



Da'wah Planning of Aisyiyah Organization in Handling Love Scamming Victims in Medan City Women

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Abstract

This research discusses the da'wah planning of the Aisyiyah organization in dealing with love scamming victims in Medan City. Love scamming is a form of online fraud that exploits the feelings of victims, especially women, through romance to gain financial gain. This phenomenon is increasingly widespread due to developments in technology and social media. Aisyiyah, as a women's organization under Muhammadiyah, plays an active role in providing education, guidance and legal assistance to victims through lectures, outreach and the establishment of legal aid posts (Posbakum). The main factors that make women vulnerable to love scamming are loneliness, low digital literacy, and lack of supervision when using social media. Challenges faced include the difficulty of victims admitting fraud and limited data on perpetrators. With structured da'wah, Aisyiyah seeks to build women's awareness and resilience towards cybercrime so that they are wiser in interacting in cyberspace.

Introduction

Planning is a crucial activity because it determines the standard of achieving the goals that the company has set. , it is important for the company to develop a process to achieve its goals. The success of an activity process in achieving its goals effectively and efficiently depends on careful preparation (Ridla, 2008). The purpose of da'wah is to invite people to the path of Allah so that they can find happiness in this world and the hereafter. According to Muhammad Khidr Husain, da'wah is an effort to encourage people to uphold moral principles, follow instructions, and engage in good and bad behavior to find satisfaction in the world and the hereafter. Muslims are required to practice da'wah in order to apply Islamic principles in daily life (Harahap et al., 1992).

Planning comes from the word plan, which means the design or outline of something to be done. This basic knowledge makes it possible to describe various key elements, including time (when the activity will take place), activities (actions to fulfill the goal), and objectives (what will be achieved). Of course, any planned action will occur in the future (Ningrum et al., 2021). Planning, thus, can be seen as a reaction to the future (Rahmi et al., 2021). The two components of planning are formulation and implementation, and planning is an ongoing activity.

Nasrudin Harahap defines da'wah planning as the anticipation, identification, and preparation of da'wah policies and activities that will be implemented in the future to achieve predetermined da'wah goals (Harahap et al., 1992). The first natural purpose of da'wah is this planning. There is no basis for carrying out specific actions to achieve goals without planning. In a da'wah organization, "planning" includes setting organizational goals, preparing a well-thought-out plan to achieve those goals, and setting up a hierarchy with plans to integrate and coordinate activities (Munir & Ilaihi, 2006).

Founded on 19 May 1917 in Yogyakarta, Aisyiyah Society is the women's component organization of Muhammadiyah. As Aisyiyah Society is a modern Islamic women's movement, its influence is undiminished by women from time to time. Just as Aisyiyah Medan City has always contributed to the fight for women's rights, Aisyiyah has always been present in fighting for women's roles and rights in the domestic and political spheres, fighting violence and gender inequality in the domestic and public spheres, and fighting for children's rights and health.

The term often used in management and planning literature is not specifically referred to as organizational proselytization planning. , this phrase may attempt to describe the planning done by the management or administrators of an organization. The main purpose of management planning is to provide well-defined and well-organized guidance to the company so that the company can succeed both now and in the future. Based on the definitions above, it can be concluded that planning is a series of decisions made as guidelines that become a benchmark in carrying out activities to achieve a goal with available resources (OK, 2020).

Digital technology has changed the established order of life. The way individuals interact has changed since the advent of communication technology (Rogers, 1986; Jenkins, 2010). In the early 1980s, the introduction of computers into homes paved the way for virtual reality, or cyberspace. Social media has turned into an addiction for individuals around the world , especially the younger generation. In this new era of social media, people are vying for the attention of netizens and their followers due to the rapidly growing wave of technology (Hasbollah et al., 2019), social media even has a significant impact on the personal lives of its users, including their romantic relationships. In 2020, Andriyani and Helmi proved that ten years later, the internet became popular as a communication tool (Retnowati, 2015). Social media users should be careful when accepting virtual friendships from strangers. Sending friend requests from beautiful women or attractive men could be a sign of a love scammer.

Love scammer is a crime that capitalizes on women's emotions, such as loneliness and heartbreak, and is motivated by the idea that having a stranger will make us feel very happy. More precisely, it is a scam in which an individual or a group of individuals use the mode of love to deceive their victims (Pusiknas Polri, 2023).

Since 2011 In Indonesia, cases of love have been common, and still are. Although the number of victims is much , many are considered victims of these tragedies. This supports the claim made by King and Thomas that legal institutions only receive a small amount of money, either because the victim is embarrassed after being taken or because the victim does not indicate that the victim has been taken. The term "love scam" or "romance scam" refers to the practice of seeking a partner or lover, whether they are a couple or referred to as a couple. This type of scam first appeared on online dating sites and online dating services, and then moved to social media.

One of the most basic human desires is the longing for love and belonging. The absence of love and a significant other in one's life often leads to loneliness. It seems that love scammers capitalize on the loneliness and love that often plague the lives of busy singles to trap their victims. They provide marriage and love. Sweet promises and constant seduction are used to lure their potential victims.

In a number of fields, including political education, health, education, economics, social welfare, legal science, and women's empowerment, Aisyiyah, a women's group under the auspices of the Muhammadiyah Association, has contributed to the advancement of Indonesian women. One of the institutions in Aisyiyah that needs to develop its position in the legal realm is the Aisyiyah Law and Human Rights Council (Rahmi et al., 2021; Fajaruddin & Pinem, 2020; Iqbal, 2025).

Based on observation, most of the victims of this love scam are women, and many of them become love slaves, which means they will comply with the scammers' requests for money. is because, in essence, they have given great hope and trust to the love scammers. On the basis of this devotion and responsibility, the researcher is interested in knowing how and what the Aisyiyah organization's da'wah plan is in order to overcome victims of love scams among women in Medan City. This is because the organization has prioritized handling victims of love scams among women in Medan City.

Literature Review

Da'wah Planning

Definition of Planning

Planning is the process of creating a future plan of action. Typically, these plans are developed after identifying the goals to be achieved. If the plan is good, the results will be good. Conversely, a bad plan will produce bad results too (Sofyan Safri, 1992). Planning (takhthith) is the starting point of managerial activities. Because no matter how perfect a management activity still requires a plan. Because to achieve the best results, planning is the initial stage in any action that involves consideration of related topics. The reason is that without a plan, there will be no basis for taking certain actions to achieve goals (Mulkhan, 1996; Munir & Ilaihi, 2006).

According to George R. Terry, To envision and design the recommended actions needed to achieve desired goals, planning is the process of selecting and relating facts and making and applying assumptions about the future. To conceptualize and design the recommended actions needed to achieve desired goals, planning requires the selection and relationship of facts and the formulation and application of future-oriented assumptions (Ridwan, 2011; Terry, 2008; Inayatullah, 2013).

Definition of Da'wah

Knowledge about da'wah Etymologically, the Arabic words da'a, yad'u, and da'watan which mean inviting, inviting, calling, encouraging, or pleading are the origin of the word "da'wah" (An-Nabiry, 2008). In terminology, da'wah means "inviting" or "calling" people to join in the sabil of Allah SWT (Ilaihi, 2010). In terminology, there are different opinions about the definition of da'wah. For example, according to Ya'qub, da'wah is an invitation to humans to follow Allah and His Messenger with common sense (Hasymi, 1994).

From the definition of da'wah that has been mentioned in the verses above, the author can conclude that da'wah, which means inviting, asking, or inviting, is intended to lead people to good ways and conditions. In other words, da'wah is a request or prayer to Allah, and Allah promises to grant it, as long as you believe in Him and follow all His instructions. Da'wah also includes preventing evil, which is hated by Allah SWT, and inviting people to do good, which is accepted by Allah SWT (Hardian, 2018).

The elements of da'wah are components that are always present in every act of da'wah. These elements include da'wah (da'wah actors), da'wah thariqah (da'wah techniques), da'wah atsar (da'wah impact), da'wah maddah (da'wah material), da'wah wasilah (da'wah media), and mad'u (da'wah recipients).

Da'wah is an effort to make things better and more ideal for humans and society as a whole. Fundamentally, Islamic da'wah is the actualization of faith through a system of organized social activities carried out by believers to influence human feelings, thoughts, behavior, and actions

at the level of individual and socio-cultural reality in an effort to realize Islamic teachings in all aspects of human life in a specific and organized manner.

Da'wah Planning

Da'wah planning requires a process of careful consideration decision-making, which takes into account various future activities that will take place within the scope of the da'wah organization. The success of da'wah planning can be proven by the implementation of tasks intended to produce the expected results (Br Ginting & Soiman, 2024). Da'wah planning, according to Rosyad Saleh in his book *Islamic Da'wah Management*, is the process of considering and arriving at a mature and methodical assessment of future steps to be taken to carry out da'wah (Munir & Ilaihi, 2006).

Aisyiyah Organization

Muhammadiyah as an organization name is taken from the name of the prophet , so Muhammadiyah is also known as an organization with people who are followers of the prophet Muhammad Aisyiyah (Women's Organization). Aisyiyah comes from the name of Prophet Muhammad's wife, Siti Aisyah Bint Abu Bakar Ash-Shidiq, in a similar way to Muhammadiyah. The Arabic term for "yah" in this context is sisbah, which means "to nationalize." Muhammadiyah also has a number of independent organizations. Among them is Muhammadiyah's women's branch, the Aisyiyah Organization, which has been a persistent and active Islamic da'wah movement since its founding. Aisyiyah has demonstrated its contribution to progress and enlightenment. The lives of people, communities, countries, and all of humanity have all benefited from Aisyiyah. The only national women's movement organization that still exists today is Aisyiyah (Br Sitepu et al., 2025; Qodariah, 2016; Syamsiyatun, 2020).

Aisyiyah's main goal from 1917 to 1928 was to educate public, especially women, on various topics that were important to the organization's founding, such as the idea that Islam views women as equal to men in social and religious contexts. , Aisyiyah encouraged cultural renewal by fostering awareness.

Love Scammer

The term love scamming comes from the English words "love" and "scam". Merriam Webster Dictionary defines love as an intense feeling of affection. On the other hand, a scam is an illegal deception or fraud that is usually done to get money from another person. In a different context, a scam is an act of manipulation where a company or a person manipulates something to win the favor of others and does so solely for financial gain (Nursanthy & Kursiswanti, 2024; Van Driel, 2019).

Love scammers, or online scams under the guise of love, are a prevalent scam among Indonesians. The terms "swindler" and "love" in English refer to cheating and love scams, respectively. Fraudsters are also defined as individuals or organizations that deceive us by using sneaky and unkind means in the real world or online. Love fraudsters, on the other hand, are people or groups who utilize the impression of love to deceive others in person or online in order to steal money by dishonest and fraudulent means (Tertibi & Lestari, 2023).

Sending something that they claim could be a large sum of money or a very valuable (expensive) item is the most common way of scamming in Indonesia. Once they have the victim's address and phone (or phone) number, they carry out this action. For potential victims living outside Jakarta, the products provided are held in Malaysia or Jakarta. To get expensive items out, potential victims - who are usually women - are encouraged to hand over money. Actually, the scammer sends a fake form with a tracking number to persuade the potential victim. The scammer uses various additional scenarios to deceive the victim. Promising to

travel to Indonesia, but then getting pickpocketed or having an accident on the way that requires surgery in the . To get a lot of money, the scam mode is made very dramatic to evoke pity. Lonely single women are often seduced by love scammers posing as attractive idealized figures with secure lifestyles on the internet. Intimacy is created through their ongoing and intense communication and engagement. Intimacy in online dating can be understood as the ability to listen to others and share experiences with them. As a result, the planned scenario tells the story of his misery. It is expected that the victim will transfer a large amount of money as a result of the attention she receives (Retnowati, 2015).

Methods

The research location of the author is at the TB HIV Care Aisyiyah Medan office, Jl. Santun No. 17, Sudirejo I, Kec. Medan Kota, Medan City, North Sumatra. With consideration and interviews with relevant informants, it is known that there are several cases of love scamming (love fraud carried out online) experienced by women in the city of Medan, and also this research has been carried out for approximately three months until the desired data is perfectly collected.

This type of research is descriptive; qualitative research requires describing the events, phenomena, and social context under study. The qualitative research category includes examples of qualitative descriptive analysis. The method used to examine events and phenomena in a person's life is called descriptive analysis, in which researchers ask a person or group to share stories about . The researcher then recounts the data in the form of a descriptive chronology. women affected by love scamming based on information from the subject under study. One of the three methods used in this research is observation. In order for the interviewees to provide clear information about virtual romance fraud on women in Medan City, North Sumatra, interviews-which ask open-ended and in-depth questions and obtain detailed answers from the interviewees using systematic interview guidelines-as well as documentation provided in the form of written, visual, or photographic materials were required. Data sources consist of secondary and primary data, Primary data sources refer to information obtained directly from the source through data collection in the field by researchers involved in study. This data is considered as original data or new data, which is obtained for specific research purposes, namely to the women of the aisyyiah management and related parties. Meanwhile, secondary data refers to information obtained from reference materials such as books, journals, articles, or other research results that are relevant and related to the research topic or title. This data is used to support and enrich understanding of the research being conducted.

Three data analysis methods were used: data reduction, data presentation, and conclusion drawing. Data reduction is the process of summarizing, focusing on irrelevant information, focusing on information that is relevant to the research topic, presenting data in an organized manner, arranging it in a relationship pattern to make it easier to understand, and then drawing conclusions, namely, determining the significance of the data that has been collected and reduced through presentation. This conclusion is reached by combining unique data that facilitates the formulation of research conclusions.

Results and Discussion

Aisyiyah is an organization that has a vision and mission to guide every activity it will carry out, the following vision and mission of aisyyiah are in line with the da'wah planning of the aisyyiah organization in an effort to deal with victims of Love Scamming in women, namely as: a) Ideal vision: The ideal: The essence of Islam and the teachings of a truly Islamic society; b) Mission: 1) Improving the dignity of women in accordance with the teachings of Islam; 2)

Improve education, promote culture, improve science and technology, and assist research; 3) Strengthen and balance law, justice and truth, and promote peace and harmony among the nation. With a strong sense of purpose, 'Aisyiyah has never stopped working and benefiting Indonesian women and their dignity.

Based on the results of the study and meeting with Mrs. Emy Eliamega, Chairperson of the Legal and Human Rights Assembly, the organization's leadership, either directly or with the help of the Leadership Assistance Board, is in charge of handling broad programs in Aisyiyah institutions, such as the planned activities of the Inter-Assembly Council. These programs include organizational management, finance and sources of funds, strengthening leadership and cadres, strengthening institutions, strengthening ideology and organization, and management. Aisyiyah has taken decisive action against all branches and sub-branches in Medan City to prioritize regular religious studies by talking about the prevention of love scamming, which often affects women, given the prevalence of phenomenon in the city. A number of variables contribute to the rise of love scams, according to Mrs. Emy Eliamega Saragih, S.Ag., S.H., M.H, the frequent occurrence of love scamming factors due to loneliness, due to lack of knowledge about technology, and lack of supervision in social media, , Aisyiyah institutions act decisively to handle love scamming in Medan City, it should be noted that many of the victims do not feel that they are being deceived, therefore aisyyiah provides guidance and socializes what love scamming is ". The strategy in planning the da'wah of the aisyyiah organization in dealing with victims of love scamming on women in the city of Medan the results of an interview with Mrs. Emy Eliamega claim that the assembly has two divisions that help deal with victims of scams.

Education and Socialization Approach

Majelis Tabligh dan Ketarjihan As the coordinator of Majelis Tabligh dan Ketarjihan, Ibu Mursida shared the following statement about Aisyiyah's da'wah planning in dealing with victims of romance scams. According to her, the Tabligh and Ketarjihan Assembly will implement the following plans:

Recitation Activities and Program Management in Aisyiyah

Aisyiyah is an organization that has a tiered leadership structure, starting from the central level, branches, to twigs. The recitation activities held at the orphanage are part of the regional leadership's recitation program, where each assembly under Aisyiyah has its own recitation program managed by the Tabligh Assembly. The material presented in the recitation is dynamic and changes every month, covering various fields that Aisyiyah focuses on such as education, law, health, and others. Each recitation material is designed first in internal meetings in each assembly, then reported to the daily leadership. Aisyiyah's daily leadership, which consists of nine members as a result of deliberation, plays a role in coordinating and approving materials and resource persons.

The process of planning recitation activities begins with discussions at the assembly level, then brought to the daily leadership meeting for approval. The recitation material is designed in such a way as to suit the needs of the members, with a clear grid on the subject matter to be delivered. The organization of recitations is routinely set once a month, based on the results of regional deliberations. addition, there are also recitations that are held once every three months, depending on the decision of each assembly. This frequency is considered as a means of meeting for Aisyiyah leaders in Medan City, so that in addition to being a religious forum, the recitation also serves to strengthen coordination and convey important information to all members effectively.

In organizing activities, Aisyiyah also pays attention to the relevance and competence of resource persons. For the health sector, the organization invites doctors who are experts in their fields; in the legal field, invited speakers come from the police; while for religious material, Aisyiyah invites ustaz from Muhammadiyah who understand Islamic law according to the official decisions of Muhammadiyah scholars. This shows Aisyiyah's commitment to maintaining the quality of recitation content and ensuring that the material is delivered by those who are competent in their fields.

One of Aisyiyah's plans in dealing with victims of love scamming is to provide recitation to the community to branches and twigs in Medan City about socializing love scamming and how to start its characteristics, once every 1 month with the recitation held by the Tabligh and Ketarjihan Assembly can provide input and guidance to victims affected by love scamming (Wijayanti & Hafidz, 2020).

Aisyiyah Planning Guidance on efforts to deal with victims of Love Scamming in Medan City is to provide guidance to Aisyiyah leadership leaders, about love scamming cases and how to solve them and direct the public to be more able to report love scamming cases to the authorities.

Legal Empowerment and Victim Assistance

Based on Ms. Eli's statement above, Aisyiyah's Legal and Human Rights Council plans to assist victims of love scamming in Medan City. The Law and Human Rights Council is particularly actively involved in efforts to raise awareness of love scams. The Law and Human Rights Council has plans to deal with victims of love scams in Medan City, according to Ms. Arie Yanti Dahlia.

Establish a Legal Aid Post (Posbakum) In order to accommodate complaints and reports from people affected by romance-motivated fraud cases, Aisyiyah plans to establish a Posbakum in the field of association and human rights, with this Posbakum Aisyiyah aims to be at the forefront of victims of love scamming to provide guidance regarding love scamming in this way it can have a safe effect.

Socialization From the research interview said by eli on 01 February 2025 that there are three stages that explain the importance of socialization, namely: Increasing people's understanding of the danger signs of love fraud and the importance of an appropriate response . Providing information about services and assistance for romance fraud (Posbakum) Aisyiyah institution.

Activity Program Planning Mechanism

In implementing work programs within Aisyiyah assemblies and institutions, especially in discussing activities such as routine recitation, meetings are not only attended by division heads, but by all members involved in the relevant assembly or institution. The process of program formulation begins with an internal meeting of each assembly and institution. This meeting is known as the "assembly meeting", which is attended by the chairperson, coordinator, and members. After there is an agreement in the internal meeting, the results are then brought to the plenary meeting.

The plenary meeting is a broader forum that involves all heads and members of each assembly and institution, and is attended by the Daily Leadership of the PDA (Regional Leadership of 'Aisyiyah) at the Medan City PDA Office. This forum is the final forum to convey, unify, and determine programs that have been previously designed by each assembly or institution.

Regarding the place of the meeting, there is no fixed location used. The determination of the meeting place depends heavily on the policies of each assembly or institution that organizes

activities. Each assembly has the autonomy to determine the most suitable place, so the location of the meeting can vary (Saleh, 1997).

Operational Objectives

Education and prevention: raising awareness and understanding of members and the public about the dangers of love scamming and how to avoid it. Victim assistance: providing consultation and assistance services for victims to restore their psychological and financial conditions. Cooperation with authorities: facilitate reporting and legal handling of love scamming through collaboration with relevant authorities.

Activity Plan

Education and socialization with recitations and routine seminars held regularly every month in every branch and ranting aisyiyah which discusses one of them about love scamming, which is narrated by psychologists or religious leaders. Disseminated through platforms and in the form of content that educates to increase awareness, the target is aisyiyah members, especially women.

Assistance and consultation services with the creation of a help post available at the 'aisyiyah office in Medan city by providing legal aid mediation, and psychological consultation, and receiving reports from victims 24 hours with a special complaint number.

Cooperation with external parties by collaborating with law enforcement officials in order to receive joint training, legal seminars as well as assistance in the case reporting process.

Evaluation of Recitation and Love Scamming Program in Aisyiyah Medan City

Evaluation of the implementation of Aisyiyah's programs is carried out in a structured manner through the stages of deliberation. In organizational meetings, various programs are determined, including short-term, medium-term, and long-term programs, which are designed to be implemented within the next five years. These program designs are then implemented in the form of concrete activities that are reported regularly in the next regular meeting.

Aisyiyah has a structured schedule of internal evaluations and meetings. Every month, there are regular meetings: on the first Saturday for the daily leadership level, the second Thursday for the heads of the assemblies, and the third Thursday for all Aisyiyah members. The annual evaluation is conducted in the forum of the Regional Leadership Conference Level I, which is usually held in August. This forum discusses the achievements of the annual program, the obstacles faced, and the formulation of steps for future programs.

In , within the five-year evaluation cycle, there are three main types of meetings. First, the Regional Deliberation, which is the highest forum at the regional level to set the policy direction of the organization. Second, the Regional Leadership Conference Level I, which focuses on program evaluation and program design for the next period. Third, the Regional Leadership Conference Level II, which in addition to evaluating the program, also conducts the election of new leadership candidates. With this tiered deliberation system, Aisyiyah ensures that all organizational activities go according to plan, correcting shortcomings, and adapting programs according to the needs of the times and the dynamics of society (Wijayanti & Hafidz, 2020).

Challenge

The challenges faced by 'aisyiyah about this love scamming, factors such as new victims claiming when the perpetrators of love scamming have cheated, inaccurate data on the identity of the perpetrators of this fraud make aisyiyah a little difficult to find information, and many

of the victims of love scamming are mothers who stutter technology and are aged based on loneliness. A viral case that exists among 'aisyiyah is an elderly woman who is a housewife who is left by her husband and is old who uses one of the social media applications, namely Facebook. This mother is acquainted with someone through social media who claims to be a successful single man from . After an intense relationship perpetrator claimed to want to send a gift, but argued that the gift was held at customs and asked the mother for a large amount of money, so that the gift to be given could be free from customs. Due to a sense of love and happiness, the victim sent some money, after receiving the money, the perpetrator disappeared and cut off all communication. After experiencing this fraud, the victim did not realize that she was being deceived, and tried to consult one of the 'aisyiyah administrators. It was only after the consultation Mrs. Dk realized that she had become a victim of love scamming. The effect of the mother after getting guidance, recitation and legal protection from 'aisyiyah, the mother is more careful in social media and so knows the potential of love scamming, or other fraud better. So the results of interviews by Ibu Eli Aisyiyah so far are still at the stage of providing socialization to members of organization to be aware of love scamming, and provide the characteristics of love scamming.

Conclusion

The Aisyiyah organization in Medan City has implemented systematic da'wah planning in an effort to help victims of love scamming. Through recitation programs, socialization, the establishment of Posbakum, and collaboration with relevant authorities, Aisyiyah tries to increase digital literacy awareness among women and provide legal assistance services. Program evaluation is carried out periodically through internal deliberations. Obstacles faced include the victim's low awareness of fraud and the lack of information about the perpetrator.

It is recommended that Aisyiyah strengthen the digital literacy education program, expand the scope of socialization to the wider community, optimize Posbakum services, develop a case monitoring system, and strengthen cooperation with external parties to increase the effectiveness of handling victims of love scamming.

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