

CHALLENGES OF DAKWAH IN THE ERA OF GLOBALIZATION

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Author Declaration

بسم الله الرحمن الرحيم

I hereby declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledged.

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ABSTRAK

Di dalam projek Akademik ilmiah ini, penulis menerangkan tentang "cabaran da'wah di era globalisasi masa kini". Pembahasan ini juga terdapat lima tajuk yang di terangkan oleh penulis. Di awal penulisan ini , penulis menerangkan tentang realiti dakwah dalam Islam, manakala pada tajuk kedua pula penulis menerangkan tentang da'wah Islamiah masa kini, seterusnya tajuk yang ketiga, penulis merangkan tentang gerakan da'wah di era globalisasi dan yang keempat, penulis juga menerangkan tentang tentang cabaran dakwah di era globalisasi masa kini, Manakala di tajuk yang kelima, penulis menerangkan tentang kesan dan masalah da'wah terhadap masyarakat Islam dan kemuskilan yang di hadapi oleh mereka. Pada bahagian terakhir, terdapat kesimpulan, penutup dan juga peringatan dari penulis tentang dakwah. Tambahan lagi penulis membincangkan perkara-perkara seperti metod penulisan, pengumpulan maklumat, bahan bacaan dan sebagainya. Perbincangan ini menghasilkan kebaikan daripada dakwah untuk membina masyarakat yang lebih baik dan masyarakat madani yang bertamadun.

ABSTRACT

In this academic project, writer has briefly brief the challenge of dakwah in the era of globalization. There are 5 chapters that were provided by the writer. In the start, the writer explains the real argument, and then the second chapter the writer explains about the Islamic dakwah nowadays. After that, in the third chapter, the writer explains on the dakwah movement in the era of globalization. Furthermore, challenge of dakwah in the era of globalization been explains in the fourth chapter and lastly on the last chapter the writer shows the effect and problems of dakwah to the Muslims society and the problem face by them. In the last part of this academic project there is conclusion, closing and also a reminder from the writer. Furthermore the writer discuss on the certain topics like writing method, information gathering, reading materials, and others. This discussion has been lead to advantages in dakwah to build a better society and a civilization society.

ملخص البحث

يتناول هذا البحث موضوع الدعوة الإسلامية في عصر العولمة، ويتكون من فصول خمسة تناولت البحثة في الفصل الأول دراسة خطعة البحث، وفي الفصل الثاني توضح تعريف الدعوة الإسلامية في ها العصر، وتحدثت في الفصل الثالثة عن الحركات الدعوية في هذا عصر، وفي الفصل الربع تحديات الدعوة العصر العولمة، وتناقص الفصل الأخير دور الدعوة وأثرها في المجتمع الإسلامي والمشكلات التي تواجهها، وفي ختام هذا الفصل خلاصة البحث وخاتمة وتوصيات، بالإضافة إلى ذلك اعتمدت الباحثة علي المنهج مكتبي وجمع الملومات واستقرائها وتحليلها، وانتهت من بحثها إلى نتيجة مفادها أن الدعوة هي منهج لبناء مجتمع صحي ومدنية مستقرة.

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GLOSSARY

Al-Quran : The Holy revealed by Allah SWT to prophet Muhammad SAW.

Baitulmal : Treasury

Da'wah : call propaganda , Invitation

Fatwa : legal opinion

Fiqh : Islamic jurisprudence

Fuqaha : Islamic Jurists

Ghanimah : Can fislte property in the war

Hadith : saying deeds and apprarals of the prophet SAW

Hanifites, Malikites, Hambalities,Syafietes: The Islamic School of jurisprudence

Imam : Muslim leader

Islam : A word meaning literally 'Submission' (to the will Gods> Islam is the name of one the world's great monotheistic religion.

Ijma' : 'Consensus" opinion of all jurists

Jihad : Holy war

Jizyah : Tribute

Khairaj : Inland tax

Maslahah : necessity

Muslim : Believer of Islam

Non-Halal : Prohibition

Non- Muslim : Believer of Islam

Qiyas : Analogical reasoning

Righteous caliphates : The four rightly guided caliphs : Abu Bakar r.a, Umar r.a, Uthman r.a and Ali r.a

S.a.w : Abbreviation of "sallallahu A'laihi wa Sallah" meaning Peach be upon him it is compulsory for a Muslim to Litter this blessing wherever he hears the prophet Muhammad's name being mentioned.

Sunnah : saying, deeds and approvals of the prophet saw

Surah : Chapter of the Quran, the number preceding colon denotes the chapter number while numbers after the colon denotes the verse number.

Syari'a : Islamic law

Syari'a Lawyer : a person who practice in syariah court

Tabi'n : Followers of the Companions

Tawhid : Monotheism

Ulama' : plural of "alim" men of knowledge, especially of religion's knowledge.

Ummah : The Global muslim community

Zakat : Obligatory alms tax which constitutes one of the five pillars of Islam.

TRANSLITERATION TABLE

I. ALPHABET

Arabic	Latin	Example	Transliteration
أ, ء	a, 'a	فأر	Fa'r
ب	B	برد	burd
ت	T	تل	tall
ث	Th	ثوب	Thawb
ج	J	جدار	Jidar
ح	H	حليب	Halib
خ	Kh	خادم	Khadim
د	D	ديك	Dik
ذ	Dh	ذهب	Dhahab
ر	R	رفيق	Rafiq
ز	Z	زميل	Zamil
س	S	سلام	Salam
ش	Sy	شعب	Sha'b
ص	S	صخر	Sakhr
ض	D	ضيق	Dayq
ط	T	طالب	Talib
ظ	Z	ظالم	Zalim
ع	'	عقل	'Aql
غ	Gh	غلام	Ghulam
ف	F	فكر	Fikr
ق	Q	قصور	Qusur
ك	K	كتاب	Kuttab
ل	L	لسان	Lisan
م	M	مسجد	Masjid
ن	N	نظرية	Nazriyyah
ه	H	هدف	Hadaf
و	AW	نور	Nawm
ي	AY	ليل	Layl

II. SHORT VOWEL

Arabic	Latin	Example	Transliteration
اَ	a	دَرَسَ	darasa
اِ	i	شَرِبَ	syariba
اُ	u	جُمِعَ	jumi'a

III. LONG VOWEL

Arabic	Latin	Example	Transliteration
آ	a	أَحْيَاءَ	ihya'
ي	i	تَجَدِيدَ	tajdid
و	u	عُلُومَ	'ulum

IV. DIPHTHONG

Arabic	Latin	Example	Transliteration
أَوْ	Aw	قَوْلَ	qawl
أَيَّ	Ay	غَيْرَ	ghayr
يَّ	Iyy / i	عَرَبِيَّ	'arabiyy atau 'arabi(di akhir)
وَ	Uww / u	عَدُوَّ	'aduww atau 'adu (di akhir)

V. TA' MARBUTAH

Example	Transliteration
التربية الإسلامية	al-Tarbiyyah al-Islamiyyah
مكتبة النهضة المصرية	Maktabah al-Nahdah al-Misriyyah
حضارة الإجتماعية	Hadarah al-Ijtima'iyyah
مقدمة	Muqaddimah

EXEMPTIONS

Arabic letter ء (Hamzah) found at the beginning of a word is transliterated to the letter "a" and not to'.

Example: أكبر transliterated to : akbar (not 'akbar).

Arabic letter ة (Ta'marbutah) found in a word without ال (al) Which is coupled with another word that contains ال (al) at the beginning of it is transliterated to the letter "t".

Example: مكتبة الإمام transliterated to: maktabat al-imam.

However if the Arabic letter ة (ta' marbutah) found in a word with ال (al), in a single word or in the last word in a sentence, it is transliterated to the letter " h"

Example: المكتبة الأهلية transliterated to : al- maktabah al-ahliyyah

قلعة	qal'ah
دار وهبة	dar wahbah

ABBREVIATION

a.s	'Alayh al-Salam
Comp.	Compiler/compiled by
Def	Definition
Ed.	Editor/edition/edited by
H	Hijriyyah
n.a.	No author/no artist
Narr.	Narrated by
n.d.	No date/no year
n.pb.	No publisher
P	Page
pp.	Pages
Perf.	performers
Trans.	Translator/translated by
RA	Radiaya Allah anhu /anha/ anhum
Rev.	Review /revision of
Ltd.	Limited
s.a.w	Salla Allahu 'alaihi wa al-Salam
s.w.t	Subhanahu wa Ta`ala
Vers	Version
Vol.	Volume
Writ.	Written by

CHAPTER ONE

CHAPTER ONE

Introduction

Islamic Dakwah is the main function of the Prophet; they ask, invite, inform and teach human being to know the truth. Therefore, men dull that are in the darkness had being given the light to the truth. After that, the responsibility to perform and widespread Dakwah are given to Ulama' and Dai'. More over, every Muslim is responsible to perform Dakwah according their strength and ability.

Dakwah discuss about religious understanding because the place of Dakwah in religion is the highest place in Islam. Allah said:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ

صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

Means:

"Who is better in speech than one who call (men) to Allah, work righteousness, and says, "I am of those who bow in Islam"?"¹

The Effective of this Dakwah Paradigm need four main component that is Ad-Dai (Dai'), Dakwah Message (Maudu' Al-Dakwah), Dakwah Target (Mad'u), Method and Dakwah Media (Uslub Wa Wasa'il Al-Dakwah). This four component is to success and effectively widespread the Dakwah in the true and understood way. Dakwah will not succeed if there is no balance with energy, financial and time given.

Dakwah problem in the Era of Globalization come from the method and media of Dakwah itself, if the problem solving can be perform then Dakwah can be boost more efficiently.

Islamic Dakwah widespread because of the colonization and history of Dai' in striving to perform Dakwah in the past. More over, the declining of Dakwah also happen

¹ Al-Quran. Al-Fussilat 41:33.

because colonization of other power in that time, as happen to Baghdad in the y656 Hijriah that also effect to decline Islamic Government of Abbasiyyah and the Dakwah Politics also decline.

Nowadays, Dakwah challenges become more strengthen because of many crises that are effect from the Political Unity internationally between Muslims. Even though it is clearly in the view of societies, not only we are differentiating with the geographical location but our ideologies are more clearly differ in this sophisticated era.²

In the era of Globalization, Dakwah strategy to overcome Fanatism, as said by Ustaz Mohd Nakhaie Ahmad. Fanatism that are known divided by two that is middle and fanatics. Middle Fanatism usually towards the truth that base on the rational knowledge, rather than fanatics are always follow the instinct in accepting and rejecting teaching. In Dakwah deed, Islam rejected fanatics Fanatism because they are more close minded, do not respect the knowledge and truth and also more influence to terrorism. Allah S.W.T said:³

"الذين يستمعون القول فيتبعون أحسنه."

Means:

"They listen the talking and accept the best from it"

Some of the Dai' in this era of Globalization need to move in the operation that depend on the current situation and ca be accept by the societies, as long as they did not mislead from Al-Quran and As-Sunnah. Therefore, what we can conclude here, Dai' are needed to establish and upgraded the knowledge in accepting changing face by them. Effect from this Dakwah can invite many people to get closed with Islamic Dakwah as Allah S.W.T said:

"قال رب السجن الى مما يدعونني اليه"

Means: *"He said: "O my Lord! The prison is dearer to my liking than that to which they invite me;"⁴*

² "Peranan Siasah Syariah dalam Perkembangan Dakwah Islamiah" Seminar Paradigma Dakwah dan Fanatisme Peringkat Kebangsaan.

³ "Strategi Dakwah dalam menghadapi Fanatisme" Seminar Paradigma Dakwah Fanatisme Peringkat Kebangsaan.

⁴ Al-Qur'an.Yusuf 12:33.

DAKWAH CHALLENGES IN THE ERA OF GLOBALIZATION.

1.1 PROBLEMS STATEMENT

When this research was done, the writer did not get much problem, if there is a problem accurse also, it was not a barrier to the writer in completing this research.

Some of the problem accurse is:-

1.1 Not enough of references in English version as the writer's supervisor need asked.

What can the writer get is from outside library and the report on dakwah from Islamic center with the cooperation from the staff.

1.2 The second problem accurse is a wife, the writer must stay far from friend which she used to discuss and also difficult to meet the supervisor often more because of the distance.

1.3 further problems is the problem of health, in the process of completing this research, the writer pregnant and always have an appointment with doctor, but with the motivation and support from husband the writer try to finish the writing by the title Dakwah Challenge in the Era of Globalization.

1.2 LITERATURE REVIEW

Islamic Dakwah in this new era is a challenge to the missionaries because it needs to be parallel with current situations. Objective of dakwah started since the time of Ambia'. Their characteristic is to ask, invite and teach the people in approaching the truth of Islam. The society situation which are in darkness and blind about Islam, successfully been guided to the right way with Hidayah from Allah. The explanation of Islamic concept are fully utilized and accepted by the society.

Modern Ulama' have a bigger part in Dakwah than Ulama' before. This is because global situation nowadays are towards materialism and secularism. Situation and circumstances can influence the society in accepting Islam. Dakwah movement must be more creative and innovative. This is what we said to strive the truth of Islam and it becomes the means of guidance who understand the concept of religion.

In the same situation, Islamic Dakwah nowadays makes on-Muslim scholars afraid for Islam. To utilize the Dakwah in the era of globalization, various ways are used including multimedia and also by electronic means. The current situation of society that has knowledge and education need viewing that are parallel with their knowledge. Moreover, they are concentrated on the comfortable life and entertainment, life style, potential, prestige, trendy and others.

Therefore, scholars need high education and evaluation to spread the Dakwah to this category of people. Dakwah objective, target comes from various types of Muslim and to non-Muslim.

Various way of Dakwah is speech, courses, Ibadah Camp, Fardhu Ain Classes and Muqaddam. Furthermore, Dakwah in form of writing is Internet, Islamic Magazines, Journal, Khutbah Text, Education Research and others.

The effect from scholar's activities nowadays have booming the spreading of Islam and open the eyes of society about the truth of Islam that the content of A-Quran never changed, moreover it becomes the strength to overcome risk.

2.3 RESEARCH OBJECTIVE

According to the Research made, Dakwah problem in the Era of Globalization are divided into four aspects:

- a) Dakwah Objective
- b) Dai'
- c) Targeted Society
- d) Dakwah Method

a) *Dakwah Objective*

Blindness in understanding and interpreting Islam has made the society confuse with the truth of Islamic concept. The understanding of Dakwah scope that is too small affected the Dakwah Objective and the Dakwah effect. Dai' that are indisciplin in interpreting the objective and the promoting the religion causes of Dakwah are not accepted by the society.

In the world without borders and boundaries, Dai' are not influence by the usage of Electronic Media like Internet, and MMC (Multimedia Super Corridor). Characteristic of not understand the ideology between organizations and Dakwah Movement in communicating make made Dakwah Difficult to spread in this new era,

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ
 كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى
 شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ

تَهْتَدُونَ ﴿١٠٣﴾

*103. And hold fast, All together, by the Rope which Allah (Stretches out for you),
 And be not divided Among yourselves; And remember with gratitude Allah's favor on
 you; For ye were enemies and He joined your hearts in love, so that by His Grace, Ye
 became brethren; And ye were on the brink of the pit of fire, And saved you from it.
 Thus doth Allah make His signs clear to you; that ye may be guided?*⁵

(Surah: Ali-Imran:103)

⁵ Al-Quran. A-li 'Imraan 3:103.

b) Dai'

The sincerely and truthfully have become the challenge to the Dai' nowadays. A few of them are following the situation of business corporate that concentrated on importance of profit every time. The value of their Dakwah is too high and need payment for their knowledge.

c) Targeted Society

The targeted Dakwah are comes from various nations and religion. This is to overcome the borders of nationality. Although the society's notorious become greater because they are following the Western Ideology that apply the characteristic of secularism and materialism.

d) Method of Dakwah Problem

Dai' need special method to perform change. Researches are needed to be base to the Al-Quran and As-Sunnah. This is parallel with the society situation which prefers in practicing the mantic knowledge and viewing.

Challenge of Dakwah in this new era becomes the world concentration. Dakwah agenda have been the discussion agenda of the world; this is the acceptance of wholesome by the society today's. The Objective of Dakwah and base on:

1) Society's professional characteristic that are working in various levels and skills made them weak in importance of religion. Most of them admit that Islam is their religion but they have no guidance and Islamic education base. They are known as Born Islamic Group.

2) The world without borders have made guidance of Dakwah vague and hazy, the characteristic of not serious in religion have become the nature of today's society. They are more expose to the Western Ortodocs phenomena which is parallel to the globalization era. Understanding and guidance of Islam are become out of date. This nature is needed to be dispose and Dakwah need to react.

3) Khurafat and opposing to Islam become greater, this is through Electronic media. Because of that, the skills of using the things are compulsorily learn by the Dai' to overcome cheating and lying from Israiliyat that are striving to destroy Islamic understanding.

4) Dai' of Islam are challenge with the Dakwah from other religions, for example Christians and Buddha. This happen because they are also actively in spreading the Dakwah of their religion to the people especially to the weak society and unknowledgeable society like the aborigine.

5) A few of Non-Muslim oppose Islam because of the characteristic and Ideology of others Muslim who are not applying the truth teaching of Islam.

The Objective of this research is to know the exact challenge of Dakwah nowadays, this is because of the opposing to the Dakwah become more and these opposing are more openly. Research Objective made to know and differentiate the acceptance and oppose society, how affected the Dakwah ways brought by the Dai.

In other hand, this is to open the eyes of society and other religion about the wholesome of Islam and the updated religion because its information never changed differentiate from others religion which is always changed because it was made by human who are weaker than the discipline.

As a careful action, contains of Al-Quran which have life ethics need to be taking care from the confusing with the Dakwah of Israiliyat that using the electronic media. Because of that, Dai' needs to be more cautious in getting the objective that is parallel with the modern and new western professional Orientalist.

1.4 RESEARCH METHODOLOGY

In utilize the Dakwah in era of globalization, the challenge defend need to be appear in Dai'. This research scope is made in three types of group. They are:

1) Professional group

2) Medium Group

3) Unknowledgeable group

1) Professional group

They are the knowledgeable and skill in various level, but not ultimately expose to the Islamic teaching. This is because Western ways of life have influence them. Become Islam because they were born Muslim. Ibadah not perform because they are usual with the Western Ideology.

2) Medium group

They are regular people that are easily influence by others because of their lack of religion teaching. They are known as following people, to them profit and incentive are more generate their motivation.

3) Unknowledgeable group

They are characteristics as the group of unknowledgeable about religion because religion spreading is not appearing with their boundaries. Usually there are Non-Muslim and Aborigine.

They are compulsorily needed to be given the concentration seriously, educations are needed and infrastructure must be given also. This will help them when they become newly brothers. Informally this ways will attract their interest to be a Muslim.

IMPORTANCE FOR THE RESEARCH

Method means the way of doing something, in Arabic word said “Uslub”, “Talqah”, “Minhaj”, and “Mannaj”. In english method means “a particular way or doing something”.

In Al-Quran, it is widely spread the Prophet characteristics in performing Dakwah activities, various guidance to spread Dakwah is shown. The sources to get concept, strategic method are found in Al-Quran and As-Sunnah. Research and about the current situation is the key of success in Islamic Dakwah to widespread, this comes from the research and interpret made.

The spreading of Dakwah is the main compulsorily need in religion, which is to boost the spreading of Islam in this world. In spreading Islam, the method of Dakwah needs to be base on three guides:

1) *Al-Hikmah*

2) *Al-Mau'izah Al-Hasanah*

3) *Al-Mujadallah Billati Hiya Ahsan (Arguing @ Discussion in the right way)*

CHAPTER TWO

CHAPTER TWO

2.1 INTRODUCTION.

The real obligation that Muslims have to people of other faith is in to invite them to Islam and the worship of One God free from all human associations. This is the obligation of da'wah .Da'wah literally means inviting and welcoming. There can of course be not hint of arrogance and aggression in giving someone an invitation, any coercion or force for the Quran has specifically laid down: "let there be no compulsion in religion" Event as it goes on to practiced with due attention to the Qur'anic advice, "Call to the way of your Lord and Sustainer with wisdom and with fair counseling".¹

Dakwah is the "Religion Culture" that is the strength in the religion and it is culturally strive. Even though, it depend to the factor for example the ability to perform, the right orientation, true ways and systematic agenda. A Dakwah phenomenon has been improving Islam with the need to learn religious knowledge and to apply Islam paralleled with the time change. Challenge in the modern technology known as 'World without Borders' or Globalization has been open the eyes of Dai' to be in front than the enemy in performing the duty as given to them.

But what we see nowadays is only the starting point of the rise of Islam in dealing with the sophisticated challenge.

In this situation, Dakwah movement should help and manage the ummah towards Islamic applying in the wider scope. OIC international unity should also more narrowing the intellectuality of Islamic Ummah towards al-hulul wa 'I bada'il al-Islamiah, solving and alternative of Islam. In fact, the Objective that Dai' bring must be righteous, sincerely and got Allah approval. This is the differentiating between Muslim Dai' and Non-Muslim scholars.

¹ Islam the nature way " face to faiths": Abdulwahid Hamid,1989 first published, Londen

وَاللَّهُ يَدْعُوهُ إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ
مُّسْتَقِيمٍ ﴿٢٥﴾

“But those who do right is a goodly (reward) Yea, more (than in measure)!
No darkness nor abasement shall cover their faces!” (Surah yunus: 25)²

2.2 DEFINITION OF THE TERM “DAKWAH”

The term “da”wah” is used in many contexts. It more specifically covers the following range of meaning: The word da`wah (plural da`awat) is a noun derived from the verb da`a. Its infinitive noun or verbal noun (masdar) Is du`a and da`wa, literally meaning, desire for god (raghbah ila Allah), The Quran says: “and if My severents ask you, O Prophet, concerning me tell them that I am quite near to them. I hear and answer the prayer of the suppliant, when he calls me (idha da`ani).³

It can mean an appeal for aid or call for help (istighathah), the Quran says: “And you may call (wad`u) to your assistance whomsoever (of your deities) you can except Allah, If you be right” it can also mean an appeal to God or prayer, The Quran says: “And When a wave (in the sea) covers them like the mountains, they appeal to Allah making their faith pure for Him alone”. Lastly, the word can also be applied to mean an invitation to a meal (walimah).

According to the *Encyclopedia of Islam* the word “da`wah” on the politico-religious sense means invitation to adopt the cause of some individual of family claiming the right to leadership over the Muslims. It entails the aim of founding or restoring an ideal theocratic state based on monotheism.

² Al-Quran. Yunus 10:25.

³ Al-Quran. Al-Baqarah 21:86.

The organization responsible for attracting the greatest possible number of people to this idea and forgiving power to their representatives, as well as propaganda for this purpose is thus called da'wah which can often be translated as mission or propaganda. The da'wah can be interpreted as one of the means of the founding a new empire. A good example was the Abbasid da'wah which was a propaganda for remember of the prophet's family denoted by the name of al-Rida min Al Muhammad (The accepted member of the family of Muhammad). This is the da'wah Bani al-Abbas (the Abbasid da'wah).

Thus, from the above facts, the word da'wah da'wah can also mean propaganda, regardless of the exact intention the propagandists. However present day Muslim Author use the word da'wah to mean by "calling or invitation to Islam only". As an example, Abd al-Karim Zaydan; the author of the book Usul al Da'wah gives the meaning of da'wah as follows;

"By da'wah we mean the "call" to Allah, as Allah the Exalted says; "This is my way, I call on Allah with sure knowledge, I and whosoever follow Me." So what is meant by "Call to Allah "is the call to religion, and that is Islam; "Indeed religion with Allah is Islam" Which Muhammad brought from his Lord, praised and exalted is He. And Islam is the object of da'wah and its reality, and that is in fact the fast basic or root of da'wah"⁴

We can conclude that the word "da'wah" in the Arabic language gives a wide meaning, but all these are derived from the primary meaning of call or invitation. However, in Islamic terminology, "da;wah" is an invitation extended to humanity by the prophets. From the Islamic point of view the religion of the entire prophet is Islam, and each prophet has his own da'wah Muhammad's da'wah was the last da'wah the prophet; it is commonly known as the Islamic da'wah (al-da'wah al-Islamiyyah).

⁴ Abd al-Karim Zahdan, usul al-Dakwah (Alexandra: Dar Umar ibn al-khattab, 1976, p.18)

By a natural extension of the application of the word da'wah among contemporary Muslims, is denoted also the content of this appeal; the religion of Islam (din al-Islam), The message of Islam (risalah al-Islam), and the Islamic law (syari'ah). So the words da'wah, din al-Islam, al-Islam news and Shari'ah are often used interchangeably.

Besides the word "da'wah" which was applied to call the Islam, there are a lot of terms in the Quran and Sunnah used with the same meaning as the term da'wah or at least in relation to da'wah.

Some of these words are as follows: Jihad in the way of the God (*al-Jihad fi sabil Allah*), Enjoining the right and the forbidding the wrong (*al-amr bi al-ma'ruf wa al-nahy an al-munkar*), Warning from the bad news and announcement of the God News (*al-indhar wa al-Tabshir*). Witness before making (*al-Shahadah Ala al-nas*).

Reformation (*al-Islah*). Good counsel (*al-nush*) Reminder (*al-tadhkir*), Conveyance (*al-tabligh*), Presentation of the Religion (*izhar al-din*), Establishment of the religion (*iqamah al-din*), Exaltation of the Word of God (*I'il' kalimah Allah*), Exhortation one another with truth (*al-tawasi bi al-haq*), Cooperation in the godliness (*al-Ta'awun al-birr*).

2.3 STATUS OF DAKWAH IN ISLAM (HUKUM)

Foundations of Da'wah is a Da'I (Islamic Missionary), those called to Islamic (Mad'u), Da'wah context (Mawdu' al-da'wah), and Da'wah Methodology (Minhaj al-Dakwah). Man according to Islamic point of view is a dualistic creature. Man is not born by soul and body. His body is a physical being and made of matter or clay. In summing up the discussion one comes to the conclusions that man is a superior creature of Allah. He is delegated his "Vicegerent" in this world. He is given the delegated power to work in this world for the progress and welfare of humanity.

The role has he to play, His greatest weakness is forgetfulness (nisyan) or negligence (ghaflah). Allah says: “We had already beforehand taken the covenant of Adam, but he forgets and we found on his part no firm resolve”.⁵ Because of this weakness of making, God had sent His Message through His prophets to guide people to be righteous part, and Prophet Muhammad was the last and seal of the prophet. After the death of Prophet Muhammad, The responsibility of da’wah is to be shouldered by Muslims till the Day of Judgment. Allah says, “*Says, This is my way, I don't invite unto God, I and whoever follow me*”.⁶ A “Dai’” is one how invites others Islam. In others words, the individual undertaking the responsibility of da’wah is called a Dai’. So the word Dai’ includes every person who is involved in striving to build man’s relationship with God on the principles of God’s sovereignty, and acknowledgement of the authority of the prophet as the source of guidance.

From the above explanation of the word “Dai’”, we know that a Dai’'s duty is to invite people to come to Allah; towards worshipping and serving Him alone.

The characteristics of Dai' has the responsibility of da’wah is first a human being. Being an Islamic missionary does change that human nature. The prophet himself, the model of Dai', declared he was a human being. According to Abu al –A’la Maududi, Islamic Morals are based on basic human morals and this can include all those qualities that from the basis of man’s existence as a moral being. The work of da’wah is not easy, so there needs to be among Muslims a group which is gifted with ability for such work. Allah says: “There should be among you a group of people calling (people) to good, enjoining what right and forbidding what is hateful. They are the ones to attain success.”⁷

The verse this is another group of the Islamic missionaries among the Muslims Who have virtues of both scholarship and godliness.

⁵ Ibid., Taha XX:115

⁶ Ibid., Yusuf XII:108

⁷ Al-Quran. A-li 'Imran 3:104.

They might be either wholly or part time Islamic missionaries devoted to this task of conveying the message of Islam to mankind and they must possess special characteristics in order to fulfill their duties in Islamic da'wah.

2.4. OBJECTIVE OF DAKWAH

In this era of Globalization, the mind of mankind has been opened in accepting Islamic Dakwah that is not new to them. Therefore, NGO organization and non-NGO organization that is responsible to the objective and target of Dakwah need to act seriously. This objective is parallel with the situation of country that has multiracial nationality, culture and religion. To have this kind of nation composition so it needs one kind of Dakwah that is really strength and guaranteed the survival of Muslim in the future. This Dakwah encouraged need to be done in the area that has various question and social problem that are chronic and serious.

In parallel with the Dakwah Objective, the unity of the Independent Dakwah Movement in the aspect of politics for example in Malaysia like PAS, ABIM, JIM and UMNO together unite in one Dakwah movement, actually it will not dispute any problem that could not be settled if any parties that involved used Al-Quran as the final resources of references.⁸ It is because the objective of Dakwah is towards one objective, the Islamization of individual towards truth ideology as refer to riwayat Ibn Abdul Barri:-

”تركت فيكم امرين لن تضلوا ما تمسكتم بهما: كتاب الله وسنة نبيه“

“I have left to you two thing that you will not be in lost if you take care of it that is The Book of Allah (Al-Quran) and the Sunnah of prophet (H.R Ibn Abdul Barri)”⁹

⁸ Tamadun, Dakwah kehilangan arah Januari 2000

⁹ 300 hadith bekal Dakwah dan pembinaan muslim, Drs. H. Mod. Rifa'i

The organization that play the important roles in this aspect for example JAKIM, JAWI, JAIS and others should make various the activities of Islamic Dakwah to generate original Muslim societies and also applying Islam as "The Way of Life" base on the references above Allah said in surah Al-Imran:110. ”

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ
عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

“And how would ye Deny faith while unto you are rehearsed the signs of Allah”¹⁰

Furthermore, the objective of Dakwah in the era of globalization is to generate or produce the Islamic successors that are covered in the form of aqidah and syariah. Islamiah Dakwah in the form of moral (Akhlak) is objectively to generate man that love peace, harmony and love between them although their situation are the challenge that need to be face like sophisticated and current entertainment that can dispose their mind to bad deed and their accepting Dakwah in the world without borders. This is mention by Allah S.W.T in the revelation (surah Al-Furqan: 63)

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ
الْجَاهِلُونَ قَالُوا سَلَامًا

“And the servants of Allah most Gracious are those who walk on the earth in humility, and when the ignorant, address them, they say, peace”¹¹!

This objective is to make Islam as Ad-Din and applying it in all human life aspect from personal to family, society, nation and mankind also nature to realize the responsibility as caliph of Allah on earth. As the conclusion, Islamic Dakwah

¹⁰ Al-Quran. A-li 'Imran 3:101.

¹¹ Al-Quran. Al-Furqan 25:63.

movement is always towards to get the Allah merciful in making peace in the universe.

When this objective has been caught, then the world will be fill with man that are thanks to Allah and furthermore the country will be in peace form darkness and dull although how sophisticated the country is. Allah said :(surah: Saba':15)

بَلَدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ ﴿١٥﴾

"A territory fair and happy, And a lord Oft-forgiving!"¹²

2.5 SOURCES OF DAKWAH

2.5.1 Dakwah Research According to Al-Quran

Prophet history proof that since one thousand three hundred and seventy years ago has went to invite at Safa Mount :(Surah Al-Araf)

فَلْيَتَأْتِيَهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مَلِكُ السَّمَوَاتِ
وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ
الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾

"O men! I am sent unto you all, as the messenger of Allah, to whom belonged the dominion of the heavens and the earth: there is not god but He: it is give both life and death. So believe in Allah and His messenger. The unlettered prophet, who believes in Allah and His words, follow him that (so) ye may be guided."¹³

Dakwah mention above is a declaration that are fact to the system that revealed by Allah who is most known and most clever. It is sent down to Prophet Muhammad

¹² Al-Quran. Saba' 34:15.

¹³ Al-Quran. Al- A'raaf 7:158.

S.A.W to make man remember always with the book of Al-Quran that gives more light and truth.

Dakwah is not a creation of mankind; it is a creation by Allah S.W.T which is no creation is better than creation from Allah S.W.T¹⁴ Allah said: (surah al- Syura)

مَا كُنْتَ تَدْرِي مَا أَلْكَتَبُ وَلَا
 الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ
 لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٢﴾ صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ
 وَمَا فِي الْأَرْضِ ۗ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٣﴾

“Thou knewest not (before) What was revelation, and what was faith ; but we have made the (Al-Quran) A light, wherewith We will; and verily thou dost guide (men) to the Straight Way,(52) The way of Allah, to Whom belongs whatever is in the heavens And whatever is on earth. Behold (how) all affairs tend towards Allah!”¹⁵

Al-Quran keeps all the ways to improve the society that wholly revealed to Prophet S.A.W and read by believers depend on the situation and problem. Allah S.W.T said: (surah Furqan: 32-33)

كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٢﴾ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا
 جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾

“Thus (is it revealed), that we may strengthen thy heart thereby, and we have rehearsed it to thee in slow, well-arranged stages, gradually. (32) And no question do they bring to thee but we reveal to thee the truth and the best explanation (33)”¹⁶

¹⁴ Di antara semalam dengan hari ini: Al-Iman Hassan Al-Banna

¹⁵ Al-Quran. Asy-Syu'raa' 26:52-53.

¹⁶ Al-Quran. Al-furqan 25:32-33.

The base to improve the society completely is depend on point from Al-Quran for example Godly (Rabbaniah), high mental figure, Aqidah stand on the revenge from Allah, brotherhood declaration between man, the rise of man and women wholly also the declaration of responsibility and undifferentiating between both of it in determining their task.

The guarantee from societies with the right of life for example owner, job, health, freedom, education, safety and individual, furthermore it consider more on two character of nature, keep the soul and sexual wants, challenge in eradicate crimes and to strengthen the unity of Ummah will eliminate all the characteristic and reason of societies broke. Whatever, Muslims are obligate to strengthen the truth principles and make nations as the responsibility to protect and apply the objective in society in widespread Dakwah to all.

The Al-Quran and Sunnah system is different with the man's made system and their philosophy theory. It does not mean that the system leave all contain of ideology, principles and teaching as only theory in the soul and do not include also the opinion in the books with the verbal communication. But the effect and result is a practical interpretation. It needs to be strengthening with the Ummah that believe and make it as a responsible to them and furthermore they cannot accept it to make it as means of their weakness. Between the principles which are made as wall of Dakwah according to Al-Quran and Sunnah is prayer (Solat), Zikir, admitting of guilty, Istighfar, fasting, Alms giving (Zakah) and others, also receiving profit from legal work, Jihad, doing good deed, give advice and others. But, what need to be remembered by all Muslim is not to be forgetting even one of it because it can gives big effect to Islamic Dakwah.

In this society's base system on Al-Quran that are honorable, country or nations will rise widely to the entire peasant, teaching that are completely listed will strengthen the nation's power. As admit by the first caliph said: " although the rope of camel lost from my care, the surely of it is in the book of Al-Quran". This statement means that Al-Quran is completely enough to be the law and constitution of Islamic country. Also the way to fight against apostasy and people who does not want to pay Zakah are also mention in the Al-Quran, this is also the wall of Aqidah in the Al-Quran. Mention in

Al-Quran also the strength of political unities in the supervision of Caliph (Amirulmukminin). This is because they work towards one Aqidah and one orders wholly.

The principles of Dakwah in Al-Quran have forces out the ideology of god statue and Khurafat in the world. It also cleans out the ideology of Jews that are known as a great liar with their religious and political power. These principles also fight with the Christians missions from Asia to all places in the world with the best way, guiding from Al-Quran and Sunnah.

Beside the Dakwah strength that are in the highest level of Islamization, bad factors come arise to Muslim because of some reasons accordingly to Al-Quran has proof what has happen. The factors is political crisis, tribe fanaticism, the struggle to be leader and famous, although Islam has encouraged the Muslim to be Zuhud (in the middle) in the problem of managing, Allah said

وَلَا تَنَزَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ
وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾

*"And fall into no disputes, lest ye lost heart And your power depart; And be patient and persevering; for Allah is with those who patiently persevere."*¹⁷

However, the crisis still happens for example religious and Mazhab (types), religion disorder, forgetting the book of Allah and prophet's Sunnah and also fanaticism to the opinion although it is prohibited by Allah S.W.T. Prophet S.A.W said:

"ما ضل قوم بعد هدى كانوا عليه إلا أوتوا الجدل"

Means, "Not lost the tribes after they get Hidayah (light) except they like to argue".

¹⁷ Al-Quran. Al-Anfaal 8: 46.

There are also some people who are lose in the luxurious and sexuality entertainment, what had happen can be found in some of the Islamic leader in some of the centuries. Allah said:

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ
فَدَمَّرْنَاَهَا تَدْمِيرًا ﴿١٦﴾

“When we decide to destroy a town, we command those among them who are given the good thing of this life (to be obedient) but they continued to transgress; so that the word is proved true against them; then we destroy them utterly.”¹⁸

The changes of authority had happen to the non-Arabic leader; Farsi, Dailam (Kurdish tribes) Memalik, Turkish which are not usual with the legal Islamic food and this effect to the light of Al-Quran (Nur) cannot be accepted by them, even though they know about Allah revelation:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بِطَانَةً مِّنْ دُونِكُمْ
لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ
أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنْتُمْ
تَعْقِلُونَ ﴿١١٨﴾

“O ye who believe! Take not into your intimacy those outside your ranks; they will not fail to corrupt you. They only desire for you to suffer; Rank hatred has already appeared from their mouths: What their hearts conceal is far worse. We have made plain to you the signs, if ye have wisdom.”¹⁹

¹⁸ Al-Quran. Al-Israa' 17:16.

¹⁹ Al-Quran. A-li 'Imran 3:118.

The situation of Dai' and leader who are more careless in the practical knowledge and spent the time and energy with the theories that are not giving the advantage as Allah said in the surah Yunus ayah 101:

قُلْ أَنْظِرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ

"Say: "Behold all that is in the heavens and on earth"²⁰

Many of them are disposing to the cheating between the enemies and are in hurry in copying the unlawful thing to the dakwah of Al-Quran, even though Al-Quran has completely prohibit the copying from enemy, Al-Quran:²¹

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِن تَطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ
فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾

"O ye who believe! If ye obey the Unbelievers, They will drive you back on your heels, and ye will turn back (from faith) to your own loss."²²

Some of the Al-Quran guidelines about the fact of Muslim's creation are the ummah of dakwah. This has been shown by Allah in Al-Quran:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ
عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

"Ye are the best of people, evolved for mankind. Enjoining what is right, forbidding what is wrong, and believing in Allah"²³

²⁰ Al-Quran. Yunus 10:101.

²¹ Di Antara semalam dengan hari ini; Al-Iman Hassan Al-Banna; Dewan pustaka Fajar.

²² Al-Quran. A-li 'Imran 3:149.

²³ Al-Quran. A-li 'Imran 3:110.

This shows that Muslims are the ummah of dakwah, in other meaning this ummah has been described promoting doing good thing and prohibit bad thing (‘Amr Ma'ruf and Nahi Munkar”).

2.5.2. Source of dakwah for Hadith and Sunnah.

Dakwah means to teach something that are truth to those who are not believe to Allah S.W.T, as the research of dakwah on sunnah explain the important of dakwah in the opinion of prophet Muhammad S.A.W as narrated by Abu Sa'id Al-Khodri the prophet said:

عن ابى سعيد الخدرى رضى الله عنه قال سمعت رسول الله صلى عليه وسلم يقول من رأى منكم منكر اقلغير بين فان لم لسيتطع فبلسانه فان لم لسيتطح فبقلمه و ذلك اضعف الايمان²⁴

“Who ever see the bad deed happen in front of him, he should prohibit it with the hand. If he does not have the ability doing that, so he needs to prohibit it with the tongue. And if also he does not able of that, he should feel the hate in his heart and this is the lowest level of Iman.”(Hadith narrated by Muslim,Tarmizi,Ibni Majjah,Nassai.)

This hadith explain the important of the ability to prohibit bad things that happen in front of us even though in which centuries we are. Parallel with the globalization decade without borders, types of dakwah need to be various this is the asset of improving dakwah which are become more challenge. This writer also coming with the question of how many Muslims that believe in this hadith?. Today's phenomena shows that Islamic societies are more quiet that prohibit bad thing which are consider as modern trend comes from western who comes to destroy the Islamic pillars, for example their shirts, everyday life and their socialization.

²⁴ Riwayah muslim wal tarmizi wal Ibnu Majah Wal Nasa'e Kaza Fil Al-Tarmizi