

## Various Models of Da'wah Approaches in the Qur'an Perspective of Al Qurthubi

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### ABSTRACT

Various models of da'wah approaches are methods or ways used in delivering religious messages. There are several different approaches that are often used in da'wah, each with different objectives and methods. The Qur'an provides many instructions and principles on how to preach effectively. There are a variety of approaches that are often used in da'wah, each with different goals and methods and this is contained in surah An-nahl verse 125. Surah An-Nahl verse 125 of Al-Qurthubi's perspective provides clear guidance on how to do da'wah effectively. Using wisdom, mau'izah hasanah, and good jidal, while still surrendering to Allah's decision, are important principles in the da'wah process. Preachers are expected to deliver messages wisely, prioritize good advice, and argue in a polite manner, all in an effort to achieve the greater goal of da'wah. In this study, the author used a qualitative approach. This method utilizes information, notes, and data from the texts that have been studied. In this method, descriptive analysis is very important, where the author seeks to describe in a structured manner to provide a clear, systematic, objective, and critical explanation and description of the method of delivering messages in Al-Qur'an Surah An-Nahl verse 125 from Al-Qurtubi's perspective.

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## INTRODUCTION

Da'wah is an activity that involves invitation, appeal, call, and the process of influencing someone to change from one state to the desired state (Supriyanto., 2018). The term "da'wah" comes from Arabic which means invitation, appeal, call, or invitation (Salma, 2017). In the Qur'an, the emphasis on the importance of da'wah and the urgent need of the people for da'wah messages is very clear in various verse (Husna, 2021). It can be understood that da'wah is a science that teaches methods and guidelines on how to attract people to adopt, agree with, and carry out certain ideologies, opinions, or activities (Mokodompit, 2022).

Although the Qur'an does not provide explicit details about the essence of da'wah, many of its verses contain expressions and meanings related to Islamic da'wah (Zahraini, S., Andrian, 2023). The obligation of da'wah contained in Islamic teachings is reflected in the Qur'an and Hadith, and the importance of spreading the religious message and extending the teachings of Islam is seen in many verses of the Qur'an (Zain, 2019). Moreover, Islam is a religion that emphasizes da'wah, an activity that encourages its followers to actively engage in da'wah activities (Ahmad., 2016). This activity aims to invite all humanity towards a better life in all aspects (Pimay, A., Savitri, 2021).

Islam is based on two main sources of teachings, namely the Qur'an and sunnah (Ridwan, M. Umar, M. H., 2021). Moreover, the Qur'an provides guidance for those who strive to become pious

people (Faruk, 2022). Therefore, the best concept of da'wah is based on the instructions from the Qur'an and the sunnah of the Prophet (Ariani, 2012). Da'wah is considered an inseparable part of religious life, especially in Islam, where it is considered the responsibility of the ummah (MY . Yusuf, 2015). This obligation has been explained in both the Qur'an and Hadith, and is supported by the views of several scholars (Syarnubi, S., Syarifuddin, A., & Sukirman, 2023). Although a specific definition of da'wah is not directly addressed, the various verses contain related meanings and implications. In the context of religion, da'wah is an integral element that cannot be ignored, and this imperative is not only explained in the Qur'an and Hadith but also reinforced by the views of several scholars (M. Yusuf, 2022). Success in preaching certainly requires various models of approaches to achieve its goals (Najamuddin., 2020).

The various approaches to da'wah applied by the Prophet can be understood through verses of the Qur'an, which is the main source of da'wah (Agusman, Hanif, 2021). The Qur'an offers several models of da'wah approaches to deal with the diversity of scientific levels in society, where people have different understandings and knowledge (Syarnubi, 2024). Among the approach models described in the Qur'an are the hikmah, mau'idzah, jidal, and qudwah approaches. By using these various approaches, it is hoped that the process of spreading Islam as rahmatan lil 'alamin can run effectively (Husna, 2021). Al-Qurtubi is a scholar whose name is taken from the name of the region in Andalusia (now Spain), namely Cordoba, which is related to al-Imam Abu Abdillah Muhammad, his birthplace (Habib, M., Fauzan, 2023). There is no exact information about the date of his birth, but it is known that Al-Qurtubi lived at a time when Spain was under the rule of the Muwahhidun Dynasty centered in West Africa and Bani Ahmar in Granada (1232-1492 AD), around the 7th century Hijriyah or 13th century AD.

In writing the book of tafsir, there are three commonly used systematics. The first is Mushafi systematics, which is the preparation of the book of interpretation that follows the order of verses and letters in the Mushaf (Akhdiat., 2022). This method starts from Surah al-Fātiḥah, then continues to Surah al-Baqarah, and so on until Surah al-Nās (Syarnubi, 2023). The second is Nuzūlī systematics, in which the interpretation of the Qur'ān is done based on the chronological order of the revelation of the surahs (Fikri, 2022). An example of a mufassir who uses this systematic is Muhammad 'Izzah Darwazah with his tafsir entitled al-Tafsīr al-Hadīth. The third is Mauḍū'i systematics, in which the interpretation of the Qur'an is carried out based on certain topics (Yamani, 2015). In this method, verses relevant to a topic are collected and then interpreted according to the topic (Syarnubi, 2020).

The delivery of messages or da'wah to the community requires various effective approach models, because this is an important element to support the success of da'wah (Syarnubi, S., Efriani, A., Pranita, S., Zuhijra, Z., Anggara, B., Alimron, A., ... & Rohmadi, 2024). Although good material is delivered to listeners, without the support of the right approach model, the expected results will not be maximally achieved (Ani, 2018). Currently, there are various models of approaches applied by preachers, such as advice, lectures, guidance, and discussions, which are tailored to the existing conditions (Agusman, Hanif, 2021). However, it is important to note that a good and appropriate da'wah approach does not always guarantee success automatically (Syarnubi, 2016). The success of da'wah also depends on other factors such as the personal qualities of the preacher, the material delivered, and the characteristics of the audience (Mustar, 2015). Therefore, the author wants to examine and discuss various models of approaches in delivering messages according to the Qur'an, especially Surah An-Nahl: 125, from the perspective of Al-Qurtubi.

## METHODS

In this research, the author uses a qualitative approach. This method does not rely on statistical data or numbers, but on information, notes, and data derived from the texts that have been analyzed. qualitative approach utilizes information, notes, and data from the texts that have been studied. In this method, descriptive analysis is very important, where the author seeks to describe in a structured manner to provide a clear, systematic, objective, and critical explanation and description of the method of delivering messages in Al-Qur'an Surah An-Nahl verse 125 from Al-Qurtubi's perspective. The purpose of this approach is to provide a clear, systematic, objective, and critical

explanation and description of the various models of da'wah approaches contained in Surah An-Nahl verse 125 from Al-Qurtubi's perspective.

This approach encourages the author to focus more on collecting information from various relevant text sources rather than relying solely on statistical data or numbers. In this context, descriptive analysis refers to data in the form of words and descriptions, not numbers. Therefore the research results will include data quotes to provide a detailed description of the findings. The descriptive analysis process aims to organize the findings in a structured way, so as to produce a comprehensive picture of the delivery of messages in the Qur'an Surah An-Nahl verse 125 from Al-Qurtubi's perspective.

## FINDINGS AND DISCUSSION

### Short Biography Of Al-Qurtubi

The author of the tafsir Al-Jami' Li Ahkam Al-Quran is al-Imam Abu Abdillah Muhammad bin Ahmad bin Abu Bakar bin Farh al-Anshoriy al-Khazrajiy al-Andalusiy al-Qurtubi al-Mufasssir, better known as Al-Qurtubi. Al-Qurtubi was known to have a great enthusiasm in studying. When the French controlled Cordoba in 633 AH/1234 AD, he left Cordoba to seek knowledge in various countries in the East. Al-Qurtubi then traveled scientifically, studying and writing with scholars in Egypt, Iskandariyah, Mansurah, al-Fayyum, Cairo, and other areas. He died on the night of Monday, the 9th of Shawwal in 671 H/1272 AD, and was buried in Munyaa, the city of Bani Khausab, in the North of Egypt. Al-Qurtubi's love for knowledge shaped his personality into someone who was pious, zuhud, and full of knowledge, and devoted himself to the interests of the hereafter. He allocated his time for two main things: worshiping Allah and writing books. Al-Qurtubi is known by scholars as a Maliki scholar, jurist, and hadith expert, as he left behind many great works that are very useful. One of his phenomenal works that still exists today is the tafsir Al-Jami' li Ahkam Al-Quran wa al-Mubin lima Tadammahu min al-Sunnah wa ai al-Furqan.

Based on seeking knowledge from scholars such as Abū al-`Abbās Ibn `Umar al-Qurṭubī and Abū al-Ḥasan Ibn Muḥammad Ibn Muḥammad al-Bakarī, Imam al-Qurṭubī seems to have a great desire to compile a book of tafsir that also contains aspects of fiqh. The book features the opinions of the Imams of the fiqh schools as well as traditions relevant to the issues discussed. In addition, most of the existing books of interpretation at that time did not contain fiqh elements. Therefore, Imam al-Qurṭubī compiled this book to facilitate the community, so that they not only get the interpretation, but also get the views of the Imams of the fiqh madhhab, the traditions of the Prophet Muhammad, as well as the views of scholars on various issues. Al-Qurtubi in writing his tafsir book began with Surah al-Fātiḥah and ended with Surah al-Nās. In this way, he used mushafī systematics, namely interpreting the Qur'an following the order of verses and letters in the mushaf. The steps applied by al-Qurtubi in interpreting the Qur'an are: 1) Presenting explanations in terms of language; 2) Mentioning other relevant verses and traditions along with their sources as evidence; 3) Quoting the opinions of scholars and listing their sources to explain the laws related to the topic of discussion; 4) Rejecting opinions that are considered not in accordance with Islamic teachings; 5) Discussing various scholarly opinions with their respective arguments, then conducting tarjih to choose the opinion that is considered the most correct. The steps taken by al-Qurtubi can still be further developed through more in-depth research.

One of the most striking things is the very detailed explanation of fiqhiyyah issues, which is often found in this tafsir. Taking into account the detailed discussion, it can be concluded that the method used is tahlīlī, because al-Qurtubi tries to explain all aspects contained in the Qur'an and reveal every intended meaning. If you look at the examples of his interpretation, it can be seen that al-Qurtubi discusses many legal issues, making it one of the commentaries that focuses on the legal aspects. However, on the other hand, it appears that although al-Qurtubi follows the Mālīkī madhhab, he does not always adhere strictly to the opinions of the Imam of his madhhab.

### Understanding of da'wah its pupose and its elemenets

Etymologically, da'wah comes from the words "da'a", "yad'u" and "da'watan", which means to call, summon or invite. Thus, da'wah can be interpreted as calling, summoning and inviting. In

the Qur'an, the term da'wah appears in the forms fi'il and masdar more than a hundred times. The Qur'an uses the word da'wah to refer to an invitation to good, in which every choice has its own risks. The term da'wah, meaning invitation, appears 64 times, of which 39 refer to invitations to Islam and good, and 7 to invitations to hell or evil. Sheikh Ali Mahfuzh stated that da'wah is an effort to encourage people to do good and follow instructions, directing them to do ma'ruf and avoiding munkar actions, so that they can achieve happiness in the world and the hereafter (Zain, A., Maimun, Fuadi, 2017). This is because da'wah amar ma'ruf is not just conveying a message, but requires several conditions, such as choosing the appropriate material, understanding the exact situation of the da'wah subject, using representative methods, and choosing a wise language (Syarnubi, S., Alimron, A., & Muhammad, 2022).

In terms, da'wah is defined by various scientists. Shaykhul Islam Ibn Taymiyyah, as explained (Al-Adnani, 2016) Islamic da'wah is an invitation to someone to believe in Allah and His Messenger's message by justifying what is preached and obeying His commands. Da'wah can be interpreted as an invitation or appeal to humans to carry out Allah's commands and leave all His prohibitions. Da'wah aims to make Muslim morals part of the application of Islam which is rahmatan lil 'alamin, and this should be disseminated to all His creatures. Furthermore, regarding the purpose of da'wah, (Al-Adnani, 2016) explains that the main purpose of Islamic da'wah is for Allah to be the only place of worship for a person, without associating partners with Him, and following the instructions of the Prophet's sharia (Syarnubi, S., & Fahiroh, 2024). Therefore, da'wah aims to guide people from shirk to the enlightenment of tawhid, from ignorance to knowledge, from misguidance to faith, and from the darkness of human desires and desires to follow the instructions of the Prophet Muhammad SAW (Syarnubi, S., Fauzi, M., Anggara, B., Fahiroh, S., Mulya, A. N., Ramelia, D., ... & Ulvya, 2023)..

An important aspect that needs to be considered in da'wah is its constituent elements. The main elements in da'wah activities include: da'wah subjects, da'wah objects, da'wah materials, da'wah methods, da'wah media, and da'wah goals (Najamuddin., 2020). First, da'wah material is the content conveyed in da'wah activities, also known as maddah al-Dakwah. Dawah material includes three main areas: creed, shari'ah, and morals (M. Yusuf, 2022). The sources of this material include the Qur'an, the Sunnah of the Prophet, the consensus of scholars, and the Islamic sirah. The material that must be delivered by da'i must be kaffah, which is comprehensive and covers all aspects of life in the world and the hereafter (Al-Adnani, 2016). Therefore, da'wah material or messages conveyed in da'wah must be comprehensive and must not be partial. Second, da'i, or the subject of da'wah, is a very important element in the da'wah process. Da'i acts as the main actor who must invite humanity to the right path (Najamuddin., 2020). Da'i must have a deep knowledge of Islam and be an example for the people. He also needs to understand the psychology of his mad'u in order to communicate effectively (Syarnubi, S., Mansir, F., Purnomo, M. E., Harto, K., & Hawi, 2021).

Third, the object or target of da'wah is an individual or group that receives an invitation to the way of Allah to achieve salvation in the world and the hereafter, usually in the form of society (Syarnubi, 2019). This term is also known as Mad'u. Society as an object of da'wah is heterogeneous, including various statuses, occupations, ages, genders, and geographic locations. Geographically, people can be in cities, villages, coasts, mountains, or inland. From a religious point of view, society consists of Muslims, non-Muslims, polytheists, and others (Syarnubi, 2022).

### **Various Models Of Da'wah Approaches in The Qur'an**

One of the verses that is often used when discussing related to the principles or methods of delivering messages or da'wah is *surah An-Nahl: 125* which reads: *Call (people) to the way of your Lord with wisdom and good teaching and debate them in a better way. Verily your Lord is the One who knows best who strays from His path and He (also) knows best who is guided. Hikmah is a firm and true word that can distinguish between the right and the false.*

This surah describes three methods of da'wah that emphasize the importance of tailoring materials and methods to different audiences. For example, when preaching to scholars, the wisdom approach is used so that deep understanding can be achieved. In contrast, when preaching to the common people, advice and parables such as mau'izhah hasanah are applied so that the message can touch their hearts according to their level of knowledge. Meanwhile, in interacting with people

of the book and adherents of other religions, the jidal or discussion approach is used with convincing logic and rhetoric, without violence, to ensure the message is received and reinforce understanding. These methods are designed to take into account the characteristics and needs of each target group. Surah An-Nahl includes three different models of da'wah approaches or ways of conveying messages. All three approaches-hikmah, advice, and jidal-are effective methods for building understanding and encouraging reflection in individuals. This adaptation demonstrates flexibility in da'wah and a commitment to delivering religious messages in the most appropriate and effective way, according to the context of the audience receiving the da'wah (Sufian Suri, 2022).

#### 1. Al-Hikmah

In terminology, the word hikmah refers to the ability to speak and act appropriately and treat everything with wisdom. Hikmah can also be interpreted as a method of preaching that uses human reason and is supported by evidence such as the Qur'an, Hadith, and others. This approach is designed so that the message delivered can be well received by the mind and does not feel coercive, taking into account the frame of reference, field of reference, and field of experience, namely the overall situation that affects the attitude of the listener (Nazirman., n.d.)

The goal is to overcome doubts that may arise from the arguments presented. In the model of da'wah approach with wisdom, operational patience is needed to provide the right understanding to the listener. In the context of da'wah, wisdom is not only limited to gentle speech or motivational advice, as it is often understood. Wisdom in da'wah includes depth of reasoning, good advice, education, and appropriate speech, even when dealing with unjust opponents. Thus, the wisdom approach can be considered as the core of all da'wah methods, which emphasizes adjusting the approach according to the target group at hand (Suri, 2022).

In the wisdom method, preachers can use various approaches, such as being friendly and gentle in delivering messages, adjusting messages to the conditions of the listeners, and doing it in stages. This gradual approach or *tadarruj* is important so that listeners can understand the message in a structured manner. Thus, wisdom means maintaining the state and condition of the listener so that the message delivered is right on target.

#### 2. Maudzah Hasanah

Maudzah Hasanah, also known as advice, means giving instructions to people in a good way. It involves the use of gentle and considerate language, so that the message can be well received and touches the feelings of the listener. The goal is for the listener, with a willing heart and full awareness, to follow the teachings conveyed by the preacher. Unlike hikmah, which focuses more on using the intellect to understand the message, mauidzah emphasizes an emotional approach, encouraging the listener to absorb and respond with their heart and feelings. Dengan menggunakan pendekatan ini, pendakwah dianggap sebagai teman dekat yang penuh kasih sayang. Maudzah Hasanah takes many forms, including advice, encouraging news, and the use of inspirational stories from the past, such as the stories of the Prophet's time.

#### 3. Mujadalah / Jadal

Mujadalah refers to the process of debate in which arguments are presented and refuted using strong arguments to support the truth. In mujadalah, it is important to maintain etiquette, respect the interlocutor, and use polite language despite differences of opinion. The main purpose of mujadalah is to explore and discover the truth through rational and evidence-based arguments. By applying the mujadalah method, preachers can overcome the worst worries in preaching, as this method allows for a satisfying question and answer or discussion for listeners from different walks of life.

### Various Models Of Da'wah Approaches in Al Qur'an Perspectives Al Qurthubi

Surah An-Nahl verse 125 is one of the important verses in the Qur'an, related to various models of da'wah approaches or invitations to the way of Allah. This verse reads which means: "Invite (people) to the way of your Lord with wisdom and good lessons, and argue with them in a good way. Verily your Lord, He is the One who knows better who is astray from His path and He is the One who knows better those who are guided." In Tafsir Al-Qurthubi, this verse is interpreted as

guidance from Allah for the Prophet Muhammad and Muslims in preaching. Al-Qurthubi explains some important points:

1. Preach with Wisdom

Al-Qurthubi mentions that "wisdom" here refers to strong and clear arguments, with a deep understanding of religion as well as timely and contextually appropriate knowledge. Wisdom also means conveying da'wah wisely according to the condition of the person being spoken to. According to Tafsir Al-Qurtubi, da'wah with wisdom involves the use of wisdom, an appropriate approach, and a deep understanding of the situation and conditions of the person being dialogued with. The following are some examples of da'wah with wisdom that can be taken from Al-Qurtubi's interpretation: Choosing the Right Time and Place

In preaching, it is very important to understand the context and conditions of the person being spoken to. Wise preaching takes into account the emotional, cultural, and social situation of the person. For example, giving advice to someone at the right time, such as when he is calm and ready to listen, is part of wisdom. For example, a companion of the Prophet Muhammad, Abdullah bin Mas'ud, was known to always choose certain times to give advice to people, so that they would be more receptive to it.

2. Using the Right Argumentation

Al-Qurtubi emphasized that wisdom in da'wah also means using appropriate and reasonable arguments according to the level of understanding and thinking ability of the person being spoken to. This means one must use logic that is acceptable and relevant to his audience. When the Prophet Muhammad (SAW) preached to the Quraysh, he often used examples related to their lives, such as trade, because it was something they understood well

3. Not Imposing

One of the characteristics of da'wah with wisdom is not imposing the will. Al-Qurtubi explains that in preaching, one must give freedom to others to accept or reject the teachings. Wise da'wah avoids rude or coercive attitudes. For example, when the Prophet Muhammad SAW dialogued with a young man who asked permission to commit adultery, he did not immediately scold him. Instead, the Prophet questioned him gently and invited him to think whether he wanted the same thing to happen to his family. This method made the young man realize and abandon his bad intentions.

4. Avoiding Conflict and Violence

Al-Qurtubi also suggested that in preaching, one should avoid unnecessary debates or those that could trigger conflict. If there is a difference of opinion, then discuss it in a good and polite way. For example, when Prophet Ibrahim AS dialogued with his idol-worshipping father, he used a gentle and compassionate approach, even though his father rejected the da'wah. Prophet Ibrahim did not retaliate with violence or anger. This method prioritizes understanding, compassion, and respect for the abilities and circumstances of others, while still conveying the truth of Islam.

5. Mau'izah Hasanah (Pelajaran yang Baik)

This means that da'wah is done in a way that inspires and exhorts with kindness. Da'wah should be done with gentleness, without violence, and with the aim of touching the heart. According to Tafsir Al-Qurtubi, Mau'izah Hasanah or "good lessons" in da'wah means giving advice or teaching that is heartfelt, gentle, and compassionate. This advice must be done with kindness and in a positive atmosphere so that it can be accepted by those who listen to it. Here are some examples of da'wah with Mau'izah Hasanah based on Al-Qurtubi's explanation:

- a. Giving Advice with Compassion

Da'wah with Mau'izah Hasanah involves giving advice based on affection and concern for others. The advice delivered must contain goodness and not offend or hurt feelings, for example the Prophet Muhammad SAW often gave advice to his friends with gentleness. When there was a Bedouin who urinated in the mosque, the Prophet did not scold him, but gently explained why his actions were wrong and how he should behave in places of worship. This gentle attitude made the Bedouin realize and respect the teachings of the Prophet.

### b. Inviting with Good Words

Al-Qurtubi explained that da'wah with Mau'izah Hasanah must use good, soft, and motivating words. These good words are important so that the da'wah message can be received with an open heart. The example of the Prophet Muhammad SAW once gave advice to a young man who liked to get angry. The Prophet just said gently, "Don't get angry," and repeated this advice several times. This simple but meaningful advice became very effective because it was delivered in a kind and non-patronizing way.

### c. Raising Hope and Optimism

In Mau'izah Hasanah, da'wah also aims to raise hope and provide optimism. Al-Qurtubi emphasized that da'wah should make people feel supported and encouraged to improve themselves, not feel depressed or hopeless. Example When a friend came to the Prophet Muhammad SAW and confessed to having committed a major sin, the Prophet gave advice by mentioning the virtues of repentance and the vast mercy of Allah, so that the friend felt optimistic to repent and improve himself.

Argue in a Good Way: When facing a debate or argument, Al-Qurthubi explains that this verse directs to do so in the best way possible. This means avoiding verbal or emotional violence, and always maintaining etiquette in discussions, despite differing opinions. These steps include:

- a) Using Strong and Logical Arguments, Al-Qurtubi emphasizes the importance of using strong and logical arguments in debating. Arguments should be based on clear evidence and facts, and follow the principles of justice. This ensures that the discussion remains focused on the substance and does not deviate from the topic.
- b) Avoiding Personal Attacks. In debating, it is important to avoid attacking the opponent's person, be it through demeaning criticism or irrelevant attacks. According to Al-Qurtubi, debating in a good manner means respecting the interlocutor and focusing on the issue being discussed, not attacking their character or personality.
- c) Showing Politeness and Respect. Al-Qurtubi emphasizes that in any argument or debate, politeness and respect should be maintained. Even when there is a sharp difference of opinion, mutual respect and speaking with gentleness are essential. This will help create an atmosphere of constructive discussion and avoid unnecessary conflict.
- d) Good Listening. Arguing in a good manner also includes the ability to listen to your opponent's arguments carefully and without prejudice. Al-Qurtubi teaches that attentive listening will facilitate understanding of the opponent's views and provide an opportunity to give a more effective and relevant reply.

A frequently cited historical example is when the Prophet Muhammad (PBUH) dialogued with the Quraysh about the teachings of Islam. Although there were many differences of opinion and challenges, the Prophet always showed courtesy and presented arguments gently, without personal attacks or judgment. Surah An-Nahl verse 125 emphasizes the importance of a wise, gentle, and understanding approach to preaching. This approach should incorporate wisdom in message delivery, kindness in advice, and polite and constructive debate. With these principles, da'wah is expected to be well received and produce positive changes in the person being preached to.

## CONCLUSION

In Tafsir Al-Qurtubi, da'wah with a variety of wisdom approaches, Mau'izah Hasanah and arguing in a good way is a very strategic approach, combining gentleness, wisdom, and deep understanding of the object of da'wah. This method is expected to bring positive changes and invite people to the truth of Islam without any element of coercion or violence. In Al-Qurtubi's perspective, arguing in a good way is the key to maintaining a productive and constructive dialog in da'wah. Using logical arguments, respecting the interlocutor, and staying focused on the purpose of da'wah are important principles in applying this type of approach.

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