CHAPTER II
PREACHING AND SOCIAL CHANGE

A. **Understanding of Preaching (*Da'wah*) and Its Kinds**

1. Understanding of Preaching (*Da'wah*)

In global view, scholars and experts define preaching into two parts, in etymology and terminology. However, there are some of them that provide direct and broad definition. Here is the definitions from each preaching scholars quoted by some experts.

a. Etymological[1] View

Viewed from the etymology or language, the word *da'wah* comes from Arabic, namely *da'a-yad'u-duâan-da'watan*, means to call, to invite, to ask help, to beg, to name, to urge, to cause, to pray (bad/good) and to cry for.[2]

According to Muhammad Fuad 'Abdul Bâqi, the word preaching (da'wah) in the Qur'an and the words that formed it are about 322.[3] They all have different meaning such as; to call, to invite and to pray.

Meanwhile, other Al-Qur'an index dictionary, *al-Mu'jam al-Mufahras li Ma'âny al-Qur'ân al-'Azhîm*, work of Muhammad Bassyâm Rusydy Az-Zayn mentions that the word *da'a* derivies into two meanings; *du'â* (pray) and *da'wah* (to preach/to call).[4]

---

[1] Etymology (Etymologia) *Ling*. Branch of linguistics that observes genesis and form of words changes of a certain language. Etymological relates to genesis or origin of word. (Save M. Dagun, *Kamus Besar Ilmu Pengetahuan* (Jakarta, Lembaga Pengkajian Kebudayaan Nusantara, Cet. 1, 1997, page 2380))

[2] Ahmad Warson Munawir, *Kamus Arab-Indonesia* (Surabaya: Pustaka Progresif, Cet. XXV, 2002) page 406

[3] Muhammad Fuad Abdul Baqi, *al-Mu'jam al-Mufahras li Alfâzh al-Qur'ân al-Karîm* (Cairo: *Dâr al-Kutub al-Mishriyyah*) page 258-260

[4] Muhammad Bassyâm Rusydy Az-Zayn, a*l-Mu'jam al-Mufahras li Ma'âny al-Qur'ân al-'Azhîm* (Damascus: *Dâr al-Fikr*, Cet. I, 1995) page 420-428

In Lisân *al-'Arab*, work of Ibn Manzur[5], the word has some meanings such as:

1) نادى : دعا (to call/to shout)

2) ساق : دعا الى الأمير (to complain about)

3) نذب : دعا الميت (to regret)

4) جرّ و اضطرّ : دعا الى هذا الأمر (to urge/to motivate)

5) بشار : دعا (to report)

6) دعا : (to pray)

The meaning of word *da'a* in al-Qur'an, as the researcher has found, are three; to pray, to invite and or to call. The meanings which are proposed by Ahmad Warson Munawir except to pray and to invite are only used in Arabic daily conversation. Thus, the meaning of word *da'a* that is suitable with this research's concern matches with meaning proposed by Muhammad Bassyâm Rusydy Az-Zayn.

Preaching in that understanding can be found in verses of the Qur'an as follows:

1) to pray

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ[6]

There did Zakariya pray to His Lord, saying: "O My Lord!" grant unto me from Thee a progeny that is pure: for Thou art He that heareth prayer!

2) to invite

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ[7]

---

[5] Ibnu Manzûr, *Lisân al-'Arab* (Lebanon: Dâr Al-Kutub Al-'Ilmiyah, Juz II), page 1385-1387

[6] QS. Ali-'Imrân [3]: 38

[7] QS. Yûsuf [12]: 33

He said: "O My Lord! The prison is more to my liking than that to which they invite me: unless thou turn away their snare from me, I should (in my youthful folly) feel inclined towards them and join the ranks of the ignorant."

3)   to call

<div dir="rtl">

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ[8]

</div>

Yet Allah doth call to the home of peace: He doth guide whom He pleaseth to a way that is straight.

There are so many Arabic words that are closely related to preaching activity (*da'wah*), such as:[9]

1)   *Tablîgh*

2)   *Al-amr bi ma'rûf wa an-nahy 'an al-munkar*

3)   *Nashîhah*

4)   *Khithabâh*

5)   *Mau'izhah*

6)   *Al-irsyâd*

7)   *Ad-di'âyah*

8)   *Washiyyah/Tawshiyyah*

9)   *Tabsyîr*

10)   *Tadzkirah*

11)   *Al-indzâr*

12)   *Al-Jihâd*

13)   *Al-wa'du dan al-Wa'id*

In the list of the words above, the seventh (*al-irsyâd*) is not used by al-Qur'an as preaching activity (*da'wah*). Al-Qur'an desires other meanings but preaching activity (*da'wah*). Meanwhile the eighth word (*ad-di'âyah*) is not word of Al-Qur'an. It is only translation of Indonesian word; *propaganda* into Arabic.

---

[8] QS. Yûnus [12]: 25

[9] Samsul Munir Amin, *Ilmu Dakwah* (Jakarta: Amzah, Ed. 1, Cet. 1, 2009) page 2

Preaching (*da'wah*) and *tablîgh* etymologically is a process of delivering (*tablîgh*) on certain messages in the form of an invitation or calls in order the others to fulfill the invitation.[10]

In the passage above the writer seems to equalize term *da'wah* and *tablîgh*. Yet, *tablîgh* is term which is used only to express the preaching activity of Apostles. Veiwed from the root of each word which *da'a* and *balagha* is different. The first means to call, to pray, to summon and to invite, while the second is to arrive or to complete.

b.   Terminological[11] View

There are many definitios proposed by experts of preaching viewed from terminological view. Here are the definitions:

1)   Prof. H.M. Arifin, M.Ed.

Preaching has the meaning as a solicitation activities in the form of oral, written, and so on which is done consciously and planned in an attempt to influence other people, both individually and in groups to arise in him an understanding, awareness, attitudes, appreciation and practice of religious teachings as the message that was delivered to him, with no elements of coercion.[12]

---

[10] *Ibid.*, page 2

[11] Terminology: Science of term, science of limitations or definitions of term. Terminological relates to definitions. (Save M. Dagun, *op. cit.*, page 1128)

[12] H. M. Arifin, *Psikologi Dakwah, Suatu Pengantar Studi* (Jakarta: Bumi Aksara, Ed. I, Cet. VI, 2004), page 6

2)   Dr. M. Quraish Shihab

Preaching is an invitation or solicitation to awareness or attempt to change the situation to be a perfect and better situation, both the private and the public. Embodiment of preaching is not just effort to increase understanding of the behavior and outlook on life, but also to the broader target. Moreover, at the present time, it has to play a greater role towards the full implementation of Islamic teachings in various aspects.[13]

3)   Samsul Munir Amin

Da'wah can also be defined as the process of delivering the teachings of Islam to mankind. As a process, Dakwah is not merely a delivery attempt, but an attempt to change the way of thingking, way of feeling, and a way of life humans as preaching target towards a better quality of life.[14]

4)   Amrullah Ahmad

Islamic *preaching* is a faith actualization that is manifested in a human activity system, in the areas of society that is regularly performed to influence the way of thinking, behaving, and acting of human, in domain of individual and socio-cultural, in order to pursue realization of the Islamic teachings in all aspects of human life, by using certain way.[15]

---

[13] M. Quraish Shihab, *Membumikan al-Qur'an (Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat)* (Bandung: Mizan, 2009), page 304

[14] Samsul Munir Amin, *Rekonstruksi Pemikiran Dakwah Islam* (Jakarta: Amzah, 2008), page 8

[15] Amrullah Achmad, Ed., *Dakwah Islam dan Perubahan Sosial* (Yogyakarta: Prima Duta Yogyakarta, Cet. 1, 1983), page 2

5)   Ahmad Syafi'i Ma'arif

Da'wah is work to salt human life by values of *îmân*, Islam and *taqwa* for the sake of happiness now and later. The work is uninterupdtedly work. As long as beat pulse of human life runs, Islam people are obliged to deliver prophetic message in any circumstances. The message is essentially human eternal conscience guide throughtout ages.[16]

When the word *da'wah* is accompanied by Islam, so the term becomes *da'wah islâmiyah*. It is defined; summon and invitation in order people to embrace Islam religion by learning and performing teachings in the religion.[17] From the denfinition of *da'wah* put forward by scholars, the researcher can summarize that it means attempt to change situation of an individual or society to be better with religious teachings. The effort is performed consciously and constantly by using certain way. What changes is the way of thingking, way of feeling, and a way of life. When the term *da'wah* is associated to a certain religion, the attempting situation is accompanied by invitation of converting religion.

2.   Kinds of Preaching

During its development, preaching is discussed by the preaching scholars' thinkers. Thus, the science of preaching is born. Therefore, in order to clarify the subject of *da'wah*, the scholars of preaching devide it into various kinds. These are kinds of preaching;

a)   *Da'wah bi al-Lisân*

Da'wah bi al-lisân is preaching which is carried out through word of mouth. It is done partly by lectures, sermons,

---

[16] Ahmad Syafi'i Ma'arif, *Membumikan Islam* (Yogyakarta: Pustaka Pelajar, 1995), page 101

[17] Save M. Dagun, *op. cit.*, page 154

discussions, advice, and so on. This lecture seems to be often done by preachers, in *majlis ta'lîm*, *khuthbah al-jum'ah* in Masjid or lectures in certain forum. Aspect of number of the preaching, through oral (lectures and others) is perhaps pretty much done by preachers among society.[18]

Da'wah bi al-lisân is not only regarded as one of kinds of preaching. It is also considered as one of media of preaching.

> "...the most understood nowadays is medium of *lisân*. This medium is used only for certain audience, who has reached medium income class, been freed of life matter."[19]

This opinion brings into understanding that *lisân* is not a way to preach, but it is the medium. It means that *lisân* is something which functions as tool to deliver message. Thus, one who is performing preaching by *lisân* is not regarded as kind of preaching. Mouth is equipment to deliver message of *da'wah*.

b)   *Da'wah bi al-Hâl*

Da'wah bi al-hal is preaching by the real actions including exemplary. For example, the charitable actions of the real work which concrete results can be felt by the public. *Da'wah bi al-hâl* is done by the Prophet. It is proved when he firstly arrives in Madînah, the Prophet builds Masjid *al–Quba*. The he unites *Anshâr* and *Muhâjirîn*. These both real action performed by the Prophet can be said as *da'wah bi al-hâl*.[20] Al-hal is not only the matter of exemplary. It also includes real actions. For example, to build the nation through social reconstruction is also

---

[18] Samsul Munir Amin, *Ilmu...*, *op. cit.,* page 11

[19] Amrullah Achmad, (ed.), *op. cit.*, Ace Partadireja, page 120

[20] Samsul Munir Amin, *Ilmu...*, *op. cit.,* page 11

categorized as real action which is included in kind of preaching (*da'wah*) "*Dakwah Pembangunan*".[21]

c)   *Da'wah bi al-Qalam*

      Da'wah bi al-qalam, the preaching is done through writing skills in newspapers, magazines, books, and internet. Range which can be achieved by *da'wah bi al-qalam* is broader than through verbal media. The methods which are used do not need a special time for activities. Anytime and anywhere *mad'u* or object of preaching can enjoy a dish of *da'wah bi al-qalam*. *Da'wah bi al-qalam* needs capability in writing which is then disseminated through printal media. *Da'wah bi al-qalam* includes Islamic articles, frequently asked questions of Islamic law, preaching rubric, the rubric of religious education, Islamic columns, religious stories, religious short stories, religious poetry, publishing sermons, Islamic pamphlets, books and so on.[22]

As we know that each of these scholars has different opinion. The division of kinds of preaching is also different. It is like all kinds of preaching which is put forward by M. Masyhur Amin. Islamic preaching is divided into three different forms of preaching, such as:[23]

a)   *Da'wah bi al-Lisân al-Maqâl*

      This is understood, through lectures, group of *majlis ta'lîm*, where Islamic teachings are delivered by preachers directly. Such preaching is typically associated with the celebration of the great days of Islam, such as the birthday of the

---

[21] H. M. Arifin, *op. cit.*, page 7

[22] *Ibid.,* 11-12

[23] This classification of preaching (*da'wah*) is quoted from M. Masyhur Amin, *Dinamika Islam, Sejarah Transformasi dan Kebangkitan* (Yogyakarta: LKPSM, 1995), page 187-188 by Samsul Munir Amin, *Ilmu ...*, *op. cit.*, page 12

Prophet (*Maulid*), *Nuzûl al-Qur'an*, *Isrâ' Mi'râj*, *Kultum* ahead *Tarâwih*, and so on.

b) *Da'wah bi al-Lisân al-Ḥâl* is done through community development projects or community service.

c) *Preaching* through social reconstruction is multidimensional.

The most concrete example of this preaching is what is done by Prophet Muhammad. He rebuilds Arab societies from *jâhiliyyah* (*syirk*, discrimination, slavery, hostility and injustice) into an Islamic society (monotheism, egalitarianism, freedom, brotherhood, and justice), from society whose structure is trampling human rights, to a society that respects human rights.[24]

Although they are different in dividing the kind of preaching, these differences are not contradictive. From two kinds of preaching division above, there are similarities between them. The various forms of preaching are done through word of mouth and action. By word includes lectures, sermons, lectures and so forth.

By action includes examples/modelling, public infrastructure development, reconciliation, and sosial reconstruction. This is in line with a hadith of the Prophet SAW which is roughly translated;*"...when among you see indecent behavior, then change it by hand, if you can not, then by your mouth (lisân)...".*[25]

---

[24] *Ibid.*, page 12

[25] The <u>Hadits</u> is carried out by Tirmidzi in *Jâmi' at-Tirmidzi* through *sanad* Bundâr, Rahmân bin Mahdi, Sufiân, Qais bin MuslÎm dan Târiq bin Shihâb. (Abû Isâ Muhammad bin Isâ Ibn Sûrah, *Jâmi Tirmidzi* (Lebanon: *Dâr al-Fikr*, Juz 4), page 71). See also Abû al-Ḥusain Muslim Ibn al-Hujjâj, *al- Jâmi as-Shaḥîḥ*, Juz I, page 50

B. Scope, Method and Aim of Preaching (*Da'wah*)

1. Scope of Preaching

Some existing resources say that the scope of preaching can be regarded as elements of preaching or preaching elements. These elements include material of preaching, subject of preaching and object of preaching, methods of preaching, media of preaching, and aim of preaching. These things are the objects of discussion in the science of preaching. Here is explanation of each of these elements:

a. Material of Preaching (*mâddah al-da'wah*)

It includes the areas of theology, sharia (religious and *mu'amalah*) and morals. All of those materials of preaching are derived from the Qur'an, *Sunnah* Rasulullah SAW, results of scholars' *ijtihâd* and the history of Islamic civilization.[26] There is opinion which categorizes only Qur'an, *Sunnah* Rasulullah SAW as material of preaching (*da'wah*). In fact, all *ijtihâd* is resulted from those two prominent sources of Islam.[27]

b. Subject of Preaching (*dâ'i*)

It is those who actively carry out *da'wah* to society. There are preachers who perform individually preaching or collectively through organizations.[28] There are conditions or requirements proposed by scholar that must be fulfilled by a

---

[26] Wahidin Saputra, *Pengantar Ilmu Dakwah* (Jakarta: Rajawali Pers, Ed. 1, 2011), page 8

[27] Toha Yahya Umar, *Ilmu Dakwah* (Jakarta: Penerbit Wijaya, Cet. II, 1971), page 69

[28] Basically, preaching is obligation of every Muslim. Therefore, there is *da'wah fardhiyah* (*interpersonal preaching*). The difference between wheter is it to every Muslim or some refers to interpretation on word منكم on surah Ali 'Imrân verse 104. Who has opinion *min li at-tabngîdh* views that preaching is obligation of some Muslim and who interprets *min li at-tabyîn* views that preaching is obligation of every Muslim. M. Quraish Shihab analyzes this difference by proposing notion that preaching of some Muslim is preaching that needs broad knowledge about religion teaching, but it does not limit the obligation for every Muslim to preach like obligation to remind that is ordered by al-Qur'an in surah al-'Ashr. (Look M. Quraish Shihab, *Tafsîr Al-Misbâh: pesan, kesan dan keserasian Al-Qur'an* (Jakarta: Lentera Hati, Cet. V, Vol. 2, 2011), page 209-210)

preacher (*da'i*):[29] The *first*, preachers (*da'i*) must posses a strong enough dignity, so the object (*ma'du*) do not regard them as person as they are. The *second*, preachers must be aware of themselves and their job. The awareness is intended to strengthen their personality, not to weaken it. A good preacher (*da'i*) is not only demanded to preach but also to do what is preached, because the Qur'an says so:

$$كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لا تَفْعَلُونَ^{30}$$

Grievously odious is it In the sight of Allah that ye say that which ye do not.

c. Object of Preaching (*mad'û*)

It is the public or people who are invited. Society as an object of preaching is very heterogeneous; for example, people who work as farmers, fishermen, merchants, clerks, laborers, artists, legislators, executives, and other employees. When they are viewed from geographical aspect, there are people that live in cities, villages, mountains range, coast and some of them even live in remote terithory. When they are viewed from the aspect of religion, there are *mad'û;* Muslim/believers, disbelievers, hypocrites, idolaters and others.[31]

Relating to this one scope of preaching, there is a different view about it. Not all preaching experts regard object of preaching is person who is invited. A scholar of preaching namely Prof. Toha Yahya Umar does not categorizes *mad'û* as object of preaching. This scholar understands object of preaching is things that are delivered in matter of invitation. They are; al-Qur'an, *Sunnah Rasûlullâh*, *Ijmâ'* and

---

[29] Toha Yahya Umar, *op. cit.*, page 69
[30] QS. as-Shaff [61]: 3.
[31] Wahidin Saputra, *op. cit.*, page 9

Qiyâs. In other word, he categorizes the material of preaching as object.[32] The sources of Islamic teaching above bear concepts which are brought by *da'i* to *mad'u*: 1. *i'tiqad* straightening, 2. *'amal* continuing. It means to urge people to do righteous deeds, 3. soul purifying, 4. personality strengthening, 5. brotherhood strengthening, 6. *syubhât* rejecting. It means evading people from cultures or customs that are not suitable with Islamic teaching.[33]

d.   Method of Preaching (*thâriqah al-da'wah*)

It is the way or strategy that must be possessed by a preacher in implementing their preaching activities. This method of preaching in general is three based on surah an-Na<u>h</u>l in al-Qur'an verse 125; *bi al-<u>h</u>ikmah* method, *maw'izhah <u>h</u>asanah* method and *mujâdalah* method.[34]

e.   Media of Preaching (*washîlah al-da'wah*)

Media of Preaching is instrument which is used as a tool for facilitating preachers in delivering message to *mad'u*. This media can be used by preachers to deliver sermons either in verbal or written form. Among the media which are still widely used by preachers today are: tv, radio, newspapers, magazines, books, internet, phone and bulletin. There are other media except the media mentioned above. They are the six basic of human need; food, cloth, residence, education, health and job.[35] These media of preaching are occupied in context of developing and social reconstruction.[36] The message delivered is not explicit in written form, but in context of life necessity fulfilment. This attempt is an effort to change situation to be better and it is also included in understanding of preaching

---

[32] Toha Yahya Umar, *op. cit.*, page 34-35
[33] *Ibid.*, page 41-49
[34] Samsul Munir Amin, *Ilmu...*, *op. cit.,* page 11
[35] Amrullah Achmad, Ed., *op. cit.*, Ace Partadireja, page 120
[36] Samsul Munir Amin, *Ilmu...*, *op. cit.,* page 11

(*da'wah*).[37] This attempt can be included in kind of preaching (*da'wah*) as social reconstruction. This preaching (*da'wah*) is called "*da'wah pembangunan*"; activity of summon and invitation to other to implement Islamic teaching that intents to succeed National Development. This kind of preaching (*da'wah*) also covers *da'wah bi al-lisân* and *da'wah bi al-ḥal*.[38]

f. Aim of Preaching (*maqâshid al-da'wah*)

Aim of Preaching is the goal to achieve by the preaching activities. The purpose of preaching is divided into two short term goals and long term goals. The intended short goal is that human obey teachings of Allah and His Messenger in everyday life to create a noble man and a good individual achievement (*khairu al-fardhiyah*), *sakinah* and harmony family (*khairu al-usrah*), strong community (*khairu al-jama'ah*), civil society (*khairu al-ummah*) and eventually a prosperous and developed nation (*khairu al-baldah*) or in a term that is mentioned in the Qur'an as follows: *baldatun thayyibatun wa rabbun ghafûr.*[39]

2. Method of Preaching

Method of preaching is the way or means to achieve aim of preaching which are carried out effectively and efficiently.[40] Method in Arabic is called *minhaj* or *manhaj* that means way or path. Method also means procedure or way to understand a certain systematic step. Thus, method of preaching (*da'wah*) can be understood as way or technique that is used in performing preaching (*da'wah*) in order (*mad'û*) wish to accept preaching (*da'wah*) effectively.[41]

---

[37] M. Quraish Shihab, *op. cit.,* page 304

[38] H. M. Arifin, *op. cit.*, page 7

[39] Wahidin Saputra, *op. cit.*, page 8-9

[40] Samsul Munir Amin, *Ilmu..., op. cit.*, page 96

[41] Safrudin Halim, *Etika Dakwah dalam Perspektif al-Quran* (Semarang: Walisongo Press, 2008) page 37-38

Method of preaching (*da'wah*) includes many dimensions, psychological dimension, sociological and technological. Psychologically, Islam has given guidance in effective and good preaching (*da'wah*) towards human psychological side, so they can gain sympathy from society; such as preaching (*da'wah*) by *hikmah*, *maw'izhah* and *mujâdalah*. Sociologically, aspects that influence society life like politic, economy and culture are things that must be counted methodically preaching (*da'wah*). This approach is used in order preaching (*da'wah*) can be easily accepted by people. For instance, preaching (*da'wah*) uses cultural method has been practiced in preaching (*da'wah*) of Walisongo Java. Meanwhile, technologically, *Iptek* development is one of components of method of preaching (*da'wah*). Very advanced communication technology can be very effective media to deliver Islamic preaching (*da'wah islâmiyah*).[42]

Basically, Islamic preaching (*da'wah islâmiyah*) is drafted in QS. an-Nahl [16]: 125[43]. Based on that guidance, so it is very clear to give description of method of preaching (*da'wah*) which varies depending on situation and condition of communicant. Therefore, Muhaimin Abda formulates it in four methods of preaching (*da'wah*):

1) Method in view of way is traditional way and modern way. Traditional way means *dâ'i* actively speaks and dominate situation and communicant is passive. In this way, communication process runs in one direction. Meanwhile, modern way is conducted in form of discussion, seminar and sort of it. In this way, communication process runs in two directions.

---

[42] *Ibid.*, page 37-38

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ [43]

2) Method in view of number of audience, it is personal preaching (*da'wah*) and group preaching (*da'wah*). Personal preaching (*da'wah*) is done directly to object, but this way is not effective. Meanwhile, group preaching (*da'wah*) is performed in certain community that has been built by society or certain social organization.

3) Method in view of delivering of message, it is direct preaching (*da'wah*) and indirect preaching (*da'wah*). Direct preaching (*da'wah*) means face to face between communicant and its communicator. Meanwhile indirect preaching (*da'wah*) means face to face but using other media such as; correspondence, television, radio, telephone and so on. This method emerges because of rapid development of technology.

4) Method in view of transferring of material, it covers once way and gradual way. Once way is done in points of practical discussion and not being related to other problems. Meanwhile gradual way is conducted for points of problem that is much related to other problems.[44]

Meanwhile, method of preaching (*da'wah*) according to Asmuni Syukur who is reflected to method that has been conceptualized by al-Qur'an as following:[45]

1) To invite mankind who has embraced Islam to increase *taqwa*. Basic of its aim lies in QS. al-Maidah [5]: 2[46]

2) To build Islam mentality for *mu'allaf*, because Allah does not burden community beyond their comprehension. This lies in QS. al-Baqarah [2]: 286[47]

---

[44] Slamet Muhaimin Abda, *Prinsip-Prinsip Metodologi Dakwah*, (Surabaya: Penerbit al-Ikhlas, 1994), page 80-87

[45] Asmuni Syukur, *Dasar-dasar Srategi Dakwah Islam* (Surabaya: Penerbit al-Ikhlas), page 55-58

[46] تَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

3) To invite mankind who does not believe yet to believe in Allah or embrace Islam. Its postulate is explicitly lies in QS. al-Baqarah [2]: 21[48]

4) To educate and teach children in order not to bend from their nature (fithrah) which lies in QS. Ar-Rûm [30]: 30[49]

However, when the researcher looks at verse 125 of surah an-Nahl above, regardless of the use of *mujâdalah* term, the researcher obtains original opinion that *mujâdalah* is not done in framework of preaching. The opinion is a direct interpretation on the verse. It is interpretation of the great mufasir Fakhruddîn ar-Râzi;

"... أَمَّا الْجَدْلُ فَلَيْسَ مِنْ بَابِ الدَّعْوَةِ ، بَلْ الْمَقْصُوْدُ مِنْهُ غَرَضٌ اَخَرُ مُغَايِرٌ لِلدَّعْوَةِ وَ هَوَ اْلإِلْزَامُ وَ اْلإِفْحَامُ ، فَلِهَذَا السَّبَبُ لَمْ يُقَلْ اُدْعُ اِلَى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ وَ الْجَدْلُ اْلأَحْسَانُ ، بَلْ قَطْعُ اْلجَدْلُ عَنْ بَابِ الدَّعْوَةِ تَنْبِيْهًا عَلَى أَنَّهُ لاَ يُحْصُلُ الدَّعْوَةَ ، وَ إِنَّمَا اْلغَرْضُ مِنْهُ شَيْءٌ اَخَرُ ..."[50]

Thus, the *mujâdalah* method is actually an anticipatory step of preaching efforts, but it is not included in the activities of the preaching itself.

In fact, those methods above have similiarity among them. The similiarity lies in speech method, question and answer method, discussion method, propaganda method. Persuasive oration in speech is also carried out by propaganda method. Discussing about certain problem can include question and answer. Therefore, there is fade distinction among those words.

---

[47] لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ

[48] يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

[49] فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا

[50] Fakhruddîn ar-Râzi, *Tafsîr al-Kabîr* (Teheran: *Dâr al-Kutub al-'Ilmiyah*, Cet. II, Juz 17), page 139-140

On the other hand, al-Qur'an has many distinctive and complex ways/methods in performing preaching such as, to deliver (*tablîgh*), to command (*amr*), to forbid (*nahy*) and so on. Home visit method, truly can be said as media performing preaching. There might be delivering (*tablîgh*) religion teaching when someone visits other.

3. Aim of Preaching

Experts of preaching (*da'wah*), *dâ'i*, mufassir and other Islamic thinkers have different perceptions in determining aim of preaching (*da'wah*). Yet, in general the aim of preaching (*da'wah*) is happiness and salvation for invited ones (*mad'u*).[51]

Abdul Halim elaborates aim of preaching (*da'wah*) in 10 principles:

1. To help all mankind to worship Allah based on *syari'ah*. In the beginning, this is Apostles' duty. Yet, after they have passed away, the duty is for *dâ'i* who are heirs of Prophet.

2. To help all mankind know each others in their life.

3. To change bad situation that happens to Muslim to be better and more correct.

4. To educate personality of Muslim with right Islamic education.

5. To provide Muslim's residence and education based on Islamic method and management.

6. To prepare Muslim community that stands on Islamic custom and morality.

7. To pursuit Islamic State based on syari'ah islâmiyah.

8. To free nation from enemies' power and their heritages that is not based on Islamic values.

---

[51] Basically, preaching (*da'wah*) is invitation to man in process of change of preaching object in behavior and Islamic based life. The change covers physical behavior, tradition thought, and attitude and psyche aspect. The change also includes social life in social theology, culture, economy and other dimension. Read Ahmad Amir Aziz, *Pola dakwah TGH M Zainuddin Abdul Majid 1989-1997* (Mataram: Larispa, 2011), page 13

9. To attempt to realize Islamic states in the world, unity in thought and culture, unity in vision and mission, unity on complementing economy and unity in politic.

10. To spread *da'wah islâmiyah* in entire world.[52]

Meanwhile, preaching (*da'wah*) in context of communication in general has aims as following:

1. To inform (informative), this is intended to transfer knowledge of audience. The audience is expected to gain knowledge, stimulated in enthusiasm and have understanding about discussed problem.

2. To persuade (persuasive), it is intended to people to believe in something, do it, be burned their spirit and enthusiasm.

3. To amuse (entertain), language that is delivered is simple, fresh and easily understood. Thus, it needs good brain to make good humor.

In specific, aim of preaching (*da'wah*) can be divided into some parts as following:

1. In view of object of preaching (*da'wah*)

   a) Aim of Personal, it is realization of strong faith Muslim personality, behaving based on law of Allah and *akhlâq al-karîmah*.

   b) Aim of family, it is to make a happy, peaceful and compassionate family.

   c) Aim of society, it is realization of prosperous and Islamic society.

   d) Aim of humankind in entire world, it is realization of peaceful, composed, just, egalitarian, non-discrimination, cohesive and respectful world society.

2. In view of message of preaching (*da'wah*)

---

[52] Quoted by Safrudin Halim, *Etika Dakwah dalam Perspektif al-Quran* (Semarang: Walisongo Press, 2008), page 36-37

     a)   Aim in *'aqîdah*, it is internalization strong *'aqîdah* in everyday life.

     b)   Aim in law, it is realization of strong faith Muslim personality.[53]

Meanwhile aim of preaching (*da'wah*) that is viewed by *ahl tafsîr* and Islamic thinkers as following: According to Hamka, author of Tafsîr al-Azhâr, aim of preaching (*da'wah*) is to guide mankind to maintain of the purpose of their creation to worship only Allah. Therefore, preaching (*da'wah*) must not quit at all though it faces many barriers and obstacles. Material or content of preaching (*da'wah*) is al-Qur'an and al-Hadîts that realize mankind to life based on rule Allah of His and Rasul. Those all are intended for human's interest. Thus, a *dâ'i* must fully understand that his effort directs to purpose of revelation of Islam.[54]

The basic of preaching (*da'wah*) according to Hamka can be noticed from some following al-Qur'an's verses:

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الْحَقُّ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ [55]

---

[53] Wahyu Ilahi, *Komunikasi Dakwah*, (Bandung: PT Remaja Rosdakarya, 2010), page 39

[54] The explanation of aim of preaching (*da'wah*) according to Hamka is still very general. Try to compare with Shalahuddin Sanusi that divides aim of preaching (*da'wah*) into five; essential aim, general aim, particular aim, urgent aim and incidental aim. (1) Essential aim of preaching (*da'wah*) is absolute belief and worship to Allah. (2) General aim of preaching (*da'wah*) is identical or the same with the purpose of revelation of Islam religion, which is prosperous and happiness of world and hereafter. (3) Particular aim of preaching (*da'wah*) is to fill every sides of human life and give guidance and leading to all groups of society based on their each condition and problem. (4) Urgent aim of preaching (*da'wah*) is to solve and finish emergency problems that demand immediate resolution and solving. (5) Incidental aim of preaching (*da'wah*) is to explain and solve problems that happen incidentally in society. See more Shalahuddin Sanusi, *Pembahasan Sekitar Prinsip-Prinsip Dakwah Islam*, (Semarang: CV Ramadhani, Cet. II 1964), page 108-109

[55] QS. Yusuf [12]: 108

Say thou: "This is My way: I do invite unto Allah,- on evidence Clear As the seeing with one's eyes,- I and Whoever follows Me. glory to Allah. and never will I join gods with Allah."

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلا لِيَعْبُدُونِ [56]

I have only created Jinns and men, that They may serve Me.

وَمَنْ أَحْسَنُ قَوْلا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ [57]

Who is better in speech than one who calls (men) to Allah, works righteousness, and says, "I am of those who bow In Islam"?

An Islamic thinker, M. Natsir, formulates aim of preaching (da'wah) as following:

1. To call mankind to solve personal or family life problem, problem of community, problem of society, national and international problem.
2. To call mankind to function of their life as servant of Allah in the world that consists of many kinds of people in their opinions and beliefs.
3. To call mankind to essential aim of their life, which is to worship Allah that living humans have their own function and certain aim.[58]

In other hand, A Hasyimi proposes that aim of Islamic preaching (da'wah islâmiyah) is to give mankind understanding to take Allah's teaching that is consisted in al-Qur'an to be path of their life.[59]

---

[56] QS. Ad-Dzariyat [51]: 56
[57] QS. Fushilat [41]: 33
[58] M. Natsir, *Dakwah dan Tujuan dalam sosial media dakwah*, dalam Dasar Dakwah Islamiyah Indonesia no 28, 1975, page 24

Concerning aim of preaching (*da'wah*) which is enormously varies; they can be viewed by understanding of suitability between each of aim and the method. When the method of preaching is related to al-Qur'an, the aim is related to belief and faith to Allah. It means aspect of belief and behaviour to change from bad to be better. On the other hand, the researcher may says it in contrary way, when the aim is related to building situation and reconstructing, the aim of preaching is related to nation or state. Therefore, there are essential or general[60] and particular aims of preaching.[61] Of course, the aim except in theological aspect, they still bring the invited people (*mad'û*) to the happiness life in world and hereafter. All in all, to bring people to happiness in world and hereafter requires many ways or methods based on circumstances. All of the attempts to change situation is included in definition of preaching (*da'wah*).

C. *Da'wah* and Social Change

1. Human Basic Characteristic

Why should there be preaching? This question will seem irrelevant if the researcher looks at verses of the Quran that say that human are God's the most perfect creatures (95:4), man is bearer of God's mandate (33:72) and the man is the representative of God on earth (2:30). However, the commendable labels pinned to humans do not fully describe the nature and characteristics of human. When human is seen perfect without flaws, there is no human behaviour which needs to be improved.

When the researcher looks at the basic characteristics of human in the verses of al-Qur'an completely, the researcher finds also inverse characteristics (negative). Human is *zhalûm* and *jahûl* (33:72), *kaffûr*

---

[59] A. Hasyimi, *Dustur dakwah menurut al-Quran*, (Jakarta: Bulan Bintang, 1974), page 13

[60] Ahmad Amir Aziz, *op. cit.,* page 13

[61] Shalahuddin Sanusi, *op. cit.,* page 108-109

(14:34). Men tents to be much deniying (16:4, 18:54, 22:67, 36:77), human tents to haste (17:11, 21:3), tend to be stingy (70:19-21) and so on. In addition, temptations syeitan always come coloring entire line of human life. Surely no man is immune, even prophets (22:52, 17:53) and Prophet Muhammad himself (7:200).[62] Therefore, human basically has both positive and a negative side.

Human is always in a situation of choice between vice and virtue. Moral fact that is deeply planted is a perennial challenge and making his life as a never-ending moral struggle.[63] However, because basically man is a representative of God in whom His soul was blown during creation (15:29, 38:72, 32:9), human beings are required to be positive. Therefore, from ethical-theological view, man must fight against the negative sides. It is not easy to fight. It needs non-stop hard efforts. In addition, they need guidance both from God and fellow human.

Guidance of God, of course, comes in the form of sending Prophets and Messengers. Guidance from human reveals *dâ'i* and *mad'u* aspect. Human is potential to be both. If they can resolve conflicts caused by the pull of two opposing tendencies and back on fundamental characteristic of human nature, he was preacher (*dâ'i*). Conversely, if they can not resolve the conflict, falling into negative traits and can not actualize the fundamental characteristic of nature, he is *mad'u*.[64]

2.   Human and Social Environment

Beside as individual, human beings is also social creature. Brief depiction of human beings as individual and their basic characteristic

---

[62] Fazlur Rahman, *Tema-Tema Pokok al-Quran*, translaition, Anas Mahyuddin, (Bandung: Pustaka, Cet. I, 1983), page 28
[63] *Ibid.*, page 27
[64] Wahidin Saputra, *op. cit.,* page 77-78

have been described above. Human development is always viewed from two aspects. Not only individual factors that influence human development, but also social factors play very dominantly. Both of these factors are known in psychology term endogenous and exogenous factors.[65]

Environmental influences on human development occurred in human interaction with other people, human interaction with nature and human interaction with culture. Those three things are social factor. Social environment in relation to other people is divided into two;

1) Primary social environment. That is the presence of a close relationship between one member with other members. The members know each other and well acquaint other members. Therefore, among the existing members, there is close relationship. Of course, the influence of social environment will be more profound than social environment which members are not closely related.

2) Secondary social environment. The social environment which one member relationship with other members is a little loose. In general, one member with the other members do not know each other or are less familiar. Thus, secondary social environment effect will be less profound compared with the primary social environment.[66]

Therefore, human need a good environment in shaping personality and religious superior. When they are weak and falling into negative tendencies he is *mad'u*, so they need for *da'i* who encourage him to be in the good position. It is not surprising that al-Qur'an requires social control to call Muslims as the best race (*khairu*

---

[65] Look Bimo Walgito, *Pengantar Psikologi Umum* (Yogyakarta: Andi, Ed. IV), page 48-50

[66] *Ibid.*, page 51-52

ummah) (3:110). Here is seen the urgency of preaching among humans to achieve goodness in this world and in the hereafter.

3.   Social Change

Social change is something inevitable, even sociologists call it social fact. The symptoms can be seen such as depersonalization, the frustration and apathy (mental paralysis), conflicts and differences of opinion regarding the moral norms that were previously considered absolute, opinion of generation gap (intergenerational chasm understanding) and so on.[67] Cause of social changes are; science (human mental), advances in technology and its use by the public, communication and transportation, urbanization, change/increase of hope and rising demands. Social change can methamorphose into a better society (progress) and it could be a setback (regress). The first is called development and the second occurs when humans immersed in the problems they face and can not take a stand against new state.

Actually, what has changed in society, or what is essence of social change? According to Karl Mainnheim, as cited by Astrid S. Susanto, core of the change process is changing norms;

> A changing community is not determined by a set of unshakable commands, but is engaged in a permanent search for new norms to express changing experiences. The content of conscience is accordingly not determined by explicit and final rules but is continuously shaping itself anew.[68]

Hence, what happens in social change is not a material or physical change, but a something abstract. Norm is a rule or principle

---

[67] Astrid S. Susanto, *Pengantar Sosiologi dan Perubahan Sosial* (Binacipta, Cet. IV, 1983), page 157

[68] *Ibid.*, page 160

which is used as a measure to judge something.[69] Value system of society is fundamentally divided into categories:[70]

1. Ethical values, which bases its orientation on both good and bad size (moral norm).

2. Pragmatic value, which bases its orientation on size of success or fail.

3. Sensory affect value, which bases its orientation on size of pleasure or sadness.

4. Religious value, which bases its orientation on size of *halâl-harâm*, sin or not sin.

By the change of norms, society's mesure in assessing criterion of something is also changing. There happens shifting values . Certainly, norm alter changes society's view of things, so people will be confused in determining behavior, lack of carefulness to distinguish between beneficial and harmful. The worst impacts of these changes are no one knows anymore:[71]

1. The purpose of life
2. Functions in society
3. Function as creature of God in the world, so people actually lose the core of life.

Because of the shift in the value system of society coming from norms change, community requires a lasting foothold norm. That eternal norm, religion should guide human life. Therefore, religious teachings should be embedded in all aspects of human life. If knowledge about religion becomes science systems, it can transform society, as what happened in the days of the Prophet SAW that there is a change from *jâhiliyyah* to a civilized society. The Islamic teachings

---

[69] K. Bartens, *Etika* (Jakarta: PT Gramedia, Cet. XI, 2011), page 158
[70] Samsul Munir Amin, *Rekonstruksi...*, *op. cit.,* page 57
[71] Astrid S. Susanto, *op. cit.,* page 183

have been presented to the public. In other words, Muhammad SAW turned a bad situation into a good through preaching (*da'wah*).

Significance of Islam message in the shifting of social values is how to change the way people are, directed to the positive values that comes from a worldview and teachings of Islam. What it means is the message of Islam could be the cause of social change or a guardian of the social changes that occurred in the community. It directs social change to change in a positive direction (progress). In other word, the preaching (*da'wah*) controls society transition.