

## The Legitimacy of Migrant Preachers in Community Empowerment in Bengkulu City, Indonesia

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### ABSTRACT

The research begins with the existence and role of migrant Da'I in da'wah activities in the city of Bengkulu; their existence is accepted by the community despite the differences in language and culture. In addition to shaping the social map in the city of Bengkulu, Dai also plays a role in empowering the general public and communities. This creates an attraction focused on community empowerment, carried out by migrant Da'I in religious, educational, and economic spheres. The purpose of this research is to study and analyze community development carried out by migrant Da'I in the field of community empowerment, focusing on religion, education, and the economy. The research method used is qualitative with field research. The data collection process was carried out through in-depth interviews, observations, documentation studies, and literature reviews of the results of relevant previous research. The results of the study show that 1). Migrant Da'I in empowering religious communities includes: consultative, innovative, participatory da'wah, and social cohesion. 2) Migrant Da'I in community empowerment in the educational dimension includes: formal, non-formal, and informal education. 3). Migrant Da'I in community empowerment in the economic dimension includes: Active in financial institutions, program mentoring, mediator and facilitator, resource person for entrepreneurship training.

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## 1. INTRODUCTION

Islamic preaching and broadcasting activities are the efforts and activities of individual believers to practice Islamic teachings (George Ritzer, 2007). Using certain systems and methods in the reality of life, both at the individual (*fardiyah*), family (*usrah*), group (*thoifah*), community (*mujtama'*), and state (*daulah*) levels (Alimuddin, 2007). Da'wah in Islam is the activity of conveying religious messages (Ibnu Kasir & Awali, 2024). This activity is a crucial instrument in the formation of Islamic communities and societies, as well as their civilization. Without da'wah, the existence of Islamic society would not be realized. Therefore, Islamic da'wah plays a role in transforming Islam from a religious teaching (doctrine) into a social and cultural reality (social reality), rooted in the Qur'an and the Sunnah. As a result, Islamic da'wah becomes a dynamic force in shaping a quality society, namely *khairu ummah* (Majdi, 2017).

Ideally, the development of effective da'wah focuses on improving the quality of the community's Islam and their quality of life (Dianto, 2018). It not only promotes the religious aspects of Islam (mental and spiritual), but also encourages work ethic (economic aspect), social interaction (sociocultural aspect), technological mastery, and educational improvement (educational aspect). This concept demonstrates that the development of an Islamic society is a concrete effort that offers an alternative model for resolving the community's problems in the fields of religion, economics, and education from an Islamic perspective. It implements and ingrains all aspects of Islamic teachings in the lives of families, social groups, and communities (Machendrawaty, 2002).

Thus, it can be seen that preaching and community empowerment on a macro scale (encompassing religious, educational, and economic aspects) can serve as a model for developing personal, communal, and institutional behavior in the realm of pious deeds (Ramadhan & Hidayah, 2024). The personal goal is aimed at all Muslims, increasing their understanding, knowledge, and awareness of the importance of improving their personal qualities, competence, and professionalism. The communal goal is the establishment of a social system based on Islamic norms. The institutional goal is to establish Islamic institutions that serve as references and platforms for Muslims to improve the religious quality of their communities.

Within the framework of community development, da'wah serves as a means of education and empowerment, strengthening the foundations of faith while improving the community's quality of life. This is achieved through collaborative and sustainable migrant da'is.

Therefore, community empowerment truly aims to fulfill the basic needs of its members, so that they can understand, be motivated, cooperate, make their own decisions, and act in accordance with their needs and circumstances. This is an absolute requirement for creating an empowered society. These needs are not limited to basic human needs such as clothing, food, shelter, and health, but also include a sense of security, social status, and educational and career opportunities in both the private and public sectors. Most importantly, the application of Islamic values in daily life. Thus, an activity can be called Islamic da'wah if it involves a joint effort of the community to implement Islamic teachings in all aspects of life. This systemic interconnectedness of macro-religious da'wah actually supports Da'i in developing Islamic communities, both in rural and urban areas.

Data from the Bengkulu City Ministry of Religious Affairs shows that the population of immigrant preachers in Bengkulu City is quite significant and comes from diverse backgrounds, both from Sumatra and outside Sumatra. The presence of preachers in religious outreach activities is crucial (Wahyuni, 2023). A da'i is a person who invites other people directly or indirectly, through speech, writing, or actions, to practice Islamic teachings or internalize Islamic teachings, and make efforts to change in a better direction according to Islam (Abdul, 2020). Based on the author's observations, the presence and role of nomadic preachers are significant in da'wah activities. The depth of religious knowledge these preachers possess is highly influential; this is evident in their daily schedule of activities and is well-received by the people of Bengkulu City

despite linguistic and cultural differences. Furthermore, since settling in Bengkulu City, they have done many things to empower and develop the community. For example, in the religious field, they are active in religious development for indigenous communities. In the educational field, they have established and developed formal, non-formal, and informal educational institutions. In the economic sector, they have established home industries, community economic institutions, and financial institutions.

From this field exploration, it was identified that the presence of migrant Da'i in community empowerment in Bengkulu City has created a da'wah movement and a social map that simultaneously depicts the diversity and plurality of society in Bengkulu City. This social map reflects community preferences based on ethnic origin and economic characteristics, such as the Javanese who tend to be in agricultural and plantation areas, the Padang people who are concentrated in economic centers, the Batak people around traditional markets, the Bugis people in fishing areas, and the Sundanese and Palembang people who are spread across various areas of Bengkulu City. In addition to shaping the social map, migrant Da'i also play an important role in community empowerment. They function as facilitators, inspirators, and motivators. As facilitators, they facilitate interactions within the community to achieve progress.

As inspirators, they help find alternative solutions that benefit the community. As motivators, they encourage the community to implement the planned activities. Therefore, the legality of nomadic preachers in developing the Islamic community in Bengkulu City is an interesting topic for further research in a scientific paper. The focus of this paper highlights the concepts and strategies used by nomadic preachers to create an empowered Islamic community, particularly in the context of religious, educational, and economic empowerment. This can be an important contribution to understanding the dynamics of Islamic community empowerment at the local level and can be valuable material for scientific publications.

## **2. METHODS**

The research used in this study was qualitative. As defined by Taylor and Bogdan, qualitative methods are research procedures that produce descriptive data in the form of written or spoken words. An interpretive qualitative approach focuses on the holistic and natural setting of symptoms, thus avoiding isolating symptoms into variables (Vardiansyah, 2005).

Qualitative research methods aim to reveal the unique aspects of individuals, groups, communities, and organizations in everyday life in a comprehensive, detailed, deep, and unaccountable manner (Basrowi, 2002).

Researchers in qualitative research are key instruments in data collection and analysis. Therefore, their presence and involvement in the field cannot be delegated, as this would impact the data or informants obtained. A researcher's understanding of the reality they observe in the field will be extremely helpful in describing the research results.

There are several main reasons why qualitative research is considered more appropriate for this study. First, this study aims to understand the preaching patterns of migrant preachers in Bengkulu City, which are oriented towards community development and empowerment, encompassing religious, economic, and educational dimensions. Second, it attempts to interpret the reality on the ground based on observations and interpretations provided by informants. Third, the reality of the problem being studied is dynamic, fluid, and multidimensional, and the situation is very complex. Therefore, a study of migrant preachers and community empowerment in Bengkulu City can only be conducted through qualitative research.

Primary data are obtained directly from designated first parties, namely those residing in the research area, who have the time and willingness to provide information and data, and who understand the issues raised in the research. In other words, this primary data is collected directly by the researcher from the data source as original data.

This research was conducted between June and July 2023. The location of this research was the city of Bengkulu. The sample subjects were selected using purposive sampling, a sampling technique used by researchers when they have specific considerations or criteria in determining their sample (Arikunto, 2010).

Nine migrant preachers in Bengkulu City are suitable as data sources, with the following details: 5 from Sumatra and 4 from outside Sumatra.

**Table 1.** *Area of origin and date of birth of informant*

No	Name	Gender	place and date of birth	Place of Origin
1.	KH. Ahmad Daroini	Male	Temanggung 7-April-1946	Temanggung-Jawa Tengah
2.	Ustadz HM. Syamlan, Lc.	Male	Lamongan, 23-July-1969	Lamongan-East Java
3.	KH. Muntaqim	Male	Banyuwangi, 2- February -1962	Banyu Wangi-Central Java
4.	Ustadz H. Harius Rusli, Lc	Male	Payakumbuh, 3- August -1950	Payakumbuh-West Sumatra
5.	Dr. Dani Hamdani, M.Pd	Male	Bandung, 04 March 1967	West Java
6.	H. Ihsan Nasution	Male	Padang Sidempuan 26 September 1953	North Sumatra
7.	Ustadz H. Disman Datuk Kayo, SMIQ	Male	Padang, 8-April-1967	Solok- West Sumatra
8.	H. Agus Aswadi	Male	Muara Rupit, 21 April 1967	South Sumatra
9.	H. Rusli M. Daud	Male	Aceh Besar, 19 December 1948	Aceh

This study used three data collection techniques: interviews, observation, and documentation. These three data collection techniques are explained in detail below.

#### 1. Interview

During the interview process, the questions asked by the researcher were unstructured and informal. The prepared interview guide was not intended as a fixed guide, but rather as a guideline to facilitate the interview process. The researcher could then develop more open-ended questions with the informants while maintaining consistency in gathering the necessary data.

Sometimes researchers delve deeper into informants' information by following up on answers they've given, asking new questions, or even asking them to elaborate on the information they've provided. When informants provide answers outside the context of the research, researchers politely try to return the conversation to the research context, consistent with the desired data.

In order for the information provided to be valid and recorded well, when conducting interviews, the researcher used tools or media in the form of: a recording device (tape recorder), mobile phone, digital camera, and notebook.

#### 2. Observation

The researcher carried out the observation process by first notifying and asking permission from the informant when conducting the observation. In addition, the researcher contacted the informant to confirm the certainty of the schedule regarding time and place, so that the researcher could be certain about conducting the observation.

In exploring the missionary activities of migrant preachers in empowering communities across religion, education, and the economy, researchers sought to be as involved as possible in these activities. This allowed them to directly, freely, and thoroughly observe the activities carried out in empowering communities across religion, education, and the economy.

### 3. Dokumentation

A document is a written material or object related to a particular event or activity. It can be a written record or document, such as a database archive, letters, photographic recordings, or relics related to an event. Many long-ago events can be researched and understood through documents and archives. This method is used as an auxiliary method to gather the data needed for documents, such as the Bengkulu City profile, including monographs, demographics, institutional structure, and other supporting data.

#### Data analysis

The stages of data analysis, as described above, are integral and interconnected, and are carried out continuously. Before going into the field, the data are organized and categorized, analyzed, and interpreted in terms of patterns and conceptual relationships.

## 3. RESULTS AND DISCUSSION

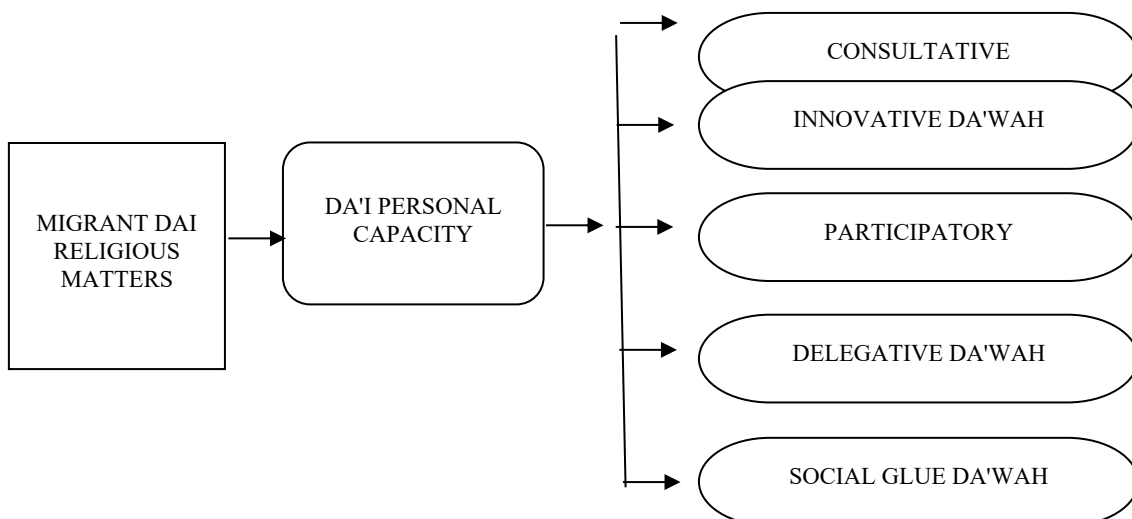
### 3.1 Results

#### 3.1.1 Migrant Preachers and the Empowerment of Religious Communities in Bengkulu City

The changes in the missionary activities carried out by migrant preachers in Bengkulu City reflect their adaptation to societal changes and demands. Initially, their missionary activities focused primarily on religious studies in mosques and educational institutions. However, as time progressed and societal needs changed, migrant preachers began to engage in resolving various community issues through a religious approach.

More professional and holistic da'wah activities are crucial, as the challenges and obstacles to spreading Islamic values are increasingly complex. To address this, strengthening da'wah in the religious dimension is essential. This helps da'i (preachers) have a clear vision and mission, as well as strengthen their capacity, credibility, and competence. Thus, the community (mad'u) has a greater opportunity to benefit from da'wah (Husna, 2021).

These changes reflect the adaptation of migrant preachers to societal dynamics and needs. They not only maintain conventional preaching models but also innovate to meet emerging needs and challenges. This demonstrates that preaching is not static but also dynamic, and must always adapt to changing times and societal needs. Simply put, the religious empowerment carried out by migrant preachers in Bengkulu City can be categorized into the typologies described in Figure 1 below:



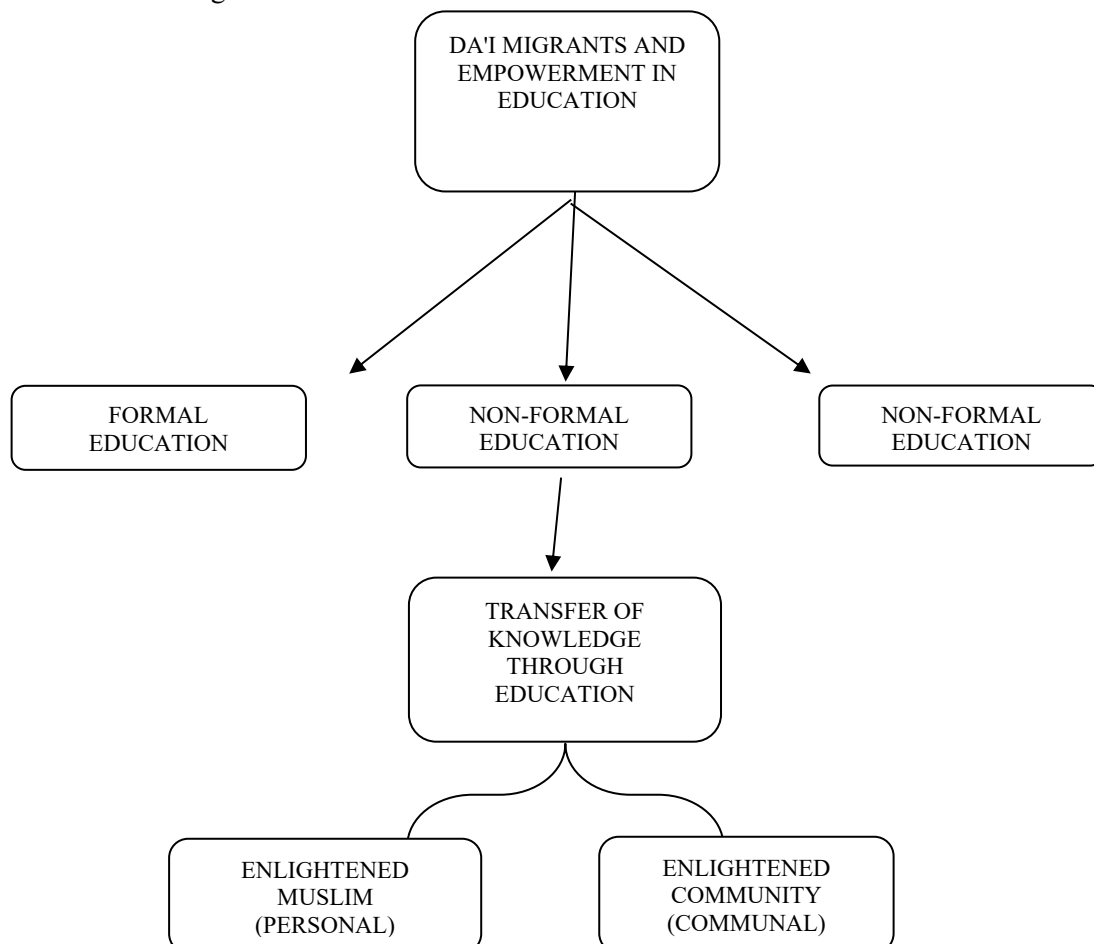
**Figure 1.** *Typology of Migrant Da'i in Religious Matra Empowerment*

### 3.1.2 Migrant Preachers and Community Empowerment in Education

In the context of community development, educational institutions play a very important role in improving the quality of individuals and society as a whole (Juita et al., 2024). Through a community empowerment approach, educational institutions can touch on important aspects of human quality development, such as the development of intellectual abilities, positive attitudes in life, independence, and creativity.

The community empowerment approach, using learning tools within the community, and the educational institutional approach provide a significant contribution to building or reconstructing society (Harahap, 2020). Through community development programs initiated by educational institutions, various concrete social actions are carried out to help communities achieve positive change. Educational institutions serve not only the personal development of individuals (enlightened Muslims) but also the social development of communities (enlightened society). Every person has a dual role as both an individual and a member of society, and educational institutions can help facilitate change in both aspects.

Thus, community development programs initiated by educational institutions have a significant impact on shaping the process of societal change toward improvement. This reflects the educational institution's commitment to contributing positively to community development and improving the overall quality of life. Simply put, community empowerment in the educational dimension carried out by migrant preachers in Bengkulu City is categorized into three typologies, as illustrated in Figure 2 below:



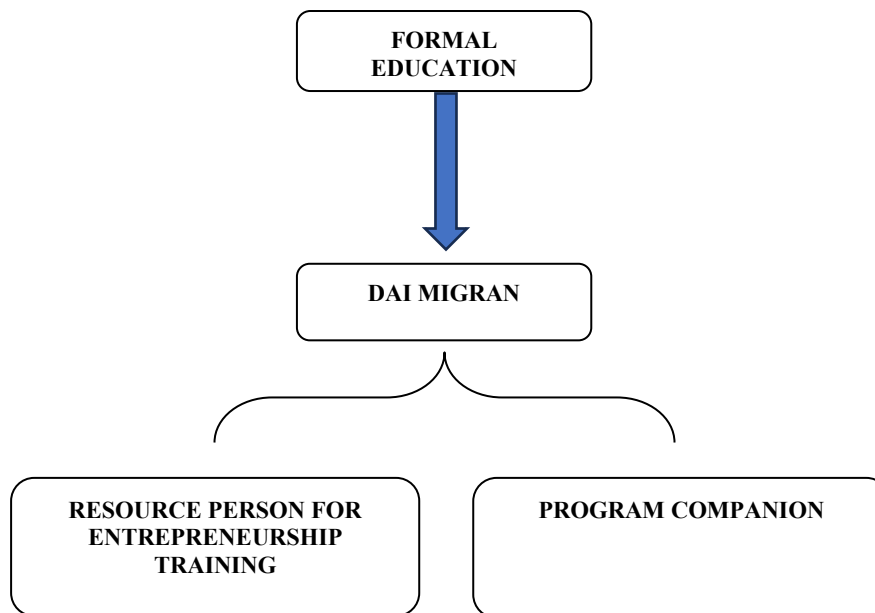
**Figure 2.** *Typification of Da'i Migrants in Education Matra Empowerment*



### 3.1.3 Migrant Preachers and Community Empowerment in the Matra Economy

The growth and development of Islam have always gone hand in hand with solving the problem of fulfilling society's basic needs, particularly in the economic sector. Economic life is considered crucial to society in Islam. However, Islam does not view economic development as an end in itself or as something separate from other aspects. Rather, Islam views economic empowerment at the individual, family, and community levels as an integral part of human development across various aspects of life. Thus, economic empowerment is seen as a crucial part of efforts to empower individuals, society, and humanity as a whole, grounded in Islamic values.

Migrant preachers recognize that economic empowerment in Bengkulu City is an effective part of da'wah (Islamic outreach) and an urgent need to address the community's economic problems. They utilize their capacity as preachers to help poor segments of society as a means of da'wah. In this way, they strive to implement Islamic principles of improving human welfare through economic empowerment. The following is a simple explanation of the typology of migrant preachers in economic empowerment in Bengkulu City, categorized as figure 3 follows:



**Figure 3.** *Typology of Da'i Migrants in the Empowerment of Economic Matra*

These three dimensions interact synergistically to establish the legitimacy of migrant preachers as figures who holistically empower the people of Bengkulu City through strengthening religious values, improving education, and developing a sustainable economy. Thus, their legitimacy is based not only on spiritual authority but also on their concrete contributions to comprehensive, contextually grounded community empowerment in Bengkulu.

Empirical and historical experiences of the prevailing socio-economic context in the research area have given rise to various views on empowerment.

The first view holds that empowerment is the elimination of power, or "power to nobody." This view is based on the belief that power has alienated and destroyed humans from their existence. Therefore, to restore human existence and save humanity from alienation and oppression, power must be eliminated.

The second view holds that empowerment is the distribution of power to everyone. This view is based on the belief that centralized power will lead to abuse and tend to alienate the

normative rights of those without power or those who are controlled. Therefore, power must be distributed to everyone so that everyone can achieve self-actualization. The third view holds that empowerment is the strengthening of the weak without eliminating the strong. This view is the most moderate of the two. It is the antithesis of the "power to nobody" and "power to everybody" views. According to this view, "power to nobody" is impossible, and "power to everybody" is chaos. And anarchy. Therefore, according to the third perspective, the most realistic approach is power to the powerless.

These three perspectives, if carefully examined, have a significant influence on the concept and practice of economic empowerment by migrant preachers. Research findings indicate that at least two concepts and strategies are employed in economic empowerment by migrant preachers in Bengkulu City.

The first concept is empowerment that focuses solely on the "leaves" and "branches," or conformist empowerment. Because social and economic structures are considered given, empowerment is an effort to adapt to what has been given. The strategy of this concept involves changing the mental attitudes of the disabled and assisting, such as capital assistance, educational infrastructure development, and the like. This practice is carried out by informants active in institutions such as BAZNAS in Bengkulu City.

The second concept, empowerment, focuses solely on the "stem," or reformist empowerment. This means that the general social, economic, political, and cultural order is no longer problematic. The problem lies in operational policies.

Therefore, the strategy of this concept is to shift from a top-down to a bottom-up approach, while simultaneously developing human resources, strengthening institutions, and the like. This practice is carried out by informants in mentoring programs and serving as resource persons for entrepreneurship.

The empowerment da'wah (Islamic outreach) in the economic dimension carried out by migrant da'i (Islamic preachers) is very practical and applicable. First, it motivates Muslims to foster a spirit of social solidarity. This effort is undertaken in response to the recent trend of declining levels of social solidarity among Muslims. Second, da'wah is carried out through concrete actions or programs that directly address the basic needs of the community. Da'wah in the form of social actions has actually been carried out sporadically and has not been professionally institutionalized. As a result, these social activities have not been able to free people from the cycle of poverty.

In this paradigm, da'wah practitioners, in realizing the mission of da'wahbi al-hal, are required to precisely understand the needs of the target group, explore their needs, and explore potential (human, natural, and technological) that can be useful in meeting their needs, both in the short and long term. The ability to explore needs is expected to identify urgent and fundamental needs and anticipate long-term community needs based on current needs, sociocultural developments, technological developments, and the community environment.

Thus, ideally, da'wah activities should be oriented toward addressing the economic problems experienced by the community. The da'wah model employed for the lower-class segment of society is da'wah bi al-hal, which emphasizes efforts to change and improve their financial and material conditions. By improving these material conditions, it is hoped that the tendency of the underprivileged to deviate from their faith or change their beliefs will be reduced due to the economic benefits they receive.

Da'wah oriented toward the economic dimension can be implemented in two ways: first, by motivating Muslims to foster a spirit of social solidarity. This effort is urgently needed in response to the recent decline in social solidarity among Muslims. Second, the most fundamental and urgent approach is da'wah through concrete actions or programs that directly meet the physical needs of the community. In the context of da'wah for Islamic community development,



the approach to addressing poverty is the basic needs approach. This approach cannot be implemented by generalizing the problems of one community to those of another.

Instead, it must be categorized based on the type of poverty experienced by a group. In this case, the preacher must be able to identify and uncover the root causes of the poverty experienced by that group or community. Therefore, in da'wah activities like this, the preacher combines a needs-fulfillment approach with a participatory approach,

not using a technocratic and conventional approach. With a participatory approach, the community is involved in planning, exploring problems, and articulating needs. The preacher in these activities plays a more guiding role in the dialogues conducted to find alternative solutions to community problems. This will foster a dynamic of new ideas and concepts within the community. Ultimately, the implementation of this da'wah is expected to support various aspects of community life, so that they (the residents/groups) have the ability to address the needs and interests of their members, especially in the economic aspect.

## **3.2 Discussion**

### **3.2.1 Legitimacy of Migrant Preachers' Da'wah**

The legitimacy of migrant preachers in community empowerment in Bengkulu City is substantial and significant, particularly in the context of da'wah activities and Islamic community development. The community accepts migrant preachers despite their linguistic and cultural differences due to their extensive religious knowledge and their presence in religious activities. They play a crucial role in three dimensions of community empowerment: religion, education, and the economy.

In the modern era, da'wah is no longer limited to sermons or lectures; it involves concrete activities that elevate and enhance the dignity and worth of the community. (*dakwah bil lisā*) (Nasrullah, 2018). *Dakwah bil lisan* is defined as inviting, calling, summoning, requesting, and inviting (Putri Arini & Hasanah Sudradjat, 2023). Meanwhile (*dakwah bil hāl*) is an effort to invite people, individually or in groups, to develop themselves and society to realize a social order (Sagir, 2015). (Raqib et al., 2022). Because preaching using the lecture method alone is considered less relevant to society and does not receive enough attention from society if it is not accompanied by real actions that produce results in the form of improving the welfare of the people from the previous situation (Hayah & Halwati, 2019). Based on a study of the basic concept of community empowerment, followed by a reconstruction of the concept of da'wah as part of an effort to build a new paradigm for the da'wah model, da'wah for the development of Islamic society must refer to several fundamental things, namely:

First, da'wah is not carried out merely as an activity to socialize and internalize Islamic teachings in society. Still, its implementation is an effort to improve and organize social life within the community, so that its faith and morals are strong (religious dimension), the community can provide a decent education (educational dimension), and the community can be economically viable (economic dimension). Therefore, the antithesis that is built is that Islamic society will not progress if the society is still identified with ignorance, poverty, oppression, and powerlessness. Second, da'wah community development is essentially an effort to carry out social engineering (social engineering) to achieve a change in the social order of life for the better. The mission of da'wah must be distributed within the scope of the Muslim community and various homogeneous communities and educational backgrounds (Agusman, 2021).

Based on this description, the efforts to empower Islamic communities as intended by the researcher involve empowering communities by addressing their basic needs. Thus, by addressing mental, spiritual, educational, and economic aspects, a resilient Islamic social order will be created.

Towards an empowered Islamic society, a process that continues with conceptualization is essential. A conceptualization of an Islamic society built on empowerment will undoubtedly

require theoretical study. Once the theoretical concept is well-formed, a strategy for its achievement is required. These concepts and strategies are what the out-of-town preachers implement in their efforts to realize an empowered Islamic society.

Thus, the researcher means a civilized society based on Islamic values, an intelligent and rational society, a society motivated in life, a society capable of cooperation, a society capable of making its own decisions, and a society that acts according to its actual conditions. However, Islamic society here is not limited to the geography and region in which they live, but also encompasses all of humanity. This is because Islam is a blessing for all of nature (*rahmatan lil 'alamîn*), which is based on the doctrine of the unity of humanity (Hardian, 2018).

According to the author, if we reduce our understanding of Islamic society to a strategy for realizing that society, we will be trapped in emptiness and mere wishful thinking. However, if this understanding is outlined schematically and scientifically, then a strategy for realizing an Islamic society becomes necessary.

Empowering Islamic communities has its own paradigm. The paradigm of Islamic community empowerment is defined as the philosophical and historical assumptions underlying the field of Islamic community development. Within a paradigm, there are metaphysical, ontological, and epistemological assumptions (Ismail, 2013). The paradigm of Islamic community development is a non-reality system that offers an alternative model for solving community problems in the fields of education, social, cultural, economic and political from an Islamic perspective, so that Islamic community development is an empirical model for developing individual and collective behavior in the dimension of good deeds (*best work*), with an emphasis on fulfilling basic needs and solving problems faced by the community (Deden, 2015).

The personal target is Muslim individuals who are oriented towards developing empowered human resources. Similarly, the communal target is an empowered community or society (Mukhlisin & Suhendri, 2017). Thus, a synergy of societal paradigms grounded in Islamic values emerges. This is what is then called Islamic community development: a society that implements Islamic values in daily life and activities, which in turn gives rise to community development strategies in the educational and economic dimensions, ultimately creating an empowered Islamic society. The role in realizing this empowered Islamic society is played by *da'i* or Islamic callers (Yakub, 2019).

The first role is that of a facilitator. This role demonstrates technical ability or skill. In other words, the role of a *Da'i* as a facilitator is to facilitate the interaction process within community groups and other parties to achieve progress. Second, as an inspirator, this role provides knowledge. It is hoped that the *Da'i* can help the community find alternative activities or solutions that benefit them. Third, as a motivator. This role refers to the *Da'i's* attitude in fostering motivation in the community to realize planned activities.

With the status of *Da'i* in the social structure, he has a strategic position to preach and become the spearhead of social, religious, and Islamic movements, conveying religious messages to every individual and social group in society (Fatoni & Rais, 2018). Considering that a *Da'i* is a Muslim and a Muslim who makes *da'wah* his primary practical duty of worship, calling, inviting, and teaching Islam to others, this is especially true if *da'wah* is understood in line with community development (Nurdin, 2009).

The dual role of the *Da'i*, as both a religious expert and a community facilitator/developer, truly embodies a perfect understanding of Islam (Islam Kaffah). This is because *Da'i* have traditionally focused on disseminating (socializing) Islamic teachings to the community. This is because Islam is often understood solely as a matter of worship, the meaning of which is still limited to the relationship between servants and God (vertical). In fact, Islam has a spirit of liberation, emphasizing relationships that are not only vertical with God, but also horizontal with fellow human beings. Therefore, *Da'i* truly has a moral responsibility in realizing an empowered Islamic society.

The Da'i studied in this study are migrant Da'i. Historically, the strengthening of this term begins with the event of the Prophet Muhammad's migration from Mecca to Medina. Hijrah Nabawiyah guarantees the creation of integrity, self-respect, and freedom in expressing devotion to Allah. Freedom of worship and preaching is understood as an initial commitment principle, which in the next stage, becomes the basis for upholding a system of religious values, authority, and sharia. Based on this, the Prophet looked for a base outside the city of Mecca that could maintain faith and guarantee independence. It is hoped that this base will be able to break through the stagnant conditions in the city of Mecca, where freedom of preaching will be tolerated. It is in this context that the capacity and position of the Prophet Muhammad as a Muhajirin Da'i was revealed.

The Role of Migrant Preachers in Community Empowerment in the Religious, Economic, and Sociocultural Fields. Migration is a global phenomenon that continues to increase year after year (Nurdin, 2009). One impact of migration is the presence of migrant preachers in the community. Migrant preachers have great potential to empower the communities they live in. They play a role not only in the religious sphere but also in the social, economic, and cultural spheres (Antoni, 2024).

Migrant preachers have diverse backgrounds, including education, experience, and culture. This gives them a unique perspective in understanding and responding to the needs of local communities. With a deep understanding of religious, social, and cultural issues, migrant preachers can bridge the gap between migrant and local communities. They can be effective intermediaries in facilitating integration and mutual understanding. Therefore, the role of migrant preachers in community empowerment is increasingly important, especially amid the challenges of globalization and the growing complexity of cultural diversity. In the religious field, migrant preachers play a crucial role in providing spiritual and religious guidance to migrant communities. They can help preserve religious traditions and practices brought from their countries of origin and introduce religious teachings to the local community. Furthermore, migrant preachers can play a role in addressing religious issues arising from differences in background and understanding.

According to a study conducted by the University of Oxford, migrant preachers play a crucial role in maintaining the religious and cultural identity of migrant communities. They also act as a liaison between migrant communities and the host community. Migrant preachers can help migrant communities understand and apply religious teachings in their daily lives. They can also provide advice and solutions to religious issues faced by migrant communities. The role of migrant preachers in the religious field not only impacts migrant communities but can also influence the local community's understanding and tolerance of religious and cultural diversity. Thus, the contributions of migrant preachers to the religious field are crucial for maintaining harmony and social integration in an increasingly diverse society. In addition to their religious role, migrant preachers can also contribute to community empowerment through social and economic aspects. They can act as intermediaries in facilitating migrant communities' access to social services, education, and health care.

Migrant preachers can also contribute to community empowerment by addressing social and economic issues, acting as intermediaries that facilitate migrant communities' access to social, educational, and health services.

Migrant preachers can also contribute to community empowerment by addressing social and economic issues, acting as intermediaries that facilitate migrant communities' access to social services, education, and health care. According to a report from the International Labor Organization (ILO), migrant communities often face challenges in accessing basic services and empowerment programs, primarily due to language and cultural barriers. Migrant preachers, with a deep understanding of the needs and challenges faced by migrant communities, can act as liaisons between migrant communities and the government or relevant organizations. They can

assist migrant communities in accessing information, making applications, and navigating bureaucratic systems.

In addition, migrant preachers can also be involved in economic empowerment initiatives, such as facilitating skills training, helping develop small businesses, or connecting migrant communities with financial resources. This can increase the economic independence and well-being of migrant communities. With their dual social and economic roles, migrant preachers can serve as catalysts for the integration and empowerment of migrant communities, thereby creating a more inclusive and prosperous environment for all.

In a cultural context, migrant preachers can help bridge differences and foster mutual understanding between migrant and host communities. They can facilitate dialogue and cultural exchange, and help preserve the cultural heritage of migrant communities. According to a Harvard University study, interactions between migrant and host communities often face cultural challenges, such as differences in language, traditions, and values. Migrant preachers, with a deep understanding of the migrant community's culture, can act as mediators in facilitating dialogue and cultural exchange. They can help local communities understand the migrant community's cultural background and practices, and help the migrant community adapt to the local culture. Furthermore, migrant preachers can also be involved in cultural preservation efforts.

## CONCLUSION

The legitimacy of migrant preachers in community empowerment in Bengkulu City is substantial, particularly in the context of da'wah activities and Islamic community development. The community accepts migrant preachers despite their linguistic and cultural differences because of their extensive religious knowledge and participation in religious activities. They play a crucial role in three dimensions of community empowerment: religion, education, and the economy.

In the religious field, migrant preachers employ various models of da'wah, such as consultative, innovative, participatory, delegative, and socially cohesive da'wah, which focus on community participation in improving the quality of life based on Islamic values. In the educational field, migrant preachers establish and develop formal, non-formal, and informal educational institutions, thus producing a generation that fully understands Islamic teachings. Meanwhile, in the economic field, migrant preachers are involved in financial institutions, mentoring entrepreneurship programs, and acting as mediators and facilitators, providing training to the community.

Migrant preachers exist not only as religious disseminators but also as agents of change, shaping the social landscape of society and contributing to community empowerment in general. Their legitimacy is strengthened by public recognition and acceptance of their concrete role and contribution to improving the quality of religious, educational, and economic aspects of Bengkulu society. Thus, migrant preachers have clear social and religious legitimacy within the context of community empowerment in Bengkulu City.

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