Islamic Da'wah in Industrial Society:
Study of PT Indorama Employees
Synthetics Tbk Purwakarta

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ABSTRACT

This study aims to find out and reveal the religious behavior of PT Indorama Synthetics Tbk employees and the Da'wah Activities of PT Indorama Synthetics Tbk. This study uses a naturalistic paradigm with a qualitative approach. The research uses case studies. Data collection techniques are done through observation and interviews. The results showed that the religious behavior of industrial societies still tends to be normative and formalistic; the preaching activities of industrial organizations are still temporal, monumental, and ceremonial. The development and implementation of da'wah in industrial societies need to be conveyed with more contemporary and contextual themes, especially about the event of preaching syu'ubiyyah with strategies that are right on target and effective.

Keywords: Industrial Society; Religious Behavior; Da'wah Activities.

ABSTRAK

Studi ini bertujuan untuk mengetahui dan mengungkapkan tentang perilaku keberagamaan karyawan PT Indorama Synthetics Tbk dan Aktivitas Dakwah Karyawan PT Indorama Synthetics Tbk. Studi ini menggunakan paradigma naturalistik dengan pendekatan kualitatif. Penelitian menggunakan studi kasus. Teknik pengumpulan data dilakukan dengan observasi dan wawancara. Hasil penelitian menunjukkan bahwa, perilaku keberagamaan masyarakat industri masih cenderung normatif dan formalistis, aktivitas dakwah masyarakat industri masih bersifat temporal, monumental, dan seremonial. Pengembangan dan pelaksanaan dakwah di masyarakat industry perlu disampaikan dengan tema-tema yang lebih kontemporer dan kontekstual terutama berkenaan dengan pengembangan dakwah syu'ubiyyah dengan strategi yang tepat sasaran dan tepat guna.

Kata kunci : Masyarakat Industri; Perilaku Keberagamaan; Aktifitas Dakwah.
PENDAHULUAN

Purwakarta Regency is an area that is undergoing industrialization in several sectors, such as clothing, food, tourism, and culture. Many factories are scattered in the Purwakarta region, making Purwakarta Regency an urbanized area that is undergoing industrialization and modernization. Among the large factories that have been established and operate in Purwakarta are PT Bongman International Factory, PT Japfa Comfeed Indonesia, PT South Pacific Viscose Lenzing, PT Kinenta Indonesia, PT East-West Indonesia, PT Indorama Synthetic Tbk, and others. Based on searches, there were more than 20 large factories that were established in Purwakarta; there was a particular area where the Factory was located, namely the Bukit Indah City Industrial Estate (BIC), Purwakarta. The number of factories in the area made Purwakarta an industrial area, including the community, which began to transform into an industrial society. In its development Purwakarta as an industrial area, became a magnet for migrants to find work as employees in several existing factories.

The transformation of Purwakarta into an industrial area, on the other hand, brought various changes from social, cultural, and religious aspects. From a social perspective, it is evident that there has been a change in the social system from an agrarian society to an industrial society. Furthermore, the geographical conditions also naturally experienced changes, namely the disappearance of rice fields, plantations, and forests, turned into factory buildings. From the cultural aspect, there was a shift in the culture of the community, which initially made a living by farmers and traders, switching professions that were dominated by factory employees. Another aspect, which is also affected by the change in Purwakarta into an industrial area is religion. The Purwakarta community is increasingly heterogeneous because many migrants who work as factory employees, participate in bringing their religious culture and understanding personally with their various backgrounds.

PT Indorama Synthetics Tbk is one of the largest factories in Purwakarta Regency. The Factory, which operates in the clothing industry sector, has thousands of employees from various regions, not only from Purwakarta but many also come from outside the Purwakarta Regency area. PT Indorama Synthetics Tbk is a commercial company that has been established since 1976. PT Indorama Synthetics Tbk is a large textile company located in the industrial area of Purwakarta Regency. The
production activities of this textile factory cover three business fields, namely: yarn spinning, polyester filament production, and polyester staple fiber. Production results from the textile industry are marketed nationally and internationally. For the import scale, production from PT Indorama Synthetics Tbk Purwakarta is sold to Asian, European, American, African, and Middle Eastern regions. From the aspect of its human resources, of course, the textile industry company has a large number of employees. Based on data from PT Indorama Synthetics Tbk's Financial Statements (March 2019), the number of employees reached 8,000 people. A large number of employees have strengthened PT Indorama Synthetics Tbk's position as a national-scale industrial company in Purwakarta Regency.

Industrial society is essentially a society that orientates activities and meets the necessities of life from the results of industrial and modern technology. A concrete example of industrial society can be found in developed countries, such as America, Germany, France, and England. Society, as a social group, from the perspective of sociology, can be classified into several categories, including agricultural culture, industrial organization, and information society. Soerjono Soekanto (2007: 37) explains briefly the distinction of these three categories of society from the perspective of the resources they process, namely: (1) The agrarian community, the resources it processes are natural resources, such as land, water, etc. ; (2) The industrial city whose resources are processed are industrial technology and products; (3) Community information resources that are processed are information and communication. John Scott (2012: 327) also explained that for agrarian societies, the primary resources needed are raw or natural materials, while for the industrial community, the resources required are capital. For information society, the most primary resource is knowledge capital.

Based on these transformations, industrial society manifests as a society that has different characteristics and characteristics. Based on the identification results, there are some essential characteristics in industrial organization, namely: (1) The massive production of industrial goods by utilizing machine technology; (2) The occurrence of mass urbanization; (3) Many factories were built as main employment sectors; (4) Communities with secondary education begin to dominate; (5) The existence of information and communication media specifically for the industrial community. The fundamental characteristics inherent in the industrial city are obtained from the results of identification and observation of the
employees of PT Indorama Synthetics Tbk. They represent an industrial society in Purwakarta Regency.

More specifically, industrial societies also have unique psychological and sociological characteristics. M. Zakaria Al-Ansari (2015: 26) explains that there are simply five characteristics of the psychosocial behavior of industrial communities, namely: (1) Belief in oneself; (2) Reason; (3) Open to innovation; (4) Utilization of technology; (5) Consumer behavior. Observing and analyzing the social behavior of the employees of PT Indorama Synthetic Tbk in Purwakarta, it can be concluded that the employees of PT Indorama Synthetic Tbk are included in the category and representation of industrial communities in Purwakarta Regency. The definitions, characteristics, and characteristics of the industrial society that have been described will be found inherently in the social lives of the employees of PT Indorama Synthetic Tbk in Purwakarta.

The employees of PT Indorama Synthetic Tbk as an industrial society certainly have unique characteristics and are different from other community groups. Differences in these characteristics will be observed in aspects of sociology, psychology, and anthropology. Based on the results of more in-depth studies and observations, in addition to the social, behavioral, and cultural aspects of industrial society, religious elements are essential and strategic entities to be studied and analyzed more intensely. The relationship between religion and the industrial community is exciting. It needs to be considered in a more in-depth and comprehensive study, including also with the phenomena, reality, and dynamics of Islamic da'wah in industrial society. The review of Islamic da'wah in the industrial community is a study that must be done because the results of this study are expected to illustrate the religious behavior and dakwah activities of the industrial city that are useful for practitioners of Da'wah in carrying out Da'wah activities in industrial societies that tend to be individual, heterogeneous, secular, plural and multicultural.

The assumptions and issues that develop to date say that industrial society, as part of modern society, tends not to pay attention to matters relating to religion. This phenomenon of "religion in modern industrial society" has previously been widely studied and researched by Roland Robertson (1980), Thomas Luckman (1967), and B.R. Wilson (1966). This study of Islamic da'wah in industrial society tries to complement and fill the void of religious education in industrial organizations that are more focused on the phenomena and dynamics of Islamic da'wah in an industrial
community that comes from employees of a factory.

Observing the issue of the complexity and heterogeneity of the social and religious life of industrial communities in Purwakarta, this study will try to examine more deeply the activities and realities of Islamic da’wah at PT Indorama Synthetics Tbk Purwakarta. The review is critical and strategic to do because theoretically, the results of this study are expected to contribute to the research of da’wah, especially in the context of da’wah in the industrial era, such as today. In contrast, practically, the results of this study are expected to be a frame of reference in carrying out the practice of da’wah in industrial communities and certain groups of people with similar characteristics.

Based on this background, this study will be directed to two main focus areas, namely: First, the religious behavior of employees of PT Indorama Synthetics Tbk Purwakarta; Second, the missionary activities of PT Indorama Synthetics Tbk Purwakarta employees. This missionary activity specifically will be focused on the variety of Islamic da’wah activities held and participated by PT Indorama Synthetics Tbk Purwakarta employees. The results of this study are expected to contribute and provide recommendations on two main points: First, theoretically this study is useful for the benefit of developing more contemporary and contextual dakwah science; Secondly, this study is practically helpful for practitioners and dakwah activists in carrying out Islamic da’wah activities in particular community groups.

Based on the results of previous research searches, the study of Islamic da’wah in the industrial community is not the first time. Previously there have been several results of previous studies that examined, observed, and examined the phenomena of Islamic da’wah in industrial society. Based on the results of the literature review of prior research, it is found that several study results regarding Islamic da’wah in the industrial community include Widodo & Fathurohman (2019: 49-65), Riady (2018: 17-30), Kharisma (2018), Kusnawan (2016: 355-374), Al-Anshori (2015), and Suhartono (2014).

The results of the earlier research generally showed the dynamics of Islamic da’wah that developed following changes in society, especially in industrial societies. Analyzing some of the most recent studies, there are two essential things obtained in this study, namely: First, the aspect of relevance (equality). The five previous studies used as literature reviews in this study have a connection in terms of the main study and research object.
In terms of education, the relevant prior research has similarities with this study, which is about the phenomenon of diversity and the dynamics of Islamic da'wah. In contrast, the similarities in terms of the object of study are urban, modern, and industrial society.

Second, the aspect of relevance (difference). The five previous research results that became the literature review in this study have a significant difference, especially in terms of novelty (novelty) discussion and research. The study has a distinctive contrast with previous research that has been done a lot, namely in more contemporary and contextual analysis of the phenomena, dynamics, and reality of Islamic da'wah in the Indonesian community. This study examines the present religious behavior and activities of Islamic da'wah in the social environment of industrial societies. In contrast, contextually, this study observes the employees of PT Indorama Synthetics Tbk Purwakarta as a representation and category of the industrial community that is increasingly developing in today's technological and industrial era.

Observing the results of previous studies discussing Islamic da'wah in industrial societies, most only research and analyze the phenomenon of Islamic da'wah theoretically and generally, then from the object of study, namely, the industrial community is still too broad, not explicitly observing a truly actual industrial society and contextual. Based on some of the results of previous studies, this study comes with aspects of novelty that lie in studies and objects of research that are more contemporary and contextual. The results of this study are expected to fill in the blanks or complete surveys that carry the theme of Islamic da'wah in industrial societies, which significantly discuss religious behavior and da'wah activities in industrial nations and correctly observe PT Indorama Synthetics Tbk employees as objects of study in the context of industrial society.

Some of the results of the previous research described, function as positioning (mapping the position) of this study with previous research that has a similar subject matter. This study focuses on the religious behavior and da'wah activities of PT Indorama Synthetics Tbk employees as an industrial society. The review is critical and needs to be done because the results of this study are expected to be a guide for academics and practitioners in carrying out da'wah activities in the industrial community that is growing in this modern era. Also, the results of this study are expected to have contributive value for the development of Islamic da'wah that is more contemporary and contextual in keeping with the development
RESULTS AND DISCUSSION

The Religious Behavior of PT Indorama Synthetics Tbk

The phenomenon and reality of Islamic da’wah in industrial society is a unique and exciting study because it will try to reveal the lives and religious experiences of employees of PT Indorama Synthetics Tbk Purwakarta as an industrial society that has essential characteristics leading to mechanical things, programmed, and formality. The inherent characteristics of PT Indorama Synthetics Tbk employees are constructed because of the work culture in the industrial world that demands to work quickly, follow the mechanical path, and carry out programs that have been designed. It is the work culture environment that forms the characteristics of these employees into community groups that tend to be mechanistic, normative, and formality.

The study of the phenomena, dynamics, and reality of religious behavior and the activities of Islamic da’wah at PT Indorama Synthetics Tbk is indeed grounded in the theoretical and practical study of da’wah science. In practice, this study specifically refers to two main theories, namely: First, the method of religious typology. This theory is used as an analytical tool to observe and study the ethical behavior of industrial societies. Second, the opinion of the da’wah strategy. This theory is used as an analytical tool in dissecting and reviewing the reality of the da’wah activities of the industrial community. This study uses a case study method. The case study method is a research method that investigates, traces, and observes a program, event, activity, process, or group of individuals (Creswell, 2013: 20). In the context of this study, the case study method is directed at searching, digging more profoundly, and examining various dalwaj activities carried out by employees of PT Indorama Synthetics Tbk Purwakarta as a representation of today's industrial society.

This study was conducted using the naturalistic paradigm. The naturalistic model is often also called the natural model. Natural standard (naturalistic) in research sourced from the view of phenomenology (Nurhadi, 2015: 8), which seeks to understand human behavior in terms of the framework of thinking and acting from the perspective of the man himself (Moleong, 2014: 31). The naturalistic paradigm in this study is used operationally to observe, examine, and understand religious behavior in the natural and natural religious activities of the industrial community based on the perspective and framework of personal and communal experiences of
PT Indorama Synthetics Tbk Purwakarta employees. This naturalistic paradigm study uses a qualitative approach. At the practical level, a qualitative approach and a study emphasize the importance of understanding behavior according to the mindset and action of the subject of study. Therefore the naturalistic paradigm is closely related to the qualitative approach (Nurhadi, 2015: 10; Mulyana, 2013; Rakhmat, 2012). This qualitative approach produces descriptive data about spoken or written words and the observed behavior of the subjects studied (Bogdän & Yalor, 1992). In the context of this study, a qualitative approach was applied to be able to understand the mindset and variety of actions of the employees of PT Indorama Synthetics Tbk as an industrial society. Observations with this qualitative approach produce descriptive data that contains information and information from several speakers who come from PT Indorama Synthetics Tbk employees as research subjects.

The case study method requires steps and data collection techniques that must be relevant to the object and subject of the study—referring to Robert K. Yin (2013: 103), the data collection techniques in this study using two methods, namely: observation and interview. The data collection technique is operationally used to explore and trace the data needed to analyze Islamic da'wah activities among PT Indorama Synthetics Tbk Purwakarta employees as an industrial society.

The observation technique was carried out by observing nine observation objects which included: 1) Space (PT Indorama Synthetics Tbk area); 2) Actor (an employee of PT Indorama Synthetics Tbk); 3) Activity (employee activities of PT Indorama Synthetics Tbk); 4) Object (an artifact of PT Indorama Synthetics Tbk); 5) Act (actions of employees of PT Indorama Synthetics Tbk); 6) Events (series of missionary activities at PT Indorama Synthetics Tbk); 7) Time (time of preaching activities at PT Indorama Synthetics Tbk); 8) Goal (the purpose of teaching activities at PT Indorama Synthetics Tbk); 9) Felling (emotions and expressions of employees of PT Indorama Synthetics Tbk). In practice, data collection techniques using interview techniques, use in-depth interviews (in-depth interviews), which are digging information through dialogue from several employees of PT Indorama Synthetics Tbk Purwakarta, who are the primary informants.

This study uses Huberman & Miles’ model data analysis techniques. This model requires three stages in analyzing data, namely data reduction, data display, and conclusion drawing (Emzir, 2012: 129). Referring to this
stage, this study begins by collecting and digging out the necessary data. The data that has been collected is reduced (data reduction) into two classifications, namely data on the religious behavior and preaching activities of PT Industri Synthetics Tbk Purwakarta employees. After the data is reduced, then the information is presented (data display) in the scribe. The final stage is concluding (conclusion drawing) study results from data analysis performed in the second stage.

Analyzing from the perspective of religious behavior, of course, the characteristics of industrial society also influence ethical behavior (Bauto, 2014; Hamali, 2015; Thaha & Ilyas, 2016) of these employees. Therefore, this study will try to review and discuss more deeply related to preaching activities among PT Indorama Synthetics Tbk Purwakarta employees. The discussion indeed cannot be separated from the religious behavior of the employees themselves, because integrally the actions of Islamic da’wah (religious activities) will be strongly influenced by sacred behavior patterns, both personally and communally (Nuwairah, 2014; Sholikhin, 2015; Hayati, 2017; Qorib, 2018). Therefore, the starting point of this study begins with a more in-depth review and discussion related to the religious behavior of the industrial community, which is practiced by PT Indorama Synthetics Tbk Purwakarta employees.

Based on observations at the locus of the study and strengthened with information from several informants, it is known that the employees of PT Indorama Synthetics Tbk as an industrial society fully recognize and realize that "religion" is essential in human life (Arif, 2015; Haryanto, 2016; Mulyadi, 2016). Even some interviewees revealed that religion is a vital thing in human life, especially for Indonesian people who are attached to religious identity. Therefore, based on some statements from PT Indorama Synthetics Tbk employees who are predominantly Muslim, they believe that Islam is their way of life. Also, they think and believe that there will be a life in the hereafter afterlife in the world. Therefore this aspect of religion becomes very basic for human life (Latif, 2016; Trimurni, 2017; Mahfud, 2018; Abdillah, 2019). Then in terms of other thoughts, they also understand and believe in the concepts of "sin" and "reward." Therefore, primarily and substantially, the employees of PT Indorama Synthetics Tbk Purwakarta think and believe that religion is the most fundamental thing for human life.

This belief in religion is practiced by the employees of PT Indorama Synthetics Tbk by practicing daily worship and other religious orders. Based
on field observations, the employees of PT Indorama Synthetics Tbk always perform the five daily prayers and other rituals, such as reading the Koran, following the recitation, conducting fasting during Ramadan, performing zakat fitrah, performing Qurban on Eid al-Adha, as well as other rituals and formal worship. Referring to this reality, it can be said that from the aspect of religious practice, the industrial community in a routine and orderly manner is still carrying out what is ordered in religion. Furthermore, in terms of ethical behavior oriented to social values, the employees of PT Indorama Synthetics Tbk as a representative of this industrial society also participated in religious events and momentum celebrations, or the expression of famous Indonesian people with the term PHBI (Celebration of Islamic Holidays).

In the context of religious behavior oriented toward social values, the employees of PT Indorama Synthetics Tbk also participate and contribute to PHBI, such as the Commemoration of the Prophet Muhammad's Birthday, Commemoration of Isra Mikraj, or other similar activities. Then regularly, these employees often attend take assemblies held by mosques around their homes, or even Islamic studies and religious formation conducted formally by PT Indorama Synthetics Tbk. Furthermore, personally, there are also employees of PT Indorama Synthetics Tbk. They are board members of DKM, ZIS managers, members of Islamic mass organizations, as well as members of institutions related to religion.

Another finding revealed through interviews with several employees of PT Indorama Synthetic Tbk is the explanation that those who practice religious practices are just to fulfill the obligations of religious orders. They substantively understand and realize that as Muslims inevitably have to carry out and practice the essential worship required for a Muslim. Therefore, based on the acknowledgment of several sources that what they do is only to carry out religious orders, the rest they do not understand deeply the meaning and wisdom contained in each of these services. According to the confession of a resource person who is a long time employee of PT Indorama Synthetics Tbk, it is explained that these employees are accustomed to working patterns that are procedural, programmed, and mechanically controlled, so from such work patterns it is possible to carry over into social life patterns and behavior patterns diversity. According to the informant, it was said that it was natural that PT Indorama Synthetics Tbk employees would participate and contribute to religious activities oriented to social values. Then, personally, also PT
Indorama Synthetics employees still took the time to perform congregational prayers in the mosque in their neighborhood, even if there were employees who did not come to work at the Factory, they still had time to attend the study conducted by the Mosque or Taklim Council around their residence. The work environment that always demands to follow things that are set and programmed, also indirectly affects the social context in their lives. Therefore, the employees of PT Indorama Synthetics Tbk can easily participate in social and religious activities that have been programmed by the management of events in their neighborhood.

Analyzing the information obtained from several employees of PT Indorama Synthetics Tbk who were the resource persons in this study, it can be seen that in reality, the religious behavior of the industrial community tends to be normative and formal. This can be identified on two things, namely: First, religious thought; Second, the spiritual practice. These two things are indicators to be able to know the diversity of behavior patterns of PT Indorama Synthetics employees as industrial communities. From the aspect of religious thought, the employees of PT Indorama Synthetics Tbk as industrial society include having normative thinking, because they place spiritual entities as the basis and guidelines for religious human life, even though at the level of knowledge about the nature and essence of religion they do not understand more deeply. So it can be said that what they think about religion is only limited to normative and dogmatic knowledge. Industrial societies view religion as a sacred and final entity. Therefore they are not entitled to intervene in matters relating to worship, and consequently, they sometimes accept the "whole" contained in religious teachings, including all concepts and religious dogma (Muhammad, 2013; Mibtadin, 2016; Arroisi, 2017). In the implication, they always believe and believe in everything contained in the teachings of religion, without any objection, let alone rejection. Religious thought like this can be called normative religious belief.

From the aspect of religious practice, employees of PT Indorama Synthetics Tbk as an industrial society include conducting formal religious practices. Spiritual practices carried out by PT Indorama Synthetics Tbk employees are merely structured ritual activities. Some religious traditions, such as congregational prayer, fasting, almsgiving, almsgiving, sacrifice, attending recitals, as well as other ritual worship, are only to carry out what is required by religion. Also, religious practices with such a pattern, sociologically become a kind of reinforcement of religious identity (Rozi,
2013; Mujahidin, 2015; Hakim, 2016; Wirawan & Kurniawan, 2017) for those who participate and contribute in religious activities. Therefore, in reality, what is practiced by industrial society in the religious context is only oriented towards things that are ritual and formal, without something attached or imprinted on each individual. It can be said that sacred behavior patterns tend to be empty without meaning because what they do is only at the level of exoticism not yet possessed at the esoteric level (Syafaq, 2012; Syamsuri, 2013; Ikbal, 2015; Anieg, 2016).

Observing the diversity of PT Indorama Synthetics Tbk's behavior as described above, it can ultimately be said that the religious practice of industrial communities is included in the diversity behavior with formalism. It is essential to study more in-depth, that simply the formalistic ethical behavior is religious behavior that tends to be ritual-formal, and only fulfills the obligations under religious orders. About the type of spiritual practice, Imam Suprayogo & Tobroni (2003: 42) classifies one's ethical behavior into five classes, namely: (1) Pietism, religious practice that aims to achieve peace in life; (2) Ritualism, spiritual practice that emphasizes the rules of worship rather than the purpose of prayer itself; (3) Formalism, ethical behavior which considers that running cult is solely due to the obligation of religious orders; (4) Aestheticism; religious behavior that prioritizes the implementation of prayer from the aspect of the beauty of its facilities and processes so that the substance of worship may not be touched; (5) Ecićism, religious behavior that makes worship a way for humans to escape from burdens and perhaps the responsibilities they carry.

About this type of religious behavior, Gordon W. Allport (1967) also divides two kinds of spiritual methods, namely extrinsic and intrinsic. The first way of religion, seeing religion as something to be used, and not for life, is something to use but not to live. In an outward direction, religion is used to support other motives outside of worship, such as the need for status, security, or self-esteem. According to Rachmat (1993: 26), religious people extrinsically carry out external forms of religion, such as fasting, prayer, pilgrimage, and others as, but not the result of worship does not seep in him. The second way of religion is to view religion as an absolute commitment and driving integrating motive, which governs one's entire life. Religion is accepted as a unifying factor. Based on the first way, according to Rachmat (1993: 26), the natural way of faith can be thrust into the adherents.

Borrowing the two ways of religion from Allport, it can be said that
the religious behavior of the employees of PT Indorama Synthetics Tbk Purwakarta enters the extrinsic religion. It has been explained before that in reality, every thought and spiritual practice of PT Indorama employees is only located in the outer layer of religious awareness, values, meanings, philosophical, and worship practices that they do not penetrate the employees of PT Indorama Synthetics Tbk—even based on the results of interviews with informants, some religious practice obligations aimed at strengthening the identity and social status of a religious person. Fennema, according to Allport, religion is referred to as something to use but not to live, faith as a personal motive.

Discussing the religious behavior of industrial communities, based on the results of their studies in a quantitative manner in the industrial area of the District of Dayeuh Kolot, Bandung Regency, Zalikhoh (2015) made a percentage with three categories, namely religious beliefs, religious understanding, and spiritual experience. From the portion of the three groups, the highest number that reached 97 percent was in the aspect of religious belief, while the lowest amount which only reached 50 percent, was in the element of understanding. From the results of the study, it can be seen that in terms of religious belief, industrial communities in Dayeuh Kolot Bandung are among the lowest numbers. This is the same as the reality of the industrial city in Purwakarta, which shows that in terms of religion, though, it still tends to be normative.

The results of another study discussing the religious behavior of industrial societies were revealed by Kharisma (2018). In his research, Kharisma examined the effect of industrialization on the diversity of the people in Ngoro District, Mojokerto Regency. The results of his study indicate that the level of religious knowledge and understanding of the people in the Ngoro Subdistrict, Mojokerto Regency, is classified low. Observing the results of the Charisma study has relevance to the studies conducted. In substance, the connection is in the small and normative aspects of religious thought. But some things are criticized by the studies done by Zalikhoh and Kharisma, namely the research subject is still too broad and not yet specific. In contrast to this study, the question of the study, which is industrial society, is obvious and explicitly mentioned, namely the employees of PT Indorama Synthetics Tbk, located in Purwakarta Regency.

Concluding from the discussion and findings of the diverse behavior of employees of PT Indorama Synthetics Tbk, then analyzed with the
relevant theory, it can be said that the religious practice of industrial people is included in the type of formalism, namely the implementation of worship is only made into ritual and formal activities, not rooted firmly on the esoteric side of every employee of PT Indorama Synthetics Tbk. Next, several findings will be discussed about the activities of preaching in the social environment of PT Indorama Synthetics employees as industrial communities in Purwakarta Regency.

Dakwah Activities of PT Indorama Synthetics Tbk

Specifically, this discussion contains a description of the findings of the study relating to the reality and dynamics of Islamic preaching activities listed in the lives of the employees of PT Indorama Synthetics Tbk as a representation of the industrial community in Purwakarta. The findings and discussion presented in this section are obtained from observations and observations of the da'wah activities of PT Indorama Synthetics Tbk Purwakarta employees. The results of observing the da'wah activities are classified into a description of the variety and forms of Islamic da'wah activities in the industrial community.

Based on observations in the locus of the study, it was found several types and forms of da'wah activities that were focused on Islamic preaching activities organized by PT Indorama Synthetic Tbk Purwakarta. In particular, there are four religious activities included in the Islamic da'wah activities organized by PT Indorama Synthetics for its employees. These activities are (1) Recitation Activity of the Ba'da Friday; (2) Monthly Development of Employees; (3) Commemoration of Islamic Holidays; (4) Distribution of ZIS and Sacrificial Meat. In more detail about the description of the four activities, explained in the presentation below:

First, the recitation activities on Friday. The event is a da'wah activity that is routinely carried out once a week, which is every Friday. After completing the Friday prayers in congregation, the DKM PT Indorama Synthetics Tbk Factory Mosque held an Islamic study containing lectures or religious discussions. The theme of the debate, usually around the debate on practical Islamic laws in daily life and other Islamic sciences. The activity usually lasts for approximately one hour. But in reality, these activities tend to be "quiet enthusiasts," there are only a few employees who follow the study. Most of the employees chose to take a midday rest after completing Friday prayers in congregation at the Factory Mosque. Only a handful of employees survived after the Friday prayers to attend the routine review.
This study is more informal than formal (Zaini, 2018; Yushedi et.al, 2019), in this sense, outside of the obligations that must be followed by employees. Because of this, what causes this activity is only supported as a small employee. However, this activity is beneficial to increase knowledge of Islamic sciences that are expected to seep deeper into each employee.

Second, monthly employee training. This activity becomes a kind of upgrade for employees. This activity is carried out every two months. The contents of this activity are almost the same as the activity of recitation of the Ba’da Friday, as described in the first point. But for this monthly coaching activity, the event is more formal and ceremonial (Yeemayor, 2015). Because this is a program from the Factory, there are a lot of participants, even almost all employees. This activity simply contains a briefing accompanied by a study that specifically discusses the work ethic in terms of a religious perspective. The primary purpose of this activity is to regain the enthusiasm of working for employees (Tobroni, 2015; Aliyah, 2018; Harahap, 2018; Sani, 2019); also, through this activity, instilled an understanding that work is part of worship. Viewed from its purpose, this activity is very beneficial for improving employee work ethics. But unfortunately, this activity does not yet have a significant impact on employees, because it may still be a monton and normative activity. Therefore employees who take part in this activity are only to fulfill program obligations organized by the Factory, not yet fully aware of the importance of religious guidance to improve ethos and productivity at work.

Third, the commemoration of the Islamic holiday. In Indonesian society, religious activities with a relatively large scale of events are called PHBI (Commemoration of Islamic Holidays) (Nurdin, 2016; Alfiyah, 2016; Kurdin, 2018; Muslim, et.al, 2018). FBI includes the celebration of the Prophet’s Birthday, Isra Mikraj, Hijri New Year, Eid al-Fitr, and Eid al-Adha. Based on this, PT Indorama Synthetics Tbk also routinely holds PHBI activities through annual events. For example, during the commemoration of the Prophet's Birthday and Israa Mikraj, the Factory of PT Indorama Synthetics Tbk routinely holds a grand table intended for all factory leaders and employees. The splendid table usually contains public lectures delivered by preachers who were intentionally invited by PT Indorama Synthetics Tbk's PHBI event committee. The event was held in the factory hall and lasted about two hours plus other activities. Then, in addition to the PHBI Maulid of the Prophet and Isra Mikraj, PT Indorama
Synthetics Tbk also often held prayers in the congregation of Eid and Eid al-Adha in the factory field with the employees and the surrounding community. It is a little challenging to be able to measure the impact of this PHBI activity for employees, because in general, in the culture of Indonesian society, this PHBI activity becomes a year event that is held ceremonially at all levels of the organization. Even further than that, the PHBI activities in the culture of Indonesian people become a distinctive identity inherent in the Indonesian nation. Back to the context of the da’wah activities carried out by PT Indorama Synthetics Tbk, pragmatically, this PHBI activity further complements the activities of Islamic da’wah in the industrial community of PT Indorama Synthetics Tbk Purwakarta employees.

Fourth, the distribution of ZIS and sacrificial meat. These activities include PHBI Eid al-Fitr and Eid al-Adha, as is usual in the Indonesian community that every moment of Eid al-Fitr is distributed assistance in the form of Zakat Infak and Shodaqoh (ZIS) for the recipients who are entitled, so also on Eid al-Adha spread sacrificial meat. Every Eid al-Fitr and Eid al-Adha regularly, PT Indorama Synthetics Tbk, assists in the form of ZIS to the recipients that have been previously recorded by the committee. At the same time, for Eid al-Adha, the Factory often slaughters sacrificial animals ranging from goats to cows. The sacrificial meat is first distributed to the rightful recipient; then, the rest is usually distributed to the employees. In practice, zakat and sacrifice are ritual worship that includes Eid al-Fitr and Eid al-Adha, which every Muslim must carry out (except for sacrifices there are certain conditions). But what is relevant and interesting to review, PT Indorama Synthetics Tbk, always routinely distributes ZIS and sacrificial meat every year. Just like the PHBI activities, specifically looking at the impact of this missionary activity for employees, but with this activity employees who intend to pay alms and make sacrifices can be facilitated by the Factory, and this becomes a kind of preaching through empowering all parties (Nasution, et.all, 2018; Daily, 2018; Aminudin, 2019).

Analyzing all the realities and dynamics of dakwah activities in PT Indorama Synthetics Tbk Purwakarta, it can be said that Islamic preaching activities in this industrial society are more temporal, mental, and ceremonial. Such preaching activities tend to have less influence and impact on the madness or, in this contest, the employees of PT Indorama Synthetics Tbk Purwakarta. There is a need for more intense and routine
preaching activities, not just at certain times. More intense preaching activities are expected to be able to provide a more powerful influence for employees. Then, on the other hand, it is possible that the preaching activities organized by PT Indorama Synthetics Tbk Purwakarta are already too mainstream and even tend to be monotonous. Therefore, seeing these conditions, it seems necessary to carry out a new format in carrying out preaching activities.

The format of Islamic da'wah activities carried out in industrial societies must naturally adjust to the context and needs of industrial organizations, because as has been revealed previously that industrial societies have their characteristics and characteristics. Based on this reality, the idea of preaching activities is more by the features of industrial society. Adjustment of da'wah activities for the industrial community can simply be made through three aspects: First, from the perspective of preaching. To deliver da'wah to the industrial city, it is expected to choose the right Da'i, because this is the first key to the success of Da'wah. For example, try to select a preacher who understands, or at least knows, the dynamics of the industrial world, the conditions of production and consumption of factories, to the problems that exist in the urban environment. Second, from the material aspect.

Furthermore, it must also be adjusted dakwah material delivered. The material presented should ideally have relevance to matters of industrial, work, or broadly convey dakwah material on the perspective of Islamic teachings on work ethic. Theoretically, the importance of "religion and work ethic" has been widely studied, one of which is by Max Weber (1930). Not the place here to review what was written by Weber, but what was written by Weber, can be applied in the context of da'wah in this industrial society. For example, delivering material about the merits or virtues of work, work is part of worship, practice is the noblest jihad, and so forth. Third, from the aspect of the method. Several times it has been revealed if one of the characteristics of industrial society is programmed and mechanistic. Therefore, based on these characteristics, ideally, methods of da'wah that are straight to the point, practical, and applicable are used.

The selection of da'i, materials, and methods of da'wah that are appropriate to the characteristics of the industrial society will significantly help the realization of Islamic missionary activities that are appropriate and right on target. Pragmatically, according to Asep Muhyiddin (2014: 22), if you want dakwah activities to be conveyed and received well, then at least
they must fulfill these three principles, namely: First, to send the message of preaching by the intellectual capacity of the object of preaching; Second, delivering the message of teaching by the language of the people who are the object of education; Third, providing the news of da'wah by the social, economic, and cultural conditions that are the objects of da'wah. Furthermore, Muhyiddin (2014: 151) revealed that several methods could be used in carrying out da'wah in industrial societies that have characteristics almost identical to those of urban culture, namely: (1) Using da'wah approaches that are structural and cultural in a dynamic, rational, and democratic manner.; (2) Using informative spoken and written language; (3) Using a practical (charity) approach that is praxis and pragmatic; (4) Using a bottom of structure approach; (5) Using the existing institution in urban areas as a method as well as dakwah media.

Some studies on Islamic da'wah studies in industrial societies have the same relevance as the results of this study, such as studies conducted by Widodo & Fathurohman (2019). The study discusses the phenomenon of Islamic da'wah in the industrial revolution era 4.0. Conclusions from the study's results state that there must be a da'wah strategy that is consistent with developments in the age of the industrial revolution 4.0. But the thing that needs to be criticized from the results of the study is not to explain clearly what kind of strategy must be done in carrying out preaching in the era of the industrial revolution 4.0. In contrast to the results of the Widodo & Fathurohman study, the results of this study try to provide an alternative strategy in carrying out da'wah activities with audiences of the industrial community, namely in three ways: the selection of the right preachers, the selection of appropriate materials, and the selection of useful methods. With these three strategies, the results of this study are expected to be able to contribute to the development of Islamic da'wah in the era of the industrial revolution and the age of disruption, such as the current hegemony.

Based on the findings of the preaching activities of PT Indorama Synthetics Tbk employees, it can be concluded that the Islamic preaching activities carried out so far are still likely to be temporal, mental, and ceremonial. Furthermore, to further simplify the understanding of the findings and results of this study, it is schematically depicted in the scheme as below:
Employees PT. Indorama Synthetics Tbk.

Perilaku Keberagamaan

Religious Behavior
- Normatif

Religious practices
- Formal

Aktivitas Dakwah

Weekly
- Temporal, Monumental, and Seremonial

Monthly

daily

Source: Processed from various sources

Picture 1. Schematically depicted

PENUTUP

Based on various study findings that have been presented and analyzed in the discussion section, it can be concluded that the activities of Islamic da'wah in this industrial society need further efforts, so that Islamic da'wah activities achieve goals that are effective and well-targeted for industrial organizations that have their characteristics. In summary, there are two critical points found in this study, namely: First, the religious behavior of industrial societies still tends to be normative and formalistic; Second, the activities of preaching in industrial society are still temporal, mental, and ceremonial.

Referring to the findings and conclusions of the study, at least two things become the significance and recommendations of this study, namely: First, the need for efforts to internalize religious values towards industrial society. This internalization effort is expected to shape the spirit of professionalism based on religion. Second, there is a need for intensification of da'wah activities for the industrial community. This intensification effort aims to further arouse the spirit of professionalism in work based on religious values.

The results of the study are expected to contribute to the development of Da'wah science and practice of Da'wah activities in

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industrial communities, or similar groups of people who are undergoing modernization and industrialization. This study generates alternative dakwah strategies that are more contemporary and contextual with the dynamics and reality of industrial society. The plan includes the following three things, namely: (1) Selection of the right preachers; (2) Selection of suitable material; and (3) Selection of useful methods. Hopefully, the da’wah strategy produced through this study can be applied and developed practically and pragmatically.

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