacher through the provision of incentives. e) Increasing cross-program and cross-sectoral collaboration. f) Procurement of Khatib infrastructure facilities. g) Establishment of the Khatib institution.

### 5.2 Recommendation

To the Regional Government: so that the Khatib Empowerment program can be further optimized in order to accelerate the process of implementing development in the regions. To the community, individuals, groups, private parties, other social organizations to take an active role, considering

that Khatib Empowerment activities are the responsibility of all components of the nation.

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