

Da'wah Strategy in the Contemporary Era of Hadith Perspective

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Abstract

Da'wah strategy is an effort carried out to spread religious teachings with the aim of influencing the understanding, attitudes and behavior of individuals in society. This article discusses several da'wah strategies that are effective in achieving this goal. First, the personal approach strategy involves direct interaction with individuals through communication that is empathetic, persuasive, and respects differences. Second, the strategy of utilizing mass media and information technology utilizes print media, television, radio, and the internet to spread da'wah messages en masse. Third, the education and training strategy involves forming da'wah cadres who have good religious knowledge and effective communication skills. Fourth, the social engagement strategy encourages preachers to engage in social activities that benefit the community, such as economic empowerment, health services or disaster management. Fifth, the contextual approach strategy involves adjusting the da'wah message to the culture, social context, and challenges faced by the target community. In implementing these strategies, preachers can have a positive impact in shaping a better understanding and religious life in society.

Keywords: *Strategy, Da'wah, Thematic Hadith*

Introduction

Da'wah strategy is an important component in maintaining and enhancing the existence of religion in this contemporary era.¹In the Islamic context, da'wah plays an important role in spreading religious doctrine and directing people in the right direction.² In the perspective of hadith, the da'wah strategy in the contemporary era

¹ Awaludin Pimay and Fania Mutiara Savitri, "The Dynamics of Islamic Propagation in the Modern Era," *Journal of Da'wah Science* 41, no. 1 (2021): p-44.

² Ahmad Zaini, "The Role of Da'wah in the Development of Islamic Society," *Community Development* 1 (2016): p-140.

encounters various changes and challenges that need to be handled wisely.³ The hadiths of the Prophet Muhammad SAW contain valuable guidelines in developing adaptive and progressive da'wah strategies.

By focusing on the meaning and use of hadith in creating a measurable and effective da'wah approach, this article seeks to provide a thorough understanding of da'wah strategies in the modern era from a hadith perspective. It is intended that da'wah develop into a powerful tool for elevating religion and raising Islamic awareness by understanding and practicing the ideas found in the hadiths of the Prophet.

But at this time there is a lack of ways to keep da'wah effective and relevant in dealing with problems that arise. The strategy in preaching must also be able to keep up with the times. In this article, we will discuss the strategy of da'wah in the contemporary era with the hadith perspective as the main foundation. In this case, the hadiths related to da'wah material, and goals in good da'wah will become a basis for exploring effective da'wah strategies in dealing with changing times.

Therefore, through a review of relevant hadiths, this article will explain how preaching strategies in the contemporary era are known to preachers when starting their da'wah. In addition, this article will discuss the importance of building harmonious interreligious dialogue and strengthening mutually respectful understanding in an effort to spread the messages of Islam.

In an era where information is easily accessible and changes occur quickly, da'wah strategies need to continue to adapt.⁴ Through understanding and applying the traditions of the Prophet, da'wah in the contemporary era can become more relevant, effective, and make a positive contribution in building a better society. Thus, this article will discuss da'wah strategies in the contemporary era from a hadith perspective, with the hope of providing valuable insights for preachers, scholars, and individuals involved in efforts to spread Islamic teachings amidst increasingly complex challenges of the times.

The author found one relevant study after searching for the findings of previous studies. namely Sofyan Hadi's research (2019), "Management of Da'wah Strategies in

³ Maimun Yusuf, "Dakwah in Classical and Contemporary Perspectives," *Journal of At-Taujih: Islamic Guidance and Counseling* 5, no. 2 (2022): p-61.

⁴ (Ahmad, 2014, p. p-341)

the Contemporary Era" Journal of Al-Hikmah UIN KHAS Jember. Which aims to find out how the management of da'wah strategies in the contemporary era. With the da'wah strategy, a da'i must think conceptually and act systematically. Because the communication is paradigmatic.⁵

Then in the research of Ach. Baidowi, Moh. Salehoddin (2021). "Da'wah Strategy in the New Normal Era" journal Muttaqien. The results of this study The da'wah strategy in the new normal era can be carried out by the first method of the family approach (Fardhiyah), namely da'wah activities carried out to family members (obeying health protocols). The two face-to-face strategies are carried out using two approaches, namely small-scale face-to-face activities, namely da'wah activities carried out with a small number of mad'u (obeying health protocols) and large-scale face-to-face activities, namely da'wah activities carried out with a relatively large number of mad'u (not recommended in the new normal era). Third, the strategy of utilizing social media, namely da'wah activities carried out to avoid direct contact with mad'u and using social media such as WhatsApp .

The main problem in this article is how the hadith of the Prophet in reviewing da'wah strategies in the contemporary era. As we all understand, there are two main sources of study in Islam, namely the Qur'an and Hadith. So in this case the writing of this article is focused on the discussion in the study of hadith.⁶ So the research objective of this article is to use the thematic method in discussing hadith. To reach conclusions that can answer the problems studied, this research article analyzes the contents of the hadith in relation to da'wah strategies in the contemporary era at the data interpretation stage. So the benefits of this research are theoretically as the development of a da'wah strategy study in hadith studies. Then practically so that this research becomes the basis for how a preacher uses a good strategy in conveying his message.

⁵ Sofyan Hadi, "Manajemen Strategi Dakwah Di Era Kontemporer," *Al-hikmah* 17 No. 2 (2019): 10, <http://alhikmah.iain-jember.ac.id/index.php/alhikmah/article/view/8/8>.

⁶ Wahyudin Darmalaksana, "Studi Flexing Dalam Pandangan Hadis Dengan Metode Tematik Dan Analisis Etika Media Sosial," *Gunung Djati Conference Series* 8 (2022): 412-427, <https://conferences.uinsgd.ac.id/gdcs>.

Research Methods

Research methodology is used as an approach or systematic steps used to plan, implement and analyze a study. The method used in this article uses the library research method, a research methodology based on collecting primary and secondary data from various written sources, such as books, journal articles, and various sources on the internet. The type of data obtained is qualitative data which is not numerical data and is in the form of descriptive data. Sources of data from this study consisted of primary sources and secondary sources. The primary sources are the hadith books of Mashadir Ashliyah Online such as Maktabah Syamilah, Encyclopedia of Hadith 9 Imams and Soft Hadith which include complete hadiths with their sanad. While the secondary sources include articles related to hospitality. Data collection techniques are carried out through articles in the form of journals and books as well as online hadith search engines to make it easier to find hadiths related to themes. While the analysis of this data is done by going through the stages of inventory, classification and interpretation through library research. The discussion at the interpretation stage of the results of this study uses hadith content analysis to reach a conclusion. The steps are: 1). Determining the theme in this study "Urgency of Gathering in the Perspective of Hadith"; 2). Finding and collecting data related to themes and hadiths that are relevant to the theme as sampling; 3). Separating data transcripts into summaries with the coding process, in the form of open code and axial code; 4). Grouping data into the results of coding axial code as the final code; 5). Sort and enter the final code into categories; 6). Intense overall analysis by comparing between codes; 7). Repeating steps 1-6 until the theme of discussion is found in the thematic hadiths about hospitality, then the results of the outlining are described with descriptive and interpretive narratives so as to form a Description of the Urgency of Hospitality in the Hadith Perspective.

Research Result

The research results were obtained from the processing results through the methods used in the research. While the method in this study is the hadith thematic method. The results of this study are hadith themes that are relevant to Da'wah strategies. In the hadith thematic step, it is carried out through tracing hadith with the keyword "Dakwah", in the Mashadir Ashliyah hadith books, Maktabah Syamilah, Hadith

Soft and Encyclopedia of Hadith Book 9 Imam. After tracking thematically on hadiths that have a unity of purpose (*wihdah al-gayah*) with the theme of da'wah, 20 sample hadiths were found. After grouping the codes into themes, the 20 hadiths are classified into 3 hospitality themes, each of which consists of 3 to 8 sub-themes as shown in Table 1. The hadith themes are as follows:

Table 1: Hadith Themes

No	Final Code / Caption Hadith	Hadith Data
	A. Definition of Da'wah	
1.	Da'wah orders	Tirmidhi 2669
	B. Da'wah Materials	
1.	Monotheism	Bukhari 6824
2.	Gentle	Muslims 4694
3.	Faith	Muslims 23
4.	Islamic Sharia	Muslims 8
5.	Preventing Anger	Muslims 70
	C. Purpose of Da'wah	
1.	Preaching for the Spread of Islam	Bukhari 1
2.	Obtain Heaven's Pleasure	Bukhari 21
3.	Do good deeds	Bukhari 40

Based on Table 1: Classification of Themes of the Hadith strategy of Da'wah in the Contemporary Era which contains a list of hadiths, meaning construction is then carried out.

Research Results and Discussion

a. Definition of Da'wah

Dakwah in Arabic comes from the word (*da'a yad'u, da'watan*), means to call, summon, invite, entertain.⁷ Or the word da'a, yad'u, duaan, da'wahu, means calling on him. The origin of the word da'wah in its various forms (*fi'il and isim*), is repeated in the Qur'an 211 times, with details, in *masdar* it is repeated 10 times, *fi'il Madhi* 30 times, *Fi'il Mudhari'* 112 *Isim Fa'il* 7 times and with the word *dua* 20 times.

⁷ Mahmud Yunus, *Kamus Arab-Indonesia* (Hidakarya Agung, 1990).

Da'wah is inviting to goodness, preaching is God's command to pious believers who are mentioned in the Qur'an and As-Sunnah, and Paradise Paradise is the promise of Allah Ta'ala. We have to return to the real world, invite those closest to us, starting from our family, neighbors, friends outside to pray at the mosque, wear the headscarf, stay away from usury, and many other good invitations.⁸

b. Da'wah Materials

Da'wah material refers to the content or content of religious messages conveyed in a series of da'wah activities. Dakwah materials involve selecting topics, emphasizing religious principles, and using verses from the Qur'an, hadith, or other religious sources to strengthen and support arguments.⁹

Tawhid is believing in the oneness of Allah in Rububiyah, sincerely worshiping Him, assigning Him His names and attributes, and purifying Him. Thus the subject of the study of monotheism includes 3 types also based on the Al-Quranul Karim:

Tauhid Rububiyah, Namely the acknowledgment that in fact Allah is Lord and the creator of all creatures. And Allah is the giver of sustenance for every human being, animal and other creatures. That He is the ruler of nature and ruler of the universe, He who raises and lowers, He who exalts and humiliates, and has power over all things. He is the regulator of the cycle of day and night, and He gives life and causes death. Unbelievers also recognize this kind of monotheism. But this recognition does not make them classified as Muslims. Allah says: which means;

"And indeed, if you ask them who created them, they will surely answer Allah." (QS. Az-Zukhruf: 87.)

Tawhid Uluhiyah, That is oneness of Allah by carrying out various kinds of worship that are prescribed. Such as praying, asking Allah for help, Tawaf, slaughtering Qurban animals, making vows, and other acts of worship. This kind of monotheism is what the disbelievers deny and it is also the reason for the enmity and conflict between the earlier ummah and their Apostles, from Prophet Noah Alaihissalam to the

⁸ Syamsul Bahri and Besse Hadijah Abbas, "Kedudukan Dakwah Dan Amar Ma'ruf Nahi Munkar," *Al-Ubudiyah: Jurnal Pendidikan dan Studi Islam* 1, no. 2 (2020): hlm. 17-22.

⁹ Ajidan, "Strategi Dakwah Pesantren Dalam Mewujudkan Masyarakat Yang Harmonis," *Jurnal Peurawi* 1, no. 1 (2017): 1-17, <https://jurnal.ar-raniry.ac.id/index.php/peurawi/article/viewFile/1991/1472>. hlm. 7

messenger of Prophet Muhammad SAW. In its many letters, the Qur'an often gives advice regarding this tauhid uluhiyah. Among them, so that every Muslim prays and asks for special wishes to Allah alone.¹⁰

Tawhid Asma' Wa Sifaat, Namely believing in everything that is contained in the Al-Quran and authentic hadiths about the attributes of Allah that come from Allah's attributes of His Essence or the attributes of Rasulullah SAW. Believing in these attributes of Allah must be true, without ta'wil (interpretation), tahrif (deviation), takyif (visualization, depiction), ta'hil (cancellation, disclaimer), tamisil (resemblance), tafwidh (submission, like which is widely understood by humans).

Then in terms of preaching one must also be able to convey gently, gentleness is one of the moral attitudes that has many virtues. Someone who has noble character will radiate good, commendable attitudes and behavior and bring many benefits from him. Any problems in life in society, whether personal, family, neighbours, community and state problems, if resolved with commendable attitudes and actions, these problems will be resolved properly.

Imam An-Nawawi gave an explanation of some of the virtues of gentleness. These priorities include; gentleness can be applied in behavior, rudeness is a disgraceful trait, gentleness can bring goodness, gentleness will be rewarded by Allah SWT, and gentleness is one of the attributes of Allah SWT.

Gentle nature has many benefits and virtues for anyone who practices it. To ignore meekness is to ignore the good that will be obtained by that quality. This will result in a loss for him. العنف. The Messenger of Allah -peace and prayer of Allah be upon him) advises us to stay away from harshness.¹¹

Material in other preaching is about Faith, Abul Ala al-Mahmudi translated faith into English Faith, namely to know, to believe, to be convinced beyond the last shadow of doubt which means, to know, to believe, to believe in which there is no doubt whatsoever. In faith there are five basic patterns of fostering aqidah or faith in accordance with the instructions of the Prophet, namely, reciting monotheistic sentences to children, instilling children's love for Allah SWT, instilling children's love

¹⁰ Lalu Heri Afrizal, "Rububiyah Dan Uluhiyyah Sebagai Konsep Tauhid," *Tasfiyah* 2, no. 01 (2018): 41-74. Hlm. 63

¹¹ Hanif M. Dahlan, "Komunikasi Lemah Lembut Dalam Studi Hadits," *At-Tanzir: Jurnal Ilmiah Prodi Komunikasi Penyiaran Islam* (2020): hlm. 48.

for Rasulullah SAW, teaching the Qur'an to children and instilling the value of struggle and sacrifice in the child.

Amar Ma'ruf Nahi Munkar *أمر بالمعروف والنهي عن المنكر* is an Arabic phrase containing injunctions to uphold what is right and forbid what is Wrong. Amar ma'ruf means ordering or ordering those who are ma'ruf (kindness or virtue). Meanwhile, nahi munkar means preventing or forbidding evil.¹² In clarifying the meaning of amar ma'ruf nahi munkar, it is better for us to briefly describe it in terms of its distribution, from the point of view of the science of fiqh. Ma'ruf in the Shari'a has been divided into 3 categories, including the following:

Fardu or Wajib, That is something that if done will get a reward and if left behind we will get sin. This category is a category that is obligatory for every Islamic community and also regarding this matter, the Shari'a has provided clear and binding instructions.

Sunnah, That is, what reward do we get if we do it and don't sin if we leave it. This category is a category of a series of goodness that is recommended by the Shari'a to be carried out. Because it is recommended by the Shari'a, we should practice something that is circumcision.

That is a matter that if done does not get a reward and if abandoned does not get a sin. This category has a broad meaning, while the benchmark and measurement is that everything that is not prohibited is included in this category.

Haram, Namely everything that is absolutely prohibited. Every Muslim without exception is obliged to abstain from something that is expressly forbidden. So, should there be something that is clearly forbidden, we should stay away from it.

Syaikhul hadith Maulana Muhammad Zakariyya Al Kandahlawi Rah.a in his book *Fadhilah Amal Baginda Nabi Muhammad SAW* says, how harsh the threat is if we leave each other reminding the importance of amar ma'ruf nahi munkar. The mafhum hadith narrated by Muslim, Tirmidhi, Ibn Majah, Ahmad and Nasa'i from the At-Targhib book says that if someone can prevent evil with his tongue, then do it. If not, then be sure in your heart that the act is an evil. "Thus, he is relieved of responsibility," said Maulana Zakariyya.

¹² Badarussyamsi Badarussyamsi, Mohammad Ridwan, and Nur Aiman, "Amar Ma'Ruf Nahī Munkar: Sebuah Kajian Ontologis," *TAJIDID: Jurnal Ilmu Ushuluddin* 19, no. 2 (2021): hlm. 270–296.

From Sayyidina Ibnu Mas'ud radhiallahu Anhu he said that the Prophet Muhammad SAW said, the first cause of the decline of the Children of Israel was if pious people among them met immoral actors, he said; "fear you of Allah SWT.¹³ Do not do that, because it is not lawful for you!" Then the next day the pious person met that person again in the same condition, but that did not prevent the pious person from eating and drinking and sitting with him. So when they did that, Allah SWT united their hearts, the hearts of the pious people were made the same as the hearts of the perpetrators of immorality.

c. Purpose of Da'wah

Dakwah, as an effort to spread religious teachings, has important goals in guiding individuals and society towards goodness and peace. In this article, we will explore some of the main goals of da'wah and how they can benefit individuals and society at large.¹⁴ The first aim of da'wah is to convey religious teachings to the people so that they understand religious values, principles and guidelines better. Dakwah assists individuals in understanding their relationship with their God, recognizing their purpose in life, and understanding their role in society.

Furthermore, da'wah aims to increase people's understanding of their religious teachings. This involves an in-depth explanation of religious concepts, an understanding of religious laws, and the historical and philosophical context surrounding the religion. With a better understanding, individuals can make the right decisions and practice religious teachings properly.

Da'wah also plays a role in shaping individual character and ethics. Through the teachings and examples given by preachers, individuals are encouraged to develop religious values such as patience, justice, compassion, humility and integrity in everyday life.

In addition, the purpose of da'wah also involves the development of individual spiritual life. Da'wah teaches the practice of worship, prayer, meditation, and deep

¹³ Syamsul Bahri and Abbas, "Kedudukan Dakwah Dan Amar Ma'ruf Nahi Munkar." Hlm. 20

¹⁴ Muhammad Qadaruddin Abdullah, *PENGANTAR ILMU DAKWAH*, ed. Qiara Media (Pasuruan: CV. Penerbit Qiara Media, 2019). Hlm. 67

personal reflection. Through the development of spiritual life, individuals can find inner peace, peace of mind, and a closer relationship with God.¹⁵

Da'wah also aims to bring about social improvement in society. This involves fighting injustice, poverty, violence, and social inequality. Through teaching human values contained in religious teachings, da'wah encourages individuals and communities to play an active role in improving existing social conditions and helping those in need.

Finally, da'wah seeks to build peace and harmony in society. This is done through interreligious dialogue, respect for differences, and peaceful resolution of conflicts. Da'wah encourages individuals and communities to live together in mutual respect, respect and establish harmonious relationships.

Overall, the goals of da'wah focus on guiding individuals and communities towards goodness, peace, and a more meaningful life. By carrying out these goals, da'wah can provide.

Conclusion

Da'wah strategies need to adjust the material delivered to the realities and challenges of the times. Da'wah material must cover issues that are relevant to people's lives, such as moral values, ethics, a balanced understanding of Islam, as well as solutions to social and personal problems faced by Muslims today. Da'wah material must also be delivered in language that is easy to understand and with an approach that suits the needs of the audience.

In conclusion, da'wah strategies in the contemporary era need to pay attention to relevant da'wah materials, the purpose of benefiting the community, the use of effective communication approaches, maintaining simplicity and peace, and being role models in practice. With the right approach and focused on the needs and realities of the times, da'wah can be a powerful tool in conveying Islamic messages, guiding.

¹⁵ Ibid. hlm. 70

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