

## THE IMPLEMENTATION OF DA'WAH AND WORK CULTURE AND ITS CORRELATION IN INCREASING WORK PRODUCTIVITY WITHIN THE MINISTRY OF RELIGIOUS AFFAIRS OF MAJENE REGENCY

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### ABSTRACT

This study aims to analyze the Implementation of Da'wah and Work Culture and its Correlation in Increasing Work Productivity within the Ministry of Religious Affairs of Majene Regency. Qualitative research with naturalistic type, data collection is carried out by observation, interview, and documentation. Primary data sources are obtained from employees of the Majene district gama ministry, secondary data from relevant articles. The results showed that the implementation of da'wah and work culture at the Majene Regency Ministry of Religious Affairs Office had been realized but the level of implementation was different between one work culture and another, on average the easiest work culture to implement was exemplary and what was considered difficult was innovation, it was also found that da'wah and work culture were correlated to increase the productivity of the work of stakeholders.

**Keywords:** Implementation; Da'wah, Work Culture; Correlation; Productivity

### Introduction

Da'wah is an obligation for all Muslims both on an individual, institutional, and organizational scale, da'wah is also not only the authority of scholars or religious figures, but every Muslim can do it. Indeed, da'wah is not only a religious lecture, but includes all activities in which there is an element of invitation to goodness both verbally, in writing and by deeds and examples. (Muhazzah Said, 2012)

One of the agencies that has the task of da'wah is the Ministry of Religious Affairs, which is an agency tasked with organizing government affairs in the field of religion to assist the President in organizing the government of the country. (<https://Kemenag.Go.Id>, 20)

Minister of Religious Affairs Lukman Hakim Saefuddin launched the work culture program at the Ministry of Religion in the form of 5 values of work culture on November 6, 2014. This cultural program is a collaboration between the Ministry of Religious Affairs and the Emotional Spiritual Quotient (ESQ) led by Ary Ginanjar. The establishment of five values of work culture is intended as a mental revolution strategy among civil servants of the Ministry of Religious Affairs as a mental revolution strategy in order to implement the vision of mental revolution proclaimed by the President of the Republic of Indonesia (detik News, 2022)

The five work cultures of the Ministry of Religious Affairs that are trying to be implemented consist of integrity, professionalism, innovation, responsibility, and example (Babel.Kemenag.Go.Id, 2020). The birth of the 5 Work Cultures, to answer his

desire to restore the image and trust of the Ministry of Religious Affairs in the eyes of the public as evidenced by good performance. Therefore, public service efforts based on accountability and transparency must be supported by sincere and maximum service from all employees. ([Website, 2022](#))

The work culture applied by the Ministry of religious affairs is part of the method of da'wah in the context of religious formation both to employees of the Ministry of Religion and to the community, including those within the scope of the Ministry of religious affairs of Majene Regency. Every employee of the Ministry of Religion in carrying out their duties and responsibilities as one of the stakeholders within the scope of the Ministry of religion is required to have integrity, and professionalism, always innovate, be responsible, and appear to be an example in society ([Tamam, 2020](#))

Based on observations, it is often found that employee behavior is not disciplined and violations of dress etiquette are not appropriate for office employees. This is contrary to the expectations of the ministry of religious affairs which has become a role model or role model for the community with the implementation of the five work cultures of the ministry of religion. ([Thontowi et al., 2019a](#)).

The attitudes and behaviors of the employees of the Ministry of religious affairs described reflect the realization or implementation of the five work cultures within the scope of the Ministry of religious affairs properly. This problem requires follow-up handling, a form of da'wah method is needed to build a work culture within the Ministry of Religious Affairs so that in the future all duties and responsibilities of the Ministry of Religion can really be carried out optimally ([Asmaya, 2014](#)).

This is what inspired researchers to conduct research related to da'wah in building a work culture within the Ministry of Religious Affairs of Majene Regency as a form of implementation of PMA No.582 of 2017. This research is expected to contribute to institutions in order to better carry out their duties and responsibilities. The formulation of the problem in this study is how is the correlation between da'wah and work culture within the Ministry of Religious Affairs of Majene Regency and work productivity within the Ministry of Religious Affairs of Majene Regency?

This study aims to analyze the relationship between da'wah and Work Culture in work productivity within the Ministry of Religious Affairs of Majene Regency as a form of implementation of PMA No.582 of 2017. The theoretical usefulness of this research is expected to produce scientific contributions in the field of da'wah and communication that can be applied in da'wah and communication activities,

This study discusses da'wah in building a Work Culture within the Ministry of Religious Affairs of Majene Regency relevant to several researchers, including Badrut Tamam who examined the Public Relations Strategy in Internalizing the Five Values of Work Culture of the Ministry of Religious Affairs at PTKI East Kalimantan. The results revealed PTKI's Public Relations in East Kalimantan ([Tamam, 2020](#)). Zulkifli Syauqi Thontowi, Muhammad Qowim, and Achmad Dardiri who researched the Implementation of Five Work Culture Values at the Office of the Ministry of Religious Affairs of Banyumas Regency ([Thontowi et al., 2019a](#)). Enung Asmaya, Implementation of Islamic Da'wah Method in the Style of Prophet Muhammad in Indonesia ([Asmaya, 2014](#)). Asrori Asrori and Nofi Maria Krisnawati, Implementation of the Qur'anic Da'wah Method in Understanding Islamic Religious Teachings ([Asrori & Krisnawati, 20](#)). Andika Radyasmita and Sri Abidah Suryaningsih, Analysis of the Influence of Islamic Work Culture and Work Motivation on the Performance of Employees of the Sidoarjo Ministry

of Religious Affairs Office (Radyasasmita & Suryaningsih, 2022). Jemi'an, Implementation of the Work Culture of the Ministry of Religious Affairs in the Marriage Registration Process of Firmada Taufiq, and Ayu Maulida Alkholid, The Role of the Ministry of Religious Affairs in promoting religious moderation in the digital era (Taufiq & Alkholid, 2020). Some of the writings that researchers find and display are relevant to research researchers, but there are also quite striking differences both in terms of objects, subjects, locations, and research methods.

### Research Method

The type of research used is qualitative research. Data collection focuses on observation and a naturalistic setting. Researchers conducted many observations and interviews in revealing related to the implementation of da'wah methods in building a work culture within the Ministry of Religious Affairs of Majene Regency. (Dewi Sadiyah, 2015)

The place that will be location of the research is the Ministry of Religious Affairs of Majene Regency. The primary data source is employees of the Ministry of Religious Affairs of Majene Regency. Secondary data is data in the form of writing, books, and other documents used by researchers to corroborate the findings in the field to be revealed intact. The collection is done by observation, interviews, and documentation. When analyzing data, researchers use data reduction, data display, and data verification, then researchers test the validity of the data, by comparing data from various sources, both oral sources (interview results), writing (libraries), and observational data. In this study researchers will use a double method (triangulation).

### Result And Discussion

#### History, Scope, and Function of Da'wah

Da'wah is an obligation of all Muslims based on the command of Allah Almighty which can be seen in Q.S. Ali Imran verse 104;

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

It translates: "And let there be among you a class of people who call upon virtue, command the Maruf and prevent the munkar; They are the lucky ones". (Al-Quran, 1984)

The verse shows the command to proselytize for Muslims as a marker that the law of da'wah is obligatory. Da'wah is a vehicle to convey religious messages, covering all aspects of human life and consolidating them in the format of meaningful morality of human life. (Ismail & Da'wah, 2011)

In general, da'wah is an invitation to a better one, containing ideas about progressivity, and a process leading to a better one in realizing the purpose of da'wah. In da'wah there is a dynamic idea, which is something that continues to grow and develop in accordance with the demands of space and time. (Ridlo, 2020)

The dynamism of an idea in da'wah illustrates that da'wah activity is a continuous process, an effort to change and invite the object of da'wah to be willing to accept teachings from Allah SWT by carrying out various types of da'wah communication strategies. (Atqia et al., 2022)

As a sacred movement that is flexible and universal, da'wah always develops according to the rhythm of the times and the culture that accompanies it. Macro da'wah must play

a role in the global arena, control, and color it, micro da'wah must remain based on local interests. (Ultra et al., 2022)

Culture comes from the Sangskrit language buddayyah which is the plural form of the word buddhi which means reason or something related to reason, thoughts, values, and mental attitudes. Cultivation means empowering the mind, in English it is called culture from the Latin colure which means to cultivate or do something which then develops as humans actualize the sense (value), karsa (creativity), and work (performance). (Molotolo, 2017)

Webster's New Collegiate Dictionary also defines culture as an integrated pattern of human behavior including thoughts, speech, actions, and artifacts and depends on people's capacity to listen and pass on knowledge to future generations. In Jeff Cartwright's view, culture is a powerful determinant of people's beliefs, attitudes and behaviours and its influence can be measured through how motivated people are to respond to their cultural environment. On that basis Jeff Cartwright defines culture as an organized collection of people whose various goals, beliefs and values are the same and can be measured in terms of their influence on motivation. (Wibowo & Phil, 2016)

Social anthropologists say that culture is the watchword for all patterns of thinking, feeling, and acting. The point is not only certain activities that can purify the mind, but some daily activities such as respect, eating, drinking, showing or not showing feelings, keeping a distance from others, or maintaining a healthy body (Aslan & Yunaldi, 2018)

Work is defined in the big dictionary Indonesian (KBBI) as the activity of doing something that is done. (Big Indonesian Dictionary (KBBI), 2022) Koontz and O'Donnell state that work is the use of energy to complete or do something, which is done physically or mentally, and voluntarily or forcefully. (Sari et al., 2018)

Work is carrying out an activity that can produce or complete a thing in the form of goods or services to meet needs and get wages or pay. Related to culture, it is said that work culture is an important factor, because it can change the attitudes and behaviors of individuals who become human resources to achieve work productivity. (Ali et al., 2022)

Work culture can be defined as a person's perspective on the process of working. The most basic goal in work culture is to build our own Human Resources (HR). Work culture can be built by trying to design traditional communication culture into modern management behavior, to create a high order of trust and spirit of cooperation and good discipline. A work culture that is implemented in the office well will be able to increase employee work productivity and create a warm work atmosphere so that a sense of family will increase and communication will improve (Thontowi et al., 2019b)

The Decree of the Minister of State Apparatus Empowerment Number 25 of 2002 in Zeri Maria defines work culture as a form of quality daily work that always underlies meaningful values, so that it becomes a motivation, inspires to always work better, and satisfies the community served.

Work culture according to Mangkunegara quoted from Edgar H. Schein defines work culture is a set of assumptions or belief systems, values, and norms developed in organizations that are used as behavioral guidelines for its members to overcome problems of external adaptation and internal integration (Udayani & Sunariani, 2018)

Taliziduhu Naraha said that work culture can be divided into two elements, namely:

1. Attitude towards work, that is, a fondness for work compared to other activities, such as relaxing, simply deriving satisfaction from one's busy work, or feeling forced to do something just for survival.
2. Behavior at work, such as diligent, dedicated, responsible, careful, conscientious, conscientious, strong willingness to learn their duties and obligations, likes to help employees, or vice versa. (Pakaya, 2020)

The two elements in the work culture are an illustration of the importance of work culture, this is related to the maximum implementation of duties and responsibilities of each agency such as the Ministry of Religious Affairs. There are five work cultures in the Ministry of Religious Affairs that are trying to be implemented, guided by these five work cultures, each Ministry of Religious Affairs apparatus is expected to be able to carry out duties and functions as well as possible, perform high, and avoid all forms of violations and irregularities.

The five values of the work culture of the Ministry of Religious Affairs are expected to be standard guidelines for every stakeholder within the scope of the ministry of religion in carrying out every activity, duties and responsibilities that serve the community in the religious field, The brief description related to the five work cultures of the ministry of religion can be seen as follows:

### 1. Integrity

Integrity according to the ministry of religious affairs is the harmony between the heart, mind, words, and deeds that are good and right. Integrity is a concept that shows consistency between actions with values and principles. As for ethics, integrity is defined as honesty and correctness of actions taken by someone.

Individuals with integrity are those who have harmony between good and true hearts, minds, words, and deeds. So that the characteristics of positive indications of integrity in individuals are: the determination and willingness to do good and right, positive thinking, wise and wise in carrying out duties and functions, complying with applicable laws and regulations, rejecting corruption, bribery, or gratification. In addition to positive indications, individuals can also be assessed for integrity by looking at the negative indications they have consisting of: violating oaths and promises of employees or positions, committing engineering or manipulation acts, and accepting gifts in any form outside the provisions.

### 2. Professionalism

Professionalism relates to profession, profession, ability to act professionally. Professionalism means working in a disciplined, competent, and timely manner with the best results. The positive indications of professionalism are: doing work according to the competence of the position, discipline, and earnest in working, doing work measurably, carrying out and completing tasks on time, receiving rewards and punishments in accordance with the provisions. In addition, professionalism can also be measured by paying attention to negative indications consisting of: doing work without careful planning, doing work not in accordance with duties and functions, lazy at work, doing work with results that are not in accordance with standards.

### 3. Innovation

Innovation, which is perfecting existing and creating new and better things. Finding new things that benefit society, because bureaucrats are not machines so they are required to innovate and are no longer stuck in routine.

Innovation in this case is also interpreted by perfecting existing and creating new things that are even better. Positive indications for individuals are always making periodic and continuous improvements and improvements, being open and accepting new constructive ideas, increasing personal competence and capacity, daring to take breakthroughs and solutions in solving problems, utilizing information and communication technology in working effectively and efficiently. While the negative indications are: feeling quickly satisfied with the results achieved, being apathetic in responding to the needs of stakeholders and users, lazy to learn, ask and discuss, and be closed to development ideas.

### 4. Responsibility

Responsibility, which is to work thoroughly and consequently. The Ministry of Religious Affairs apparatus should have a high awareness that their work in the Ministry of Religious Affairs must be accounted for, this is our way to always fortify ourselves to always be on the track in carrying out their beliefs and carrying out their respective duties and functions.

Positive indications of responsibility are completing work well and on time, daring to admit mistakes, willing to accept consequences and take corrective steps, addressing problems promptly, and commitment to the task given. The Negative Indications are negligence in carrying out duties, procrastinating and / or avoiding in carrying out duties, always feeling right and like to blame others, rejecting risks or work results, choosing work according to personal wishes, and abusing authority and responsibility. Responsible individuals are individuals who can be given the mandate because they have the competence to complete a given task.

### 5. Exemplary

Example is one or various things that can be imitated or imitated and there is no need to doubt. Exemplary, being a good example for others. Inviting us to realize that as officials of the Ministry of Religious Affairs must be exemplary in their respective environments.

A person who has an example is a person who can be a good example for others. Many things can be judged as a positive indication of example, namely: commendable character, providing service with a good attitude, full of friendliness and fairness, guiding and giving direction to subordinates and colleagues, doing good work starting from oneself. However, in addition to positive indications, there are some things that should be avoided because they are negative indications such as, having a despicable character, serving with a modest and half-hearted attitude, treating different people subjectively, violating laws and regulations, and ignoring forms of violations.

Five work cultures within the scope of the ministry of religious affairs which are a form of policy in the form of rules that are expected to be well implemented. The work culture also has benefits as conveyed by Triguno, which aims to change the attitude and behavior of human resources so that they can increase work productivity to face various challenges in the future. The real benefits of implementing a good work culture in an

organizational environment are improving the spirit of cooperation, increasing togetherness, being open to each other, increasing family spirit, increasing a sense of kinship, building better communication, increasing work productivity. Knowledge and understanding related to values and work culture are needed because of the large benefits that can be felt by actors and targets.

### **Da'wah and Work Culture in Increasing Productivity within the Ministry of Religious Affairs of Majene Regency**

The Majene Regency Religious Affairs Department Office was established in 1957, starting in the form of the Religious Affairs Office called JAURA led by KH. Zainal Abidin was part of South Sulawesi Province (now part of West Sulawesi Province. was inaugurated based on the Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 87 of 1967 dated July 31, 1967.

The Ministry of Religious Affairs of Majene Regency is a working unit area of the West Sulawesi Regional Ministry. The Office of the Ministry of Religious Affairs plays a very important role in the community, especially services in the religious and social fields of society as well as building coordination, integration, and synchronization and working in synergy with local governments to achieve goals.

The Majene Regency Ministry of Religious Affairs Office carries out policy direction through programs that have been simplified into 4 (four) programs, namely: management support programs, community harmony programs and religious life services, teaching and learning quality programs, and early childhood and compulsory education programs for 12 years.

The regulation set by the Ministry of Religious Affairs is a form of da'wah method to improve its performance. This work culture is implemented in all working areas of the Ministry of Religious Affairs, including the Ministry of Religious Affairs of Majene Regency.

The work culture has a correlation with da'wah so that it can be said that da'wah and work culture are closely interrelated. Several statements were related to the correlation between da'wah and work culture in the Ministry of Religious Affairs of Majene Regency, including Kurnia a teacher within the Ministry of Religious Affairs of Majene Regency who stated that:

The work culture within the scope of the Ministry of Religious Affairs of Majene Regency is well implemented, the work culture that is easiest to implement is exemplary, which is to be a good example for others, because for everyone must reflect goodness at least starting from oneself to produce an exemplary person. The most difficult work culture to implement innovation is to perfect the existing and create new and better things because they have not dared to do anything else to create new things and what else to change. The implementation of da'wah and work culture within the scope of the religious affairs ministry of Majene district has been maximized. The method of da'wah in the application of work culture is integrity, namely harmony between the heart, mind, words, and deeds that are good and true. The relationship between da'wah and work culture is very suitable because it involves a lot of civilities, honesty, responsibility, discipline, and good deeds thoughts.

This statement can be synchronized with the results of the researcher's observations as shown in the following figure.

Figure 1. Routine Recitation After Every Asr Prayer



The picture above shows da'wah activities within the Ministry of Religious Affairs of Majene Regency. This was reinforced by the results of an interview delivered by the Head of the Religious Affairs Office (KUA) of Pamboang District as well as the Young Head of the Ministry of Religious Affairs of Majene Regency which stated that:

The implementation of work culture within the scope of the Ministry of Religious Affairs of Majene Regency is going well the easiest work culture to implement is exemplary, which is to be a good example for others, this is because the institution of the ministry of religion has instilled values that are very beneficial for themselves and others. The most difficult work culture to implement is integrity, which is harmony between the heart, mind, words, and deeds that are good and true, because often things that are general in nature are sacrificed by personal interests and groups. The da'wah method in the application of work culture within the scope of the Majene regency religious affairs ministry goes well, the relationship between da'wah and good work culture, the type of da'wah method carried out by lecturers. This method is used because the institution of the Ministry of Religious Affairs is the government's mouthpiece in conveying/disseminating information that brings benefits to the people, especially in the religious field. These statements in addition to conveying the implementation of da'wah within the scope of the Majene Regency Ministry of Religious Affairs which is going well, the statement also illustrates a very large and strong correlation between da'wah and work culture within the Majene Regency religious ministry. This can also be seen from the activities of the stakeholders who carry out congregational prayers and then conduct recitations so that there is da'wah with exemplary methods and lectures displayed.

The correlation between da'wah and work culture based on observations and from the above statements is good, suitable, and very close. The correlation between da'wah and work culture conveyed in this case is very suitable because it involves a lot of civilities, honesty, responsibility, discipline, and good deeds thoughts.

In addition, the application of various da'wah methods so that the work culture can be implemented properly and maximally illustrates concretely the existence of a reciprocal relationship or a strong correlation between da'wah and the work culture of the ministry



of religion. This can be analyzed from the application of work culture such as exemplary which is one form of the da'wah method.

Da'wah by example is also called da'wah bi al-Khal, which is da'wah with actions that make someone can be an example for others. Da'wah by example is a work culture that is considered the easiest to implement by the average employee within the religious affairs ministry of Majene Regency. The reasons related to this are quite varied, such as the reason that the person is a mirror of goodness that starts from oneself so as to produce an exemplary person, this can be done by will, habitual factors, and regulations and religious ministries that have implemented it.

The work culture that is easy and difficult to implement by stakeholders within the Ministry of Religious Affairs of Majene Regency varies, this can be analyzed from the following statements. Abdul Hafid, the compiler of mosque construction materials in his interview with researchers stated that:

Implementation of Work Culture within the Scope of the Ministry of Religious Affairs of Majene Regency Effective and efficient, The work culture that is easiest to implement integrity is harmony between hearts, thoughts, words and deeds that are good and right because it can provide inspiration as citizens and as servants of God that developing state duties is a mandate from Allah. The most difficult work culture to implement Exemplary is to be a good example for others, because it is like giving a reflection to others while ourselves are rather difficult to fix. The application of da'wah and work culture within the Ministry of Religious Affairs in Majene is effective, such as carrying out religious activities such as group taklim assemblies and continuous Ramadan safari visits in the month of Ramadan, Friday safari visits to each mosque on Fridays and other activities that are considered effective. The relationship between da'wah and work culture is very close, namely as inspiration and there is jariyah charity through *hablum minallah wa hablum minannaas*. The method that is often applied is Lecture, because the lecture method can be heard, analyzed, and can be understood. The obstacle is that too often there are political elements involved in da'wah affairs because they want to have selfishness and their families or other languages, there are enemies in the blanket of the Government and scholars and the community are enthusiastic in the development of da'wah and the development of work culture, the impact of da'wah in efforts to implement work culture within the Ministry of Religious Affairs of Majene regency Has a positive impact on the community.

**Ismu Faqih, Kasi PD Pontren Ministry of Religious Affairs Majene Regency who stated that:**

The implementation of da'wah and work culture within the scope of the Ministry of Religious Affairs of Majene Regency is quite good, the easiest work culture to implement is professionalism, namely working in a disciplined, competent, and timely manner with the best results, this is easy to do because it is motivated by a sincere heart supported by many adequate facilities. The most difficult work culture to implement is innovation, namely perfecting existing ones and creating new, better things because of the lack of awareness of civil servants and the absence of appreciation for civil servants according to the level of behavior of civil servants, The relationship between da'wah and work culture in the Ministry of Religious Affairs of Majene Regency is quite good even though it still wants to be improved, the da'wah method applied is temporarily through the oral bill da'wah method, with the direction and guidance of civil servants through ceremonial activities every Monday, national awareness day and Apple every day.

Da'wah Along and in line with the socialization of the work culture of the Ministry of Religion of Majene Regency, the da'wah method used is Lecture because it is easy to implement. The challenge of da'wah within the religious affairs ministry of Majene regency is apathy, boredom, and others. How to overcome it by changing the da'wah system that is not boring. Da'wah support is quite good, maximizing it by raising awareness of civil servants through leadership control. Through the application of related regulations and coupled with the firmness of the leadership.

The above statement explains the correlation between da'wah and work culture in the religious affairs ministry of Majene district. Da'wah in this case is considered very close and related and serves as an inspiration to do charity in carrying out relationships between humans and relationships with God, as well as a reference and motivation in realizing a work culture.

Work culture as a form of values that become habits in individuals starting from customs, religions, norms, and rules that become beliefs in oneself work or organizational behavior seems to be well enforced by employees within the scope of the Ministry of Religious Affairs of Majene Regency. A work culture which is a belief, attitude and value owned, and arises in the organization correlates with da'wah.

The implementation of work culture within the scope of the Ministry of Religious Affairs of Majene Regency has functioned well binding on employees as a result of the formulation which formally became rules and regulations that must be implemented. This makes the implementation of da'wah easier to do because it has been established as a form of formal rules that must be implemented.

The implementation of da'wah and the interrelated work culture cannot be separated from challenges such as the apathetic attitude of employees and boredom towards the implementation of da'wah. The implementation of da'wah and work culture and its correlation with the above statement are emphasized on professionalism which is also part of the da'wah method, which is to do something with sincerity. Further analyzing related to the implementation of da'wah and its correlation with work culture shows that seriousness is needed in its implementation.

In addition to the example, integrity, professionalism, and innovation that correlate with da'wah, responsibility is also something that is strongly emphasized in Islam. Responsibility in this case refers to the implementation of the mandate that is not easy but is still fulfilled with sincerity. This illustrates a very close and appropriate correlation.

The results of these observations, interviews, and dokumentasi explain about da'wah and work culture that are highly correlated. Da'wah is carried out by means of lectures, examples, discussions, and community empowerment with the aim of conveying information related to the implementation of work culture within the ministry of Religion.

Stakeholders at the religious affairs ministry of Majene Regency based on observations always try to carry out obligations in preaching and this is correlated with the work culture that prevails there. Stakeholders of the Ministry of Religious Affairs who have tried to cultivate regulations from the Ministry of Religious Affairs related to work culture can be seen in their daily behavior. Attitudes and behaviors as a form of work culture are not only visible on the surface, but have been tried to be instilled in each of

them, integrated in behavior including thoughts, speech, and actions that are always maximized in application.

The implementation of work culture at the Ministry of Religious Affairs of Majene Regency went well because it was supported by several factors such as a strong correlation between da'wah and work culture. In addition, in the work culture there are da'wah values that are very influential on the personal of stakeholders such as attitudes and behaviors that are full of responsibility, the desire to always innovate, orientation to results, knowledge and applicable work systems.

The implementation of work culture can be seen in the perspective of stake holders in the process of working. A work culture that is implemented in the office well will be able to increase employee work productivity and create a warm work atmosphere so that a sense of family will increase and communication will improve.

**Sunarti, Educator Information Data Analyst and Education Personnel, stated that:**

Da'wah for the implementation of work culture has been carried out well, the da'wah method applied is expected to restore good image and trust in the eyes of the public as evidenced by good performance. The relationship between da'wah and work culture is very close where da'wah has been able to carry out moral reforms, namely discarding bad morality and bringing back good morality, the most suitable method is discussed in order to channel opinions and/or innovation in accordance with existing regulations for better performance. The challenge of da'wah found is that there are still different perceptions or opinions between one another. and overcome it by way of discussion so that there is common ground. The implementation of da'wah and work culture is very good while still implementing and implementing the value of work culture in accordance with applicable regulations, the method applied is to always apply or instill the value of work culture in all ranks. The impact is very good where the implementation of work culture values gradually changes the habits of employees to be more disciplined, responsible, and professional.

A work Culture that continues to be implemented in a maximum way can become a habit. This happens because the work culture is carried out repeatedly by employees in an organization. Work culture that becomes a habit for stakeholders can affect the way of daily work, this has an impact on quality performance and always underlies work with meaningful values, so that attitudes and behaviors as a form of work culture implementation become motivation, and can inspire stakeholders to always work better, and provide satisfactory service for the community.

Based on observations and interviews, researchers found that work culture will be easy to do because of a positive attitude towards work, a liking for work compared to other activities, such as relaxing, or simply getting satisfaction from his own busy work, or feeling forced to do something just for his survival. Apart from a positive attitude, work culture is also supported by stake holder behavior such as behavior at work, which includes craft, dedication, responsibility, prudence, thoroughness, careful behavior, a strong willingness to learn their duties and obligations, likes to help fellow employees, or vice versa. This can be seen in the following picture.



Figure 2. Handover of aid to the Pramubakti of the Ministry of Religious Affairs of Majene Regency

The picture above explains the implementation of work culture as stated in PMA No.582 of 2017. Work culture is very important as a guide to change the attitudes and behaviors of stakeholders so that they can become human resources that can maintain and increase work productivity. This is reinforced by the following statement.

The implementation of da'wah and work culture in the Ministry of Religious Affairs of Majene Regency is appropriate. A work culture that is easy to implement is a responsibility, which is to work thoroughly and consequently because it must be completed so that everything goes according to the work plan. The work culture that is difficult to implement is integrity, which is harmony between the heart, mind, words, and deeds that are good and right because it is still difficult to harmonize these three things. Da'wah efforts for the implementation of work culture are in accordance with the existing methods are good and In line, da'wah with the work culture applied is a discussion because it can exchange ideas, but in this case, there are still quite a lot of challenges so it is necessary to provide enthusiasm for work culture and must work hard so that it has many impacts such as increasing productivity.

The statement illustrates that work culture can become a view of life as a value, habits then become attitudes and behaviors in realizing good performance. A young teacher at the Ministry of Religious Affairs of Majene Regency, Syaenuddin who stated that: Alhamdulillah work culture is carried out well, the easiest culture to apply is integrity, namely harmony between the heart, mind, words, and deeds that are good and right Because with a sincere heart, surely the work can be completed well. A work culture that is difficult to implement is a responsibility, which is to work thoroughly and consequently, Because the work we carry out must have shortcomings. Da'wah and culture must be in line because da'wah must be accompanied by a culture of da'wah procedures, the da'wah method applied is Lecture Because giving tasks must be through explanations to individuals, challenges are quite serious but overcome by training and education to individuals so that da'wah support is needed to be responded by the local government. What should be done is to apply education and training in the community, this is very influential because it can change the behavior of individual lives.

The statement illustrates that work culture is based on the values owned by a society which is processed in such a way as to become new values that will become the expected management attitudes and behaviors to face new challenges.

There is a work culture that is easy or difficult to apply because of the habit factor and understanding of how to work which is a meaningful value. However, it provides inspiration to work better, increase productivity, and realize the vision and mission of the institution or vice versa.

The implementation of the five values of work culture in the Ministry of Religious Affairs of Majene Regency has shown that the work culture has become a guideline on how to work, norms, mindsets, and behaviors of each stakeholder in carrying out their duties and responsibilities. Exemplary, integrity, professionalism, innovation, and responsibility are the five values of the work culture of the Ministry of Religious Affairs which can be said to have become the values and standards of guidance for every stakeholder within the scope of the Ministry of Religious Affairs of Majene Regency in carrying out every duty and responsibility activity when serving the community in the religious field.

### Conclusion

Research on Da'wah and Work Culture within the Ministry of Religious Affairs of Majene Regency (PMA No.582 of 2017) revealed several things that researchers concluded, namely the correlation between da'wah and work culture within the Ministry of Religious Affairs of Majene Regency is closely interrelated. The Ministry of Religious Affairs of Majene Regency always implements da'wah, including in terms of socialization and implementation of work culture. The work culture applied such as example, professionalism, integrity, responsibility, and innovation if studied and understood more deeply shows that all these things are part of the da'wah method. So, it can be concluded that there is a very strong correlation between the two.

The implementation of work culture by every apparatus of the Ministry of Religious Affairs of Majene Regency, both civil servants and non-civil servants, Work culture that becomes a habit for stakeholders can affect the way of daily work, this has an impact on quality performance and always underlies work with meaningful values, so that attitudes and behaviors as a form of work culture implementation become motivation, and can inspire stakeholders to always work better, and provide satisfactory service to the community. So, it can be said that the implementation of Work culture shows an increase in work productivity within the Ministry of Religious Affairs of Majene Regency.

Work culture is an important factor in increasing one's productivity so it is important to continue to maximize its implementation. The Ministry of Religious Affairs is expected to make various efforts in order to implement the work culture optimally, including by continuous and continuous socialization.

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