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## **Al-Qur'an and the Da'wah Approach Model in the Disruption Era**

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### **Abstract**

*Da'wah is part of the commands of the Qur'an. Many of the several verses of the Qur'an describe the concept of da'wah. With the development of the era, the method or approach of da'wah must be able to reach the reality on the ground. The concept of da'wah brought by the Walisongo is certainly different in terms of approach, culture, society and strategy. In the QS. al-Nahl verse 125, it is explained about several methods of da'wah, namely wisdom, mauidzah hasanah and mujadalah. By using qualitative methods and content analysis, this article concludes that the da'wah approach in navigating the era of disruption can use the Walisongo's footsteps, namely the theological approach, scientific approach, institutional approach, social approach, cultural approach, structural approach, and economic approach. From these several approaches, da'i can pick and choose from the several approaches above to serve as a way of preaching in the era of disruption.*

**Keywords:** Al-Qur'an, Da'wah, Approach, Disruption Era

### **Abstrak**

Dakwah merupakan bagian dari perintah al Qur'an. Banyak di antara beberapa ayat al-Qur'an yang menguraikan tentang konsep dakwah. Dengan semakin berkembangnya zaman metode atau pendekatan, dakwah harus bisa menjangkau terhadap realita di lapangan. Konsep dakwah yang dibawa oleh para walisongo tentu berbeda dari sisi pendekatan, kultur, masyarakat serta strateginya. Di dalam QS. al-Nahl ayat 125 dijelaskan tentang beberapa metode dalam dakwah yaitu hikmah, mauidzah hasanah dan mujadalah. Dalam perkembangannya untuk bisa menyampaikan mauidzah hasanah juga harus diimbangi dengan beberapa alternatif pendekatan. Dengan menggunakan metode kualitatif dan analisis isi (content analysis), artikel ini menyimpulkan bahwa pendekatan dakwah dalam mengarungi era disrupsi dapat menggunakan jejak para Walisongo yaitu pendekatan teologis, pendekatan keilmuan, pendekatan kelembagaan, pendekatan sosial, pendekatan budaya, pendekatan struktural, dan pendekatan ekonomi. Dari beberapa pendekatan ini, da'i bisa memilih dan memilih dari beberapa pendekatan di atas untuk dijadikan sebagai cara berdakwah di era disrupsi.

**Kata kunci:** *Al-Qur'an, Dakwah, Pendekatan, Era Disrupsi*

## **Introduction**

The development of Muslims in Indonesia over time will always grow and increase. This can be seen from the number of Muslims in Indonesia who are classified as the majority. In terms of quantity, Islam in Indonesia occupies the top position followed by other religions. Indonesia is known as a pluralistic country so that diversity in religion also colors the multicultural society. Da'wah is an important aspect as a means to convey aims and objectives. In preaching there are several models and characters that will always develop following the existing trends. Changes in the various models of preaching are permissible and legitimate, but must comply with the ethics of preaching. In general, there are no restrictions or restrictions on expressing his opinion. Therefore, what needs to be anticipated is how the da'wah can be accepted by the community.

Judging from the historical aspect, the concept of da'wah is very varied, so there are different narrations and methods. For example, preaching during the time of the Prophet, preaching during the time of the companions, Tabi'in, and so on until now is definitely different when viewed from the material aspect, the object, the media of the da'wah, and so on. Thus, the context of the times will shape their respective characters in terms of the method of developing da'wah. For example, if we look at the Indonesian context, there is a Walisongo guardian.

In the Indonesian context, Walisongo has a very significant role in the history of the development of Islam in the archipelago. For seven centuries, from the 7th to the 14th centuries, Islam was 'rejected' in Java. However, at the end of the 14th century or the beginning of the 15th century, almost all the people on the north coast of Java had embraced Islam. None other than that it is believed to be the result of preaching from Walisongo.<sup>1</sup> Walisongo in Indonesia has characteristics in preaching so that it can be accepted by society at this time. Da'wah like this needs to be followed to be practiced in the current era. In the context of da'wah nine guardians have a role to regulate how their da'wah can be well received. To understand the methodology of da'wah, it is necessary to pay attention to what is the basis and approach of da'wah so that da'wah can be accepted and in accordance with the conditions of the object.

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<sup>1</sup> <https://islam.nu.or.id/post/read/100058/lima-pendekatan-dakwah-wali-songo> accessed 1 September 2022.

Research on da'wah has actually been carried out a lot, both related to the review of the Qur'an and hadith,<sup>2</sup> leadership,<sup>3</sup> politics,<sup>4</sup> economics,<sup>5</sup> and the values of Islamic education.<sup>6</sup> However, research that specifically reviews the Qur'an and da'wah models in the Disruption Era is still relatively little done, in fact there has been almost no research when reviewing Walisongo's da'wah models. This article is expected to be able to provide universal values that can be used as a normative basis for preachers in pursuing da'wah in the era of disruption.

### **Research Methods**

To gain a comprehensive understanding, this study uses a type of pure library research which is qualitative-descriptive in nature, namely trying to describe and critically describe the meaning of all the explanations contained in the discussion to find an understanding of the da'wah model in the era of disruption with an overview of al-Qur'an. Meanwhile, in analyzing the data, the writer uses content analysis techniques, which are mechanisms that function to examine an in-depth meaning contained in literary references.

### **Result and Discussion**

#### **A. Definition of Da'wah**

Etymologically, the word da'wah is a *masdar form* of the word *da'a-yad'u-da'watan* which means to call, invite, invite, call, push and beg.<sup>7</sup> A prophet is called a da'i, because he is a person who invites people to believe in Allah and confirm Him. This appeal and invitation can be applied through actions, words, or conversations.<sup>8</sup> Whereas the meaning of da'wah in terminology or various terms.<sup>9</sup> Among the opinions of da'wah experts regarding the meaning of da'wah are as follows:

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<sup>2</sup> Eko Zulfikar dan Ahmad Zainal Abidin, "Etika Berdakwah Di Era Industri 4.0 (Tinjauan Dalam Normativitas Al-Qur'an dan Hadis)", *Jurnal Dakwah: Media Komunikasi dan Dakwah*, Vol. 20, No. 1, 2019, 93-126.

<sup>3</sup> Istina Rakhmawati, "Karakteristik Kepemimpinan Dalam Perspektif Manajemen Dakwah", *TADBIR: Jurnal Manajemen Dakwah* 1, No. 2 (Tahun 2016), 171-188.

<sup>4</sup> Hamzah Khaeriyah, "Dakwah Dalam Bingkai Politik", *Tasamuh: Jurnal Studi Islam* 10, No. 1 (Tahun 2018), 31-64.

<sup>5</sup> Asep Iwan Setiawan, "Dakwah Berbasis Pemberdayaan Ekonomi dan Peningkatan Kesejahteraan Mad'u", *Ilmu Dakwah: Academic Journal for Homiletic Studies* 6, No. 2 (Tahun 2012), 1-16.

<sup>6</sup> Mohammad Muslih, "Pendidikan Islam Dalam Konteks Dakwah dan Thalabul 'Ilmi", *Jurnal At-Ta'dib* 11, No. 2 (Tahun 2016), 185-200.

<sup>7</sup> Munawwir, *Kamus Al-Munawwir Arab-Indonesia* (Surabaya: Pustaka Progressif, 1997), 438. See, M. Quraish Shihab, *Ensiklopedia al-Qur'an: Kajian Kosa Kata*, Juz I (Jakarta Lentera Hati, 2007), 15. Mahmud Yunus, *Kamus Arab Indonesia* (Jakarta: Hidakarya, 1990), 126.

<sup>8</sup> Ahmad bin Muhammad al-Fayumi, *al-Mishbah al-Munir* (Beirut: Dar al-Fikr, t.th), 194.

<sup>9</sup> Abu al-Husain Ahmad Ibn Faris bin Zakariya, *Mu'jam Maqayis al-Lughah*, Juz I (Beirut: Dar al-Fikr, 1979), 279.

1. According to Bakhial Khauli da'wah is a process of enlivening Islamic regulations with the intention of moving people from one state to another.
2. According to Shaykh Ali Mahfudz, preaching is inviting people to do good and follow instructions, calling them to do good and forbidding them from doing bad things so that they will get happiness in this world and the hereafter.<sup>10</sup>
3. According to Hamzah Ya'qub in his book Islamic Publication as quoted by Asmuni Syukir, the meaning of da'wah in Islam is to invite mankind with wisdom to follow the instructions of Allah and His Messenger.<sup>11</sup>
4. Nasruddin Latif as quoted by Moh. Ali Aziz, wrote that da'wah is any business or activity verbally or in writing that is calling, inviting, calling other human beings to believe in and obey Allah SWT, in accordance with the lines of Islamic creed and Shari'a.<sup>12</sup>
5. Quraish Shihab defines da'wah as an appeal or invitation to conviction or an attempt to change a situation to a better and more perfect situation, both for individuals and society.<sup>13</sup>

The embodiment of da'wah is not just an effort to increase understanding in behavior and outlook on life, but also towards a broader goal. Especially at this time, he must play a more active role towards the implementation of Islamic teachings in a more comprehensive manner in various aspects. Meanwhile, according to Abu Bakar Zakaria in his book *ad Da'wah ila al-Islam* defines da'wah as the activities of the scholars by teaching people what is good for them in the life of the world and the hereafter according to their abilities. Meanwhile, according to Muhammad al-Khaydar Husain said da'wah is inviting to good and guidance, and ordering virtue (*ma'ruf*) and forbidding evil in order to get happiness in the world and the hereafter.<sup>14</sup>

From some of the definitions above, it can at least be understood that da'wah is an action or activity that contains three things, namely first, inviting to the right path or a path that is blessed by Allah. Second, improving human attitudes or behavior so that they return to a better path. The third is a process of influencing humans to match what the da'i expects.

## **B. Da'wah Elements**

Da'wah elements are components that are always present in every da'wah activity. These elements are the *da'i* (perpetrators of da'wah), *mad'u* (objects of

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<sup>10</sup> Syaikh Ali Mahfudz, *Hidayah al-Mursyidin*, Cet. VII, (Mesir: Dar al-Mishr, 1975), 7.

<sup>11</sup> Asmuni Syukir, *Dasar-Dasar Strategi Islam* (Surabaya: Al Ikhlas, 1983), 17.

<sup>12</sup> Moh. Ali Aziz, *Ilmu Da'wah*, (Jakarta: Kencana, 2004), 5.

<sup>13</sup> M. Quraish Shihab, *Membumikan Al-Qur'an* (Jakarta: Mizan, 1992), 194.

<sup>14</sup> Achmat Mubarak, *Psikologi Dakwah* (Jakarta: Prenada media, 2006), 5-6

da'wah), *maddah* (proselytizing material), *wasilah* (da'wah media), *thariqah* (method), and *atsar* (proselytizing effect).

1. Subject of da'wah (*da'i*)

Theoretically, the subject of da'wah or better known as *da'i* is a person who conveys messages or disseminates religious teachings to the general public (public). Whereas practically, the subject of da'wah is every Muslim or Muslim who carries out da'wah activities as an obligation that is inherent and inseparable from the mission as adherents of Islam in accordance with the command "*baligu 'anni walau ayat*". The subject of da'wah is the most important element in the implementation of da'wah. Humans are actors in the success of da'wah so that their existence will determine the success of da'wah. The success of da'wah efforts also depends on the personality of the *da'i* concerned. If the *da'i* has an attractive personality, then his *da'i* will succeed well, and vice versa if the *da'i* does not have a good personality or does not have attractiveness, then the effort will fail.

M. Natsir as quoted by M. Rosyid Ridla et. al. in his book *fiqhud da'wah* says the conditions to become a subject of da'wah must fulfill two conditions including *tafaqquh fi ad-din* and *tafaqquh fi an-nas*.<sup>15</sup> *Tafaqquh fi ad-din* is understanding the treatise or da'wah material that will be delivered, and being able to apply the teaching concept to concrete societal realities in the local cultural context. An example in this case is the cultural approach taken by Walisongo. In his preaching, he uses *flexible methods*, interpreting wayang stories that are already known to the people in Islamic nuances. With this model, the Qur'an can be received comfortably by the rulers in the hinterlands.

Whereas *tafaqquh fi an-nas* is understanding the reality of the socio-cultural situation of the target of da'wah, as well as the problems it faces. The subject of da'wah must be able to address the problems and concrete needs of the target of da'wah based on and guided by scientific methods justified by the Qur'an or Hadith. Included in this section is mastering psychology, sociology, demography, sociography and other social sciences. From these two conditions an appropriate da'wah approach can be found, in which in turn the community as the target of da'wah will feel the need and need for da'wah and are willing to welcome the call for da'wah because they feel their interests are being cared for.<sup>16</sup>

According to Sheikh Muhammad Abduh, the qualifications of a *da'i* are: a) a preacher should have perfect knowledge of the Qur'an, Hadith, History of the Prophet, History of the Companions; b) knowledgeable about the social, economic and cultural conditions of the people being preached to; c) knowledgeable about history so that they

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<sup>15</sup> M Rosyid Ridla Dkk, *Pengantar Ilmu Dakwah: Sejarah, Perspektif dan Ruang Lingkup* (Yogyakarta: Samudra Biru, 2017), 35.

<sup>16</sup> Ibid., 35.

can find out where the source of moral damage and the emergence of customs that interfere with intelligence thinking; d) knowledgeable about geography or geography, so that the geographic conditions of an area that becomes a field of da'wah are known; e) mastering the science of psychology, the science of morality and practicing it; g) know the life and art that prevails among the ummah; and h) mastering the science of sociology, politics, and language .<sup>17</sup>

## 2. Objects of Da'wah (*Mad'u*)

The object of da'wah is the community as the recipient of the da'wah. Communities, both individuals and groups, as objects of da'wah, have different strata and levels. In this case a da'i in his da'wah activities, should understand the character and who will be spoken to or who will receive the messages of his da'wah. Da'i in conveying his da'wah messages, needs to know the classification and character of the da'wah object, this is important so that the da'wa messages can be well received by *mad'u*.<sup>18</sup>

*Mad'u* consists of various groups of people. The classification of *mad'u* is as follows:

- a. From a sociological perspective, isolated communities, rural, urban, small towns, and marginalized communities from big cities.
- b. From the institutional structure, there are priyai, abangan, youth, and santri groups, especially in Javanese society.
- c. In terms of age level, there are groups of children, teenagers, and groups of parents.
- d. In terms of profession, there are groups of farmers, traders, artists, laborers, civil servants.
- e. In terms of socio-economic level, there are rich, middle and poor groups.
6. In terms of gender, there are groups of men and women.
- f. From a special perspective, there are the prostitutes, the homeless, the unemployed, convicts, and so on.<sup>19</sup>

## 3. Da'wah Material (*Maddah*)

Da'wah material is a *message* delivered by the da'wah subject to be given or delivered to the da'wah object. Da'wah material, which is also known as da'wah ideology, is the teachings of Islam itself which originate from the Qur'an and al-Sunnah. <sup>20</sup>The material conveyed by a *da'i* must match his field of expertise, also must

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<sup>17</sup> Hamka, *Tafsir Al Azhar Juz 4...*, 47-51.

<sup>18</sup> Samsul Munir Amin, *Ilmu Dakwah*, (Jakarta: Amzah, 2009), 15

<sup>19</sup> Moh. Ali Aziz, *Ilmu Dakwah*, (Jakarta : Kencana, 2004), 91

<sup>20</sup> Khusniati Rofiah, *Dakwah Jamaah Tabligh dan Eksistensinya di Mata Masyarakat* (Ponorogo: STAIN Ponorogo Press, 2010), 26

match the method and media as well as the object of his da'wah. In this case, the *maddah* (material) of da'wah is the teachings of Islam itself.<sup>21</sup>

In general, da'wah material is taken from the main sources of Islam, namely the Qur'an and hadith. These two sources are used as da'wah materials because they contain matters of faith, *muamalah*, science, morals. Da'wah material must be understood before it is conveyed to the da'wah object/perpetrator. Not a few who do regarding the delivery of material, while those who convey themselves do not understand the contents of the material. Here the existence of da'wah material is also a consideration and must be adjusted to the object of speech. In other languages it is called seeing field conditions.

### **C. Da'wah Media**

Da'wah media is a tool to convey da'wah messages. Using the right da'wah media will produce effective da'wah. The use of modern media and tools for the development of da'wah is a must to achieve the effectiveness of da'wah.<sup>22</sup> To convey Islamic teachings to the people, da'wah can use various *wasilah*. Hamza Ya'qub divides da'wah *wasilah* into five types, namely:

1. Oral, this is the simplest da'wah that uses the tongue and voice, da'wah with this *wasilah* can be in the form of speeches, lectures, lectures, guidance, counselling, and so on.
2. Writing, books, magazines, newspapers, correspondence, banners and so on.
3. Paintings, drawings, caricatures, and so on.
4. Audio-visual, namely da'wah tools that stimulate the senses of hearing or sight and both, television, slides, the internet and so on.
5. Morals, namely concrete actions that reflect Islamic teachings that *mad'u can enjoy and listen to*.<sup>23</sup>

In this era, da'wah media can be more easily obtained. Da'wah media can be obtained through several applications that have been provided by technology companies. Almost everyone already has an application such as Facebook, Twitter, Instagram and others. This application in the current context of da'wah can be referred to as *wasilah* in preaching. People have been facilitated by technology, so all they have to do is take advantage of existing technology to maximize da'wah.

### **D. Da'wah Method**

Da'wah methods are ways of conveying da'wah, both individuals, groups, and the wider community so that the da'wah messages are easily accepted. The da'wah

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<sup>21</sup>H.M. Yunan Yusuf, *Manajemen Dakwah*, (Jakarta: Kencana, 2006), 26

<sup>22</sup>Samsul Munir Amin, *Ilmu Dakwah*, 14

<sup>23</sup>Moh. Ali Aziz, *Ilmu Dakwah*, (Jakarta : Kencana, 2004), 120

method should use the right method and in accordance with the situation and condition of *mad'u* as the recipient of da'wa messages. It is appropriate that the application of the da'wah method receives serious attention from the preachers. Various approaches to da'wah, both da'wah *bi al-lisan*, da'wah *bi al-qalam* (da'wah through writing, print media), and da'wah *bi al-hal* (proselytizing with real deeds, exemplary) need to be modified in such a way as to meet the demands of modernity.<sup>24</sup>

When using the da'wah method, the verse that is often used as a basis is the QS. An-Nahl verse 125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

*“Call (people) to the way of your Lord with wisdom and good lessons and refute them in a good way. Verily, your Lord is He who knows best who has strayed from His way and He who knows better those who are guided.”*

From the verse above, there are three methods that can be used in preaching, including the use of the method of preaching with *Wisdom*, *Mau'idzah Hasanah*, and *Mujadalah*.

#### 1. Wisdom Method

Wisdom, namely accurate and precise information that can convince and eliminate doubts, by incorporating the spirit of monotheism with the creed of faith, proofs and clear explanations so as to convince the mind. Included in the wisdom is to use the usual arrangement of words and are easily accepted by reason and not using words that are not understood or difficult for the recipient of the da'wah as did the Prophet SAW. Da'wah with this wisdom model is a way of preaching in a wise and prudent way to the object of da'wah.

Da'wah *bi al-hikmah*, which means wise preaching, has the meaning of always paying attention to the atmosphere, situation and condition of *mad'u*. This means using methods that are relevant and realistic according to the challenges and needs by taking into account the level of thinking and intellectual, psychological atmosphere, as well as the socio-cultural situation of *mad'u*.<sup>25</sup> The word *al-hikmah* can be interpreted as preaching in a wise manner, noble behavior, and a clean heart that is able to attract people's attention to religion.<sup>26</sup>

According to 'Ali al-Shabuni, *al-hikmah* is defined as *al-uslub al-hakim* (wise methods or methods), full of gentleness capable of having a positive impact on the

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<sup>24</sup> Samsul Munir Amin, *Ilmu Dakwah*, 13

<sup>25</sup> Aliyudin, “Prinsip-Prinsip Metode Dakwah Menurut Al-Quran”, *Jurnal Dakwah* Vol. 4 No. 15 (Januari-Juni 2010), 1017.

<sup>25</sup> Faruq Nasution, *Aplikasi Dakwah dalam Studi Kemasyarakatan*, (Jakarta: Bulan Bintang, 1986), 1-2

<sup>26</sup> Haji Abdul Malik Karim Amrullah, *Tafsir al-Azhar*, Jilid XIII (Jakarta: Panji Emas, 1983), 321.



target of da'wah, not by berating and derogatory remarks rough.<sup>27</sup> According to Sayyid Qutb, preaching with the wisdom method will be realized if three factors are considered. First, the circumstances and situations of the people being preached to. Second, the level or size of the da'wah material delivered so that they don't mind the burden of the material. Third, the method of delivering da'wah material by making variations in such a way that is in accordance with the conditions at that time.

## **2. Maudzoh Hasanah**

*Maudzoh Hasanah*, namely descriptions that give instructions and advice that can awaken and open the heart's door to obey all Islamic instructions. these descriptions are done clearly and without offending anyone. This method is aimed at people who accept and are committed to Islamic principles and thoughts. They need nothing but advice to remind, soften the heart, and clear up all the turbidity that exists.<sup>28</sup>

Ali Mustafa Ya'qub said that *Maudzoh al Hasanah* is a speech that contains good advice where it can be useful for those who listen to it, or satisfying arguments so that the *audience* can justify what is conveyed by the subject.<sup>29</sup> According to Tanthawi Jauhari, who was quoted by Faruq Nasution as saying that *Maudzoh al Hasanah* is *Maudzoh Divineyah*, that is, any effort in calling/inviting people to the path of goodness by way of stimulation that causes love (*raghbah*) and stimuli that cause alertness (*rahabah*).<sup>30</sup>

## **3. Mujadalah**

Namely giving arguments or evidence that can reject the arguments and opinions of others. The *mujadalah* method is a method that is permitted by the Koran, namely by the preacher giving explanations to other parties using logical principles and conclusions so that they can reflect on it, accept the truth or not oppose the call of da'wah anymore.<sup>31</sup> The method of da'wah for the contemporary era is currently developing very rapidly. People can da'wah through online media. They can take advantage of existing technological facilities either through YouTube, Facebook and other applications. Thus, the point to pay attention to is actually the matter of *maddah* or da'wah material. Because everyone can preach in their own way, but when the material conveyed is incorrect and misleading, so long as it will be accessed by many

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<sup>27</sup> Muhammad 'Ali al-Shabuni, *Shafwat al-Tafasir*, Jilid II (Beirut: Dar al-Qur'an al-Karim, t.th), 148.

<sup>28</sup> Abu Bakar, "al-Maw'izah al-Hasanah (Telaah atas Metode Dakwah dalam Al-Qur'an dan al-Sunah)", *Dialogia: Jurnal Studi Islam dan Sosial* 13, No. 1 (Tahun 2016), 81.

<sup>29</sup> Ali Mustafa Yaqub, *Sejarah dan Metode Dakwah Nabi*, (Jakarta: Pustaka Firdaus, 1997), 121.

<sup>30</sup> Faruq Nasution, *Aplikasi Dakwah dalam Studi Kemasyarakatan, Application of Da'wah in Social Studies*, (Jakarta: Bulan Bintang, 1986), 1-2

<sup>31</sup> Aminudin, "Konsep Dasar Dakwah," *Jurnal al Munzir*, Vol. 9, No. 1 (Mei 2016), 41-42.

people. Da'wah in the current era is not only easy to carry out, but the challenges and risks are also getting tougher.

#### **E. Atsar Da'wah**

Successful da'wah is one that can influence the object of da'wah. The influence referred to can be varied, starting from the object of preaching who behaves deviantly to be good, from those who do not understand to understand, from those who lack enthusiasm to grow enthusiastic. To make an impact on the object of da'wah is not easy, it requires a process to be successful. At least if you look at the meaning of da'wah which means influence, the success of da'wah can be measured from the attitude of the da'i which in turn can affect the behavior of the *mad'u*.

The atsar (effect) is often referred to as the *feedback* from the da'wah process which is often forgotten or does not receive much attention from the preachers. Most of them think that after the da'wah is delivered, the da'wah is finished. In fact, *atsar* is very significant in determining the steps of the next da'wah. Without analyzing the *basis* of da'wah, the possibility of strategic mistakes that are very detrimental to the achievement of da'wah objectives will be repeated. On the other hand, by analyzing the *da'wah* strategies carefully and precisely, the strategic mistakes of da'wah will soon be known for improvement in the next steps (*corrective action*).<sup>32</sup>

In da'wah there are three behaviors that will occur from the dialectical process between the *da'i* and *mad'u*. The three things in question are the cognitive, affective and behavioral aspects. The cognitive aspect means that after receiving the message of da'wah, the da'wah partner will absorb the content of the da'wah through a thought process, and this cognitive effect can occur if there is a change in what *mad'u* know, understand, and understand about the content of the message he receives. The affective aspect is the influence of da'wah in the form of changes in the attitude of the communicant (da'wah partner) after receiving the message. Attitude is the same as the learning process with three supporting variables, namely attention, understanding, and acceptance. Meanwhile, the behavioral aspect is a form of da'wah effect that relates to the behavior patterns of da'wah partners in realizing da'wah material that has been received in everyday life. This effect appears after going through a cognitive and effective process.<sup>33</sup>

From the understanding above, an illustration can be drawn that success in the da'wah process is very dependent on the da'i. To be able to influence both cognitive, affective and behavioral aspects, the da'i's skills are needed in conveying da'wah messages. When the message of da'wah is conveyed to *mad'u*, indirectly they (*mad'u*) will catch it through the mind and then proceed to behavior to be carried out in

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<sup>32</sup> Moh. Ali Aziz, *Da'wah Science*, 138

<sup>33</sup> Moh. Ali Aziz, *Da'wah Science*, 141-142.

accordance with the message in the mind of the object of da'wah. Action occurs when there is reaction. The reaction is a staged process of thinking after getting an understanding from the *da'i*, from this understanding it finally leads to action.

#### **F. Approaches in Da'wah**

To achieve the goal of preaching, it is necessary to use da'wah approaches. The approach to da'wah has been carried out by the Walisongo and also by the scholars. These approaches can be described as follows; *First*, the theological approach. Namely the inculcation of monotheism and Islamic values to all levels of society. this approach was mainly carried out by Maulana Malik Ibrahim and also Sunan Ampel. The telological approach is one of the important things in preaching because monotheism is a teaching that forms the foundation of Islam. Islam, one of which teaches humans to believe in monotheism, namely believing in the principle of God. This monotheistic-based theological approach has also been exemplified by the Prophets Abraham, Prophet Muhammad, Prophet Musa.

*Second*, the scientific approach. Namely the systematic spread of Islam through the establishment of Islamic boarding schools. The function of pesantren is not only as a place for Islamic learning, but also to produce preachers who are ready to spread Islam throughout the archipelago. This approach is mainly practiced by Sunan Giri. Basically, pesantren is a place to forge knowledge. In Zamakhsari Dhoefier's view, pesantren are traditional Islamic education dormitories where students live together and study under the guidance of one or more teachers known as Kyai. for worship, space for study, and other religious activities.<sup>34</sup>

Islamic boarding schools in the contemporary tradition occupy a strategic position in educating students to become scientists who understand religion. There are not a few Muslim scientists who have graduated from Islamic boarding schools. What's even more interesting is that Islamic boarding school education is able to produce a generation of scholars whose scientific knowledge can be accounted for. In principle, da'wah through Islamic boarding schools is preaching that has been taught by the Walisongo so that until now the existence of pesantren still exists and can be used as the basis for the best Islamic institutions.

*Third*, the institutional approach. namely Islamic da'wah which targets the government. Apart from preaching directly to the grassroots community, Walisongo also takes a structural approach to the government. Sunan Kudus, for example, approached the Sultanate of Demak Bintoro and Sunan Gunung Jati in the Sultanate of Cirebon. They succeeded in building influence among bureaucrats, nobles and merchants which facilitated the propagation of Islam in the Sultanate. *Fourth*, the

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<sup>34</sup>Zamakhsari Dhoefier, *Tradisi Pesantren Studi Tentang Pandangan Hidup Kiyai* (Jakarta: LP3ES, 1985),44.

social approach. Namely preaching that directly touches small communities living in rural areas who generally live in poverty. Da'wah Islam with a social approach does not only focus on instilling Islamic teachings, but also aims to elevate people's lives. Sunan Drajat and Sunan Muria are two figures who practice this approach. Both of them not only teach Islam, but also teach people in farming, raising livestock, trading and other economic activities.

*Fifth*, the cultural approach. Namely Islamic da'wah that uses cultural strategies. Walisongo members who preach with this cultural strategy are Sunan Kalijaga and Sunan Bonang. Sunan Kalijaga uses shadow puppets as a medium for his preaching. While Sunan Bonang uses gamelan instruments. For guardians and other preachers, wayang serves as a means to broadcast Islamic religious teachings which are very effective based on historical experience, wayang has been used by guardians to spread Islamic teachings so that they are embraced by Javanese people, starting from the lowest strata to the priyayi elite.<sup>35</sup>

In terms of practice, preaching with a cultural approach has been carried out by the Prophet Muhammad both in the Mecca period (610-622 AD) and the Medina period (622-632 AD). At first the Prophet was appointed as a messenger during the Mecca period, the Prophet carried out his duties as an Apostle. During this phase the Prophet did not interfere in political affairs because at that time the Quraysh people rejected him.<sup>36</sup> The concept of preaching the prophet is carried out in two ways, namely in secret and openly. In both of these phases, the Prophet used a cultural approach.<sup>37</sup> As a result, the prophet's approach system with a cultural approach can be successful by starting with family and closest friends.<sup>38</sup> According to M. Mukhsin Jamil, cultural preaching namely efforts to give appreciation to cultures that do not conflict with Islamic teachings and at the same time efforts to convert and utilize every existing culture for the da'wah approach. In this da'wah activity, preachers can do it individually or jointly through Islamic organizations or da'wah organizations.<sup>39</sup>

*Sixth*, the structural approach is da'wah that uses power, bureaucracy, or political power as a tool to fight for Islam. Da'wah with a structural approach is synonymous with political da'wah or da'wah politics. According to Ramli Ridwan,

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<sup>35</sup>Purwadi, *Dakwah Sunan Kalijaga* (Yogyakarta: Pustaka Pelajar, 2004), 180.

<sup>36</sup> Philip K. Hitti, *History of The Arabs*, terj. R. Cecep Lukman Yasin dan Dedy Slamet Riady (Jakarta: Serambi Ilmu Semesta, 2006), 141.

<sup>37</sup> Abdullah, "Komplementaritas Dakwah Kultural dan Struktural", *Jurnal Pengembangan Masyarakat*, (Volume IV, No. 4, Tahun 2017), 3.

<sup>38</sup> Orang yang pertama kali menerima dakwahnya adalah keluarga dan sahabat dekatnya, diantaranya: Khadijah (isteri), Ali bin Abi Thalib (sepupu), Abu Bakar (sahabat), Zaid (budak yang diangkat anak), Ummu Aiman (pengasuh). Abu Bakar berhasil mengislamkan beberapa orang teman dekatnya, seperti Utsman bin Affan, Zubair bin Awwam, Abdurrahman bin Auf, Saad bin Abi Waqqas, Thalhah bin Ubaidillah dan al-Arqam bin Abi al-Arqam. Lihat, Badri Yatim, *Sejarah Peradaban Islam*, (Jakarta: Rajawali Press, 2008), 19.

<sup>39</sup>M. Mukhsin Jamil, *Revitalisasi Islam Kultural* (Semarang: Walisongo Press, 2009), 164.

structural da'wah is all activities carried out by the state or government with various structures to build a social order in accordance with the instructions of Allah SWT and the Prophet SAW. in the framework of *amar ma'ruf nahi munkar*.<sup>40</sup> Using this structural approach illustrates that the state with its various structures can be seen as an actor of da'wah because it has the power to make changes, control and even coercion in upholding the values of truth. Therefore, everything related to life that is regulated by the government or the state, such as education, economics, politics, defense and so on, is part of structural da'wah activities.<sup>41</sup>

*Seventh*, the Economic Approach. Namely preaching that makes economic wealth as a ware to fight for Islam. One of the problems of Muslims today is the economic problem. Humans by nature definitely need material / money in order to realize life. The economic approach, according to the author, is important to be encouraged. When humans are weak in the economic field, then they will be easily influenced to be invited to join. The concept of this economic approach has often been practiced by missionaries in order to invite Muslims to join their religion by being enticed with money. This is in accordance with the words of the Prophet in a hadith which means poverty is closer to disbelief.

As Muslims, they should not be inferior to non-Muslims in terms of the economy. If Muslims lose to non-Muslims in terms of the economy, then the negative effect that arises, according to the author's assumption, is that Muslims who are economically still relatively low are worried that they will be lured by those outside our religion by giving promises to be guaranteed or covered for all their needs. economy. So thus, the economic power of Muslims themselves must be built strongly so that the lives of Muslims are also not easily affected by being willing to sell their faith.

#### **G. Da'wah Functions in Community Activities**

Dakwah is an effort to build and develop society. Therefore, da'wah must be integrative, blend with people's lives, and build a single awareness of the meaning and mission of development and change. In a complex community life situation, da'wah must be able to read opportunities. Da'wah must be able to take advantage of gaps to unite the vision and mission of da'wah with the life experienced by the community.<sup>42</sup>

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<sup>40</sup>Ramli Ridwan, "Pemberdayaan Ekonomi Umat Melalui Dakwah Struktural", dalam M. Jakfar Puteh Saifullah, *Dakwah Tektual dan Kontektual: Peran dan Fungsinya dalam Pemberdayaan Ekonomi Umat* (Jogyakarta: AK Group, 2006), 146.

<sup>41</sup>Abdullah, "Komplementaritas Dakwah Kultural dan Struktural", *Jurnal Pengembangan Masyarakat*, (Volume IV, No. 4, Tahun 2017), 6.

<sup>42</sup>M Rosyid Ridla Dkk, *Pengantar Ilmu Dakwah: Sejarah, Perspektif dan Ruang Lingkup* (Yogyakarta: Samudra Biru, 2017), 120.

Uniting with life in this case does not mean being dissolved in it, but da'wah activities must:

1. Described through actual social activities, so that the results can be felt directly by the community.
2. Da'wah must be based on the basic problems and needs of the community that is being experienced.
3. Da'wah must involve community participation as much as possible, so that the community can participate in formulating plans in detail according to their conditions and circumstances.
4. Da'wah must be integrative in people's lives, so da'wah should be prepared and depart from within the circumstances and conditions of society. Preachers are required to become agents of change and development with the language of preaching and preaching in the language of development. Preachers must always interact and relate to their congregation, understand and feel the things that are felt by the community.
5. Valuable da'wah is da'wah that is actually able to answer the problems that arise in society. Functional da'wah means efforts to raise awareness of the people and prove to the people that if Islamic teachings are properly understood and carried out and implemented in life then they will be able to overcome them and find alternative solutions. For this reason, the elaboration of the dimensions of *rahmatan lil' alamin* Islamic teachings in da'wah activities is the right answer in assessing the value of da'wah. In this dimension of mercy, da'wah functions to prove the validity of Islamic teachings as *rahmatan lil' alamin* by elaborating normative Islamic values in an operational, implementative and functional understanding. This means that Islam is useful in human life.<sup>43</sup>

Islam's contribution to solving humanitarian problems which are increasingly complex in the 21st century will be determined by the role of da'wah. If da'wah is successful, then da'wah has historical significance for the next generation. When the Qur'an is studied, understood, and practiced by Muslims, it will have the opportunity to produce various solutions to problems in dealing with life's problems. Seriousness and deepening of da'wah material is one of the keys to getting into problem solving.`

#### **H. Analysis of Da'wah Strategy Concepts in the Disruption Era**

In an era that is as sophisticated as it is today, a precise missionary strategy is needed. The development of da'wah that has been carried out by predecessor scholars is not necessarily suitable and appropriate when applied to the present. This is because, in the past and now, the changes have been very fast. So as a preacher, he must be able to respond to da'wah that is in accordance with the current era or what is called the

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<sup>43</sup>M Rosyid Ridla Dkk, *Pengantar Ilmu Dakwah*.,121.

millennial era. There is a strategy that according to the author can be applied to the current context, namely virtual preaching. In language Virtual comes from the word visual, which means the process of changing a concept and expressing an idea or feeling by using images, writing, drafts and others so that it can be seen with the sense of sight (eyes) to be presented.<sup>44</sup>

Virtual da'wah is preaching that uses technological devices as intermediaries to convey messages. In short, it is preaching by using social media. Dakwah can be carried out virtually at any time without any time limit. Da'wah with this model can be carried out in a room, house, school building or campus with the model of recording what will be conveyed and then uploading it on social media. By using the virtual da'wah model, it is hoped that the *da'i* must also be familiar with technological systems. So it is imperative that in this era a preacher who wants to preach virtually must be familiar with technological systems, at least have a social media account so that he can use it as a means of preaching.

Dakwah virtually for the current era as the main solution. This is because internet users, especially in Indonesia, have reached 63 million people. Of these figures, 95 percent use the internet to access social networks. Director of International Information Services at the Directorate General of Information and Public Communication (IKP), Selamatta Sembiring said the most accessed social networking sites were Facebook and Twitter. Indonesia is ranked the 4th largest Facebook user after the USA, Brazil and India.<sup>45</sup>

From the existing data it can be used as a benchmark that the trend that is happening today is that the use of social media has become public consumption so it is very relevant if the preaching that is applied is using a virtual system. What is important to note in virtual da'wah is caution in conveying da'wah messages (*maddah*), because not a few of the scholars who delivered da'wah messages turned out to be a public conversation due to ignorance of the da'wah material delivered. Not a few also, there are several scholars or kyai who have been reported to the realm of law because their da'wah material is considered controversial. Sometimes the problem is that the audience has little knowledge and does not understand da'wah material so that when the *da'i* conveys his da'wah message it is considered controversial. Even though materially what the *da'i conveyed* had no elements to injure or mislead the people. Thus, the audience must also be wise in understanding the da'wah material. It would be nice to clarify beforehand what the da'wah material that had been submitted was before reporting it to the realm of law. The concept of *tabayun* is one of the main keys to

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<sup>44</sup> Tim Bahasa Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2005), 821

<sup>45</sup> [https://kominfo.go.id/index.php/content/detail/3415/Kominfo+%3A+Pengguna+Internet+di+Indonesia+63+Juta+Orang/0/berita\\_satker](https://kominfo.go.id/index.php/content/detail/3415/Kominfo+%3A+Pengguna+Internet+di+Indonesia+63+Juta+Orang/0/berita_satker) accessed 6 December 2022.

solving the problem. Because prioritizing *tabayun* can at least reduce the parties who are harmed.

### **Conclusions**

From the fairly brief explanation above, this article concludes that da'wah is one way to deliver important messages. Basically, da'wah can be done by anyone as long as the preacher (*da'i*) can convey it according to the qualifications and abilities he has. Da'wah must contain several things including *da'i* (preacher), *mad'u* (proselytizing object), *maddah* (preaching material), *wasilah* (preaching media), *thariqah* (preaching method), *atsar* (proselytizing influence). As for the da'wah methods that have been alluded to in the Qur'an, there are three kinds of them, namely the method of *bi al-hikmah*, *mauidzah hasanah* and *mujadalah*. While in da'wah there are many approaches that can be used as a strategy to convey messages as has been practiced by the prophets and Walisongo. The da'wah approach that has been carried out by the previous generation, namely the Walisongo, is a theological approach, a scientific approach, an institutional approach, a social approach, a cultural approach, a structural approach, and an economic approach. *Da'i* can choose and choose from several of the approaches above to be used as a way of preaching.



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