



Innovative Da'wah Strategies of Border Preachers in Strengthening the Values of Shari'a Islam in the Danau Paris Subdistrict, Aceh Singkil

Syarbaini^{1*}, Zulkarnain Abdurrahman²

Universitas Islam Negeri Sumatera Utara Indonesia

^{1*}syarbaini0104212045@uinsu.ac.id,

²zulkarnainabdurrahman@uinsu.ac.id

Abstract. Islamic Sharia in Aceh is implemented as a form of privilege regulated in Law No. 44/1999 on the implementation of the privileges of Aceh Province. Despite the privilege, the implementation of Islamic Sharia in Aceh still faces challenges, especially the low awareness of the community to implement it consistently. This research aims to analyze the strategies applied by border da'i in Strengthening Islamic Sharia Values in the Danau Paris, Aceh Singkil District. The focus of this research includes the condition of the implementation of Islamic Sharia in the Danau Paris Subdistrict, the da'wah strategy used, as well as the identification of challenges faced by the da'is. This research uses a descriptive qualitative approach method, namely data obtained through in-depth interviews, participatory observations, and document studies. This research reveals that the implementation of Islamic Sharia in the Danau Paris Sub-district faces various obstacles, such as low religious understanding in the community, the influence of outside culture and globalization, the economic challenges of the community and the limitations of da'wah facilities. The da'i overcome these challenges through innovative approaches, such as personal and family approaches, social and cultural approaches, and organizing community activities involving community leaders and the Islamic Sharia Office. This approach helps to increase community awareness and participation in the implementation of Islamic Sharia.

Keywords: Da'wah Strategy, Islamic Sharia; Border Da'i.

Abstrak. Syariat Islam di Aceh diterapkan sebagai bentuk keistimewaan yang diatur dalam Undang-Undang Nomor 44 Tahun 1999 tentang penyelenggaraan keistimewaan Provinsi Aceh. Meskipun memiliki keistimewaan, penerapan Syariat Islam di Aceh masih menghadapi tantangan, terutama rendahnya kesadaran masyarakat untuk menjalankannya secara konsisten. Penelitian ini bertujuan untuk menganalisis strategi yang diterapkan oleh para da'i Perbatasan dalam Menguatkan Nilai-nilai Syariat Islam di Danau Paris, Kabupaten Aceh Singkil. Fokus penelitian ini meliputi kondisi penerapan Syariat Islam di Kecamatan Danau Paris, strategi dakwah yang digunakan, serta identifikasi tantangan yang dihadapi oleh para da'i. Penelitian ini menggunakan metode pendekatan kualitatif deskriptif, yaitu data diperoleh melalui wawancara mendalam, observasi partisipatif, dan studi dokumen. Penelitian ini mengungkapkan bahwa

penerapan Syariat Islam di Kecamatan Danau Paris menghadapi berbagai kendala, seperti rendahnya pemahaman agama di masyarakat, pengaruh budaya luar dan globalisasi, tantangan ekonomi masyarakat serta keterbatasan fasilitas dakwah. Para da'i mengatasi tantangan tersebut melalui Para da'i mengatasi tantangan tersebut melalui pendekatan inovatif, seperti pendekatan personal dan kekeluargaan, pendekatan sosial dan budaya, serta penyelenggaraan kegiatan komunitas yang melibatkan tokoh masyarakat dan Dinas Syariat Islam. Pendekatan ini membantu meningkatkan kesadaran dan partisipasi masyarakat dalam penerapan Syariat Islam.
Kata kunci: Strategi Dakwah, Syariat Islam, Da'i Perbatasan.

INTRODUCTION

The implementation of Islamic Sharia in Aceh Province is part of the privileges granted by the Indonesian government through Law No. 44/1999 on the implementation of the privileges of Aceh Province.(Abidin, 2021). This privilege makes Aceh the only province in Indonesia that has special authority to apply Islamic law in various aspects of community life, including social, political, cultural, and daily life. Fundamentally, Islamic law was revealed by God to save and prosper humanity, not to cause suffering or hardship. (Junisa, 2019).

However, despite these privileges and advantages, the implementation of Islamic Sharia in Aceh still faces various challenges in the field. One of the main challenges is the lack of public awareness of the importance of implementing Islamic Sharia consistently.

As a border area, Danau Paris Sub-district has cultural diversity and unique social conditions, which contribute to the challenges in implementing Islamic Sharia. The communities in the region are made up of various tribes and ethnicities, each with different traditions, values and ways of viewing religion. This diversity can create difficulties in conveying Islamic teachings uniformly, as religious interpretations and practices may vary depending on cultural background. In addition, outside cultural influences and globalization also play an important role in shaping people's mindsets. With greater access to foreign information and culture, border communities are often exposed to values that contradict Islamic teachings. This can reduce their awareness and commitment to practicing Islamic Sharia, as they may be more attracted to the modern lifestyle offered by the outside culture.

This challenge is increasingly complex with the lack of optimal socialization of Islamic law as a whole. According to (Yunus et al., 2023) There are still a number of obstacles in the socialization of Islamic law as a

whole. This has resulted in a lack of understanding of the actual content of Islamic law. In addition, there has been no community involvement in filling the void of Islamic law, so that its application is more top-down. Despite decades of efforts to implement Islamic law, the programs implemented have not been well integrated with the social fabric of society and the education curriculum at the school, dayah, and university levels (Srimulyani, 2008).

According to Bayanuni (2016), Da'wah communication is not just the delivery of information, but also involves a complex process of interaction between da'i (preacher) and mad'u (object of da'wah). In this context, da'wah communication must be persuasive and adaptive, adjusting to local culture and values so that the message conveyed can be well received. This is especially evident in border areas, such as the Danau Paris Sub-district, Aceh Singkil District, which has diverse social and cultural dynamics.

In facing this challenge, the role of da'i is very important as the spearhead in building public awareness. Da'i not only deliver religious lectures, but also function as mentors and motivators to encourage social change. Being a da'i is a tough task, as they must be a role model for themselves and their families, as well as for others. If a da'i is not effective in his own life, then he will not be effective in influencing others. Therefore, a da'i must have a strong personality (Yusro, 2017). Patience is key in facing the challenges of da'wah, because every effort in spreading the teachings of Islam will always get help from Allah (Yati, 2019).

Border Da'i has a complex task. Apart from having to understand the social and cultural context of the local community, they are also required to have effective da'wah strategies to overcome various obstacles, such as the lack of public understanding of Islamic teachings, limited resources, and lack of support from related parties. The strategic role of da'i is becoming increasingly important considering that the implementation of Islamic Sharia in border areas often experiences obstacles due to lack of public awareness.

According to previous research conducted by (Indrawansyah & Indra, 2024) stated that supervision and guidance by the Department of Islamic Sharia (DSI) towards da'i in border areas is a key factor in the success of da'wah. Management strategies that include planning, implementation, monitoring, and evaluation have proven effective in supporting the da'i duties. However, this study also found several obstacles, such as the lack of supporting facilities and less than optimal coordination between agencies.

In addition, research (Manan et al., 2023) highlighted the importance of a participatory approach by da'i in building community awareness of Islamic Sharia in border areas. This approach involves interactive dialog with the community to understand local needs and provide relevant solutions. The research shows that community trust in da'i increases when the approach used is based on understanding the local context.

Other research revealed by (Yati, 2023) stated that the da'wah strategy in Banda Aceh involves an integrated approach, using traditional methods and technology to educate the community. Although there are challenges in implementing Sharia in a diverse society, the role of da'i, supported by the government and religious organizations, is crucial to raising religious awareness in the city. Structured da'wah based on continuing education is key in raising awareness and implementing Shari'a in the city of Banda Aceh.

Furthermore, studies from (Alda, 2024) identified the importance of collaboration between religious institutions and local governments in supporting da'i work in border areas. This collaboration is considered to provide more adequate facilities and resources.

Meanwhile, this research focuses on analyzing the strategy of border da'i in integrating Islamic Sharia values into the social life of multicultural communities in the Danau Paris District, Aceh Singkil Regency. This research also emphasizes the importance of personal readiness and cultural capacity of da'i in building harmonious relationships with cross-cultural and religious communities, as well as how inclusive and local value-based da'wah approaches can strengthen acceptance of Islamic Sharia as a value system, not just a formal legal rule.

This research aims to examine in depth the strategies applied by da'i in border areas and provide insight into how da'i play a role in raising awareness of Islamic Sharia in more remote communities. The focus of the research includes identifying the da'wah strategies used, the challenges faced, and the impact on the community. By understanding these strategies, it is hoped that this research can contribute to the development of da'wah methods that are more effective and relevant to the context of border areas.

This research was conducted in the Danau Paris Sub-district, Aceh Singkil District, using a field research method that applies a descriptive qualitative approach. This method was chosen to get a clear picture of the da'wah strategy in border areas and produce applicable recommendations for

stakeholders. The determination of research subjects was carried out using purposive sampling technique, which is a method of selecting respondents based on certain criteria or considerations. (Sugiyono, 2011). The research subjects were 6 respondents, namely 2 border da'i, a religious and community leader, a head of the Islamic Shari'a office, and a resident in Lake Paris. The interview process was conducted directly with the guidance of a semi-structured questionnaire to obtain in-depth and comprehensive data on da'wah strategies and challenges faced.

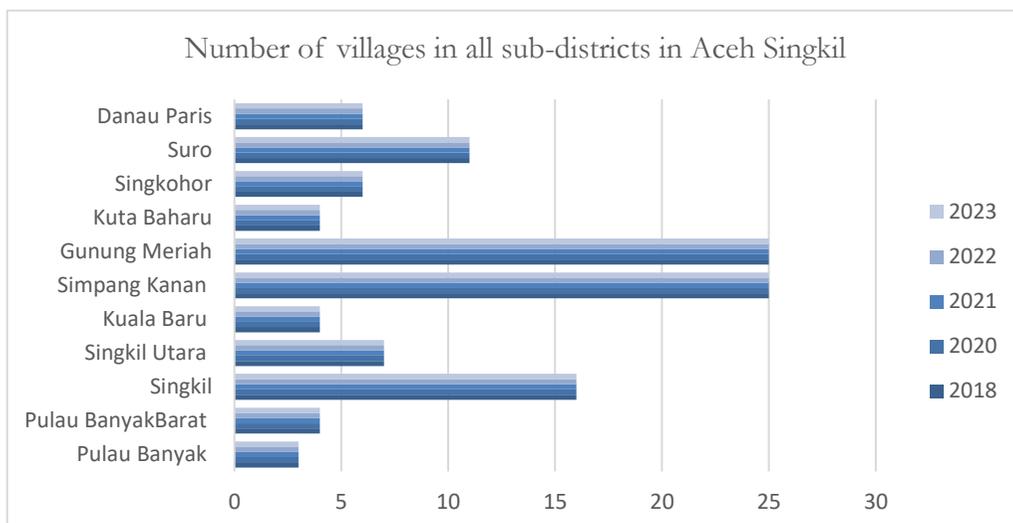
Researchers collect data through in-depth interviews, which is a data collection method that is carried out directly through face-to-face meetings between researchers and respondents. (Alhamid, 2019). In addition, this research also used participatory observation during the week. Data collection techniques through direct observation of the object of research (Purnomo, 2011). Observation is done by going directly to the community to understand the social, cultural and geographical conditions that influence the implementation of Islamic Sharia in this area.

The data in this study were analyzed through three stages: reduction, presentation, and conclusion drawing. First, data obtained from interviews, observations, and documentation were classified based on the main themes, namely the condition of the implementation of Islamic shari'a, da'wah strategies, and challenges faced. This classification allows researchers to identify patterns and relationships between themes more clearly. Furthermore, the data is presented in the form of detailed narrative descriptions, which illustrate how da'wah methods contribute to the strengthening of faith and Islamic values in the community. The conclusion summarizes the main findings and provides recommendations for the development of more effective da'wah strategies.

RESULTS AND DISCUSSION

Danau Paris Sub-district is one of the sub-districts in Aceh Singkil District, Aceh Province, which borders North Sumatra. It has a very diverse society, reflecting a rich mix of ethnicities and cultures. The community in this sub-district does not only consist of Acehnese, but also includes various other ethnicities, such as Batak, Minangkabau and Malay, each of which brings different traditions, values and ways of life. This diversity creates complex social dynamics, where intercultural interactions often occur, but

can also pose challenges in the implementation of Islamic Sharia. Administratively, Aceh Singkil is divided into 11 sub-districts, 16 mukim, and



120 villages, including transmigration settlement areas.

Source: BPS Aceh Singkil, 2023

Based on the table that has been presented, it can be seen that Aceh Singkil Regency has several sub-districts, one of which is Danau Paris District which consists of six villages. This sub-district is led by Camat Rahimuddin. The following is a list of villages in the Danau Paris Sub-district.

Village name	Name of village head
Biskang	Abdi Mt
Situbuh tubuh	Budi Tumangger
Nafagaluh	Jahinner manik
Sikoran	Parasian barasa
Situban makmur	Irwansyah sambo
Lae balno	Herman Tumangger

Source: Manan, et al, 2023

Administratively, Danau Paris Sub-district consists of several villages whose inhabitants mostly earn a living as farmers, fishermen and traders. The education level of the community varies, with most of the population having completed primary education. The plurality of religions in the region is one of its characteristics, given its location close to the border. Infrastructure in

this area is still limited, especially access to transportation and public facilities. This affects the level of community accessibility to education and da'wah. The remote geographical location is often a challenge in the implementation of various programs, including programs to increase awareness of the implementation of Islamic Sharia.

Condition of Islamic Sharia Implementation in the Danau Paris Sub-district

The implementation of Islamic Sharia in Aceh has a close relationship with the changing times and the challenges faced by society. Since the time of the Sultanate of Aceh Darussalam, Islamic Sharia has become the identity and life guide of the people of Aceh. According to the historical record, which was put forward by (Mughtar Aziz 2007). The full implementation of Islamic Sharia took place during the reign of Sultan Iskandar Muda (1607-1636 AD). (Yunus et al., 2023). During the Sultanate of Aceh Darussalam, Islamic Sharia law was the only law in force, regulating all aspects of Acehese life, including politics, education, law, economy, social and culture. For the people of Aceh, Islamic Sharia is seen as the main guideline that determines their behavior and life order.

The current generation hopes that the implementation of Islamic Sharia is not only symbolic, but covers all aspects of life. (Azra, 2003). This includes fair law enforcement, strengthening moral values, improving the quality of Islamic-based education, and managing the economy in accordance with sharia principles. Thus, the implementation of Islamic Sharia in Aceh is expected to realize a just, prosperous, and civilized society in accordance with the guidance of Islamic teachings.

Danau Paris sub-district, as part of Aceh Province, officially implements Islamic Sharia. However, the level of community awareness and understanding of Islamic Sharia still varies. Factors such as religious diversity, education level and access to religious information affect the extent to which people apply Islamic values in their daily lives. In practice, the implementation of Islamic Sharia in the Danau Paris sub-district faces various challenges. For example, there are still some people who do not understand the importance of practicing Islamic law consistently. In implementing Islamic Sharia, it is necessary to change the character attitudes and patterns of life that exist in the community. (AKYUNI, 2023). In

addition, the limited number of preachers (da'i) and supporting facilities are the main obstacles in maximizing religious guidance in this region.

According to Ustaz Umma Abidin, (Abidin, 2024) as chairman of the Aceh Singkil Ulema Consultative Assembly (MPU), the implementation of Islamic Sharia in the region is still at an early stage and has not yet shown significant results. This is due to several factors, including the diverse level of understanding of the community, the challenges of local culture, and the strong influence of globalization.

Nevertheless, efforts to strengthen the implementation of Islamic Sharia continue to be made through various socialization programs involving da'i, religious leaders, and the wider community. These programs are generally carried out in the form of (1) religious lectures held on various occasions, both in mosques and in certain events, aimed at instilling Islamic values in accordance with Sharia. (2) Friday sermons held in mosques are one of the main media to convey the message of the importance of practicing Islamic Sharia in daily life. (3) recitation activities carried out on a scheduled basis, both in mosques and in the community, become a forum for continuous religious education.

Innovative Strategy of Border Da'i in Strengthening the Implementation of Islamic Sharia Values in the Danau Paris

Border da'i strategies are methods and approaches used by preachers in border areas, such as the Danau Paris Sub-district. This strategy is an effort to achieve goals through effective planning and management. (Mustarim, 2024) The goal of this da'wah strategy is to increase people's awareness and understanding of Islamic teachings and their application in daily life. Border areas often face special challenges, such as outside cultural influences and lack of access to religious education. Therefore, the da'wah strategy must be adapted to local conditions and consider the influence of globalization, so that it can be accepted and have a positive impact in shaping the character of the community based on moderate and compassionate Islamic teachings.

This strategy includes a variety of appropriate methods to build public awareness and compliance with Islamic Sharia. According to (Bayanuni, 2016) method is a way to implement a strategy. In order for da'wah to be effective, a da'i must be proficient in choosing strategies and mastering da'wah

material, so that the planning and implementation of da'wah can be successful and efficient (Hairani, 2020).

Table. 3. Names of Da'i who served in the Danau Paris District Aceh Singkil

Da'i Name	Village
Ustd Maharuddin	Biskang
Ustd Hediensyah	Situbuh tubuh
Ustd Muslim Bancin S,Pdi	Nafagaluh
Ustd Jasa	Sikoran
Ustd Abdul Manan S,HI	Situban Makmur
Ustd Sahrudin	Solin Lae Balno

Source: excerpt from Indrawansyah's journal, 2024

1. Personal and Family Approach

Personal and family approach is a da'wah strategy that involves direct interaction and attention to individuals or groups of people, similar to relationships in the family. This approach emphasizes empathy, warm communication, and a strong emotional connection between da'i (preacher) and mad'u (object of da'wah). Da'wah communication serves to convince, inspire, and encourage mad'u to follow the religious message conveyed (Rosidi et al., 2023). According to Prof. Dr. Hamka, da'wah that touches the heart and is carried out with a family approach is more memorable because it not only conveys teachings, but also gives examples through direct interaction.

One of the advantages of this approach is that the religious mentoring program is direct and interactive. (Almasdan, 2024)). Da'i prioritize direct interaction with individuals to understand their circumstances, problems, and spiritual needs. Ustaz Abdul Manan (Manan, 2024). a border da'i cadre in Stuban Makmur village, stated that this strategy is effective because it touches the emotional and spiritual side of a person deeply. By talking directly to the community, da'i can listen to complaints and provide solutions according to the principles of Islamic Sharia. Therefore, good communication between da'i and mad'u is very important. communication is a social process that involves interaction between individuals or groups to achieve a desired outcome. (Sidiq et al., 2024). Clear and precise communication will ensure

the message is received with open hearts and minds. As a da'i, Ustaz Abdul Manan is often present at community events, such as weddings, tahlilan, or gotong royong. This presence shows that a da'i does not only talk about religion, but also cares about the condition of society in general.

This approach creates an open atmosphere that allows for effective communication and a deep understanding of Islam. The da'i acts not only as a teacher, but also as part of the wider community, promoting a sense of brotherhood and mutual respect. For example, Ustaz Abdul Manan regularly visits people's homes in Stuban Makmur village. During these visits, he not only delivers religious messages, but also listens to people's concerns about everyday issues, such as children's education and health. In this way, he can provide solutions according to the principles of Islamic Sharia, such as advice on the importance of religious education and how to maintain health according to Islamic teachings. This approach makes people feel cared for and more open to accepting the teachings of Islam. Ustaz Abdul Manan emphasizes that da'wah is not only conveying religious messages, but also building deep relationships with the community. The personal and familial approach is a very effective strategy in implementing Islamic Sharia in border areas, especially amid the challenges of globalization and the diversity of local cultures.

This is in line with the word of Allah in the Quran surah al- hujarat verse 10, namely;

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

“Verily, the believers are brothers. Therefore, reconcile between your two brothers and fear Allah that you may find mercy”.

This verse teaches that brotherhood in Islam is a real social responsibility. Every Muslim must actively maintain good relations and play a role in resolving conflicts fairly and compassionately. By being pious and maintaining ukhuwah, Muslims will get grace and blessings from Allah SWT. Therefore, da'i have an important role in strengthening Muslim brotherhood and reconciling disputes. With a wise and compassionate approach, da'i can

raise people's awareness about Islamic Sharia and introduce the values of peace, justice and compassion taught in Islam.

2. Social and Cultural Approach

The social and cultural approach is an effective strategy to improve the understanding and practice of Islamic law in border communities. Culture is an important part of human life, born from various activities carried out by the community (Kurdi, 2019). This approach allows Islamic da'wah to be carried out persuasively by adjusting the delivery method to the characteristics of the local culture. By accommodating local cultural elements, da'wah can be better received without causing resistance or misunderstanding. In addition, this approach helps eliminate the gap between Islamic teachings and social practices, so that Islamic law can be applied in real terms in daily life.

According to Ustaz Muslim Bancin, (Bancin, 2024) As a da'i who actively preaches in border areas, especially in Nafagaluh Village, effective da'wah must be done by understanding and respecting the culture of the local community. He emphasized that approaches that are too rigid and do not pay attention to cultural aspects are often difficult for the community to accept. Therefore, a da'i must be able to communicate the teachings of Islam in a way that is familiar, relevant, and does not conflict with traditions that do not violate Sharia.

Ustaz Muslim Bancin (Bancin, 2024) explains several steps to adapt da'wah to local culture and language, namely: (a). Using local language: The use of local languages in lectures and Islamic studies creates emotional closeness between da'i and worshipers, and makes da'wah messages more communicative and easy to understand. (b). Utilizing local arts and culture: Local arts and culture can be an attractive medium for da'wah. For example, (1) Dalail khairat and hadroh as a medium for spreading Islam through salawat and dhikr, and (2) Islamic poetry and rhymes to convey moral messages and Islamic teachings in a lighter way. (c). Compiling relevant da'wah material: Dawah material that is directly related to the daily life of the local community will be more effective. Da'i need to understand the social and economic situation. For example: Provide guidance on trade ethics in Islam, which is in accordance with the economic activities of the local community.

As a concrete example, Ustaz Muslim Bancin organized an “Islamic Cultural Festival” event in Nafagaluh Village, which involved local art and cultural performances, such as traditional dances and recitation of Islamic verses. In this event, he invited community leaders and youth to participate, so that the da'wah messages could be delivered in an interesting and relevant way. By incorporating local cultural elements, da'wah becomes more easily accepted by the community and strengthens the sense of brotherhood among them. In addition, social and cultural approaches can also strengthen ukhuwah Islamiyah and foster a sense of ownership of Islamic teachings in border communities that are often under the influence of outside cultures and the challenges of globalization.

3. Collaboration with Community Leaders and Islamic Sharia Office

Collaboration with community leaders is a da'wah strategy in which a da'i works with influential individuals, such as village heads, clerics, and traditional leaders. Through this collaboration, da'wah is expected to be received more widely and effectively, as community leaders have a strong influence in guiding the community. With their support, da'wah becomes easier to implement and more impactful. Cooperation between community leaders and the Islamic Sharia Office creates a more strategic and structured approach to da'wah.

Researchers conducted an interview with Ustaz Tarmizi (Tarmizi, 2024) as a religious figure as well as a community leader of Aceh Singkil in the interview, he emphasized that the presence of border da'i in the Danau Paris Subdistrict has a significant positive impact on the local community. Their presence is welcomed enthusiastically because they are able to bring great benefits, especially in increasing religious understanding and fostering community morals. Ustaz Tarmizi revealed that the role of border da'i is very strategic, especially in building moral and spiritual values in the midst of social challenges faced by society.

Ustaz Tarmizi revealed some of the main contributions of the da'i, among others: (1). Increased Religious Understanding: The da'i actively provide religious education through lectures and recitations, helping the community understand and practice the teachings of Islam. (2). Moral and Moral Development: The da'i become inspirational role models, providing real examples in behavior and action, which is important to strengthen the

character of the community according to Islamic values. (3). Social Problem Solving: The da'i are involved in solving social problems, mediating conflicts, and providing advice to people in distress. (4). Social and Humanitarian Activities: The da'i play a role in driving social activities, providing assistance to citizens in need, and strengthening the relationship between the community and the da'i.

Furthermore, Ustaz Tarmizi emphasized that all these efforts were carried out with a good and correct approach, prioritizing persuasive, polite, and wisdom-based methods. This is important so that da'wah messages are more easily accepted by people who have diverse cultural backgrounds and religious understanding.

The Islamic Sharia Office also plays an important role in the success of the da'i da'wah strategy. Ustaz Aslianudin, (Aslianuddin, 2024) head of the Aceh Singkil District Islamic Sharia Office, emphasized that socialization to the community about the importance of Islamic Sharia is the main step taken. It aims to improve the understanding, practice and application of Islamic Sharia values. This approach is designed to be structured and integrated with da'wah activities, so that people more easily accept and apply Islamic Sharia. Then Ustaz Aslianudin emphasized that socialization and da'wah must be carried out with a good and correct approach, including polite communication and relevant to the needs of the community. With this approach, the values of Islamic Sharia can be accepted more widely without causing resistance among the community.

For example, Ustaz Abdul Manan worked with the local Islamic Sharia Office to establish a Religious Education Class program for children and youth in the village. The program involves religious teachers and community leaders to provide lessons on Islamic teachings, as well as moral and ethical values. With this collaboration, Ustaz Abdul Manan not only expanded the reach of his da'wah, but also ensured that the religious education provided was appropriate to local needs and contexts. The program has successfully increased community participation in religious activities and strengthened their understanding of Islamic Sharia.

Based on the results of the author's interviews with informants, it can be concluded that the presence of preachers in border communities is very important and has a significant role in improving the quality of life of the community. The presence of preachers in the Danau Paris Sub-district,

which borders Manduamas Sub-district, Central Tapanuli, North Sumatra Province, has had a positive impact. Children from various levels of education and the general public have become more accustomed to attending religious activities organized by preachers. This helps the community to be more sensitive in understanding and overcoming negative cultural influences. Therefore, the role of preachers in border areas is needed to protect people's lifestyle from unwanted cultural impacts.

Community perceptions of the innovation of border da'i strategies in strengthening Islamic law in the Danau Paris

The community's view of the innovative strategy of the border da'i in Lake Paris shows good acceptance. The personal and family approach applied by da'i makes the community feel more comfortable and open to discussing the teachings of Islam. This creates a strong emotional bond between da'i and the community, so that the values of Islamic Sharia can be conveyed more effectively. Researchers conducted an interview with Rahman, (Rahman, 2024) Lake Paris community, explained that the da'i approach that prioritizes kinship is very effective in attracting the younger generation to the teachings of Islam, the community feels closer to the da'i, making it easier to discuss religion. In addition, the social and cultural approach that emphasizes local wisdom is also highly appreciated. People feel that Islamic teachings are not only accepted as doctrine, but also integrated with local traditions and culture. For example, art and cultural activities that highlight religious themes can attract the attention of the younger generation and make them more interested in learning about Islam.

Collaboration with the Islamic Sharia Office strengthens support for da'i programs. Examples of da'i concrete actions, such as religious activities, skills training, and social services, demonstrate their commitment to strengthening the implementation of Islamic Sharia values. Communities see this as a real effort to improve quality of life and strengthen social ties, creating a more harmonious and religious environment. Thus, the innovative strategies of the border da'i in Lake Paris are not only successful in conveying the teachings of Islam, but also in building a more solid and supportive community. Through a personal and familial approach, da'i are able to create a strong bond between them and the community, thus creating mutual trust and openness. Activities that involve active community participation, such as

recitation, skills training, and social services, not only strengthen religious understanding, but also increase solidarity among residents.

Challenges faced by Da'i in sensitizing the public to the implementation of Islamic law

Obstacles in preaching are problems that arise when da'i invite people to follow the path of Allah. This challenge comes from two factors, namely internal and external (FATHURRAHMAN, 2019). Border da'i often face complex conditions in delivering the teachings of Islam, including geographical, social, cultural and economic factors. Such obstacles include difficult access due to remote locations, differences in local customs and languages, and limited da'wah infrastructure and facilities. Failure to complete tasks is often caused by obstacles that interfere with the da'wah process. (Putri et al., 2021)

1. Lack of religious understanding among the community

Lack of religious understanding among the people is the main challenge in the implementation of Islamic Sharia comprehensively. (Moslimany et al., 2024). This refers to the lack of knowledge and awareness of individuals or groups about Islamic teachings, principles and values. Family-based religious education is very important for the development of children's personalities, because this is where they get the initial education that has a long-term impact. (Rufaedah, 2020). Each community has its own perspective on religion (Hidayatulloh, 2024)). This lack of understanding can lead to non-compliance with Islamic teachings, social imbalance and a lack of concern for Sharia values. One of the causes of lack of religious understanding is limited religious education, which is a major factor in people's low understanding of Islamic teachings (Ilmiyah et al., 2021). Many schools provide a minimal portion of religious education, so students only get basic knowledge without in-depth understanding. In some areas, access to quality religious education institutions is also very limited. In addition, the lack of competent religious teachers and minimal religious education facilities exacerbate this condition. As a result, the younger generation grows up without a strong religious foundation and is easily influenced by cultures that contradict Islamic teachings. One solution to fostering the morals of society is through strengthening Islamic education (Daulay, 2020). The improvement

of education among Muslims has also been carried out since the time of Rasulullah SAW (Mauludi et al., 2023). Islamic education structured in the school curriculum can help shape character based on Sharia values.

2. Influence of outside culture and globalization

The influence of outside culture and globalization is also a significant challenge. (Razak & Haneef, 2021). Globalization brings changes in mindsets and lifestyles that can affect people's understanding of Islam, both positively and negatively. (Hibatullah, 2022). Da'i face the challenge of balancing respect for external culture that does not contradict Islamic Shari'ah and rectifying deviant practices. For example, in celebration events, there is often nightly entertainment involving music and dancing that is not in accordance with Islamic norms, and neglecting worship activities such as prayer. This is contrary to the teachings of tawhid in Islam. The solution is for the da'i to explain that hajatans can be festive without entertainment that contradicts sharia, for example by replacing nightly entertainment with dhikr, recitation, or religious lectures.

To overcome these challenges, da'i need to develop contextual and moderate da'wah approaches, understand social and cultural conditions, and utilize digital media effectively. Shari'ah-based education and intercultural dialog can also help introduce the application of Islamic Shari'ah in a way that is more acceptable to the community. according to (Amiripana et al., 2023) Building harmony through culturally sensitive communication is an important component of the da'wah strategy. In addition, da'is should emphasize that Islamic Sharia brings peace and prosperity to mankind, as well as tackle any extremism that may arise.

3. The economic challenges of society

Economic factors are a major challenge in the implementation of Islamic Sharia in society. Many people struggle to fulfill their basic needs, so they focus more on worldly affairs than religious activities. In this condition, da'i face the fact that economic instability often makes people less interested in attending religious studies. Ustaz Muslim Bancin explained that in the Danau Paris sub-district, many residents live in economic limitations, so they prioritize work over attending religious gatherings. This is a real dilemma for the da'i. Ustaz Muslim Bancin explained that economic instability makes

people less interested in attending religious studies. Therefore, da'is need to integrate da'wah with economic empowerment programs, such as organizing skills training and Sharia-based social assistance programs, such as zakat and sadaqah. Economic empowerment through micro, small and medium enterprises (MSMEs) is also important to improve the welfare of the community (Rahmad, 2024). MSMEs have great potential to drive local economic growth and create jobs (Suhartini, 2024). With the support of business capital and market access, MSME players can grow their businesses, reduce economic inequality, and have a positive impact on the economic life of the people.

4. Lack of infrastructure and facility support

Lack of infrastructure and facility support is also an obstacle in raising public awareness (Bharosa et al., 2010). This area is remote and difficult to reach, so transportation access is a big challenge for da'i. Geographical conditions in the form of hills and damaged roads make travel time-consuming, costly, and labor intensive. In addition to accessibility issues, the lack of da'wah facilities is also a barrier. Mosques and mushallah in some villages are often inadequate to accommodate worshipers, let alone for activities such as lectures or religious training. Some villages do not even have proper meeting halls for religious instruction. As a result, da'i must adapt by holding activities in open spaces or people's homes, which are not always comfortable. Ustaz Muslim Bancin revealed that damaged roads slow down travel and increase the risk of accidents. Therefore, attention from the government and relevant agencies is urgently needed to provide infrastructure that supports da'wah in the Danau Paris Sub-district.

CONCLUSION

This research shows that the implementation of Islamic Sharia in the Danau Paris Sub-district, Aceh Singkil District, still faces challenges such as low religious understanding, external cultural influences, unstable economic conditions, and limited infrastructure. The da'i border overcomes these obstacles with a da'wah strategy that includes a personal and familial approach, methods that are in harmony with local culture, as well as collaboration with community leaders and the Islamic Sharia Office. This

approach is effective in building emotional closeness and increasing the acceptance of da'wah messages.

Although this strategy shows a positive impact in increasing public awareness of Islamic Sharia, this study also highlights the need for more attention from the government and related institutions in providing more adequate infrastructure and facilities for da'i in border areas. For example, support in the form of technology-based da'i training, as well as the provision of better da'wah facilities are very important to increase the effectiveness of da'wah in border areas. This finding is expected to be a reference for the policy of the Islamic Sharia Office in strengthening the implementation of Islamic Sharia in the area.

REFERENCES

- Abidin, U. (2024, 10 jum'at). Penerapan Syari'at Islam Aceh Singkil. (Syarbaini, Interviewer)
- Abidin, Z. (2021). Peran ulama dalam sistem pemerintahan di Propinsi Aceh. *Journal of Governance and Social Policy*, 2(2), 156–168.
- AKYUNI, Q. (2023). Hubungan pendidikan islam dan penerapan Syariat Islam. *Jurnal Azkia: Jurnal Aktualisasi Pendidikan Islam*, 18(1), 91–98.
- Alda, A. P. (2024). *Kontribusi Forum Dakwah Perbatasan (FDP) dalam pembinaan Mu'allaf di Daerah Perbatasan Aceh*. UIN Ar-Raniry Fakultas Dakwah dan Komunikasi.
- Alhamid, T. (2019). *Instrumen pengumpulan data kualitatif*.
- Almasdan, N. (2024). Strategi Dakwah LDK-PAB dalam meningkatkan pemahaman agama masyarakat Kota Pematang Siantar: LDK-PAB's preaching strategy in increasing religious understanding in the community of Pematang Siantar City. *QULUBANA: Jurnal Manajemen Dakwah*, 5(2), 338–349.
- Amiripana, A., Riyaningtyas, R., & Fauziah, F. (2023). Strategi komunikasi dakwah melalui pendekatan budaya: studi kasus di organisasi dunia Melayu Dunia Islam (DMDI). *Anida (Aktualisasi Nuansa Ilmu Dakwah)*, 23(1), 59–74.
- Aslianuddin. (2024, 10 senin). Kepala Dinas Syari'at Islam Aceh Singkil. (Syarbaini, Interviewer)
- Azra, A. (2003). Implementasi Syari'at Islam di Nanggroe Aceh Darussalam: perspektif sosio-historis. *Dalam, Rusjdi Ali Mubammad, Revitalisasi Syariat*

Islam: Problem, Solusi, Dan Implementasi Menuju Pelaksanaan Hukum Islam Di Nanggroe Aceh Darussalam. Jakarta: Logos.

- Bancin, M. (2024, 10 sabtu). Koordinator Da'i perbatasan Aceh Singkil. (Syarbaini, Interviewer)
- Bayanuni, M. A. (2016). *Pengantar studi ilmu dakwah*. Laman web resmi Profesor Dr. Muhammad Abu Al-Fath Al-Bayanouni | Beyanouni.com.
- Bharosa, N., Lee, J., & Janssen, M. (2010). Challenges and obstacles in sharing and coordinating information during multi-agency disaster response: Propositions from field exercises. *Information Systems Frontiers*, 12, 49–65.
- Daulay, H. (2020). Peluang dan Tantangan dakwah dalam pembinaan akhlak pemuda (Kajian Pengembangan Dakwah Haji Sonhaji di Yogyakarta). *Tadbir: Jurnal Manajemen Dakwah FDIK LAIN Padangsidempuan*, 2(2), 205–228.
- Fathurrahman, F. (2019). polemik politik dan strategi dakwah. *tasâmuh*, 16(2), 113–132.
- Hairani, M. (2020). Strategi dakwah pada masyarakat perbatasan Indonesia (studi terhadap dakwah di Desa Badau Kecamatan Badau Kabupaten Kapuas Hulu). *J-MD: Jurnal Manajemen Dakwah*, 1(1), 28–49.
- Hibatullah, F. A. (2022). Pengaruh globalisasi terhadap pembangunan karakter generasi muda bangsa indonesia. *Pesona Dasar: Jurnal Pendidikan Dasar Dan Humaniora*, 10(1), 1–9.
- Hidayatulloh, R. (2024). Metode dakwah Majelis Ta'lim Syababul Kheir di Kota Bogor. *Tadbir: Jurnal Manajemen Dakwah*, 9(1), 41–54.
- Ilimiyah, L., Khotimah, H., Aryani, N. R., & Ps, A. M. B. K. (2021). Problematika pembelajaran PAI di Daerah Terpencil: studi atas keterbatasan sumber daya manusia. *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam*, 11(1), 31–40.
- Indrawansyah, I., & Indra, F. (2024). Manajemen pengawasan Dinas Syariat Islam terhadap da'i perbatasan kecamatan danau Paris Kabupaten Aceh Singkil. *Jurnal Riset Mahasiswa Dakwah Dan Komunikasi*, 6(2), 146–163.
- Junisa, E. (2019). *Peran Dinas Syariah Islam kabupaten Pidie dalam menegakkan hukum syariah (Studi kasus pelanggaran kebalwat)*. Universitas Islam Negeri Sumatera Utara.
- Kurdi, A. J. (2019). Dakwah berbasis kebudayaan sebagai upaya membangun

- masyarakat madani dalam Surat Al-Nahl: 125. *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, 19(1), 21–42.
- Manan, A. (2024, 10 Minggu). Kader Da'i perbatasan Aceh Singkil. (Syarbaini, Interviewer).
- Manan, A., Umar, M. N., & Misbah, T. L. (2023). Peran Dai perbatasan Aceh dalam pembinaan akhlak masyarakat di Kecamatan Danau Paris Aceh Singkil. *Tadabbur: Jurnal Peradaban Islam*, 5(1), 45–60.
- Mauludi, M., Ibrahim, M. S. S., Rifaid, M., & Tho'ha, A. F. K. (2023). Pemberdayaan ekonomi masyarakat Islam berbasis masjid (Studi kasus pemberdayaan yatim Masjid Ar Rahmah Surabaya). *Albadbarab: Jurnal Ilmu Dakwah*, 22(1), 1–12.
- Moslimany, R., Otaibi, A., & Shaikh, F. (2024). Designing a holistic curriculum: Challenges and opportunities in islamic education. *Journal on Islamic Studies*, 1(1), 52–73.
- Mustarim, M. R. (2024). Strategi Dakwah persatuan Tunanetra Asri (PERTUNAS) bagi Penyandang Tunanetra (Studi Pada Persatuan Tunanetra Asri): The Preaching Strategy of the Asri Blind Association (PERTUNAS) for the Blind (Study on the Asri Blind Association). *QULUBANA: Jurnal Manajemen Dakwah*, 5(2), 256–271.
- Purnomo, B. H. (2011). Metododan teknik pengumpulan data dalam penelitian tindakan kelas (classroomaction research). *Jurnal Pengembangan Pendidikan*, 8(1), 210251.
- Putri, R. M., Sofah, R., Silvia, A. R., & Junaidi, I. A. (2021). Identifikasi hambatan belajar mahasiswa universitas sriwijaya pada masa pandemi covid-19. *Jurnal Kependidikan: Jurnal Hasil Penelitian Dan Kajian Kepustakaan Di Bidang Pendidikan, Pengajaran Dan Pembelajaran*, 7(3), 692–698.
- Rahmad, B. (2024). *Pendekatan dakwah kultural dalam pemberdayaan masyarakat di Kecamatan Samalanga Kabupaten Bireuen Provinsi Aceh*. Uin Raden Intan Lampung.
- Rahman. (2024, 11 sabtu). Masyarakat Danau Paris . (Syarbaini, Interviewer)
- Razak, M. A. A., & Haneef, S. S. S. (2021). Globalization and the new realities in the Muslim World. *Journal of Contemporary Development & Management Studies*, 9, 39–54.
- Rosidi, R., Nasution, N. A., Mubasit, M., & Solihin, M. I. (2023). Strategi dan implementasi komunikasi dakwah persuasif di Komunitas Punk Hijrah

- Bandar Lampung. *Anida (Aktualisasi Nuansa Ilmu Dakwah)*, 23(1), 21–36.
- Rufaedah, E. A. (2020). Peranan pendidikan agama dalam keluarga terhadap pembentukan kepribadian anak-anak. *Counselia: Jurnal Bimbingan Konseling Pendidikan Islam*, 1(1), 8–25.
- Sidiq, S., Nurhadi, Z. F., & Febrina, R. I. (2024). Strategi komunikasi bimbingan masyarakat Islam dalam konseling pranikah sebagai terapi bagi calon pengantin. *Alhadharah: Jurnal Ilmu Dakwah*, 23(1), 1–22.
- Srimulyani, E. (2008). Syariat Islam Melalui Tiga Educational Networks: Keluarga, Sekolah dan Masyarakat. *Dalam Eka Srimulyani, Dkk, Filosofi Pendidikan Berbasis Syariat Islam Dalam Educational Networks*. Banda Aceh: Dinas Syariat Islam Provinsi Nanggroe Aceh Darussalam.
- Sugiyono, D. (2011). Metode Penelitian kuantitatif kualitatif dan R&D. *Bandung: Alfabeta*.
- Suhartini, A. (2024). Strategi perkembangan usaha mikro kecil menengah Berbasis Syariat: Antara Peluang dan Tantangan. *Al-Mutharabah: Jurnal Penelitian Dan Kajian Sosial Keagamaan*, 21(01), 364–384.
- Tarmizi. (2024, 10 sabtu). Tokoh agama masyarakat Aceh Singkil. (Syarbaini, Interviewer).
- Yati, A. M. (2019). Metode komunikasi Da'i perbatasan Aceh Singkil dalam menjawab tantangan Dakwah. *Jurnal Al-Bayan: Media Kajian Dan Pengembangan Ilmu Dakwah*, 24(2).
- Yati, A. M. (2023). *Strategi Da'i Perkotaan dalam mengimplementasikan Syariat Islam Secara Kaffah di Kota Banda Aceh*.
- Yunus, F. M., Azwarfajri, A., & Yusuf, M. (2023). Penerapan dan tantangan pelaksanaan Syariat Islam di Aceh. *Jurnal Sosiologi USK (Media Pemikiran & Aplikasi)*, 17(1), 181–192.
- Yusro, N. (2017). Urgensitas kepribadian Dai dalam berdakwah. *Jurnal Dakwah dan Komunikasi*, 2(1).