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# Jurnal Penelitian sinta 2'Konsep Dakwah Sayyid Qutub.pdf *by*

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## Sayyid Qutb's Concept of Da'wah in His *Fi Zilal al Quran*

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### ABSTRACT

*This research aims to describe concept and method of da'wah in Sayyid Qutb's perspective specially in his work on tafsir, Fi Zilal al-Qur'an. The research was conducted by exploring the concept of da'wah theoretically and its implications in dealing with contemporary problem of da'wah. This study employs qualitative approach with content analysis technique and library study method. The result shows that according to Sayyid Qutb understanding, Da'wah is an effort of the believers to realize the Islamic teaching in daily life. Also, da'wah is interpreted as a believer's effort to strengthen Allah SWT's teachings in human life. Sayyid Qutb's Da'wah method is based on the interpretation of normative sources and historical facts that refer to efforts to preach based on human nature through tenderness, compassion, and good morals. This kind of da'wah conception has impact at the individual, family, community, and community levels in achieving happiness in this world and the hereafter.*

**Keywords:** Method of Da'wah; Sayyid Qutb; Tafsir Fi Zilal Al Qur'an.

### ABSTRAK

Penelitian ini bertujuan untuk mendeskripsikan konsep metode dakwah Sayyid Qutb dalam tafsir *fi Zilal al-Qur'an*. Penelitian dilakukan dengan menggali konsep dakwah secara teoritik dan implikasinya dalam menjawab problematika dakwah kontemporer. Penelitian menggunakan pendekatan kualitatif dengan metode analisis isi. Hasil penelitian menunjukkan bahwa Sayyid Qutb memahami dakwah sebagai usaha orang beriman untuk mewujudkan sistem ajaran Islam dalam kehidupan. Selain itu, dakwah dimaknai sebagai usaha orang beriman untuk mengokohkan ajaran Allah Swt dalam kehidupan. Metode dakwahnya didasarkan pada penafsiran terhadap sumber normatif dan fakta historis yang merujuk pada fitrah manusia melalui kelembutan, kasih sayang dan akhlakul karimah. Implikasi praktis dakwah Islam berlangsung baik pada level individu, keluarga, masyarakat dan umat untuk mencapai kebahagiaan di dunia dan akhirat.

**Kata Kunci:** Metode Dakwah; Sayyid Qutb; Tafsir Fi Zilal Al-Qur'an

## INTRODUCTION

The Islamic call (henceforth, da'wah) has been an important part of Islamic teachings. It implies the notion of “take and give” relation and “guide and counsel” activities. Da'wah thus has been playing an important role in disseminating and spreading Islamic teaching (Munawar, 2003: 1). The Islamic teachings encompasses every human being affair both in individual and collective level. The da'wah itself is based on the command of Allah written in al Quran and hadith. Da'wah was the duty of Prophet Muhammad pbuh and his follower to call and urge the all the people to Islam (Shaleh, 1977: 1).

Al Quran said,

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِّلْهُمْ بِآيَاتِي هِيَ  
أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

“Invite ‘all’ to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord ‘alone’ knows best who has strayed from His Way and who is rightly guided” [Ministry of Religious Affairs, n Nahl [16]: 125].

This verse reflects that the Islamic teaching could be implemented through the implementation of da'wah. Da'wah itself contains many aspects such as basic concept of da'wah that is compatible with the target of da'wah and how the people who received the message of da'wah could accept and implement the Islamic teaching delivered through da'wah. However, da'wah is the duty that is not easy to implement. There will be always problem and obstacle when we are calling and inviting people to Islam. Da'wah is the duty for all humankind both man and woman. In a time of Prophet Muhammad, there were several women who conducted the da'wah. The duty of dai—someone conducting da'wah activities—is delivering the message and truth of Islam to all people.

In our contemporary era, da'wah agenda should be organized properly with a good planning dan measurable target. A da'i should consider many aspects, such as social, politics, culture, before he or she go the field of da'wah. The message of Islam should be delivered properly (mauizhah hasanah). The main of da'wah could be achieved when the dai exercised da'wah activity with a good manner and non-violence approaches. The way the dai conduct his or her da'wah activity would

determine the result of his or her da'wah. When da'wah implemented properly according the guidance of Al Quran and hadith, it would touch the heart of people and stimulate the consciousness to accept the truth of Islamic teaching (Mahmud, 1995: 42). Many Islamic scholars in Al Quran interpretations—henceforth, mufassir—have attempted to provide Al Quran interpretations with various approaches and methods. One of them was Sayyid Qutb. He introduced the type of interpretation to be understood by the Muslim community, particularly for those who want to spread and deliver Islam's message.

Sayyid Qutb wrote his tafsir with literary style. He considers the da'wah activity as a pathway to God. He emphasized that da'wah activity should consider the situation and condition of the target of da'wah to make sure that the people we delivered the message of da'wah would accept it voluntarily. In the sense, the author is interested to explore the concept of da'wah according Sayyid Qutb's work of tafsir, *Fi Zilal al Quran*. He is one of contemporary Islamic scholar who has attempted to introduce new and alternative way to resolve current problems encountered by Muslim community.

Research that deals with the topic of concept of da'wah have been conducted previously with various approaches and perspectives. [Amin \(2015\)](#) explore the concept of “da'wah community” in Said Nursi's thought. He described the paradigm lies behind Said Nursi's Da'wah movement in that solely based on the universality of the teaching of Islam. He then concluded that Said Nursi's da'wah movement was not aimed for political interest. It solely based on the collectivity of Muslim community (ummah) to build the universal consciousness. [Sihabuddin \(2016\)](#) has explored the concept da'wah dan jihad of Sultan Mahmud Badarudin II in Palembang. He analyzed the impact of concept da'wah dan jihad of Sultan Mahmud Badarudin II to the social changes in contemporary Palembang, the southern part of Sumatera island. [Dani \(2016\)](#) studied the concept of da'wah and state in which he chosen Natsir thoughts, one of leading Muslim activist in early periode of the independence of Republic Indonesia, as the case study. He then concluded that the concept amar maruf nahy munkar in Natsir thoughts was the entanglement between content of da'wah, target fo Da'wah, and dai that those three elements could not be separated each other. For Natsir, da'wah is any activities to build a proper environment and ecosystem enabling goodness.

[Muliana \(2017\)](#) analyzed the practical concept of da'wah

Abdurrahman bin Auf. He wrote that da'wah Abdurrahman bin 'Auf's practical concept was based on an economic perspective that emphasized integrity, independence, and generosity. Those values are still relevant to be implemented in any area of life, including the economy. [Wahab and Sa'adah \(2015\)](#) analyzed da'wah's concept from Quraish Shihab perspectives, one of Indonesian mufassir. The two wrote that M. Quraish Shihab's work on tafsir, *al Misbah*, contained three central aspects of da'wah: (1) The truth and purity of Islam, (2) Salvation, and (3) Tolerance. These three concepts have been a foundational concept to build and maintain social cohesion. [Alzamzami \(2019\)](#) explored the concept of moderate da'wah of Quraish Shihab. He focused on moderate Da'wah in the digital era in which he put the official website of Quraish Shihab as a case study. Alzamzami then concluded that the moderate da'wah exercised by Quraish Shihab delivered in the digital arena through articles, quotations, posters, and videos.

[Mushodiq \(2020\)](#) wrote about non-radicalism da'wah in Syekh Ali Mahfudz perspectives. The result was that non-radicalism da'wah of Syekh Ali Mahfudz was based on wisdom and guidance. Non-radicalism da'wah also emphasized on soft approaches toward people, no coercion, and the balance between reason and revelation. Syekh Ali Mahfudz also allowed delivering sermons containing story from Jews community in time of Prophet Muhammad (*israailiyaat*), *ta'wil*, and *ilm kalaam*. [Dermawan \(2018\)](#) explored the contemporary concept of a'wa in several cases. He concluded that the da'wah agenda should consider social and cultural aspect as the implementation of Islam as the religion that gives beneficence to all (*rahmatan lil 'aalamiin*). [Mashud \(2019\)](#) reformulated the concept of da'wah by analyzing various term that refer to the concept of "Da'wah". He then found that the term that reflect the meaning of "da'wah" in Al Quran is diverse. Every term reflected oen particular the challenge of da'wah. The contemporary challenge of da'wah such as secularism, liberalism, and pluralism, should be resolved by comptable term of da'wah. Also, the term of da'wah in Al Quran related with the process of contra-narratives and the challenge of da'wah coming from heretic groups.

Thus, this paper will describe the concept of da'wah in Al Quran based on Sayyid Qutb's tafsir *Fi Zilal al Quran*. This paper will explore Sayyid Qutb's conceptualization of da'wah in three-dimension; ontology, epistemology, and axiology and its significance to deal with the contemporary challenge of da'wah. This study is qualitative research and employs the library study method with the content analysis technique. This

study uses a primary source and data, i.e., the tafsir *Fi Zilal al Quran* written by Sayyid Qutb. Content analysis is a technique to formulate a unit of analysis that considers the context. The content analysis encompasses specific procedures to process and validate the data. This technique was employed to explore Sayyid Qutb's interpretations of Al Quran verses that deal with da'wah.

## RESULT AND DISCUSSION

### Sayyid Qutb Vision on Da'wah

Da'wah is calling, inviting people or allurement to path of Allah. It is the duty commanded by Allah to every Muslim. For those who obey this command, Allah promised them with the real guidance and reward (Qutb, 2013: 224). Al Quran said (An Nahl [16]: 125) that da'wah should be conducted wisely, considering the condition and situation of the target of da'wah (henceforth, *mad'u*). Da'wah also should maintain a good advice (*mauizhab hasanah*) to touch people's heart to be accepted easily. Da'wah should not be implemented with violence and intimidation or trying to show up the sins of people. Tenderness and good advices will be more comfortable for people who are in the middle of dark life. It also will lower hatred, and enables the goodness rises.

Da'wah also could be conducted with dialogue (*mujaadalah*). *Mujaadalah* should be conducted wisely, non-intimidation, non-humiliation, and underestimating the others. The dai should be mindful that his objective is not defeating the others. In his *Fi Zilal al Quran*, Sayyid Qutb wrote that da'wah has the basic principle and norms that should be implemented and should be directed to restore the right way of faith (*aqidah*) and religion (*din*). Sayyid Qutb explained that "hikmah" means that the dai should mastered the condition of *mad'u* to avoid any difficulties experienced by *mad'u* when they receive the message of da'wah. He also added that da'wah is the pathway to God that is not serving the pretension of *da'i* or *mad'u*. The *da'i* should only implement his or her duty because of the command of Allah. The reward for da'wah is nothing except the a truly guidance (*hidayah*) from Allah.

It is the qualification of *da'i* to master and keep the borders of da'wah. Da'wah is simply a short statement that has short meaning but containing various secret and benefit. Muhammad Abduh said that "hikmah" is being informed about the secret and benefit in every moment. "Hikmah" also illustrated as a short statement that has rich meaning or putting something



in a proper place. “Hikmah” also means that a good attitude or deeds that is imitable and being a good example for *da'i* and *mad'u*.

Sayyid Qutb emphasized that a *da'i* should be a patience one. It is simply impossible for a *da'i* to deal with many obstacle and problem of da'wah without strong mentality, faith, and consistency for struggling in the field of da'wah. For example, Da'wah with heart-based approaches will be more acceptable by the people (*mad'u*). Contemporary problems of da'wah has been more complicated and people are more prone to act bad and criminal actions. Therefore, it is important for *da'i* to maintain a proper approach of da'wah to guide the people to the right way. The *da'i* should not only delivering sermons or providing information about the good and bad. They also should formulate a strategic plan of da'wah effectively. This strategic plan should be based on objective condition and needs. da'wah program should meet the need of *mad'u*.

Also, da'wah should not be implemented with coercion and forcing people to accept our da'wah. Sayyid Qutb stressed on the virtue of *da'i*. They should be a good example for others in every position and condition. The good result of da'wah might be determined by the *da'i* behavior and attitudes. Good attitude would lower the tension, resolve the conflict, and make the message of da'wah more acceptable. In the sense, it is important for *da'i* to learn about the guidance in conducting the da'wah. *Da'i* should master proper method of da'wah that has many types depending on situation and condition. This method would make people of *mad'u* easily accept and perform the message of da'wah based on Islamic teachings. Heri Jauhari Muchtar (2005: 20) sees that giving advices is the duty of every single Muslim as written in Al Quran (Al Ashr [103]: 3). Da'wah also could be conducted through dialectical dialogue to deal with challenging argument after giving-advice-based da'wah was done unseccusfully.

A dialectical dialogue-based da'wah would be effective when the *da'i* is dealing with people of the Book (*Ahl Kitaab*). This type of method could be conducted through discussion with a good manner and graceful attitude. Sayyid Qutb said that a dialectical dialogue-based da'wah should not be aimed to beaten the others. In the sense, it is the duty of *da'i* to explain and deliver the message of Islam. The result of da'wah activity is solely the prerogative right of Allah. Method of da'wah illustrated in Al Quran and the life of Prophet Muhammad containing the value of good example (*uswab hasanah*) of him as expressed in his words, deeds, and approvals toward certain actions or events (*taqrir*). Those three aspect has been a

guidance for all Muslim in their daily lives and being an alternatives solution in dealing with problem of da'wah.

Al Quran said (Ali Imran [3]: 104) that it is the duty of Muslim to stick on and maintain the pathway of Allah and struggling for the truth of Islam. Every Muslim should defend the good things from bad one. As such, there should be a group of Muslims that focusing on calling to the virtue of Islam, commanding to the goodness, and preventing the bad actions. These three levels of da'wah should strengthen each other. In other words, the duty of da'wah should be based on the virtue of Islam in the context of "commanding the good and preventing the bad one" (*amr ma'ruf naby munkar*). This agenda could be conducted by the Muslim who has power. A successful da'wah could be achieved through the instrumentalizing the power (Qutb, 2013: 123).

In the sense of da'wah agenda, Islam regard the access of power is required to maintain *amr ma'ruf naby munkar*. These two agenda are unseparated actions. Every Muslim should help each other in implementing the pathway of Allah in daily life. For Qutb, the implementation of da'wah has been aimed to save contemporary Muslim community from punishment, misery, and angry from Allah. If Muslim community, the Islamic scholars and his followers neglected the implementation of da'wah and sharia, they will suffer from any calamities in their life in this world and hereafter. Therefore, the duty of da'wah *amr ma'ruf naby munkar* has been the duty of each Muslim to build a human civilization.

Implementing the da'wah *amr ma'ruf naby munkar* means that every Muslim following the path of Prophet Muhammad. Spreading the religion of Islam is the duty of Prophet Muhammad and his follower as well. Strong faith, equality, truth, patience, and commitment in conducting the duty of da'wah is some of aspect that should be inherently internalized in *da'i* to fulfill the duty of da'wah *amr ma'ruf naby munkar*. In this sense, a *da'i* should not only deliver the sermons to the people but also give them guidance and information to make them closer to Allah.

The duty of da'wah *amr ma'ruf naby munkar* reflects the existence of faithfulness, strong commitment, human dignity, patience, truth, justice, and the implementation of the virtue of Islam in every aspect of human life. The fulfillment of duty of da'wah consist of three process: liberation, humanization, and transcendence toward Allah. Qutb wrote that his conceptualization of da'wah was based on two verses in Al Quran above. Sayyid Qutb emphasized the importance of human dignity as the chosen

creature. This dignity was based on many dimensions inherently integrated in his or herself physically, spiritually, and his or her cognitive ability.

The implementation of method of da'wah should also considering the nature of human that needs to be approached with love, tenderness, politeness, and good attitude. Even though the *da'i* choosing the dialectical-dialogue approach, he or she should be mindful with those values and principles. Qutb's emphasis on humanity has an impact on his conceptualization of method of da'wah. For him, the power of strong faith (*tauhid*) in human life determined by the consciousness of being the creature of Allah with all role it plays. It then will guide the human to the pathway of Allah and maintaining the existence of the right religion (*din*).

### **Concept of Da'wah and Its Contemporary Impact**

Islam is a religion of da'wah. It is a religion that commands its believer to call and invite toward the virtues, commanding toward goodness and straighten the Muslim community direction. The duty of da'wah is the duty of all Muslim. It is the nature of Islam since it was revealed for the first time to Prophet Muhammad. Islam is the religion that revealed to Prophet Muhammad as His Messenger. The duty of Prophet Muhammad is spreading and teaching Islam completely. This is the evidence of love and devotion to Allah to seize His satisfaction and happiness in this world and hereafter.

The term "da'wah" derived from word "da'a" which means "to call", "to invite", "to hail". "Da'wah" means a bulk of knowledge and principle containing methods, techniques, and guidances to attract people's attention toward certain things (Umar, 2014: 67). Muhammad Sulton (2003: 9) wrote that da'wah means every action or activities that call, direct, or invite people to worship Allah according to the right faith (*aqidah*), rules (*sharia*), and morals (*akhlak*).

Syekh Ali Mahfudz (1967) defines da'wah as any attempts to encourage people to perform virtues and shows the right way to Allah to achieve happiness in this world and hereafter. Natsir (1979: 1) argued that da'wah is any actions to call and deliver the message of Islam both personally and collectively. The concept of da'wah in Islam encompasses the action of *amr ma'ruf naby munkar* along with various methods and ways and providing guidance in personal life, family life, and politics. Based on mentioned scholars, it can be concluded that da'wah is the improvement both in personal and community level that is being part of concept *amr*

*ma'ruf nahy munkar* to obey the command of Allah.

To explore the conceptual framework of da'wah, we need to explain the main element of da'wah. Historically speaking, da'wah activities have been the source of defending and spreading Islam to every corner of this world. Da'wah is the duty of every single Muslim. It is not only the duty of what we called "da'i," but it is all Muslim's duty. The human being played three leading roles in this world—first, the human being's role as Allah's servant (*'Abdullah*). Second, human being's role as "khalifa" in the earth (*Khalifah fil ardh*). Third, human being's role as *da'i*. These three roles are essential in building human civilization by spreading virtuous narratives based on the Al Quran and Hadith. Da'wah activities comprise transmission and transformation of Islam's message arranged with a good plan, measurable target, and clear direction (Rustandi, 2020: 303). Therefore, the manifestation of da'wah would generate a kind of social interaction in which Islamic teaching becomes guidance in every level of life; personal, family, social, and state. Moreover, da'wah's concept impacts the way people think and conduct (Rustandi and Hanifah, 2019: 200-202).

Da'wah process involved many aspects relating each other. The result of da'wah process will be depending on the optimalization of these aspects that should be in line with the objective of da'wah.

*The First, Subject of Da'wah (Da'i)*. This first aspect determines the result of the da'wah process. The subject of da'wah could personal or group, or institution (Aminuddin, 1998: 26). The subject of da'wah means every person or institution conducting da'wah; those who are struggling to change specific situations toward a situation in line with sharia. The content of da'wah could be a motivation (*basyiiran*) or warning (*nadzīran*). It means that subject of da'wah is spreading knowledge and information containing Islamic teaching and values. The duty of da'wah is the mission of all Muslims. Every Muslim, both man and woman, regardless of their socio-economic status, should fulfill this religious duty (Anshari, 1993: 104-05).

Every subject of da'wah should have several basic characters. According to Muhammad Sayyid Al Wakil (2002: 24), subject of da'wah should have following character: (1) Subject of da'wah should implement what has been said in his or her sermons or advices. It can be expressed in his or her daily life that is in line with Al Quran; (2) Subject of da'wah should perform Islamic teaching completely and comprehensively. Subject of da'wah should keep the faith as the only source of power in everyday life; (3) Subject of da'wah should respect the others, their time and capacity.

Therefore, subject of da'wah will prepare all material properly before they go the field of da'wah. Subject of da'wah is not allowed to talk that is not beneficial or useless; (4) Subject of da'wah should use a conscience language and attractive speech for the audience. They should be a good public speaker; (5) Subject of da'wah should purify themselves form bad attitude and character. They should not have jealous to anyone. This character would corrupt his da'wah agenda and they will fall into misery; and (6) Subject of da'wah should master every aspect and condition of people they want to deliver the program of da'wah. They should their character, habits, tradition, etc.

These six characters indicate the quality of person who conducting da'wah program. In the sense, human being is "a functional creature" that has duty and responsibility to his or her God, to his or herself, to his or her society, and to the universe. This position and responsibility of human being is based the dignity and privilege given to human being (Al Isra [17]: 70) as the choosen creature (Asy Syams [91]: 7-10) and as the creature that has the ability to learn (Al 'Alaq [96]: 3 and 5) (Mujiono, 2013: 362-364). According these verses, human being has strategic role and responsibility in the process of Islamic preaching.

On the other hand, we should note that sincerity is central element in da'wah activity. Every process of da'wah should only be conducted for the shake of Allah. This character as exemplified by Prophet Muhammad that surrendered all his life and deed to Allah (Fauzi, 1999: 18). He is the good example of *da'i*. When a Muslim could follow his path of da'wah, his da'wah activity would result in to the process of transmission, actualization, and transformation of da'wah Islam. In implementing da'wah, Prophet Muhammad always keep himself on the truth and strong arguments, conscience rhetoric, Islamic attitude, and political wisdom (Mushodiq, 2020: 88-89). These four principles becomes role model for every subject of da'wah in dealing ith contemporary problem of da'wah.

One of contemporary challenge of da'wah is how to address the real problem encountered by Muslim community. It is not enough for *da'i* to deliver the sermons withouth considering the real condition and need of the audiences. On the other hand, among the subject of da'wah, there are still groups who consider themselves as the most righteous when they deliver their religious thought or understanding. These two phenomena are challenges for the subject of da'wah to be more acceptable and influential in every aspect of human life.

*The Second, Object of Da'wah (Mad'u).* Object of da'wah is people who receive the message of da'wah. Object of da'wah can be individual or group regardless their religion, ethnicity, nationality, etc. (Munir, 2003: 23). Object of da'wah has been always diverse, in term of ideological background, education, socio-economic status, employment, etc. Therefore, da'wah activity should consider all this diversity and characteristic of object of da'wah to be more acceptable.

Munir and Ilahi (2003: 23-24) wrote that object of da'wah can be divided into three categories or group. (1) Well-educated group consisting of scholars who are critical, (2) Common people group who are not so critical and not well-informed. They are simply practical-minded, (3) In-between group. They are interested to talk about Islam in general.

As such, *da'i* should consider this diversity of object of da'wah. Object of da'wah could be not so religious or even an atheist. Also, there are still many Muslim who do not understand the teaching of Islam properly. This kind of Muslim might be busy with their jobs or other activity, so they do not have time to learn more about Islam. Considering the diversity of object of da'wah is important for da'wah activity. This diversity should be an opportunity to prove Islam as religion of virtue for all universe (*rahmatan lil 'aalamiin*) and to provide content of da'wah compatible with the need of object of da'wah.

However, this diversity also reflect other phenomena such as fanaticism that has made people to conduct coercion, violence, and blaming the other different group. Fanaticism was caused by dogmatism thinking that do not accept different understanding and opinion. Fanaticism could manifested in violence actions (Mushodiq, 2020: 75). Religious fanaticism and conservatism usually causes tensions, conflict, and criminal actions. Therefore, the understanding about the plurality of object of da'wah could strengthen religious moderation. In this sense, Madinah Charter is the historical evidence upon which Muslim could build the agenda of moderate da'wah. Madinah Charter reflect the gentle agreement amid plural society in that time. Muslim community has been always living with other religious community (Wahab and Sa'adah, 2015: 95; Rustandi and Sahidin, 2019: 376-377). The plurality of object of da'wah should be extremely considered in implementing da'wah. Moderate da'wah prioritize tolerance and harmony manifested in tenderness, love, and firm attitude in implementing Islamic teachings.

*The Third, Method of Da'wah.* Method derived from two Latin words

*meta* (through) and *bodos* (way). “Method” means ways to achieve objectives (Nata, 2005: 143). The importance of method in da’wah activity is to make da’wah activity could achieve the objective of da’wah itself and to build harmony between subject and object of da’wah (Arifin, 1991: 61). Al Quran said,

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

“Invite ‘all’ to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord ‘alone’ knows best who has strayed from His Way and who is rightly guided” [Ministry of Religious Affairs, n Nahl [16]: 125].

This verse said that da’wah should consider the level of da’wah's object in terms of their intellectuality. Mapping the condition of the object of da’wah is an important step to improve the method of da’wah. This verse implies three methods of da’wah.

“Bi al Hikmah” Method of Da’wah. “Al Hikmah” consist of justice (*al ‘adl*), patience (*al hilm*), and prophetic vision that can prevent someone from backwardness, crisis, and destruction. “Hikmah” also can be understood as every statement reflecting the truth (*al haq*) and putting something in a proper place (Abdullah, 1997: 97). “Hikmah” in da’wah in considering situation and condition of object of da’wah to not make da’wah as a burden for the object of da’wah (Darusalam, 1997: 26).

“Al Mau’izhah Hasanah” Method of Da’wah. “Al Mau’izhah Hasanah” consists of two words, “Mau’izhah” and “Hasanah”. “Mau’izhah” means “advice”, “guidance”, and “education”. Meanwhile, “Hasanah” means “kindness”, “goodness”. It is the opposite of “sayyi’ah” which means “badness” (Hamka, 1983: 321). From this basic meaning, Imam Abdullah bin Ahmad an Nasafi define “Al Mau’izhah Hasanah” as every clear statement containing advices and advantages for the others coming from Al Quran. Abdul Hamid al Bilali, said that “Al Mau’izhah Hasanah” means a method (*manhaj*) in conducting da’wah to call and invite people to Allah with tenderness to make them accept our da’wah and implementing what has commanded by Allah to them. “Al Mau’izhah Hasanah” also could be defined as every lessons or expression containing guidance, teaching, stories, motivation, warning, and positive messages.

Those types could be a guidance for every human being in their life to achieve happiness in this world and hereafter (Hasanuddin, 1996: 37).

“Al Mau`izhah Hasanah” also means a good advice and tender statement. It could be containing directions toward goodness actions to be accepted by the audience or object of da`wah. This type of da`wah method could be implemented with social interaction, Islamic events, religious sermons, illustration just like what have done by Prophet Muhammad when teach his companions.

“Mujaadalah billati hiya Ahsan” Method of Da`wah. “Mujaadalah” derived from word “ja-da-la” which means “to spin”. The additional particle “alif” before letter “jim” become “jaa-da-la” has changed the meaning; “jaa-da-la”, with long pronunciation of “jaa”, means “to debate” (Munawwir, 1994: 175). “Mujaadalah” means opinion exchange, dialogue or process of discussion and the objective is to seek and find the truth. It is a positive debate without any intention to weaken or beaten or embarrass partner of dialogue. The true objective of dialogue is not seeking the enemy or conflict but finding the truth instead. “Mujaadalah” is an alternative method of da`wah. It could be aimed to test the object of da`wah to measure how deep their understanding and knowledge about Islam. “Mujaadalah” also could be implemented to defend the teaching of Islam through a conscience statements to touch people’s heart. “Mujaadalah” is a dialectical dialogue between two sides or more through with argumentative statements without coercion, violence, and embarrassing the other side.

The implementation of this method in da`wah activity should consider the condition and need of object of da`wah. It could be based on opportunity and challenge encountered by people. In digital era, the implementation of this method of da`wah should also pay attention to the characteristic of digital society. The widespread access of internet in da`wah activity has affected positively both in conceptual level and practical level. The types of digital Da`wah field are diverse. Digital society demands da`wah activity who has engagement in virtual world.

These three Quranic methods could be elaborated to answer contemporary problem of da`wah, including da`wah in digital or virtual realm. The implementation of these various method could be exercised by interpreting these basic concepts into a more practical way, especially in virtual world. Delivering content of da`wah through website and social media could be regarded as the articulation of da`wah in virtual world (Muhaemin, 2017: 354). The practical level of da`wah method thus could



be modified depending on social changes and the need of society. It is possible to use the current development of digital devices to support the effectivity and efficiency of da'wah.

*The Fourth, The Objective of Da'wah.* The objective of da'wah is important factor in da'wah program. From its objectives, subject of da'wah can formulate method and actions to achieve the objectives (Hasanudin, 1996: 33). The function of objectives of da'wah can be illustrated with someone who are in the middle of jungle and who do not know where to go. The only stuff he has is compass. Compass can show the direction. It guide people where to go. In the context of da'wah activity, the objective of da'wah is just like compass for someone who is in the middle of the jungle.

Allah said in Al Quran,

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي  
مِنَ الْمُسْلِمِينَ

And whose words are better than someone who calls others to Allah, does good, and says, "I am truly one of those who submit?" (Ministry of Religious Affairs, Fushilat [41]: 33)

Generally speaking, the objective of da'wah is to manage, direct, and change people's behavior under the principle and provision of sharia as the right pathway to Allah. The objective of da'wah also directed to bring back people to the pathway of Allah to achieve happiness in this world and hereafter. The objective of da'wah also be any actions that transform the universal values of Islamic teaching into personal, family, and societal life.

Abdul Rosyad Shaleh (1997) said that the ultimate objective of da'wah is to mantain the true nature of human being (*fitrah*) as religious creature by accepting the truth of Islam and performing sharia in all aspect of his or her life. Therefore, the manisfestation of objective of da'wah is being a better Muslim, a shifting from a bad condition to a good one.

To achieve those objectives, da'wah program should be started by cultivating the true faith or *aqidah*. Muslim with strong faith would generate family and society in which religion plays important and central role. This is the tranformation from individual level to society where tendernes, patience, justice, truth, and goodnes become pillars of those society as the manisfestation of Islam as the religion of peace and virtue for all universe (*Islam rahmatan lil 'alamiin*). "Islam as *rahmatan lil 'alamiin*" is the ultimate

vision of da'wah done by Prophet Muhammad to call and invite all human kind to Allah. da'wah agenda of Prophet Muhammad directed to create a balance between human-based worship (*hablumminannaas*) and God-based worship (*hablumminannaas*). Da'wah as the manifestation of "Islam as *rahmatan lil 'aalamiin*" is built upon tenderness and love that will invite blessing from Allah and His light (Hefni, 2017: 4-5).

The conceptualization of da'wah as the manifestation of "Islam as *rahmatan lil 'aalamiin*" is important for both subject and object of da'wah. It refers to networking of da'wah to realize the doctrine of Islam as science, knowledge, experience, commitment, and faith that plays a decisive role in life. In fact, the contemporary dynamic and problem of da'wah has been caused by the different understanding about "Islam as *rahmatan lil 'aalamiin*" that supposed to be a universal guidance of Muslim in fulfilling the duty of da'wah. This concept implies that Islam is the only way of life and worldview to which every humankind refers to find life guidance. This concept also places humankind in strategic position with privilege and dignity.

Conflict, oppression, colonialization toward any nation or violence within family life is a problem that repeatedly occurs in human life. To resolve those kinds of problems, every subject of da'wah should answer it with concrete and substantial solutions through the manifestation of "Islam as *rahmatan lil 'aalamiin*". It is the subject of da'wah's job to manifest the teaching of Islam starting from personal, family, society life until national and global levels.

*The Fifth, Da'wah as an Obligation.* The obligation of da'wah is partly cited in surah an-Nahl [16] verse 125 and surah Ali Imran [3] verse 104. In these two verses, the words "ud'u" (أُدْعُ) and "wata'kun" (وَلتكن) which have imperative meanings. In Islamic law perspective (*ushul fiqh*), the usage of these two words indicates that the duty of da'wah is obligatory. According to Imam Abu Hamid Al-Ghazali, da'wah is obligatory as stipulated in surah Ali Imran [3] verse 104 in which Allah promised happiness for those who conduct *amar ma'ruf nahi munkar*. The majority of Islamic scholars agreed that da'wah is an obligation. However, they disagreed whether it is obligatory for every Muslim (*fardhu 'ain*) or it is just an obligation for some Muslims (*fardhu kifayah*). This is due to the fact that not every Muslim can conduct da'wah.

Qurthubi (2008: 410) said that da'wah is a religious obligation for

some Muslim according to Al Quran which says that people who has strong position in this world, certainly they perform prayer, because not every Muslim blessed with strong position to fulfill the obligation of da'wah. Therefore, Qurthubi said that only those who are authoritative and mastering religious sciences and implementing it which bear the obligation of da'wah. As such, when there is someone or some group of Muslims already conducted da'wah, the rest of Muslim is not obliged with the duty of da'wah (Al Maraghi, 1972).

On the other hand, Muhammad Abduh and Ar Razi said that da'wah is obligatory for every Muslim (*fardhu 'ain*). He argued that the word "watakun" (ولتكن) in surah Ali Imran verse 104 indicates general imperative to all Muslim without exception. Also, there is word "ummatan" which means all Muslim (Ridha: 26-27). This Islamic scholar argued that every Muslim could conduct Da'wah only by delivering one verse of Al Quran or remind his friend when doing bad things. Every Muslim has already conducted da'wah. However, not every Muslim knows how to conduct Da'wah properly. These Islamic scholars argued that every Muslim could conduct Da'wah only by delivering one verse of Al Quran or remind his friend when doing bad things. Every Muslim has already conducted da'wah. However, not every Muslim knows how to conduct Da'wah properly.

The obligation of da'wah either for some Muslims or every Muslim shows that Muslim should spread and implement the teaching of Islam in every aspect of life. The term "Da'wah" with all its variations repeated 64 times in Al Quran. There many other terms relating to the meaning of "da'wah" such as *tabligh*, *amar ma'ruf naby munkar*, *tadzkirah*, *nashibah*, *kebotbah*, *washiyah*, *jihad*, *inzhar*, *mau'izhab hasanah*, *mujaadalah*, *tarbiyah*, and *talim* (Mashud, 2020: 71-71). The obligatory of da'wah also indicates that in every condition, Muslims should preach the teaching of Islam. Muslims should always maintain constructive narratives to build Islamic civilization and global Islamic society. Muslim generation in the past has successfully achieved those achievements by implementing the teaching of Islam thoroughly.

Al Quran and hadits play as the normative sources of da'wah both in theoretical and practical level. Da'wah is the manifesation of believing in God in daily life. This concept considers the dynamics and development of da'wah activity to deal with various opportunity, threat, and challenge coming from many sides (Dermawan, 2018: 95). Da'wah recognize social

and cultural reality as important instrument in formulating Da'wah program that is in line with context, objectives, and target of da'wah.

The implementation of da'wah method through *hikmah*, *mau'izhab hasanah*, and *mujaadalah* should consider condition of object of dawah and the advancement of media and technology. This is to make sure that objective of dawah can be achieved amid the dynamic of society and problem of dawah. Various method of dawah and management of dawah program will transform object of dawah to a more independent society. Da'wah program should be organized properly by considering objective framework and action plan (Nazirman, 2018: 31). Mohammad Natsir (1979) wrote that the implementation of da'wah activity should be in line with the objective of da'wah. The objective of da'wah is to optimize the nature and potential of human being as religious creature and prone to be a good creature (Dani, 2016: 108-109).

The implementation of da'wah can be manifested by strengthening peace narratives, humanity, tolerance, and social harmony. It refers to social problem such as tensions, conflicts, violence, and colonialization. Quraish Shihab (2009) argued that da'wah has been a source of spirit of human civilization that based on three main concepts, integrity, tolerance, and peace. In his view, moderate da'wah is significant factor not only in transmitting the message of goodness but also manifestation and transformation of Islamic teachings and values in daily life.

Da'wah of Islam is the power of civilization standing on the value of *taubid* as humankind's greatest need. Therefore, da'wah activity should significantly be affected by social life. Da'wah program should be aimed to create a good social order. These objectives could be achieved by nurturing *taubid* at an individual level, family, and society. The final objective of da'wah is to build an Islamic society, illustrated in the Al-Quran as *baladun thayyibatun wa rabbun ghafuur*.

## CONCLUSION

It can be concluded that Sayyid Qutb understand da'wah in his work of *tafsir, Fi Zilal al Qur'an*, as actions of believer to manifest the Islamic teachings in daily life. It is aimed to strengthen the implementation of sharia in individual level, family, and society both in this world and hereafter.

The fundamental objective of da'wah is to maintain the very nature of humankind (fitrah), which refers to two verses in Al Quran (Ali Imran

[3] verse 104 and an-Nahl [16] verse 125. The accomplishment of da'wah's objectives partly depends on the quality of the subject of da'i and his or her ability to implement concepts and theory into a practical field. There are three main methods of da'wah. First, "hikmah" is the manifestation of considering the object of da'wah with all its dimension. Second, "mau'izhah hasanah" which means advising with the right manner and attitude. Third, "mujaadalah" means a dialectical-dialogue with the others to defend Islam's truth and seek a solution.

Transmission and transformation of da'wah of Islam implemented by providing a good example touching the heart of object of da'wah. For Qutb, there are two main pillars in da'wah activity; amar ma'ruf (commanding the goodness) and nahy munkar (preventing the badness). These two pillars should be implemented wisely to maintain the very nature of humankind. The manifestation of pillars of da'wah should be fulfilled by every Muslim that has power to change social order. This social changes should be directed toward Islamic society.

Sayyib Qutb's concept of da'wah emphasized on the context of da'wah field, instrument of da'wah, organizing da'wah activity. It is formulated to deal with the challenge and problem of contemporary da'wah and social changes. In the sense, the manifestation of da'wah could be achieved by strengthening peaceful narratives, humanity, tolerance, and social harmony due to current phenomena and problem faced by humankind such as tensions conflict, violence, and colonialization.

To deal with contemporary challenges and problem, subject of da'wah should exercise da'wah program by considering normative and historical aspect. Normative da'wah is the use of al Quran and Hadith as the main normative sources in formulating values and objectives of da'wah. Historical da'wah puts social and cultural reality as reference in formulating concept and practical guide of da'wah compatible with the need of humankind.

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