

From Exclusivity to Inclusivity: The Evolution of Palembang's Da'wah Movement and Its Contribution to National Development

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Abstract

The emergence of various religious movements often negatively impacts the understanding of Islam, causing diverse reactions and unrest within the community due to the intensity of their propaganda and rapid growth. However, this phenomenon does not apply to the Indonesian Islamic Propagation Institute (LDII). This religious community organization has deep historical roots in Indonesia. Although it was banned in the past, it has persisted in its mission to remain active and disseminate its message. Over time, the dynamics and evolution within LDII have enabled it to establish a significant presence in contemporary society. This paper aims to explore the essence of LDII, including its origins, primary founders, and organizational development, particularly in the city of Palembang. Additionally, this paper seeks to examine the transformation of its propagation activities, where LDII not only employs conventional methods but also integrates technology and media. This study provides a comprehensive overview of LDII's historical background, the transitions it has undergone, and its current position in society. By examining these aspects, this paper endeavors to offer accurate and objective information about LDII's history and development, contributing to a better understanding of its role and influence within Indonesian society.

Keywords

The Indonesian Islamic Propagation Institute (LDII), transformation, revolutionary programs

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1. INTRODUCTION

The research situates the study of the Indonesian Islamic Propagation Institute (LDII) within the broader historical and ideological landscape of Islam in Indonesia, characterized by a plurality of beliefs and practices (Rahman & Saebani, 2018). The diverse interpretations of Islam have led to classifications such as traditional, moderate, and fundamentalist, and have also given rise to various organizational forms. These include groups focused on religious purification to eliminate bid'ah (innovation) and superstitions, those integrating fiqh (Islamic jurisprudence) with local traditions (Maunah, 2016; Aziz & Tholkah, 1989), and others advocating for rational Islamic reforms through political participation (Noer, 1990). However, this plurality has also resulted in conflicts over religious interpretation and guidance (Ismail, 2020), leading to the dissolution and revocation of legal status for some Islamic organizations due to political and ideological disputes with the state (Hayati, 2017). Groups espousing caliphate-Islamic ideologies that contradict state ideology, such as the Islamic Defenders Front (FPI) and



Hizb ut-Tahrir Indonesia (HTI), have been particularly scrutinized and banned (Fitri & Fabriar, 2021; Arif, 2016).

In contrast to these organizations, LDII has a distinctive history rooted in the Darul Hadits/Islam Jama'ah study group founded by Nurhasan al-Ubaidah in 1940. Despite being banned in 1971 for deviating from orthodox Islamic teachings, the organization re-emerged in 1972 as Lembaga Karyawan Islam (LEMKARI), with official backing from the East Java Regional Military Command and the Golkar Party. Renamed LDII in 1990, the organization has since undergone significant transformations. Since 2011, LDII has embarked on a path of modernization, integrating contemporary methods with traditional religious practices to expand its reach. The adoption of digital technology and innovative communication strategies marks a profound shift in its propagation methods, allowing LDII to engage younger, digitally-savvy audiences. This evolution is also reflected in the professionalization of LDII's organizational structure, which now incorporates strategic planning, effective management, and data-driven approaches.

Scholarly interest in LDII is well-established, with notable studies by Mundir Thohir (2009), Hilmi Muhammadiyah (2019), and Limas Dody (2017) providing key insights into the organization's development. Thohir's work characterizes LDII as a movement deeply connected to the Darul Hadits ideology, with a mission to purify Islam from local cultural influences. Muhammadiyah (2019) examines LDII's strategies for organizational adaptation, focusing on its relationships with societal and state structures, and the role of social actors within the community. Dody (2017) analyzes LDII's metamorphosis, particularly its shift away from past controversies towards a new paradigm as a religious social movement. Despite criticisms, such as those from Hartono Ahmad Jaiz (2005) who views LDII's adherence to Darul Hadits teachings as problematic, LDII continues to contribute positively to Indonesian society. Indra's (2008) research on the presence of Lembaga Dakwah Islam Indonesia (LDII) and the reaction of the Muslim community in Medan reveals several key findings that highlight a negative response from Muslims towards LDII. These findings include: (1) LDII continues to propagate the outdated paradigm of Islam Jama'ah; (2) it is viewed as a heretical group that contravenes Islamic Shari'a; (3) there is a lack of harmonious communication between Muslims and LDII followers; (4) LDII is perceived as maintaining an exclusive stance.

Building on this existing literature, the current study aims to fill a gap by focusing specifically on the history and role of LDII in Palembang. While prior studies have explored LDII's broader history and ideological foundations, there has been little comprehensive research on its development and impact in Palembang. This study addresses this gap by analyzing how LDII in Palembang has adapted to changing social and technological landscapes, expanding its activities beyond religious propagation to include social engagement and the use of information technology. The research will explore how LDII integrates modernity into its agenda, addressing contemporary social issues such as environmental sustainability, social justice, and interfaith dialogue. By examining these transformations, the study aims to provide a detailed understanding of how LDII balances tradition with innovation, ensuring the continued relevance of Islamic teachings in Palembang's dynamic socio-cultural context.

2. METHODS

To thoroughly explicate the connection between the qualitative research methodology and the case study approach within the specific context of LDII in Palembang, it is imperative to highlight the precision and intentionality with which these methods are applied to the study's objectives. This research employs a qualitative methodology as articulated by Creswell et al. (2007), a methodological

framework particularly suited for the nuanced exploration of complex social phenomena—such as the historical evolution and socio-religious role of LDII within Palembang's distinctive cultural and religious milieu. The qualitative approach facilitates a deep investigation into the behaviors, attitudes, and perceptions of both individuals and groups, which is critical for capturing the intricate dynamics at play within the LDII community.

Within this study, the qualitative approach is utilized not merely for observation but for the comprehensive analysis and interpretation of LDII's multifaceted presence and influence in Palembang. Sukmadinata (2012) underscores the appropriateness of this methodology for examining phenomena in a manner that supports a richly descriptive and contextually informed presentation of findings, which is essential for elucidating the complex interactions between LDII and other key social entities in Palembang, such as NU, Muhammadiyah, and the local government.

The case study approach, as employed here, is meticulously crafted to concentrate on the historical development and contemporary role of LDII in Palembang. This approach allows the researcher to delve deeply into a specific "case"—in this instance, the trajectory of LDII and its socio-religious contributions within Palembang. The justification for employing a case study lies in the necessity of contextualizing the research findings within Palembang's unique cultural and religious landscape, thereby providing a detailed and contextually grounded understanding of LDII's operations and interactions.

This research integrates written and oral observations with direct participation in LDII activities, enabling the researcher to meticulously document and analyze the behaviors and interactions within the community. This immersive approach is further enhanced by in-depth interviews with key figures from LDII, as well as with representatives from NU, Muhammadiyah, and local government officials. These interviews are crucial for gathering a diverse range of perspectives on LDII's role and influence, thereby enriching the case study with a multiplicity of viewpoints.

Additionally, document analysis plays a pivotal role in this research by providing historical context through the examination of archives, reports, and publications related to LDII's activities in Palembang. The triangulation of data sources—comprising observations, interviews, and document analysis—ensures a robust and comprehensive examination of both the internal dynamics of LDII and its external perceptions and interactions.

The descriptive data analysis undertaken in this study explores various dimensions of LDII's history, development, and contemporary role in Palembang. By tracing the organization's introduction to the city, mapping its growth, and evaluating its socio-religious contributions, the researcher constructs a holistic understanding of LDII's impact. Furthermore, the analysis considers the factors shaping community and organizational perceptions of LDII, investigating how the organization navigates challenges and adapts to environmental changes.

In conclusion, this study methodologically intertwines the qualitative research and case study approaches with the specific context of LDII in Palembang, delivering a richly detailed and contextually nuanced examination of the organization's history, roles, and challenges. Through this methodological framework, the research offers valuable insights into the complex interrelations between LDII and the broader socio-religious landscape of Palembang, thereby contributing to a deeper understanding of its significance and influence within the city.

3. FINDINGS AND DISCUSSION

3.1. History of LDII's Palembang

In recent years, the manifestation of Islam in Indonesia has undergone notable shifts. Reflecting

broader trends across the Muslim world, there is a marked intensification in religious observance, with a rise in fundamentalist inclinations. A growing proportion of Indonesian Muslims are exhibiting a more rigorous adherence to the principles and practices central to their faith. (Jajat Burhanuddin and Kees van Dijk, 2013). The introduction of LDII (Lembaga Dakwah Islam Indonesia) in Palembang offers a compelling narrative that highlights the distinctive trajectory and establishment of the movement within a localized context. By contrasting this with its expansion in other Indonesian regions such as Semarang and Jambi, a more nuanced understanding of LDII's proliferation can be achieved. In Semarang, the entry of LDII in the 1970s was facilitated by direct disciples of Nurhasan al-Ubaidah. This initiative led to the formation of small study groups, marking the movement's initial penetration into the local community (Purnama & Sulistiyono, 2020). Similarly, in Jambi, LDII's presence was established in 1979 through the efforts of Hamid Hoyyan, a disciple of Nurhasan al-Ubaidah (Gunawan, Efriadi & Hadi, 2022). These instances reflect a pattern of dissemination driven by the direct involvement of prominent disciples and localized efforts.

In contrast, Palembang presents two distinct historical narratives regarding the arrival of LDII. The first account attributes the introduction of LDII to Haji Sulaiman Hadi in 1966. Having completed his religious education at the Burengan pesantren in Kertosono under Nurhasan al-Ubaidah, Sulaiman's initiative marked the inception of LDII in Palembang. His efforts laid the groundwork for LDII's presence through individual endeavors of local ulama, showcasing a unique aspect of the movement's expansion (Purnama & Sulistiyono, 2020). Despite its origins in individual initiative, this effort evolved into the establishment of a small community in the 5 Ulu area.

The second account suggests that LDII's introduction to Palembang occurred around 1967 through a group led by Dunggjik Abu during a spiritual journey to Pring Sewu, Lampung. During this journey, they engaged with an ulama, Jamaludin, M.A., who emphasized the essence of Islam. This interaction significantly influenced the dissemination of LDII's teachings to Palembang, illustrating the pivotal role of personal relationships and spiritual experiences in the expansion of the movement.

These contrasting accounts underscore the diverse mechanisms through which LDII has expanded its influence, reflecting both individual initiatives and collective spiritual journeys as key factors in the movement's establishment in Palembang.

No	Name	Origin/Area	Year/Duration of Dakwah Activities
Pioneers from South Sumatra			
1	H.Sulaiman Hadi	Muara Kuang	Indicates that the majority of pioneers in LDII's establishment in Palembang and South Sumatra were active in spreading LDII's teachings from approximately 1966 to 1978, marking a significant period of initial growth and community engagement
2	Zainuri	Palembang	
3	Dungtjik Abu		
4	Sofyan Arsyad		
5	Mahmud Senamin		
6	Yunus		
7	Jamaludin Siroh		
Preachers from Java Island			
No	Name	Origin/Area	Year/Duration of Dakwah Activities
1	Yahya	Java Island	-
2	Suparmin		7 years
3	Ma’ruf		7 years
4	Sunarya		-

Source: Interview with Haji Sulpita, 2023

From the table presented, it is evident that the introduction of LDII (Lembaga Dakwah Islam Indonesia) to Palembang did not occur through direct disciples of Nurhasan from East Java, but rather through local scholars from various regions within South Sumatra. Notably, one of the key figures instrumental in this dissemination was H. Sulaiman Hadi, originally from Muara Kuang, South Sumatra. Alongside Sulaiman, significant contributors included Zainuri, Dungtjik, Sofyan Arsyad, and Mahmud Senamin, all of whom hailed from Palembang. Their roles were pivotal in the propagation and sustainability of LDII's teachings within the region. Additionally, Yunus, a local merchant from Palembang, exemplifies how LDII expanded its leadership beyond Javanese origins, incorporating individuals from various local backgrounds into significant roles within the organization.

Historically, Sulaiman Hadi experienced a profound spiritual and intellectual void, sensing a lack in his personal and spiritual life. In his quest to address this emptiness, he immersed himself in the study of the Quran and Hadith. Sulaiman recognized the importance of faith and communal affiliation (jama'ah) in Islam. Consequently, in 1966, Sulaiman, in collaboration with Jamaludin Siroh, established the Quranic Hadith Foundation known as Yayasan Pendidikan Quran Hadith (YAPAQOH) in Palembang. This foundation initiated Quranic and Hadith study groups and established mosques to facilitate regular religious studies, aiming to enhance Islamic understanding and practice within the city. The foundation's efforts led to a growing number of followers and the expansion of its influence to neighboring areas such as Tanah Abang (PALI), Muara Kuang, and Talang Jerambah, along with the construction of two mosques and a madrasah.

Sulaiman's interaction with religious activities in East Java, particularly in Kediri and Burengan, marked a significant development in his spiritual journey. Determined to engage with these activities, Sulaiman traveled alone to Burengan, reflecting his dedication to these religious pursuits. During his visit, he met Nurhasan al-Ubaidah, a prominent LDII figure in the region. Their engagement involved an extensive dialogue on Quranic Hadith Jama'ah, showcasing both individuals' deep knowledge and understanding. This encounter not only enriched Sulaiman's comprehension of Islamic teachings but also highlighted the arduous journey of seeking religious knowledge during that era.

Following his studies at Pondok Kertosono, Sulaiman was entrusted by Nurhasan al-Ubaidah to lead LDII's activities in Palembang in 1966. Despite encountering resistance and rejection from the local populace, Sulaiman remained resolute in his mission. He also brought back Yahya, a disciple of Nurhasan al-Ubaidah, who later became a notable religious leader in Palembang. Sulaiman's efforts included establishing Islamic boarding schools and engaging in social activities, such as supporting the needy and attending to the deceased.

LDII's activities in Palembang, under Sulaiman's leadership, mirrored those in other regions of Indonesia but faced unique challenges. Sulaiman's preaching, aligned with Nurhasan al-Ubaidah's teachings, faced criticism and disruptions from various societal segments and law enforcement. In 1966, Sulaiman encountered legal issues leading to a three-year prison sentence from 1966 to 1969. Despite imprisonment, LDII's operations persisted with continued leadership from Zainuri and Dungtjik, reflecting the organization's resilience. Even while incarcerated, Sulaiman remained committed to religious studies and advocacy, mentoring fellow inmates and inspiring many to join LDII. His determination and unwavering faith amidst adversity underscore the vital role of scholars and religious leaders in guiding communities through challenging times.

Upon his release in 1969, Sulaiman resumed his preaching and Quranic studies in Palembang and sought further guidance from Nurhasan al-Ubaidah in Jakarta. His renewed commitment to

preaching faced numerous obstacles, but Sulaiman's steadfastness in delivering Islamic teachings to Palembang and its surrounding areas was unwavering. His leadership continued until his death, during which he confronted and overcame significant opposition, including a subsequent arrest and imprisonment as a political prisoner from 1969 to 1978. Despite these hardships, Sulaiman's perseverance and dedication remained steadfast, as he continued to deepen his religious knowledge and advocate for Quranic Hadith Jama'ah teachings.

In 1969, LDII's presence in Palembang expanded, with notable increases in membership among LDII officials' families. By 1972, under the leadership of Sofyan Arsyad, LDII's primary religious activities were relocated to Kenten, a previously undeveloped area. Sofyan's leadership facilitated the rapid growth of LDII's activities, extending to regions such as Karang Agung, Prabumulih, Pagar Alam, and Lahat. Following the administrative division of Palembang in 1998, LDII's leadership transitioned, with Sofyan Arsyad leading Seberang Ulu and Mahmud Senamin heading Seberang Ilir.

Initially focusing on Islamic education and community building, LDII continued to enhance its preaching efforts through study groups, large-scale sermons, and social services. The organization's development included ongoing training sessions and seminars aimed at equipping members with the necessary knowledge and skills to effectively perform their religious duties in accordance with LDII's principles and objectives.

3.2. The LDII (Indonesian Islamic Propagation Institute) preaching movement in Palembang

Since the onset of globalization, which has significantly increased global interconnectedness and impacted Islamic organizations in Indonesia, a noteworthy phenomenon has emerged concerning the influence of globalization on Islamic movements and organizations within the country. Predominantly Islamically-rooted organizations, such as Nahdlatul Ulama (NU) and Muhammadiyah, known for their cultural, structural, and institutional resilience, have had to navigate the competitive landscape created by burgeoning Islamic movements. These newer movements often affiliate themselves with or proclaim allegiance to international Islamic organizations beyond Indonesia.

In this context, LDII (Lembaga Dakwah Islam Indonesia) faces a complex dilemma: whether to engage in "futile resistance" or to adopt "compliance and obedience to the government." LDII's strategic decision-making process in this regard is crucial for its sustained relevance and existence. It is important to emphasize that LDII has not pursued a political agenda that challenges state authority or promotes a caliphate ideology, thereby avoiding government suspicion. Since 2006, LDII has demonstrated its commitment to national principles and state service, receiving official recognition for its inclusive and tolerant approach, distinct from the Jama'ah Islamic ideology. This commitment reflects LDII's role as a contributor to national unity and stability rather than as a threat to it.

Traditional Indonesian society, characterized by its dynamism, continuously evolves in response to both internal challenges and external influences (Murdiyanto, 2020). Similarly, LDII has undergone significant internal and external changes, leading to its transformation into a modern religious organization that integrates rational values with technological advancements. This shift from a closed to an open community illustrates LDII's adaptation to societal and cultural dynamics (Kurniawan, 2017). For instance, boundary-crossing interactions—such as LDII teachers transitioning to NU or individuals from outside LDII joining its ranks—demonstrate LDII's evolving nature and interaction with its external environment.

In confronting the dynamic changes wrought by globalization, LDII remains committed to its foundational principles of religious values and national unity. LDII's involvement in strengthening

social cohesion and promoting harmony amidst diversity is evident in its active participation in national development. Empirical evidence of LDII's commitment is illustrated through its National Conferences (Munas) held between 2011-2016, 2016-2021, and 2021-2026. These conferences are platforms for evaluating, planning, and adjusting programs to better align with national needs and state objectives. In its service to the nation, LDII prioritizes multifaceted approaches that encompass religious, educational, social, and character-building dimensions. This holistic approach aims to foster a cultured, moral, and harmonious society. LDII's efforts include:

1. **Language and Unity:** LDII emphasizes the role of Bahasa Indonesia as a unifying element, recognizing its importance in maintaining effective communication and national cohesion amidst Indonesia's cultural diversity.
2. **Religious Outreach:** LDII is dedicated to ensuring that all Muslims, particularly marginalized groups such as those in remote areas and individuals with disabilities, have access to religious teachings and support.
3. **Educational Initiatives:** LDII supports the development of a character education system, known as "Religious Professional," which integrates Islamic values with national ethics. The "Character Pondok" initiative further supports this aim by fostering professional and religious character.
4. **Health Promotion:** LDII advocates for the use of herbal medicine alongside conventional treatments, aiming to enhance public awareness of its benefits.
5. **Energy Development:** LDII promotes the exploration and use of new and renewable energy sources, contributing to energy sustainability and reducing reliance on conventional sources.
6. **Economic Development:** LDII endorses the Shariah economy model, emphasizing cooperative and familial principles over competitive market mechanisms.
7. **Digital Technology:** LDII encourages the productive and positive use of digital technology, aiming to mitigate its negative aspects and direct its application towards societal benefits.
8. **Food Security:** LDII proposes innovative approaches to utilize idle lands, such as peatlands, for achieving food self-sufficiency in Indonesia.

Through these initiatives, LDII demonstrates its proactive role in national development and its commitment to adapting to contemporary challenges. The organization's approach reflects a dedication to balancing religious principles with modern needs, thus contributing meaningfully to Indonesia's progress and cohesion.

3.3. LDII's Palembang Revolutionary Dakwah Program

Indonesia, with its majority Muslim population, is projected to experience a demographic bonus by 2045, marked by a substantial proportion of productive-age individuals. This anticipated demographic shift underscores the necessity for strategic collaborations and partnerships with governmental bodies and other institutions to cultivate high-quality Human Resources (HR). In alignment with this objective, LDII (Lembaga Dakwah Islam Indonesia) in Palembang City has structured its various work programs through RAKERNAS (National Work Meeting), convening LDII branch managers from across different regions. The primary aim of these gatherings is to anticipate and respond to strategic environmental changes while ensuring that LDII's work programs are aligned with the overarching vision and mission set forth by the LDII Central Executive Board. Moreover, LDII Palembang City has engaged in a series of collaborative efforts with the Palembang City Government, the South Sumatra Government, and other Islamic organizations to prepare a cadre of high-quality and capable HR.

In the realm of HR development, LDII places significant emphasis on the comprehensive development and empowerment of its members. This includes initiatives in education, training, leadership development, and fostering active participation in various organizational activities. The HR development programs in LDII Palembang City are largely derived from policies instituted by the LDII headquarters in Jakarta, reflecting the broader national strategy aimed at preparing for the demographic bonus expected over the next two decades. The strategic focus is on preparing a potential workforce, estimated to comprise 60 to 70 percent of the population, through a series of mentoring programs, starting from the branch level down to the sub-branch level.

LDII Palembang City is acutely aware of the challenges posed by global competition and has thus prioritized the development of skills and knowledge within the education sector as a means of maintaining a competitive advantage. Effective HR management is deemed crucial for delivering high-quality educational services and sustaining competitive strengths. This involves not only the technical skills and knowledge of HR but also their competence and leadership capabilities. Through proper HR management, LDII aims to adapt to changing environments and meet evolving educational needs. This includes developing teaching staff whose qualifications meet the requisite educational standards, providing ongoing training and development, and fostering a work environment conducive to innovation and collaboration. Quality HR is seen as a pivotal factor in LDII's preparedness to face global competition and in strengthening its position as a leading educational institution. Consequently, investment in HR development is not merely an option but a vital strategy to ensure the sustainability and success of educational institutions in an era of constant change.

A key component of this strategy is the emphasis on ethics and Islamic values. LDII Palembang City's commitment to internal sustainable development programs is reflected in its focus on instilling Islamic ethics and values as part of HR empowerment. This approach includes not only embedding Islamic principles in all organizational activities but also implementing programs aimed at reinforcing ethics, integrity, and values esteemed in Islam. The emphasis on ethical conduct, rooted in Islamic teachings, serves as the foundation for the positive development of LDII members in Palembang City. HR empowerment within LDII is an ongoing process that necessitates a strong commitment from both leaders and members to continuously enhance the quality and potential of individuals in achieving organizational goals while upholding religious and humanitarian values. In improving HR quality, LDII Palembang City focuses on both individual and organizational development. One of the main objectives is to enrich the spiritual and mental dimensions of its members through regular activities, such as weekly religious gatherings, which are part of the continuous mentoring strategy. The organization also engages in external activities, periodically inviting religious leaders to provide guidance on various aspects, including religion and health. These efforts are aimed at ensuring that future generations within LDII have a correct and positive understanding of the organization's values and teachings, thereby preventing potential misinterpretations.

In the domain of education and training, LDII offers both formal and informal educational programs designed to enhance religious knowledge, skills, and the understanding of the organization's core values. This includes religious training, the study of Islamic principles, and practical life skills education. For example, within the ministry or education sector, one of the prominent programs is cadreism, which aims to produce high-quality HR by harnessing the potential and interests of children from an early age. Each division within LDII Palembang City plays a crucial role in HR development, with a particular focus on religious education. Children with a talent for Quranic memorization receive intensive training and are placed in supportive environments, such as pesantren (Islamic boarding

schools), to hone their religious and Islamic knowledge. Upon passing exams and receiving extensive mentoring, successful individuals are groomed to become clerics within the organization. Additionally, in fields such as sports, children with talents in silat (Indonesian martial arts) and soccer receive structured support and training, with an emphasis on balancing formal education with religious instruction. The goal is to develop athletes who excel in sports while also embodying religious values and noble character. These programs collectively demonstrate LDII's efforts to create quality HR, optimize the potential of children from an early age, and develop competent and high-integrity cadres across various scholarly, religious, and athletic fields.

Leadership development is another critical area of focus for LDII Palembang City. The organization offers programs that equip members with leadership skills, including communication and organizational management. The goal is to cultivate professional religious HR capable of responding to the challenges of the digital age. This involves fostering independence and synergy through technology and collaboration with others. Youths with technological skills are encouraged to develop applications and utilize social media responsibly, while also guiding their younger counterparts in wise and prudent social media use. These transformative efforts, both structural and paradigmatic, are aimed not only at sustaining religious proselytizing but also at adapting to the evolving social and political dynamics in Indonesia. The broader objective is to enhance organizational capacity and resilience, thereby contributing to sustainable development in Indonesia. An example of LDII's adaptation process is the 2016 RAKERNAS, which focused on service programs for the nation. By seizing such opportunities, LDII strengthens its presence as a relevant and adaptive religious organization capable of navigating global challenges.

In terms of building international networks, LDII actively seeks to collaborate with religious organizations and other institutions worldwide to exchange ideas, experiences, and best practices. This approach not only broadens LDII's perspectives but also helps in developing programs that are inclusive and globally relevant. By fostering international collaborations, LDII aims to contribute to Indonesia's national development by producing quality HR. For instance, during a visit to the LDII Central Executive Board office in Jakarta, Nugraha Hadi Kusuma, Deputy Chairperson of the Branch and Branch Development Agency (LPCR) of the East Java Regional Leadership of Muhammadiyah, emphasized the importance of NGOs sharing responsibilities: "It's time for NGOs to share roles—Muhammadiyah focuses on education and health, LDII on mining, technology, and renewable energy, and NU on culture and managing pesantren. When NGOs collaborate and support each other, it strengthens the Muslim community" (LDII, 2023). LDII's work programs, such as MUNAS (National Deliberations) and RAKERNAS, consistently involve government participation, from the village level to the provincial level, ensuring alignment with national development goals.

4. CONCLUSION

Globalization has exerted a substantial influence on Islamic organizations in Indonesia, intensifying competition from newly emerging Islamic movements. Religiosity is commonly understood as deriving from doctrinal beliefs, ideological constructs, practices, and cultural artifacts, ideally shaped by religious dogma within intellectual frameworks that, in turn, shape values, norms, regulations, and practices within social interactions and systems. (Wanto D, 2022) In response, the LDII (Lembaga Dakwah Islam Indonesia) in Palembang has adeptly navigated these pressures, balancing between 'ineffectual resistance' and 'compliance with government mandates.' By aligning its activities with national principles and state regulations, LDII has maintained its presence without attracting

governmental scrutiny, thereby solidifying its position within the broader national framework.

In response to internal and external pressures, traditional Indonesian society is undergoing transformations that are guiding LDII Palembang towards a new cultural paradigm that integrates rational values with knowledge and technology. LDII Palembang has transitioned from a basic religious community to a modern religious organization, incorporating contemporary organizational principles and adhering to relevant regulations. The organization has implemented various programs aimed at addressing national issues effectively, including in the areas of education, social services, and character development. LDII emphasizes a multifaceted approach, not solely concentrating on religious aspects but also addressing education, social services, and character development. The organization continues to develop initiatives that promote good character formation and enhance religious understanding in line with national values. It collaborates with the government and other stakeholders to achieve shared goals, striving to build a prosperous, equitable, and harmonious society. Since 2005, LDII has incorporated forward-looking themes in its National Conferences, with a focus on national and state interests. The 2021-2026 conferences have highlighted eight key service sectors as the primary focus of their strategic and national programs. These sectors include the enhancement of the Indonesian language, promotion of herbal medicine use, development and utilization of new and renewable energy sources, advancement of the Shariah economy, encouragement of productive and positive digital technology use, and efforts towards achieving food security in Indonesia.

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