

Nurturing a Literary Revival: The ISTAID Center's Endeavors in Harnessing Islamic Thought and Information for Da'wah in Medan City, North Sumatra (1993-2022)

M. Yakub^{1*}, Ahmad Sampurna², Farah Sabir Mohammed³

¹Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia

²Universitas Islam Negeri Sumatera Utara, Indonesia

³University of Baghdad, Iraq

*Corresponding Author E-mail: m.yakub@uinjkt.ac.id

Abstract

ISTAID Center is an institution active in the fields of da'wah, education, and thought. The ISTAID movement adheres to the principle of literacy based on the Islamic worldview and the ta'dib pattern as its main foundation. This research employs a historical research approach encompassing heuristics, verification, interpretation, and historiography. The findings of this study reveal that ISTAID focuses on promoting literacy in mosques. Mosques are chosen due to their significant role as centers for social and religious activities and their potential in da'wah and literacy efforts. ISTAID spreads newsletters using accessible language that is easily understood by the community. In conclusion, the current presence of ISTAID Center in fostering literacy among the people of Medan City has proven to be highly effective. Through the consistent efforts of the ISTAID movement, the dissemination of Islam can be improved. This research offers a deeper understanding of the development of Islamic literacy through ISTAID Center, with a specific emphasis on the advancement of literacy civilization within mosques.

Keywords: ISTAID Center, literacy, Islam, mosques.

Abstrak

ISTAID Center merupakan lembaga yang aktif dalam bidang dakwah, pendidikan, dan pemikiran. Gerakan ISTAID menganut prinsip literasi berdasarkan pandangan dunia Islam dan pola ta'dib sebagai dasar utama. Penelitian ini menggunakan pendekatan penelitian sejarah yang meliputi heuristik, verifikasi, interpretasi, dan historiografi. Temuan penelitian ini adalah ISTAID fokus pada pembangunan literasi di masjid-masjid. Masjid dipilih karena memiliki peran sebagai pusat kegiatan sosial dan keagamaan. Dalam bidang dakwah dan literasi ISTADI menyebarkan buletin dengan bahasa yang ringan dan mudah dipahami oleh masyarakat. Kesimpulannya, keberadaan ISTAID Center saat ini dalam membangun literasi bagi masyarakat Kota Medan terbukti sangat efektif. Dengan konsistensi gerakan ISTAID, Islam dapat disebar dengan lebih baik. Penelitian ini memberikan pemahaman yang lebih mendalam tentang pembangunan literasi Islam melalui ISTAID Center, dengan fokus pada pengembangan peradaban literasi di masjid-masjid.

Kata kunci: ISTAID Center, literasi, Islam, masjid.

INTRODUCTION

Islamic civilization (2021) is a scientific civilization (Berlinerblau, 2021a). Islamic civilization is indeed a golden civilization (Asrianti, Baas, Elihami, & Yusufika, 2021). Hundreds of years starting from the sending of the Prophet Muhammad to the Arabian Peninsula, starting from the education of the Prophet to his friends, Islam was able to spread its wings to all corners of the world. Islam has succeeded in bringing its golden light to the world stage not with a military invasion, let alone only with a sufistic ascetic attitude that does not recognize science. Islam is here to be a solution to every problem of the people. Islam is the

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religion of rahmatan lil 'alamin (2021), without Islam the world would not be in balance. In the book *The Clash of Civilizations* by Samuel P (Huntington, 2020), Islam is no longer a religion that is described only in terms of worship, but Islam has become a civilization that is still alive (Asmaji, 2021) and will continue to live to become a "rival" for other civilizations.

The existence of Islam cannot be underestimated, the concept of civilization (Aidulsyah, 2020) is inseparable from the concept of awareness in science. The birth of Islam as a scientific solution in countering Western thoughts, of course, is not something new, but this has been forgotten by the ummah itself. The lack of scientific attitude, awareness of literacy as well as appreciation for scientific works by Muslims has made Islam backtrack on this scientific competition. of course all this does not come from Islamic teachings, Islam itself has been perfectly revealed by Allah SWT to the Prophet Muhammad SAW, which is proven in the word of Allah in the Qur'an Surah Al-Maidah verse 3

Literacy (2020) is the basis of the spirit of gaining knowledge, literacy is a conventional solution which is of course in line with the first commandment of Islam, namely iqra' (Rofiq, Mukni'ah, & Mashudi, 2022). Literacy and Islam should not be separated, as an initial solution to the introduction of knowledge, literacy can be the answer for Muslims to develop knowledge (Dhaifi, Zakariya, & Salehudin, 2022), but currently Muslims are trapped in populism (Mostov, 2021) and quantity so they forget the attitudes of intellectualism and the quality of the Muslims themselves. Literacy (2021) is defined as the ability to communicate using written, printed, or electronic signs or symbols to represent language. Literacy seems to be one of the magic words to measure the best qualities of a country in the world. So when Indonesia was ranked 60 out of 61 countries surveyed, the government seemed to be stung. This shows that Indonesia's ranking is below ASEAN countries (Ridwan, Sahar, M, & Madjid, 2022).

In previous research, it was said that in the course of the existence of da'wah Islam is academically far behind with scientific studies other Islamic laws such as law (shari'ah), education (tarbiyah), theology and literature (adab). In its initial development, new da'wah limited to activities inviting others to convert to Islam and it is also done traditionally. If anything, preach done using a rhetorical art approach. Da'wah only became an academic study around the beginning of the century 20th after there were several writings that talked about da'wah both as material and as an epistemological study strengthened by the establishment of the Da'wah department at the Ushuluddin Faculty in Al-Azhar Cairo-Egypt. Therefore, it is necessary to carry out the existence of da'wah in literature in the city of Medan.

Research that was conducted by Rahmawati (2020) said that in her research the unique aspects of the beauty of literacy in the song *Dhandhanggula* are literary works of high value. By taking advantage of the beauty of the sound aspect, Rahmawati tries to convey da'wah messages beautifully and not seem patronizing, so that everyone can enjoy da'wah. The results of this study are different from research conducted by researchers because this research uses bulletin aspects such as programs to build literacy in mosques, while Rahmawati research uses sound aspects such as *Tembang Dhandhanggula Serat* to introduce Da'wah literacy.

Furthermore, research conducted by Harahap (2022), the style of communication that is developing at this time has a lot of influence on people's social life, one of which is preaching activities. Da'wah activities that were previously carried out conventionally have now shifted and are carried out in the social media space. Some consider that da'wah is not good to be carried out virtually. However, some others think that virtual preaching is not something that needs to be contested. In fact, it is appropriate for da'wah to keep up with the times. Harahap's research has different ways of increasing da'wah literacy, Harahap's research uses new digital technologies such as social media to disseminate da'wah literacy to

the community, while this research uses programs such as the Youth of Academic Moslem Camp (YAMC) program, Tahfiz al-Qur'an, discussions and studies, to seminars to improve Da'wah Literacy.

In forming an attitude of intellectualism (2020), Islam requires a forum that supports this. To build civilizational literacy, of course Islam requires institutions, organizations, communities or groups. Islam itself is a universal container which is certainly "considered" as a new community for the Quraysh infidels at that time, armed with friends who have embraced Islam, the Messenger of Allah awakens the spirit of monotheistic-based literacy (Latif, 2020), then forms strong Islamic cadres as a result of the Prophet's upbringing, as well as the Ahlus Suffah who are so Zuhud (Astuti, 2022), but who are reliable hadith narrators, also founded in the 10th century AD an association of Islamic scientists and intellectuals called the Ikhwanus Shafa (Imanbayeva, 2020).

The view of the general public about da'wah, that da'wah synonymous with speech. This view is of course unnecessary blamed, considering they are proselytizing activities in society mostly use lectures. Though deep theoretical and practical levels, da'wah is not only understood in meaning very narrow. In Indonesia, there are many Islamic institutions that have played an active role in developing da'wah and Islamic thought with the existence of these large institutions, of course, they cannot accommodate every thought challenge that exists. Moreover, the lack of scientific awareness in Indonesia, especially in the city of Medan, the internal and external factors of these institutions make Muslims skeptical about institutions that are based on da'wah as well as thought-based. Even though Islam triumphed and stood proudly in the midst of world civilization for thousands of years was due to scientific enthusiasm, not just a populist spirit (Mazzolini, 2020).

So there should be an Islamic da'wah (2022) institution that is really concerned about science and thought. In Indonesia, the largest Islamic institution nationally in the field of da'wah and thought is the Institute for the Study of Islamic Thought and Civilizations (INSIST) (Nadia & Azmi, 2022; Sukawi, 2020) which was initiated by students and lecturers of the International Institute of Islamic Thought and Civilization (ISTAC) (Amir, 2020) from Indonesia and a number of lecturers there on March 4, 2003. This research focuses on Da'wah and thought institutions in Medan, North Sumatra, namely Islamic Thought and Information for Da'wah (ISTAID Center Medan). One of the initiators was Dr. M. Arifin Ismail M. Phil. someone who also initiated INSIST.

ISTAID Center as a forum or Islamic institution, ISTAID is the only da'wah institution that is truly concerned with the field of da'wah that focuses on the intellectual and scientific aspects of true Islam. The ISTAID Center itself as an institution was legalized in 2012, until now the ISTAID Center itself has carried out many literacy programs, both those concerned with children, youth and the elderly. The ISTAID Center as an Islamic institution certainly prioritizes its movement for Islamic da'wah, to continue the struggle of the Prophet Muhammad, but one thing that is unique is that the ISTAID Center takes its da'wah spaces in the order of leadership and thought. ISTAID is a non-profit organization (Netze, 2020) that aims to assist the Indonesian government in increasing people's faith and piety and educating people's lives so that the Indonesian nation becomes a nation of achievers in the world and in the hereafter.

In the concept of leadership (khalifah) (Arifin & Maunah, 2020; Hidayah, Harahap, Ibnopita, Muhtarom, & Tobroni, 2023; Mirzal & Ninglasari, 2021), ISTAID understands that every Muslim is a leader, even if it is for himself. So someone who can have the values of Islamic leadership will certainly easily create a better Islam in the future. Islamic leadership is inseparable from an understanding of Faith (Victor & Treschuk, 2020), Islam (Masitah, 2020) and Ihsan (Rovida & Zafferri, 2022). If not, then it is certain that the leader will no longer be fair and also will not be civilized.

For Dr. M. Arifin Ismail, M.Phil, the establishment of the Medan ISTAID Center is to accommodate Muslims, especially in the city of Medan, so that they are always aware of science and education. ISTAID Center Medan, also has a very active concern in the field of thought in order to counter the entry of thoughts (secularism (Berlinerblau, 2021b), liberalism (Jahn, 2021), feminism (Waldby, 2020), which might damage the ummah. Regeneration programs and leadership formation are also the focus of ISTAID Center Medan. The literacy pattern carried out by the ISTAID Center is inseparable from two things, namely da'wah and education. These two patterns emphasize the basic concepts of Islamic sciences, both the sciences of Fardu 'ain (Embong et al., 2021) and Fardhu Kifayah (Nasution, 2020). Literacy is generally conventional (George, 2020), but the ISTAID Center has at least been consistent in using aspects of literacy to revive Islamic scholarship in the city of Medan. So this research refers to the formation of civilization that is represented from the literacy culture that has been built by the ISTAID Center Medan.

With regard to da'wah (Arifuddin, 2020) the concept has been understood by various groups. The researcher no longer explains the meaning of da'wah. As a conceptual definition, ISTAID Center itself refers to the concept of Islamic worldview thought brought by Syed M. Naquib Al-Attas (Mahmudin, Ahmad, & Basit, 2021; Puspitasari & Yuliana, 2022; Rahmatullah, Hidayat, & Maksum, 2022). The current movement of thought among Muslims is very concerning, especially thoughts that return to the spirit of Islam itself. So the formulation of the Islamic worldview (Alim, Patahuddin, Hamka, & Amirullah, 2022) is very important to strengthen the foundations of intellectualism and the literacy spirit of Muslims.

Based on the description from the introduction that the purpose of this research is to shape Muslim individuals to be better by strengthening the literacy of these Muslim individuals. And it also aims to improve the people in terms of education as well as thinking and all this is done for the sake of the realization of da'wah that forms Islamic civilization, especially in Medan. Interview results from Muhammad Arifin Ismail in 2022 said that "Putting people's values and quality first is one of the main procedures in making efforts to always be improved by honing and growing people's mindset by increasing improvement through reading interest.

RESEARCH METHOD

This study uses a qualitative approach (Cheng et al., 2020; Leko, Cook, & Cook, 2021; Maxwell, 2021) with the historical method (historical) (Argyres et al., 2020; Ripsman, 2022) Even though this research is also present, this research takes historical aspects from ISTAID Center Medan. According to Louis Gottschalk, historical research methods (Historical Method) (Alam & Abdurakhman, 2020) is the process of examining and critically analyzing the records and legacies of the past. Because this research is research using historical methods, the framework or steps in gathering information use 4 steps, namely heuristics (Martí & Reinelt, 2022), verification (kritik sumber) (Rappaport, Remley, Gentile, Molisch, & Zajić, 2022), interpretation (Moscardo, 2022) and historiography (Napier, 2020). The objects of this research are students and lecturers from the Institute of Islamic Thought and Da'wah Information (ISTAID Center Medan).

In this study there are two research objects, namely formal objects and material objects. According to Surajiyo, the formal object is the point of view that is aimed at the material from the research or formation of that knowledge, or the angle from which the material object is highlighted. While the Material Object according to Arif Rohman, Rukiyati and L. Andriani, a material object is a material in the form of objects, goods, circumstances or things being studied. Material object is a material that becomes a research review or the formation of knowledge itself. Material objects are also things that are investigated, looked at, or highlighted by a scientific discipline. The formal object of this research is historical studies. Or the

formal focus is historical, because the theory and methodology used is historical methodology. While the Material Object in this study is the Existence of the ISTAID Center.

This research wants to see how much influence the existence of the ISTAID CENTER in Medan City has in growing Literacy civilization. The material object is what is the topic of this research. So it is the existence or existence of the ISTAID CENTER that becomes a material object. The existence conception of this research is supported by several theories to find out the foundations that will be built to strengthen this research. As a material object, ISTAID CENTER also needs to be studied deeply as an existence. Both in terms of historicity, originality, and the programs that have been carried out regarding growing civilization or culture of literacy in the city of Medan.

RESULTS AND DISCUSSION

Institution (2022) ISTAID is one of the non-formal institutions that has several efforts in providing and spreading interaction or literacy through writing Friday bulletins or it can be said as Friday reflections. The early history of the ISTAID Center starts with this weekly bulletin, which is published every Friday. Starting from 1993 until now. Putting community values and quality first is one of the main procedures in making efforts to always be improved by sharpening and cultivating people's mindset by increasing improvement through interest in reading or literacy.

Currently, if you look at the progress of Da'wah literacy, the mosque is one of them. Bulletins that are run in mosques are able to raise awareness of interest in reading and understanding Islam easily. Thought programs carried out by ISTAID can be classified as Youth of Academic Moslem Camp (YAMC), Weekly discussions conducted by ISTAID about Islamic books and Secularism, Weekly Study of the Tahfizh Program where this tahfizh program not only requires students to only memorize Al- the Qur'an, but the students are also required to have a strong grip or foundation in the field of thought, Discussion and Thought Seminars which aim to provide broader and more stable insights in the midst of society.

The idea to improve the quality of intellectuality and literacy as well as the scientific understanding of the people of Medan City is used in the form of utilizing existing human resources with a spirit that is able to foster interest so that blindness to literacy is reduced, in this way especially Muslims in Medan City can accept ideas and ideas that already exist in the ISTAID institution's fostered program.

The meaning of ISTAID is to keep moving and also recognize the return of humans to the essential religion of Islam, so that what is achieved will never forget the principle of its purity. Al-Qur'an and As-Sunnah which are the demands and pinnacles of Islamic teachings (Amry & Fauzan, 2021; Hakak et al., 2022), are thus the relationship between the meaning of religion and the meaning of the pattern of Islamic life, to self-knowledge or human beings who acknowledge and acknowledge Allah. SWT as their absolute God. ISTAID Center is located at Mt. Rukun, Jalan Gatot Subroto. Medan Petisah District. Medan City, North Sumatra. Like an institution, ISTAID remains a building oriented towards a limited bulletin role. The construction of the ISTAID Center building was opened in 1993 and inaugurated in 2012.

As well as patterns of social interaction (2023)- religion with the Muslim community in the city of Medan, there has been a description of the various conditions of the Muslim community in the city since 1993, and various developmental concepts that occurred at that time. Currently, if you look at the progress, the mosque (As-Salafiyah et al., 2021) is one of them. In addition to the community's habit of treating the mosque as a place of worship, especially during Friday prayers. The function of the existence of the mosque is actually very popular and dominant as a center of scientific activity throughout the history of Islamic civilization. But today the function of the mosque has changed only for worship rituals.

The mission and goals, both general and specific goals of ISTAID, are as table 1.

Tabel 1. Vision, General Purpose and Specific Objectives of ISTAID Center

No	Mission	Objective General	Objective Special
1	Guide individual become accomplished servant and caliph (QS . 24:55).	Make people aware of some of the weaknesses and mistakes in the understanding and implementation of Islamic teachings.	To be a place to ask questions for people in every matter of life based on Islamic values and faith.
2	Forming generation future become quality generation (QS . 3:70).	Provide the latest information about the condition of the people and provide an overview of attitudes and solutions that are carried out in accordance with the values of faith and piety.	Become a center for the education of the community and the younger generation so that they become the generation of rabbani and civil society
3	Prepare public For become public role model (QS. 3:104,110).	Improving the quality of knowledge and religious insight so that Islam can become the basis for all aspects of life.	Become a research center so that it can provide alternative solutions, strategies and policies to create a quality society.
4		Educating a generation of quality Muslims so that they can become role models in the future	

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There is no doubt that the history of the mosque (Wahyudin, 2020) as the focal point of the struggle of Muslims has a very big impact on its development, but now this scientific culture has faded and is even rarely found among students or students involved in prospering mosques for scientific forums, instead of using mosques as places of knowledge and movement. As well as the struggle for Islam, youth and Muslims even left the mosque.

The purpose of distributing the ISTAID bulletin is to make the mosque recognized again as a center of knowledge and moral development for Muslims, not just as a place and activity for the five daily prayers. The existence of ISTAID along with its bulletin is a basic introduction to the true teachings of Islam. And the mosque should not only be a place for five daily prayers. ISTAID itself certainly has hope for the future existence of the mosque. First, turning the mosque into a hostel (khan), and second, making the mosque

the epicenter of the literacy movement, starting with the distribution of religious, general, and scientific books, bulletins, magazines, and other materials. In order to create a library with a large enough collection that will lead to a good system for the mosque.

Until now, ISTAID has been consistent in building literacy civilization in mosques in Medan City. With the language of the bulletin which is light and easy for the public to understand, Muhammad Arifin Ismail as the sole author of this bulletin is consistent in writing about developing matters related to the condition of the surrounding community. In fact, not only in the city of Medan, the ISTAID bulletin was also distributed to Padang, West Sumatra together with the Ulil Albab organization. (Irfan & Kusumawardhani, 2022).

Talking about the existence of ISTAID in developing the literacy culture of the people of Medan City, the various things that have been done by ISTAID from 1993 to today can be explained:

- a) Publishing and circulating the sheets that have become the existence of the institution is a bulletin known as ISTAID Friday reflections which has been circulating since 1 Dzul Qa'dah 1413 or 23 April 1993 to the present day. This ISTAID Friday Bulletin is a form that aims to provide Islamic insight to the people in accordance with the development of situations and conditions so that Islamic values can become a guide and solution to every problem in life.
- b) Forming Islamic boarding schools for Muslim youth and young generations with an emphasis on increasing Muslim achievement motivation (Moslem Achievement Motivation Exercise) which focuses more on establishing monotheistic values, building Islamic spirit (ghirah) and increasing achievement as servants and caliphs.
- c) From 1995 to 2003 ISTAID held the first Islamic Kindergarten Teacher education in North Sumatra, which aimed to produce professional Islamic kindergarten teachers with Islamic personality so that they could give birth to a generation of choices. This program is now stalled due to the absence of ISTAID.
- d) In 1993-2003 ISTAID fostered the poor and underdeveloped communities in the target villages by holding free Al-Qur'an/Islamic Education Parks for the poor in Labuhan Belawan Village in collaboration with Bapinroh Islam PT. PLN Region II Medan.
- e) Hold routine recitations (majelis taklim) with material on interpretation, religious jurisprudence and Islamic insights which are openly followed by the public
- f) Holding discussions and seminars on Islam such as the Godly Child Seminar, Thought Discussions and so on.

ISTAID is only engaged in issuing bulletins for the community in mosques in Medan every Friday. From this bulletin, other activities developed. The theme of this bulletin, which was written from 1993 to 2022, has a fairly extensive track record in terms of periodization. Muhammad Arifin Ismail as the writer has set thousands of titles for each theme on the bulletin page, and this is very useful information for Muslims in the realm of science and literacy. ISTAID's own writings focus on awareness of the essence of humanity and human nature in practicing religion as well as efforts to reorganize society back to the steps and achievements of Islamic scholarship, which is the basic foundation of Islam itself on each sheet of its bulletin.

Da'wah and Education Programs

The literacy developed by ISTAID itself is to introduce an Islamic worldview (Husna, Mahfuds, & Uthman, 2023) to the people of Medan City, either directly or indirectly. Worldview Islam itself is Islam at the highest level or the Islamic side which is studied philosophically or intellectually. But ISTAID does not

only introduce this concept intellectually or scientifically, but ISTAID introduces this concept according to both the age and educational strata of the community. The Islamic worldview brought by ISTAID itself is the Islamic worldview introduced by Syed Muhammad Naquib Al-Attas, which emphasizes the concept of *ta'dib* (Ayub, Hamzah, & Abdul Razak, 2020; Mujib, 2022) than *ta'lim* (Islamy, Abdussalam, Budiyanti, & Parhan, 2021) or *tarbiyah*.

Thought and Intellectual Program

In particular, ISTAID is an institution that really cares about ideas, but specifically everything is packaged in the form of preaching and education. There are a number of ISTAID programs that focus on thoughts such as YAMC, weekly discussions (book review of *Islam and Secularism*, Risalah Kaum Muslimin karya Syed Naquib Al-Attas, also reviews the book *Al-Farqu Baina Firqah* by Abu Manshur Badul Qahir Al-Baghdadi) (Zamzami & Erniwati, 1970).

The thought programs carried out by ISTAID can be classified as follows:

1. Youth of Academic Moslem Camp (YAMC)

This program is carried out every six months. This program places more emphasis on building the character of civilized and knowledgeable youth. Materials presented in this program such as material on Faith (Tawhid), Islamic worldviews, adab, also introduce Western thoughts so that they can counter wrong thinking and become lost of adab. The YAMC program was created for the benefit of Islamic insight as well as an introduction to the Islamic worldview. Literacy conveyed in this program is inseparable from *ta'dib* understanding (Alhadi, Dimiyati, Absori, & Wardiono, 2022).

2. Weekly Discussion (Review)

The next thought program is the weekly discussion conducted by ISTAID. Ustadz Muhammad Arifin Ismail himself named this discussion the ISTAID Study Club. This program is very important because continuity is needed in studying true Islamic thoughts. In addition to studying the turats book (Anwar, 2022; Munifah & Septiana, 2022), This weekly review is carried out by dissecting books.

3. Tahfizh Program Weekly Review

This tahfizh program not only requires the students to only memorize the Qur'an, but the students are also required to have a strong grip or foundation in the field of thought. In addition to studying turats books, students are also required to study books. Of course, in this case, ISTAID has advanced one step compared to the existing tahfizh houses, because ISTAID has created a literacy program that is thought-based and intellectual for the provision of students going forward.

Discussion, Thought Seminar

There are discussions and seminars and they are consistently. This thought seminar usually looks at the needs of the community and what needs to be discussed to improve the thinking of Muslims in the city of Medan. These discussions and seminars aim to provide broader and more stable insights in the midst of society.

The existence of the ISTAID center to date is to continue to be consistent in building civilizational literacy in mosques in the city of Medan. By faithfully using the language of the bulletin that is easily understood by the public, especially the people of Medan, Muhammad Arifin Ismail hopes that the bulletin which is run in mosques will be able to raise awareness of interest in reading and understanding Islam easily. The existence of the ISTAID center to date is consistent in building civilizational literacy in mosques in Medan City and faithfully using bulletin language that is easily understood by the public, especially the people of Medan and understand Islam easily.

The purpose of distributing the ISTAID bulletin is to make the mosque recognized again as a center of knowledge and moral development for Muslims, not just as a place and activity for the five daily prayers. The existence of ISTAID along with its bulletin is a basic introduction to the true teachings of Islam. In their research Dwi Adhe Nugraha and Agnes Sunartiningsih (Nugraha & Sunartiningsih, 2022) previously used the theoretical framework put forward by Jurgen Habermas, namely the theory of communicative action. This theory serves to explain how Takmir was able to form a mosque-based literacy space through the efforts made by Takmir MJS. He said his research showed that the enthusiasm for literacy activities in the mosque started with the Koran Philosophy. The research results from Nugraha are the same as this research, namely building and developing mosques to advance community literacy.

The ISTAID Center is also engaged in education, as well as discussions and conducting regeneration or training for Muslim youths to become cultured and knowledgeable individuals. This literacy movement is certainly inseparable from the awareness to form a better Islamic civilization. In this study it can be seen that the method used is contemporary, but this historical method will critically examine and analyze as well as details of past records and relics which will strengthen the results of this research. It has been proven that there are many programs that have been carried out by the ISTAID Center which have affected the Medan community. For further research, the researcher hopes to find and create new knowledge and programs that will later be useful for developing da'wah literacy in society, especially the Medan community and can shape Islamic civilization for the better such as literacy using new or digital technology.

CONCLUSION

The main findings of this study demonstrate the successful efforts of ISTAID Center in cultivating Islamic literacy in Medan City, particularly through their focus on literacy development within mosques. By utilizing accessible language and content in their bulletins, ISTAID effectively spreads religious teachings and enhances the knowledge of Muslim individuals. The presence of ISTAID Center has proven highly effective in fostering literacy within the Medan City community, and its consistent movement ensures the improved dissemination of Islamic principles and values, ultimately benefiting the Muslim population.

Nevertheless, it is important to acknowledge the limitations of this research. Firstly, the study solely concentrates on literacy development within Medan City's mosques, potentially limiting the direct applicability of the findings and conclusions to other contexts. Additionally, the research methodology employed in this study—historical research using heuristics, verification, interpretation, and historiography—may not encompass all pertinent aspects of Islamic literacy development. Hence, future studies could explore broader methodologies and encompass more diverse contexts for a more comprehensive understanding.

In conclusion, this research provides valuable insights into the endeavors of ISTAID Center in advancing Islamic literacy within Medan City through mosque-based literacy initiatives. The findings underscore the pivotal role of mosques in literacy development and emphasize the significance of employing accessible language and approaches to effectively communicate religious teachings to the community. Nevertheless, further research employing a wider scope and incorporating diverse contexts is warranted to gain a more holistic understanding of Islamic literacy development.

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