



## THE CONTRIBUTION OF DA'WAH IN SHAPING LEGAL BEHAVIOR OF URBAN COMMUNITIES MATARAM CITY

### Abstract

Da'wah activities should be able to bring about changes in the body of the ummah, including forming legal behaviour which includes legal compliance, legal awareness, understanding of rights and obligations as well as ethics and morals. The more often a person participates in da'wah activities, the better his legal behaviour should be. By using a qualitative method, this research tries to reveal the contribution of da'wah in shaping the legal behavior of Muslim communities in the city of Mataram. The results of this study show the contribution of da'wah in the formation of legal behavior of Muslim communities in the city of Mataram. The contribution is influenced by four factors, namely first, the attachment between the community (mad'u) and Tuan Guru/Ustadz (da'i). Second, the commitment of the community (mad'u) to follow what is conveyed by da'i in the da'wah activities they participate in. Third, involvement (involvement) refers to the intensity of the community in da'wah activities. Fourth, belief refers to the internalization of the values of religious teachings absorbed in the da'wah activities they participate in.

**Keywords:** Da'wah, Contributions, Legal Behavior.

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## INTRODUCTION

According to the results of a survey by the Central Statistics Agency in 2020, the level of legal compliance in Indonesia is still relatively low.<sup>1</sup> Based on the survey, only around 62.7% of Indonesians claimed to comply with the law in full, while the rest (37.3%) claimed to comply with the law partially or not at all. The types of law violations most often committed by Indonesians according to the BPS survey are traffic violations, such as not wearing a helmet when riding a motorcycle or car, breaking the speed limit, and violating traffic signs. In addition, the BPS survey also showed that Indonesians tend to regard the law as a less effective instrument in solving social and economic problems in society. This suggests a need to increase legal awareness and strengthen law enforcement in Indonesia.

According to the criminal sociology perspective, humans violate the law because of several factors that influence criminal behavior, such as social, economic, psychological, and environmental factors.<sup>2</sup> Some social factors that influence criminal behavior include social injustice, lack of respect for norms and values, economic inequality, and social disintegration.<sup>3</sup> Economic factors can also influence criminal behaviour, such as poverty and unemployment, which can encourage a person to commit criminal acts to make ends meet. Psychological factors such as mental disorders and lack of self-control can also cause a person to commit criminal acts.

The physical environment can also influence criminal behaviour, such as poor environmental conditions, overcrowding, and poor environmental quality can

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<sup>1</sup> Safyra Fajari Oktafiana and others, 'Info Grafis Catahu 2020 (1).Pdf', *HUMAYA: Jurnal Hukum, Humaniora, Masyarakat, Dan Budaya*, 2021, 168 <<https://id.safenet.or.id/wp-content/uploads/2019/11/Panduan-KBGO-v2.pdf>>.

<sup>2</sup> R. J Laub, J. H., & Sampson, *Understanding Desistance from Crime* (New York, NY: Cambridge University Press., 2001).

<sup>3</sup> Book Chapters and Peer Zumbansen, 'Osgoode Digital Commons Law as a Social System , by Niklas Luhmann Source Publication ':, 3 (2006).

lead to criminal behavior. In addition, social groups that emphasize values that are contrary to the law and social norms can also affect criminal behavior.<sup>4</sup>

Overall, criminal sociology sees that criminal behavior is not only caused by individual factors, but also influenced by social and environmental factors.<sup>5</sup> Therefore, to reduce lawlessness, criminal sociology emphasizes the importance of improving social, environmental, and economic conditions that can influence criminal behavior.

According to data from the Central Bureau of Statistics, there were 470,194 criminal cases in Indonesia. This figure decreased by 8.85% compared to the previous year. Meanwhile, data from the Indonesian National Police (Polri) in 2021 shows that the most common crime in Indonesia is theft (40.81%), followed by violence (12.41%), and fraud (9.86%).

When viewed from its type, gun crime is also still a problem in Indonesia. Data from the National Police shows that in 2020 there were 127 shooting cases that occurred in Indonesia, with 155 victims. In addition, violence against women and children is also still a problem in Indonesia. Based on data from Komnas Perempuan, in 2020 there were 406,178 reported cases of violence against women, with the most common form of violence being domestic violence<sup>6</sup>

Da'wah is an effort to invite and introduce religious teachings to others.<sup>7</sup> Meanwhile, legal awareness is an individual's awareness of the legal norms that apply in society.<sup>8</sup> The two concepts have a close relationship in the practice of social life. Da'wah can be a means to introduce religious norms related to law to

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<sup>4</sup> Puji Wulandari Kuncorowati, 'MKuncorowati, P. W. (2009). Menurunnya Tingkat Kesadaran Hukum Masyarakat Di Indonesia. Menurunnya Tingkat Kesadaran Hukum Masyarakat Di Indonesia, 6(1), 61–75. Enurunnya Tingkat Kesadaran Hukum Masyarakat Di Indonesia', *Menurunnya Tingkat Kesadaran Hukum Masyarakat Di Indonesia*, 6.1 (2009), 61–75.

<sup>5</sup> Laub, J. H., & Sampson.

<sup>6</sup> Oktafiana and others.

<sup>7</sup> H Syaukani, *Konsep Dakwah Dalam Islam* (Jakarta: PT. Raja Grafindo Persada, 2015).

<sup>8</sup> Ahmad Syukur, *Hukum Islam Dan Perubahan Sosial* (Jakarta: PT. Raja Grafindo Persada, 2016).

the community. In addition to teaching religious teachings, da'wah also explains how to behave in accordance with the legal norms that apply in society.<sup>9</sup>

On the other hand, good legal awareness can help strengthen da'wah. By having a strong legal awareness, a person will tend to better understand and appreciate the legal rules that apply in society<sup>10</sup>, so he will tend to more easily accept and understand da'wah related to these legal norms.

In practice, da'wah and legal behavior can reinforce each other. People who have good legal awareness will be more open to da'wah related to legal norms, so da'wah will be easier to accept and understand. Conversely, da'wah related to legal norms can help increase people's legal awareness, so that people will be more accustomed and aware of the importance of respecting and complying with the legal rules that apply in society.<sup>11</sup>

## METHODS

This research is designed in a qualitative form with a phenomenological approach. Qualitative research can be conducted through interviews with key informants, such as scholars or religious leaders who have influence in the community related to da'wah.<sup>12</sup> In addition, this research was also conducted by direct observation of da'wah activities carried out in the city of Mataram. The documentation method is used to obtain information from written sources, such as literature on da'wah and legal behavior of people in the city of Mataram.

In this study, the data obtained were analyzed inductively, meaning that the data were analyzed in depth and gradually to obtain significant findings.<sup>13</sup> Data

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<sup>9</sup> Muhammad Idris, 'Dakwah Dan Hukum Dalam Menangani Permasalahan Sosial', *Jurnal Al-Qalam*, 25.2 (2019), 317–28.

<sup>10</sup> A Hamdani, 'Dakwah Dan Hukum Islam: Studi Tentang Pemikiran M. Quraish Shihab', *Jurnal Tasamuh*, 4.2 (2018), 229–46.

<sup>11</sup> S Ahmad, 'Dakwah Islam Dan Hukum', *Jurnal Ilmiah Al-Syir'ah*, 12.1 (2014), 69.

<sup>12</sup> Sulistyowati Irianto, 'Metode Penelitian Kualitatif Dalam Metodologi Penelitian Ilmu Hukum', *Jurnal Hukum & Pembangunan*, 32.2 (2017), 155 <<https://doi.org/10.21143/jhp.vol32.no2.1339>>.

<sup>13</sup> John W. Creswell and J. David Creswell, *Mixed Methods Procedures, Research Defign: Qualitative, Quantitative, and Mixed M Ethods Approaches*, 2018.

analysis is carried out by collecting data, organizing data, interpreting data, and presenting findings from the data obtained.

In this study, researchers dug up information about the methods used by preachers or religious leaders in conducting da'wah and its impact on the legal behavior of the community in the city of Mataram. In addition, researchers also gained an understanding of the community's view of da'wah and the role of da'wah in shaping legal behavior in the city of Mataram.

The research object for this study is the people of Mataram City consisting of various layers, religious affiliations, and cultures. This research will focus on people who actively participate in da'wah activities and who interact directly with recitation or other da'wah activities in Mataram City. In addition, the object of research also includes religious leaders, administrators of religious organizations, and policy makers related to the field of da'wah and law in Mataram City.

The data in this study were obtained by conducting interviews with mosque and pesantren administrators in Mataram City who routinely carry out da'wah activities, interviews were conducted regarding the influence of da'wah on community legal behaviour. In addition, researchers also made direct observations about da'wah activities carried out by religious leaders in the city of Mataram and how this affected the legal behaviour of the community. Then the researchers also analyzed documents related to da'wah and legal behaviour in Mataram City, such as books on religion and law, legal documents, and other relevant documents.

## RESULT AND DISCUSSION

### 1. Da'wah Activities in Mataram City

According to the Central Bureau of Statistics of Mataram city, the Muslim population in Mataram city is 385,254 or about 82% of the total population in Mataram city. The Muslim community is spread across six sub-districts, namely Ampenan, Sekarbela, Mataram, Seleparang, Cakranegara, and Sandubaya.

Da'wah activities in the city of Mataram are centered in mosques, mushollas, and assemblies. However, the existence of the NTB Islamic Center in the city of Mataram makes da'wah activities quite intense in this city. Hubbul Wathan Mosque routinely carries out da'wah activities every day. The Tuan Guru are scheduled to take turns giving recitations at the mosque. This makes this mosque always crowded with worshipers who want to listen to recitation from the Tuan Guru. In addition, da'wah activities are also spread in various other mosques in the city of Mataram. However, the intensity is not the same as the da'wah activities at Hubbul Wathon Mosque.

Erwin Junandi, a resident of Mataram City, provides an interesting view of the development of da'wah and legal awareness in the city of Mataram. In this interview, Erwin observed significant changes in the approach to da'wah in Mataram City, which reflects the motto "advanced religious and cultured Mataram."

According to Erwin, da'wah in Mataram City has undergone a positive shift in recent years. He noted that more and more groups and individuals have loyalty to da'wah and care about the interests of da'wah. These groups include organizations such as Nahdlatul Ulama (NU), Nahdlatul Wathan (NW), and others, as well as congregations such as jemaah tabligh and others.

Erwin sees these groups as "da'wah fighters" who have long been active and engaged in da'wah activities. The results of their efforts have begun to be seen in society, especially in terms of increasing awareness of law and religious values.

Erwin also emphasized that da'wah is not just about words or lectures, but also needs to be exemplified in action. He gave the example of the existence of institutions such as the Al-Qur'an Education and Teaching Institute (LPTQ) which continues to be active in broadcasting the Al-Qur'an and Islamic religious values. This is one form of da'wah that is real and has a positive impact on society.

Erwin's view shows how the community in Mataram City has been actively involved in efforts to increase legal and religious awareness through various forms of da'wah. This development reflects the spirit of achieving the vision of "an

advanced religious and cultured Mataram," where religious and legal values play an important role in the formation of a better society.

#### Da'wah Attachment in the Legal Context

Attachment refers to the sense of attachment or bond that a person has to society in general. Hirschi considers that individuals who have strong attachments are less likely to engage in delinquent behavior, as they fear losing the social support they need.<sup>14</sup>

In the context of legal awareness, da'wah can function as an attachment for the community. In da'wah activities, in addition to discussing an event from a legal perspective, da'wah is also a medium for interaction with all levels of society. This can certainly make the community more committed to togetherness in the context of legal awareness. This statement is corroborated by information from informant Baiq Kamarni according to her, da'wah can have a positive influence, especially on the younger generation. Da'wah provides religious insights and knowledge that can be applied in everyday life. This underlines the important role of the da'wah approach in overcoming cultural shifts and social problems such as theft.

"Da'wah is very influential, especially in this day and age because religious and cultural shifts make people uneasy, like many cases of theft, we see around us there are thefts of gas cylinders, motorbikes for example" (Junandi, July 12, 2023).

Other informants revealed that da'wah has a very important role in increasing public awareness in the city of Mataram. In da'wah activities there are efforts to build awareness related to obeying the law. The da'wah is done verbally or by action. Dakwah activities in the city of Mataram are mostly carried out with oral da'wah, but according to him, it still has a significant impact on increasing people's legal awareness. As conveyed by our informant Juanidin

"There is a fairly strong relationship between da'wah and legal awareness of the Community, for example we often hear the invitation from the Tuan Guru to

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<sup>14</sup> T. Hirschi, *Causes of Delinquency* (Berkeley, CA: University of California Press., 1987).

help, then we practice it in the form of mutual cooperation when there are friends or family who have a disaster and others" (Junandi, July 12, 2023).

This statement reinforces Hirschi's view that religious activities can provide moral and ethical values that direct individuals to behave in accordance with the laws and social norms that apply in a society.<sup>15</sup>

According to Travis Hirschi, attachment theory in the sociology of criminology is one of the important factors in shaping individual behavior towards laws and social norms. Attachment is defined as an emotional or affective relationship between individuals and certain people or social groups. This can be the relationship between da'i and mad'unya, between individuals and society, or between individuals and social institutions such as TPQ, majelis taklim, or other social organizations.<sup>16</sup>

Some of the factors that influence unlawful acts, such as stealing, are opportunity and chance. In conditions where a person feels there is an opportunity to carry out the act without being noticed or without great risk, then the possibility of unlawful acts can occur. In addition, the temptation factor from the surrounding environment can also play an important role in influencing people's behavior.

A clear example of non-compliance with the law in Mataram city is the rampant cases of theft in the city. People know that stealing is wrong and against the law. However, due to opportunity, chance and temptation, some individuals may still commit the act. This reflects the complexity of addressing lawlessness, where legal awareness alone is not always enough to prevent unlawful acts.

In the case of drug abuse, which is quite rampant in Mataram city, the community has knowledge about the negative consequences of drug use and distribution, both as dealers and users. However, to prevent falling into the dangers of drugs, a deeper understanding of the legal consequences and social impacts of such actions is needed.

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<sup>15</sup> Hirschi.

<sup>16</sup> Hirschi.

It is important to enforce rules in the environment that can help minimize unlawful behavior. Examples include rules governing behavior within the community or family, such as norms and rules relating to the use of personal belongings or neatness in society. This reflects efforts to strengthen legal awareness at the local level.

Individuals who have a strong attachment to certain people or social groups tend to be more obedient to the rules and norms set by the group.<sup>17</sup> Strong attachments make individuals feel responsible for complying with the norms and rules that apply in their group. Individuals who feel they have a strong attachment will also feel lost and feel threatened if they are alienated from their group. This encourages individuals to pay more attention to their behavior and not want to violate established rules such as drug abuse in the community.

Another resource person revealed one proof of the importance of attachment in efforts to increase community legal awareness through da'wah. He gave an example of a case of conflict between communities that used to occur frequently in the Dasan Agung community where he currently lives, he said that his area used to have the status of a red zone of social conflict. However, through da'wah efforts, there have been changes and shifts in values in society. Although this change has not yet reached totality, da'wah has helped in initiating the change process, which in turn can contribute to increased legal awareness in the community.

In the context of law enforcement, strong attachments can help improve law and order because individuals who have strong attachments to law and security institutions tend to be more compliant with laws and social norms. For example, individuals who have a strong attachment to the police or neighborhood security will tend to be more compliant with the rules and not break the law.<sup>18</sup>

### Commitment in Da'wah

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<sup>17</sup> Hirschi.

<sup>18</sup> International Criminal Court, International Relations, and Asian Studies, *The Politics of International Law*.

Commitment refers to a person's reluctance to commit self-defeating acts for greater reasons, such as aspirations or ideals. Hirschi emphasizes that individuals who have a strong commitment to certain goals and values are less likely to engage in delinquent behavior.

In an interview with Erwin Junandi, on the role of da'wah in increasing legal awareness in Mataram City, he provided important information related to this commitment in the context of da'wah. Erwin Junandi explained that da'wah often focuses on legal education and religious values. In da'wah activities, he often hears recommendations to do things that are commanded by Allah, and also to avoid things that are prohibited by Allah, or what in Islam is called the embodiment of one's piety.

He added that one of the concrete examples he gave was through recitations and general studies that are often held in various villages or communities in Mataram City. In these recitations, people can be taught about the laws of religion and the moral values contained in the religion. This is one way to increase understanding of religious laws and values that are relevant in everyday life.

In addition, the resource person also described that da'wah also comes in the form of spiritual guidance delivered by religious leaders. Through this da'wah, people can gain a deeper understanding of religious teachings and how they can be applied in everyday life, including in the legal context.

According to Hirschi, commitment is one of the main factors that influence a person's behavior in complying with the law and maintaining social order. Commitment can be interpreted as a person's investment in a value or goal that is considered important and has positive value in his life. In the context of da'wah, commitment can be in the form of seriousness to carry out what individuals hear and know through the da'wah activities they participate in. Commitment is a form of internalization of religious messages received by individuals.

When asked whether there is a relationship between religious da'wah and commitment to compliance with the law in Mataram City, the resource person

explained that there is a strong correlation between the two. He argued that in religious language, this correlation can be explained as "munasabah," which means an appropriate and mutually supportive relationship between religion, legal awareness and da'wah.

In the context of religious da'wah, scholars and preachers convey religious knowledge, including the basics of sharia knowledge such as the rules and traditions of ijma and qiyas. What is conveyed by the scholars and preachers, according to him, can help foster legal awareness among the congregation or community. This is because in the da'wah, there are religious values that synergize with the values of the applicable law, and these two aspects can complement each other.

The realization of commitment in increasing legal awareness can also be seen from the perspective that legal values in religion are not much different from legal values in culture and society. Therefore, da'wah not only serves to raise legal awareness, but also promotes moral and ethical values that can strengthen the social fabric of society. He describes this as a collaboration between religious legal values and cultural legal values that create a complementary nuance.

Bergsmo argues that a person who has a strong commitment to the values and norms accepted by society tends to be more compliant with the rule of law.<sup>19</sup> By having a strong commitment, a person will feel bound to maintain these values and comply with the applicable laws.

In addition, the role of other institutions such as family, school and neighborhood in shaping one's commitment to the rule of law is also important. An environment that provides support and encourages a person to have a strong commitment to the rule of law tends to create better social order.<sup>20</sup>

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<sup>19</sup> Morten Bergsmo and Emiliano J Buis, *Philosophical Foundations of International Criminal Law : International Nuremberg Principles Academy* <<https://www.nurembergacademy.org/events/detail/3e88561b498072685ee2209687860158/philosophical-foundations-of-international-criminal-law-76/>>.

<sup>20</sup> M. Fakhri, *Dakwah Dan Hukum: Dinamika Kehidupan Islam Dalam Masyarakat Kontemporer* (Bandung: Gema Insani Press, 2013).

Reinforcing Fakhri's opinion, one of the interviewees in this study who has a da'i background emphasized the importance of government involvement in raising legal awareness not only through the pulpit of da'wah and religious institutions. He stated:

"So legal awareness in everyday life is indeed very important, but don't just rely on da'wah alone, it needs involvement from other parties such as the Ministry of Law and Human Rights for example, as well as commitment from the community itself directly."

He added that one other example of the contribution of da'wah in instilling awareness values in society is during the gotong royong activities in the mosque. The activity is a manifestation of the implementation of commitment to the teachings of Islam, namely helping each other. He cited the Qur'anic verse about ta'awun. The mutual cooperation activities can take place because of the community's awareness of the Islamic teachings about helping each other. For him, mutual cooperation activities will not be implemented if there is no awareness and understanding of helping each other in society.

Da'wah has an important role because it can influence a person's character and attitude. He gave an example of an invitation to prevent someone from littering already fulfills the elements of da'wah because it prevents someone from doing something bad.

One of the important contributions of da'wah in increasing public legal awareness is in conflict resolution through deliberation. Mataram City is one of the areas with a fairly high level of conflict vulnerability. However, with the Islamic teachings on the importance of deliberation in decision-making conveyed through da'wah activities, the community is better able to resolve conflicts without having to fight for a long time, let alone resort to physical violence.

"The choice to solve problems through deliberation is a form of practicing Islamic teachings. The community may not know about it except through the da'wah pulpit delivered by our Tuan Guru," he said.

As for the challenges of increasing public legal awareness through da'wah, according to him, it is difficult for people to accept da'wah messages delivered by religious leaders. The process of receiving da'wah messages according to him is influenced by many factors such as the level of education, the intensity of attending recitation and so on. Therefore, it takes keistiqomahan in carrying out da'wah activities in the community so that public legal awareness continues to increase. In addition, da'wah must also be expanded in scope so that not only da'wah is identified with recitation activities in the mosque. But da'wah must also be able to target other groups in society such as motorcycle communities, bicycles, teenagers and so on so that da'wah can be an activity that can reach all levels of society in the city of Mataram.

"Da'wah should not only be in mosques, but da'i must also be able to reach other community groups such as motorcycle communities, teenagers and others".

In addition, the strengthening of legal awareness needs to be carried out on an ongoing basis. This includes efforts to ensure that people continue to receive information and understanding of the law that is relevant to their daily lives. Legal awareness is needed so that people can avoid violating the law. This reflects an understanding of the concept of legal awareness as a positive social control that encourages individuals to comply with the law.

#### Involvement in Da'wah

Involvement refers to engaging in activities that are valued by society, such as religious activities, or social activities.<sup>21</sup> Hirschi believes that individuals involved in these positive activities are less likely to engage in delinquent behavior. Referring to Hirschi's opinion, proselytizing activities both in the form of lectures and in other

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<sup>21</sup> Hirschi.

forms are one form of community involvement in the process of increasing legal awareness.

In interviews with informants, researchers found that involvement in da'wah activities makes them have an intensity of interaction with each other, it can also affect how they understand the applicable laws and norms. This relates to the concept of involvement in Hirschi's theory, where individuals who are involved in an environment that supports legal norms tend to be more compliant with the law.

One important factor of this involvement is the intensity of participating in da'wah activities. Individuals who follow da'wah activities continuously tend to have higher legal awareness compared to individuals with moderate or low intensity. In the context of religion, high involvement in religious practices can increase social supervision and control over individual behavior. Religion can provide moral and ethical values that direct individuals to behave in accordance with applicable laws and social norms.<sup>22</sup> Involvement in religious practices can also form social solidarity and strengthen social networks that supervise each other and motivate individuals to behave in a law-abiding manner.<sup>23</sup>

According to Hirschi, involvement is one of the four elements necessary to establish social order and good legal behavior. Involvement refers to a person's attachment to activities that are considered important and valuable, thus increasing social supervision of the individual's behavior.<sup>24</sup>

In this case, involvement in religion can be an important factor in shaping legal order in society. Individuals who are active in religious activities tend to have an orientation towards good moral values and behave in accordance with applicable legal and social norms.<sup>25</sup> Thus, involvement in religion can increase social supervision over individual behavior and positively contribute to the creation of legal order in society.

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<sup>22</sup> M. N Ghufroon, 'Dakwah Islam Dan Harmonisasi Hukum', *Al-Mawarid*, 5.1 (2013), 1–14.

<sup>23</sup> Syukur.

<sup>24</sup> Hirschi.

<sup>25</sup> Ahmad.

In order to make da'wah more useful as a means to increase legal awareness, greater efforts are needed in communication and delivery of messages to the community. This is in accordance with the concept of involvement in Hirschi's theory, it aims that individuals who are involved in efforts to convey messages of social norms tend to be more compliant with these norms.

The role of da'wah in increasing legal awareness in Mataram City illustrates several key concepts in Hirschi's social control theory. The researcher emphasizes the importance of obeying the law as a form of positive social control. For him, legal awareness is not just an obligation, but also has a special meaning and function in protecting oneself from potential problems or conflicts that could arise. This reflects the concept of commitment in Hirschi's theory, where individuals who are committed to social or legal norms tend to obey these rules.

Furthermore, in the context of legal awareness, individual habits play an important role in the level of legal awareness. This is in accordance with the concept of attachment in Hirschi's theory, where individuals who have strong ties to legal norms are more likely to comply with the law.

The involvement of other agencies is also important in efforts to increase legal awareness in the community. One such effort has been made by the Ministry of Law and Human Rights in forming legal awareness groups called "Kadarkum" in every neighborhood including in the city of Mataram. These "kadarkum" groups aim to provide guidance and counseling to communities or citizens who lack understanding of the law.

The Ministry of Law and Human Rights has conducted planning related to these activities and has held meetings with residents in the city of Mataram. The effort aims to make the community aware of the importance of the law, and this goal will be achieved by forming legal awareness groups in each neighborhood through efforts that have been made by the Ministry of Law and Human Rights.

The importance of coordination between various agencies in the legal awareness socialization process. With coordination, law-related messages can be

delivered more effectively and consistently to the community. This helps the community to better understand and internalize the values of the applicable law.

The presence of these agencies in the legal socialization process has a positive impact in increasing legal awareness in the community. This is mainly because the form of socialization they apply can be more quickly digested by the community. Synergy between programs, both efforts made by religious leaders and the government in involving the community to have awareness and compliance with the law must continue to be encouraged so that the results are maximized. Hence the importance of the active role of law-related agencies in supporting public legal awareness. Socialization, coordination, and stabilization are important strategies in efforts to increase understanding and awareness of the law in the community.

Knowledge of the law needs to be socialized massively through community involvement in legal awareness-raising activities so that law violations can be minimized. This reflects the understanding that legal education and legal socialization can play an important role in increasing community legal awareness. Beliefs in Shaping Legal Behavior

Belief refers to a strong belief in values that are valued by society, such as honesty, justice, and obedience to the law.<sup>26</sup> Hirschi argues that individuals who have strong beliefs in these values are less likely to engage in delinquent behavior. The belief element is very important in this theory because individual beliefs about good and bad values shape individual behavior patterns in making decisions.

However, there are several factors that make individuals lose legal awareness, including the invitation of friends or environmental influences. Then there is also the factor of parents who do not instill legal awareness in their children so that they violate the legal boundaries that have been determined. So although belief is an effort to increase public legal awareness, it is also important to strengthen other efforts.

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<sup>26</sup> Hirschi.

Related to this aspect of belief, the researcher dug up information from Mr. Hendrajid, a resident in Seleparang Subdistrict, who highlighted the role of da'wah in increasing legal awareness in Mataram City. According to him, da'wah has an important role in providing an understanding of religious values, including those related to law. Through da'wah, people are given an understanding that legal awareness is part of religious values. With this understanding, they tend to be more compliant with the law.

An overview of how da'wah influences the community in understanding the law and religious values. One example he gave was in prayer. When he listens to recitations or lectures that explain the procedure of prayer and the meaning behind it, he claims to be more convinced and better understand the importance of praying correctly. This will motivate him to practice prayer consciously and in accordance with religious teachings.

"For example, when we hear an explanation from the ustaz about the procedures and kaifiat of prayer that can prevent us from committing heinous and unlawful acts, then if we continue to strive to improve our prayers and we must believe that the prayers we perform can prevent us from committing unlawful or unlawful acts."

When people have a strong understanding of religious values and their relationship with the law, they tend to be more obedient to the applicable law. A concrete example is in the matter of paying zakat or taxes or following other legal rules correctly. In a broader context, legal awareness based on religious values can also motivate people to become better citizens and comply with state laws.

One of the interesting cases related to the belief aspect was obtained through an interview with one of the residents of Mataram city named Muhsin. Muhsin is a casual laborer in a traditional market in Pagesangan. Every day he spends his time as a porter who delivers merchandise belonging to traders in the market. After work he spends his time at home with his family.

Muhsin lives in the Pagesangan neighborhood, and the mosque where he lives regularly holds recitations every Wednesday night. The recitation is usually led by a teacher from several Islamic boarding schools in Mataram. He admits that he often attends the recitation held at the mosque where he lives. Attending the recitation for him is one of his obligations so that he understands Islam better.

Some of the recitation materials that he often follows are related to the importance of giving alms. From the recitation, he understands that almsgiving is one of the practices that is highly encouraged by Islam. It's just that for him, giving alms using wealth is something that is quite difficult considering that he is only a porter in the market.

"It's still just a wish, sir, I can't do it yet. I'm just a laborer in the market, I don't earn much a day. It's only enough for my daily needs"

However, Muhsin still believes that almsgiving is one of the most important religious teachings to be practiced. In contrast to what Begrsmo stated that the existence of commitment will affect a person's compliance with the law. But in. The context of the contribution of da'wah commitment is not the only factor in decision making by an individual.

Respondents have awareness only on the cognitive aspect by knowing that alms. Is the main practice in. Islam. But there are. Other factors that also determine. At a practical level, a person's choice to be aware of religious law is also influenced by economic considerations and the priority scale in his life. In fact, high involvement in religious practices can increase social supervision and control over individual behavior.<sup>27</sup>

Belief in social bonding theory is related to a person's involvement with religion. Religion as one of the strong social institutions has an important role in shaping a person's belief in the values adopted by society and providing orientation to good behavior.<sup>28</sup> In this case, religion can help improve a person's legal

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<sup>27</sup> Ghufron.

<sup>28</sup> Kuncorowati.

behavior by providing orientation towards good behavior and forming patterns of behavior that are in accordance with applicable law.<sup>29</sup>

In the context of Indonesian society, religion is often considered as one of the important factors in improving legal order.<sup>30</sup> This can be seen from various government programs that involve religious institutions in law enforcement efforts such as da'wah programs or environmental security programs involving local religious leaders.

In the context of da'wah, teaching is often carried out about moral values and religious norms that are the basis for good legal behavior.<sup>31</sup> Good da'wah can form a strong belief in moral values and religious norms,<sup>32</sup> so that people who receive the da'wah can motivate themselves to take actions that are in accordance with applicable laws and regulations.

In the context of the role of da'wah, beliefs play an important role in improving legal understanding in society. Da'wah helps individuals to better understand religious norms related to the law. This can be linked to the concept of belief in Hirschi's theory, where individuals who have faith in religious norms tend to internalize these values in their legal behavior. Mustain describes da'wah as the process of internalizing religious values and conveying that understanding to the community. Thus, proselytizing can strengthen individuals' attachment to religious values, which can indirectly strengthen ties to the law.

One example of the real contribution of belief to a better understanding of legal rights and obligations in the context of preventing domestic violence is through marriage advice, which is one of the processions in the marriage ceremony

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<sup>29</sup> Ari - Widiyantoro, 'Peningkatan Perilaku Peduli Hukum Dan Lingkungan Melalui Program Kemitraan Masyarakat Peduli Hukum', *Dinamisia : Jurnal Pengabdian Kepada Masyarakat*, 3.1 (2019), 1–6 <<https://doi.org/10.31849/dinamisia.v3i1.2056>>.

<sup>30</sup> Sulistyowati Irianto and others, '( Analisis Terhadap Pemikiran M . Atho ' Mudzhar )', *Al-Ihkam*, 18.2 (2012), 477 <<https://doi.org/10.30641/dejure.2018.v18.477-496>>.

<sup>31</sup> Yul Ernis, 'Implikasi Penyuluhan Hukum Langsung Terhadap Peningkatan Kesadaran Hukum Masyarakat', *Jurnal Penelitian Hukum De Jure*, 18.4 (2018), 477 <<https://doi.org/10.30641/dejure.2018.v18.477-496>>.

<sup>32</sup> R. B. Hasan, S. S., & Sitorus, 'Dakwah Dan Hukum Islam: Menjawab Tantangan Perubahan Sosial', *Jurnal Penelitian Sosial Keagamaan*, 27.1 (2019), 75–90.

and reception. In Indonesia, da'wah is often carried out by religious leaders who have a great influence on society.<sup>33</sup> Da'wah can form a belief in good moral values and religious norms, so that people can motivate themselves to comply with applicable laws and regulations.<sup>34</sup>

Some challenges in efforts to raise legal awareness through da'wah, such as differences in community views and understanding. This reflects the complexity of social control in a society that has diverse backgrounds and understandings. Legal awareness is a conscious effort or effort within a person to make decisions or attitudes related to one's understanding of the law. This awareness is influenced by one's understanding and belief in the law, both positive law and religious values. In the context of legal awareness, it is important to understand that individuals must understand and respect the applicable laws, both those sourced from religious values and positive laws.

Therefore, it is important to underline the role of belief in law and religious values. A good belief in the law and religious values can prevent lawlessness as individuals understand the consequences of their actions. For example, a good understanding of religious law may encourage an individual to follow the Shari'a correctly in prayer, while a lack of understanding may lead to mistakes in its implementation.

Overall, this data analysis illustrates how Hirschi's social control theory can be used to understand the complex relationship between legal awareness, social controlling factors, and the role of da'wah in improving legal understanding in the community. This provides a deeper understanding of how positive social control can motivate individuals to comply with the law, and how religion, through da'wah, can be one source of influence of such positive social control.

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<sup>33</sup> Abdul Wahid, *Peradaban Islam Dan Hukum* (Yogyakarta: Pustaka Pelajar, 2018).

<sup>34</sup> I Ilham, 'Implementasi Dakwah Dalam Peningkatan Kesadaran Hukum', *Al Tajdid*, 1.1 (2009), 45–58  
<<https://ejournal.iainpalopo.ac.id/index.php/tajdid/article/view/569%0Ahttp://ejournal.iainpalopo.ac.id/index.php/tajdid/article/viewFile/569/434>>.

The relationship between religious beliefs and increased legal awareness in Mataram City may be quite strong as reflected in the city's slogan "Maju dan Religious". The slogan reflects the spirit and characteristics of the people of Mataram city who still hold strong religious beliefs. Although there are still many violations of the law such as drugs and theft in this city. This reflects the challenges in efforts to increase legal awareness through da'wah, especially in addressing more complex problems.

Education, especially to the younger generation, is also an important element so that they understand and internalize religious values in their behavior. This reflects the understanding that preventive and educative approaches in da'wah can shape strong legal awareness. Challenges in terms of limited participation in dakwah activities, but he also sees opportunities in utilizing social media and promotion through celebgrams or browsers to reach more people. This shows the importance of adaptation in efforts to raise legal awareness through da'wah in the digital era.

## CONCLUSION

Berdasarkan pemaparan diatas dapat disimpulkan bahwa implementasi dakwah oleh Yayasan Pendidikan Fajar dalam menanamkan nilai-nilai agama Islam pada masyarakat Kecamatan Dolok Masihul, sudah diimplementasikan dengan baik melalui pendekatan Dakwah Ammah, Dakwah bil Lisan, Dakwah bil Haal, dan Dakwah bil Hikmah serta melibatkan sejumlah program kegiatan dimana dari penerapan tersebut menghasilkann nilai-nilai agama Islam berupa Tauhid, Iman, Islam, Ibadah, Akhlak Mulia, Amal Jariyah, Toleransi, Persaudaraan, Kasih Sayang dan Kejujuran ditengah masyarakat. Meski Adanya tantangan dalam implementasi Dakwah dalam menanamkan nilai nilai Agama Islam tetapi Yayasan Pendidikan Fajar, menurut Yayasan mampu memberikan solusi dan starategi yang baik untuk dapat menjalankan agenda yang sudah

ditetapkan sehingga menghasilkan dampak dan Persepsi yang baik dari masyarakat terhadap dakwah Yayasan Pendidikan Fajar.

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