

## Research Article

# The One Donors One Space-Based Da'wah Communication Movement in Lampung Province

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**Abstract.**

The awareness about the importance of sharing among the society has become a motivation for the Teras Komunal Community in the Province of Lampung to cultivate compassion towards others. Society often perceives sharing as something that only wealthy people do, and this cannot be denied due to people's economic conditions and lack of knowledge. Teras Komunal, as a driver of social activities, strives to enhance the compassion and well-being of the community through a religious-based social movement called "One Donors One Space." This research is conducted as a qualitative descriptive study using observation, interviews, and focus group discussions (FGD) as research methods. This research aims to analyze the communication movement of the Teras Komunal Community's Da'wah based on the concept of "One Donor One Space" in the Province of Lampung, to enhance the awareness of the importance of sharing and the well-being of society. The research findings indicate that the da'wah communication movement carried out by Teras Komunal, based on the concept of "One Donor One Space" in the Province of Lampung, involves community empowerment through training and mentoring programs as efforts to improve the economy and raise awareness among the people regarding the significance of maximizing the potential of zakat, infaq, and sedekah.

**Keywords:** Da'wah communication, community, Teras Communal, community empowerment

## 1. Introduction

*Da'wah* is a communication process aimed at developing the teachings of Islam [1]. *Da'wah* communication is the process of conveying Islamic teachings and information to influence the recipient, who in this case is the target of *dawah* [2]. The importance of *da'wah* communication in the increasingly modern era lies in its role as an enjoiner of good and forbiddance of evil, as well as the process of delivering Islamic messages [3]. The effectiveness of *da'wah* communication is not only determined by communication skills but also by the communicator (*da'i*) in delivering the *da'wah* message [4].

Communication in the *da'wah* process is aimed at providing understanding and influencing attitudes and fostering good social relationships [5]. However, the most

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important goal of *da'wah* communication is to encourage the recipient to act by religious teachings [6]. It aims to provide understanding, influence attitudes, and foster good relationships.

Similarly, the Teras Komunal Community in Lampung Province carries out *da'wah* movements based on the concept of One Donors One Space. Teras Komunal is a form of social unity that promotes self-creativity within the community. Teras Komunal Lampung is a community that promotes caring activities through social sharing, utilizing the potential of *zakat, infak, and sedekah*, as well as entrepreneurial training by utilizing public spaces (house terraces, yards, gazebos, city parks, etc.) as gathering places for exchanging ideas and knowledge. Therefore, with the guidance provided by the Teras Komunal Community, positive impacts are expected for the community. The success of a community empowerment program or activity is not only determined by the Teras Komunal Community but also by the active participation of the empowered community in transforming the situation and conditions for the better.

Community empowerment is an action taken to help communities improve their lives independently and strengthen the lower socio-economic segments of society in various aspects and sectors of life [7]. Empowerment aims to strengthen the power or capabilities of vulnerable and disadvantaged groups within society, including individuals experiencing poverty, enabling them to fulfill their needs independently in physical, economic, and social aspects. This includes building self-confidence, expressing aspirations, acquiring livelihoods, participating in social activities, and being self-reliant in carrying out life tasks. It is important to empower communities in every region with a lower to middle socio-economic status, as they may not yet be fully self-sufficient in meeting their needs and may still require assistance from others. Through empowerment activities, communities become more self-reliant in meeting their future needs.

The *da'wah* communication movement through community empowerment is carried out by providing guidance, motivation, and support in the form of resources, opportunities, knowledge, and skills to enhance the capacity of individuals and communities. This process aims to raise awareness about their potential and enable them to develop their existing capabilities. Guidance in the community empowerment process influences program progress and community changes' desired outcomes [8]. The process of enhancing the capacity of individuals or groups to meet their needs is accomplished through continuous information dissemination, education, and training, enabling individuals or groups to become empowered and self-reliant.

With *da'wah* communication, Teras Komunal can easily propagate Islamic teachings through social movements in the community. Every Muslim is a *da'wah* communicator as it is a duty for each Muslim [9]. *Da'wah* communication serves as a benchmark for the success of a community in managing its programs [10]. In Islam, religious social movements can be presented in the form of *da'wah* [11]. *Da'wah* is not only about imparting religious knowledge and behavior but also plays a role in social activities within the community aspect of life.

Islam provides teachings to its followers to fulfill the acts of *zakat*, *infak*, *sedekah*, and *wakaf* [12]. *Zakat* is an act of worship where a portion of one's wealth is distributed to eligible recipients or snap as mentioned in the Qur'an [13]. Conceptually, *infak* in the Islamic economic system refers to the act of giving a portion of wealth for activities that have been prescribed, aiming to promote the progress of the community and its members, including their families [13]. *Sedekah* is a voluntary act of giving for the sake of Allah, performed by Muslims to others without specific regulations regarding the amount and form.

Every Muslim is obligated to make the Qur'an as a guide for their lives, understanding the meaning and content of each verse correctly, and practicing it. In Surah Al-Hadid, verse 18, it is stated:

*"Indeed, the men who practice charity and the women who practice charity and [they who] have loaned Allah a goodly loan - it will be multiplied for them, and they will have a noble reward." (Qur'an, Al-Hadid: 18)*

However, there is a lack of awareness and understanding among the public regarding the importance of sharing with others. Many people still underestimate the act of *sedekah*. They perceive *sedekah* as something that only the wealthy should do. To raise awareness and promote the importance of sharing, it is necessary to have a *da'wah* communication movement so that people can better understand the virtues of giving.

This phenomenon emphasizes the understanding among Muslims that *da'wah*, as a religious activity, has great power in shaping public consciousness. The Qur'an explains several purposes of *da'wah*, including shaping a generation obedient to their religion and providing solutions to human life issues, leading to peace and security in the world [14].

Research has been conducted on the previous communication movement of *da'wah* through empowerment. Firstly, "Da'i Hidayatullah's *Da'wah* Communication Strategy in Developing Rural Communities" [15] examined the *da'wah* communication carried

out by Da'i Hidayatullah in community development. The research highlighted the empowerment programs involving human resources and the economic development of the community through training and study activities. Secondly, "Public Relations as a *Da'wah* Communication Strategy in Empowering the Islamic Community's Economy in the Daarut Tauhiid Peduli Metro City" [16] discovered the corrective and constructive functions of public relations in resolving the communication strategy challenges faced by Daarut Tauhiid's caring for Metro City, also known as the "teras communal." Thirdly, a study on community empowerment titled "Communication Strategy of the *Muslimat Dewan Da'wah Islamiyah Indonesia* in Empowering the Muslim Community of Medan City, North Sumatra" [17] demonstrated that *Muslimat Dewan Da'wah Islamiyah Indonesia* in North Sumatra employed an interactive and transactional communication strategy with a persuasive approach in empowering the Muslim community of Medan City, which included activities such as women's development programs at the Tanjung Gusta Penitentiary, pre-marriage courses, Quranic teachings, *fardhu kifayah* training, and community economic empowerment.

The difference in this research compared to previous studies lies in its research focus. This study specifically examines the *da'wah* communication movement of the Teras Komunal community in propagating their *da'wah* through empowerment activities based on the "One Donors One Space" principle in Lampung Province.

Based on the issues raised, the alternative *da'wah* movement employed is *Da'wah Bil Hal*, which emphasizes actions and deeds. *Da'wah Bil Hal* is expected to support various aspects of community life, ultimately enabling the Teras Komunal community to meet the needs and interests of the Ummah. *Da'wah* is a duty for every Muslim that can be carried out individually or collectively. One example of collective *da'wah* is through the establishment of an organization or *da'wah* community. In Lampung Province, there is a *dawah* community called Teras Komunal that operates under the principle of "One Donor One Space." Teras Komunal serves as a platform for the community to engage in social activities of sharing with others, maximizing the potential of *zakat*, *infak*, *sedekah*, and *wakaf*, as well as providing entrepreneurship training to enhance the quality of life in society. In this study, the *da'wah* communication movement refers to the *da'wah* program conducted by the Teras Komunal community through the One Donors One Space concept.

## 2. Methods

This research utilizes a qualitative descriptive approach based on existing social phenomena (Sari et al., 2022). The study is conducted in detail using methods such as in-depth interviews, focus group discussions (FGD), and observations (Haryono, 2020). The focus of this research is to understand the communication movement of the Teras Komunal community based on the One Donors One Space concept. Open-ended questions are used during the interviews to allow informants to provide detailed responses (Fauzi Rachman et al., 2022). Data analysis involves presenting the research findings using relevant theories related to empowerment and da'wah communication. The analysis results in a presentation of the observed situation, described in a descriptive account of the activities of Teras Komunal One Donor One Space in Lampung Province.

## 3. Results and Discussion

### 3.1. Communication Movement of Teras Komunal

Community Teras Komunal is a community that was established in 2019 to foster a sense of camaraderie among the people. Recognizing the lack of public spaces, the founders decided to open up their terrace as a gathering place and a platform for learning positive things within their surrounding environment. Eventually, Teras Komunal became part of Daarut Tauhid's branch in Metro to further sharpen its vision and mission. Until now, Teras Komunal serves as a public space for people to gather, interact, contribute ideas, and actively participate in developing programs alongside *muzzaki* management, *mustahik*, donors, and the wider community. This background led to the development of the concept of One Donors One Space, which relies on the willingness of volunteers or donors. Teras Komunal operates in the field of community economics and provides training to enhance human resources, all with the main mission of spreading *dawah*.

*Da'wah* is the process of inviting or calling people to the path of Allah through various means such as *tabligh*, *taghyir*, and *uswah* in a persuasive manner [18]. When we look at its object of study, *da'wah* is an effort undertaken by individuals to convey religious teachings that have been taught by their Creator to positively influence the community in their surroundings [19]. Similarly, *da'wah* communication is the process of delivering *da'wah* messages by communicators, in this case, the da'i, to the mad'u, or the recipients, by communication theories and the objectives of *da'wah* itself.

According to Wahyu Ilaihi as quoted in the book “*Concept of Da’wah Communication in Contemporary Research Studies*”, *da’wah* communication is the process of delivering information and data in the form of messages from individuals or groups of people, drawing from the Qur’an and Hadith, to change the attitudes, opinions, and behaviors of others to become better and more Islamic. This can be done directly or indirectly through media intermediaries [20].



**Figure 1:** Handicraft Training. (Source: <https://instagram.com/teraskomunal>=).

Teras Komunal was established as a public initiative, aiming to empower the community by tapping into their potential through various training programs provided by the members of Teras Komunal. These activities have received positive responses from the community. The training programs organized by Teras Komunal include photography, handicrafts, literacy, martial arts, and others. In terms of community economic empowerment, Teras Komunal collaborates with *Usaha Mikro Kecil (UMK)* in the surrounding area, inviting them to become partners. The products produced by these *Usaha Mikro Kecil (UMK)* are then introduced to a wider audience. The partners of Teras Komunal willingly share a portion of their profits as donations within Teras Komunal. These donations are collected at the Daarut Tauhid branch in Metro City and managed and distributed to those in need.

The communication movement of Teras Komunal, based on the concept of One Donors One Space in Lampung Province, is an effort made towards community economic empowerment based on *zakat, infak, and sedekah*. Additionally, Teras Komunal serves as a platform to raise awareness among the community about the importance of sharing. This is achieved through mentorship and training to enhance economic and human resources, enabling individuals to allocate a portion of their income for donations

at Teras Komunal. Teras Komunal also utilizes social media platforms such as WhatsApp, Instagram, and Facebook to communicate their da'wah activities.

**Model of One Donors One Space Da'wah Communication Movement**

The One Donors One Space movement conducted by the Teras Komunal community is based on an empowerment and mentoring model for the community. Empowerment is a process where individuals have awareness and initiative and possess the ability to manage their resources [7]. In the empowerment process, the participation and involvement of the community in each stage of empowerment are essential [21]. Similarly, the members of the Teras Komunal community actively participate in carrying out empowerment activities conducted by the community. The development of Teras Komunal as a group aims to empower its members to run their businesses by providing mentoring and guidance. This mentoring is intended for the general public who have the vision and willingness to develop their skills to contribute to addressing public issues, whether in the form of services, products, or simply engaging in discussions about current viral issues in society.

TABLE 1: Teras Komunal Activities.

Mentoring	Empowerment	Training
Public awareness of sharing Potential Social awareness	Home industry Usaha Mikro Kecil (UMK)	Self-defense Handicrafts Calligraphy Literacy

(Source: Researcher's observation)

Community economic empowerment is an effort undertaken in response to changes in the economic system, limited resources, and the needs of the community [22]. Community economics encompasses all activities and efforts made by the community to meet their needs, such as clothing, food, shelter, education, and a healthy lifestyle [21].

Empowering creative individuals with innovation and imagination is not easy to find among the millennial generation today. Empowerment refers to the process of community well-being [10]. When millennials are caught up in a super "high-class" lifestyle, it becomes difficult to find skilled individuals who are ready to elevate themselves to that "high-class" status. A group of young people involved in the creative community of Teras Komunal serves as a bridge for empowering micro-businesses in the community to produce creative, independent, and prosperous human resources that become the new icon for the rejuvenated millennial generation. Therefore, mentoring and training are appropriate activities to be used as the best solution to make them

part of the rejuvenated millennial generation, characterized by creativity, independence, prosperity, and care for others.



**Figure 2:** Public discussions. (Source: <https://instagram.com/teraskomunal>=).

The Teras Komunal community is a general community that emerged as a “New-comer” and consists of members from various age groups and backgrounds, all with the same goal of fostering self-reliance and care for others. Teras Komunal, which is affiliated with Daarut Tauhid Peduli Kota Metro, provides a platform for students to actively contribute by bridging ideas and concepts from the community for the development and empowerment of economic networks. This initiative aims to create sustainable self-reliance in the community, leading to a prosperous economic society.

Additionally, one of the objectives of establishing Teras Komunal is to gather “Home Industry” practitioners who are willing to share their experiences and expertise in specific fields, thereby empowering those who wish to enhance their skills and create job opportunities. Through Teras Komunal, mentoring and training activities are conducted as the best solution to nurture the rejuvenated millennial generation, characterized by creativity, independence, prosperity, and concern for others.

Islam, as a religion of *Rahmatan Lil 'Alamin*, provides guidance and a way of life for all individuals, especially Muslims, to empower and improve the well-being of society. Islam obligates and encourages the payment of *zakat*, *infaq*, *shadaqah*, and *waqaf* [23]. *Zakat* is one of the pillars of Islam, equivalent to the obligation of performing prayers. However, in community life, *zakat* has not received sufficient attention in terms of collection, management, and distribution [12]. The management of *zakat*, *infaq*, *shadaqah*, and *wakaf* has traditionally focused on two sectors: charitable and empowerment. The charitable sector is used for the short-term needs of the less



fortunate in society, such as social assistance, social services, and the distribution of necessities. Meanwhile, the empowerment sector has a long-term perspective with planned and organized programs [24].

In achieving economic welfare equality in society, *zakat* plays a crucial role as a strategic asset owned by the state for building the welfare of a community [13]. The Qur'an emphasizes that *zakat* collected and distributed must be allocated to eligible recipients (mustahik/mustahiq). *Zakat, infaq, and sedekah* are religious practices that aim to address societal issues, such as poverty alleviation and social inequality resulting from wealth disparity [12].

Teras Komunal is one of the partners of Daarut Tauhid Peduli Lampung, actively channeling it *infaq, sedekah, and zakat* through Daarut Tauhid Peduli Lampung. Daarut Tauhid Peduli is a *National Zakat Management Institution (LAZNAS)* or a non-profit organization owned by the community that operates in the management of *zakat, infaq, sedekah, and wakaf* funds. The funds collected through *Zakat, Infaq, Sedekah, and Wakaf (ZISWAF)* are channeled to beneficiaries through various programs in the fields of economy, health, education, *da'wah*, and social humanitarian activities. The primary focus is currently on strengthening the economic power of the community to achieve collective self-reliance.

## 4. Conclusion

The *dawah* communication of Teras Komunal through community empowerment activities has been effective. The *Da'wah* communication movement conducted by Teras Komunal, based on the concept of One Donor One Space, includes community empowerment activities such as mentoring, training, and business development to improve the well-being of the community. Teras Komunal guides home industry entrepreneurs to produce useful and competitive products in society, with a portion of the profits being donated to Teras Komunal, which is then managed by Daarut Tauhid and distributed to those in need. This ultimately leads to the realization of a self-reliant, compassionate, and prosperous society.

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