

THE ROLE OF *DA'WAH* IN *KUALA NERANG* AND ITS
IMPLICATIONS

AHMAD THAMBI BIN ISMAIL

KOLEJ UNIVERSITI ISLAM MALAYSIA

**THE ROLE OF *DA'WAH* IN *KUALA NERANG* AND ITS
IMPLICATIONS**

Ahmad Tarmizi bin Ismail
(Matric No. P010427)

Thesis submitted in fulfillment for the degree of
BACHELOR OF *DA'WAH* AND ISLAMIC MANAGEMENT

Perpustakaan KUIM



1000012498

Faculty of Leadership And Management
KOLEJ UNIVERSITI ISLAM MALAYSIA
Kuala Lumpur


March 2004

AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Date 30th March 2004

Signature : 

Name : Ahmad Tarmizi b. Ismail

Mactric No : P 010427

Adress : Kg Kubang Kenyeng

Mk. Tekai Kanan

06350 Naka

Kedah Darulaman

ACKNOWLEDGEMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The most Grateful to Allah because of this dissertation of research has successfully accomplished with given all strengths, patience and confidence. Selawat and Salam to Prophet Muhammad SAW that was brought a light to the human life and to the world.

A very high appreciation is due to Dr. Muhammad Yusuf bin Khalid, supervisor of this academic research for his continuous support and guidance during the process of this dissertation and not forgotten to all my lecturers. However, I am solely responsible for any mistakes that remain in this academic project. The most perfect is Allah and the weaknesses come from me, myself.

I also wish to express my deepest gratitude to my parents that had sacrificed lots since I was born until now and thanks are due to all students taking part in the study.

Hopefully this academic research can be beneficial to all and it can be used as guidelines in daily life especially to the future generation. Thank you and Wassalam.

ABSTRAK

Kajian ini membincangkan tentang peranan dakwah yang dijalankan di Kuala Nerang dan kesannya keatas masyarakat. Terdapat banyak institusi yang terlibat secara langsung yang memainkan peranan penting dalam menyebarkan dakwah di pekan Kuala Nerang ini. Ini kerana masyarakat sekarang ini kurang memberi perhatian terhadap nilai-nilai islam dalam diri mereka. Skop kajian ini tertumpu di sekitar pekan Kuala Nerang sahaja dan merupakan satu kajian lapangan. Metodologi yang digunakan dalam kajian ini untuk mengumpul maklumat ialah melalui temuramah, dokumentasi dan pemerhatian. Hasil kajian yang diperolehi menunjukkan bahawa institusi-institusi kerajaan dan swasta yang terlibat memainkan peranan yang penting dalam menyebarkan dakwah kepada masyarakat. Pelbagai usaha dan cara dilakukan oleh institusi ini untuk menerapkan nilai-nilai islam kedalam diri masyarakat. Menerusi kajian ini menunjukkan bahawa masyarakat setempat mula memahami nilai-nilai islam dan mengamalkannya dalam hidup mereka.

ABSTRACT

This academic research discusses the role of *da'wah* which played by the authorities around Kuala Nerang and its implications to the societies. There are many institutions and individuals involved in spreading Islamic belief (*da'wah*) in this town. This is because the members of societies are not pay a serious attention towards Islamic values in their heart. The scope of this research focused on Kuala Nerang town only and it's considered as one of field research type. The methodology in this research is applied by using the method of interviewing, documentation and observation. The result of the research shows that the government institutions and private sectors are definitely playing the important roles in spreading the teaching of Islam among the societies. Many methods, ways and strategies were taken by the authorities in order to enhancing Islamic teaching and its values into societies. Finally the research gives this society an opportunity to understand Islamic teachings and practice it properly in their life.

ملخص البحث

البحث العلمي يتكلم عن أهمية الدعوة ودورها التي يتناول ويلعب الدعاة والمعاهد في مدينة كوالا نرانج. وكذلك يتحدث عن الآثار في نفوس المجتمع. هناك كثير من المعاهد والمراكز الدعوية تشترك مباشرة في نشر الدعوة الإسلامية. هذا بالسبب مجتمعا الآن لم يهتموا الدراسة الإسلامية وقيمتها في نفوسهم. وحدود البحث يركز عن دراسة الدعوة في مدينة كوالا نرانج فقط وهو من مجالات البحثية. يستخدم الباحث دراسة تحليلية عن طريق جمع المعلومات من المخطوطات الإسلامية، والمقابلة، والملاحظة من الكتب الخاصة. وثمار البحث تشير لنا أن الحكومة وغيرها تلعب دورا عظيما ومهما في نشر الدعوة لدى المجتمع. كثير من الوسائل تتمثل بها المعاهد والمراكز الإسلامية لتحسين القيمة الإسلامية وأهميتها في نفوسهم. وفي هذا البحث يعطي لهم فرصة في فهم التربية الإسلامية وتطبيقها في حياتهم يوميا.

CONTENT PAGE

CONTENTS	Page No.
AUTHOR DECLARATION	i
ACKNOWLEDGEMENTS	ii
ABSTRAK	iii
ABSTRACT	iv
<i>MULAKHKHAS AL-BAHTH</i>	v
CONTENT PAGE	vi
ABBREVIATION	viii
CHAPTER I	
INTRODUCTION	
Background of Research	1
Significance of Research	2
Aim of Research	2
Objective of Research	3
Research Methodology	3
Problem Statement	5
CHAPTER II	
THE CONCEPT OF <i>DA'WAH</i>	
Definition of <i>Da'wah</i>	6
Obligation of <i>Da'wah</i>	8
Scope of <i>Da'wah</i>	9
Objective of <i>Da'wah</i>	12
How to Carry Out Islamic <i>Da'wah</i>	14
CHAPTER III	
THE ROLE OF <i>DA'WAH</i> INSTITUTION IN <i>KUALA NERANG</i>	
Individual	16
Family Institution	17
District Religion Office <i>Kuala Nerang</i>	19
<i>Muadzam Shah</i> Mosque	22
School	26

CHAPTER IV	
THE IMPLICATION OF <i>DA'WAH</i> AT <i>KUALA NERANG</i>	
Effect of <i>Da'wah</i>	29
Effect On The Individual	29
Effect On The Society	31
Conclusion	32
Recommendation	33
BIBLIOGRAPHY	34

ABBREVIATION

SAW	Sallallahu Alaihi Wasallam
SWT	Subhanahu Wa Ta'ala
RA	Radhiallahu Anhu
N.A	No Author
N.D	No Date
MAIK	Majlis Agama Islam Negeri Kedah
KAFA	Kelas Agama Fardu A'in
SMAK	Sek Men Agama Al-Khairiah

CHAPTER I

INTRODUCTION

Research Background

This research is focusing on *Da'wah* methodology in *Kuala Nerang* town and its implication to local society. Study setting is located at northern part of Kedah state in Padang Terap district. Majority of this town folks is teenager that will be the core in our society in the future. Thus, preaching on them in order to make them a progressive *ummat* in all aspects of life. Then the preaching on youths is also should be emphasized, because they will become our leaders in our next society. Nowadays, the issue on teenager are discussed and talked by public and mass media in case of their social ill related to lack of moral values. Hence, the society's tasks are to overcome this social problem so that they will be the good Muslims and concern with Islamic teaching in their life completely. The preaching task is not only obliged on *ulama'* (Muslim scholars), but also to all Muslims. The aim of preaching is to encourage people to apply Islamic teachings in their life on the right path. Besides that, *da'wah* explaining the bad effect and menaces will be faced by individual and society by neglecting *Islam* invitation. So, with good explanation, people will accept and practice Islam on their life in order to build a progressives society. Through these facts, it proved to us how important Islamic *da'wah* should be held continuously and it is vital to have a well-trained and able to running the Islamic *Da'wah*.

They are many people refuse to participate on this tasks, and not give attention to it especially to youth generations. This is why they are easy to be influenced by bad culture that come from western and lead them to disregard Islamic teaching. From this point, the Islamic preaching is necessary in order to control this group from misleading and false faith which encourages them to the right path of Allah.

Significance of research

This research aims to list down and analyze in detail about societies circumstances in *Kuala Nerang* in enhancing and practicing *da'wah* activities and its result. Significance of this study is focusing on *da'wah* role that held at this district. Besides that this study is intentionally to seek how far the Islamic management system was applied in institutions that were involved directly in spreading Islamic *da'wah*. Another of the important this study is to develop and repairing the knowledge about Islamic management and generate an effort to apply it in society. The researcher hopes through this research will obtain an attention from all level of society especially to those who involved in delivering knowledge and Islamic value to public so that they will able distinguishes the good and the bad things.

Aims of research

Nowadays, our country suffered with various social problems which are caused by a lack of *da'wah* activities in enhancing societies with Islamic value. So this research aims to analyze how far the progress of *da'wah* is held around *Kuala Nerang* and to know the weaknesses of *da'wah* movement in this district. Next is to search *da'wah* approach and additional initiative that suitable and to help societies and individual understanding Islam nicely. To Enhance, examine the level of knowledge of these societies and to recognize the group which commit in social problem. As the result, is finding out the right solution to overcome social problems around this society.

The objective of research

s

Researcher puts some main objective:

1. To detailing how far the using of *da'wah* institution in detained *da'wah* activities in *Kuala Nerang*.
2. To get an information and know how far the activities of Islamic appreciating among the *Kuala Nerang* society.
3. To inform people the importance of *da'wah* in development of society.
4. To uphold the position of Islam to the eye of society.
5. To seek the solving ways towards any problems this had occurred among society.

The research methodology

This study is conducted in form of field study. So as to accomplish the formation the researcher will use two methods of research which are:

1. Data collection method.
2. Data analysis method.

1. Data collection method

Data collection method is one of the ways to get information and collects it sufficiently, in order to have a good arrangement in this research finding. In order to obtain the data, researcher was choosing one particular research field.

Research field

This research is held in *Kuala Nerang* in district of Padang Terap. This is because to seek information and sufficient data via interview, observation and survey process to individual and also organization that are active in *da'wah* missionary.

From this research field, researcher will use some methods to attain a data collection which are:

- Interview method

This method is conduct to the individual who is involved in *da'wah* missionary purposely to gather information to be as a data for this research.

- Historical method

Historical method is a process of reviewing historical facts in order to gain true and definitely historical facts regarding this study places and information. This method is aims to get a historical data in relating to this study.

- Documentation method

This method is data collection by which it is used for collecting information from various documents which related to problem of research. The document is letters written or printed materials that had been used by the researcher are:

1. *Al-Qur'an*
2. *Al-Hadith*
3. Books, newspaper, and other written materials.

After all important data are collected via various methods as mentioned; the researcher will analyze those data. In this input process, the researcher will see on some data and facts that had occur, the reason why it was happened and others. Then, via output of data, the researcher focused on data interpretation, conclusion and giving ideas during the analysis activities. The researcher will use:

1. Inductive method

This method is one analysis method by thinking phase to seeks the proven through specific authorities to find the general conclusion.

2. Deductive method

This method is one analysis method via thinking or rational approach which search evidence generally, in arriving to detail conclusion.

3. Comparative method

This method is to compare all data and facts that were collected. The collected of data will be summarized and generalized so that it will archive the conclusion of research.

Problem statement

The question is arisen in the *da'wah* institution at *Kuala Nerang* plays a proper and wide role to hold and spread *da'wah* activities to give a mutual comprehend about *Islam* among *Kuala Nerang* society. Then, the problem related with the role and *da'wah* activity is does it was give an implication to the development of *Kuala Nerang* people on the faith of *Islam*.

CHAPTER II

THE CONCEPT OF *DA'WAH*

Definition of *Da'wah*

The word of *da'wah* has a specific term in *Islam*. There are strongly related over the origin meaning of *da'wah* in term of language, by using the word in a specific term.

The word of *da'wah* is a derivative word of "دعا" meaning to exclaim.

As the almighty says:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا
وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

Who is better in speech than one who calls (men) to Allah, works righteousness, and says, "I am of those who bow in Islam?" (Al-Qur'an. Fussilat 41: 33)

From the verse above Allah SWT has recommended for those who call people to be the good servants to Allah because they have a good communication to call people to be close to Allah.

According to Islam, those who set up *da'wah* activities and carrying it for preaching people are called "الداعى" *al-da'ie* or "الداعية" *al-dai'yah* as a preacher or preaching activist. (Muhammad Ahmad ar-Rashid, 2000:104)

According to Prof. H.M Arifin, *da'wah* has its meaning to invite the people in order to be a good Muslim whether with tongue, writing and his actions. These activities are necessary for people so that they will get lesson, realization and knowledge themselves and then they will apply the lesson of Islamic teaching in their life. Therefore, the essential of *da'wah* is to exclaim people, to motivate and to guide them

in order to accept the Islamic teaching. So *da'wah* activities is based on psychological perspectives by which it gives persuasive, motivate, consultative and educative method in *da'wah* activities, whereby these aspects are totally essential ingredients in *da'wah* system. (H.M Arifin:1991)

According to Syeikh Ali Mahfuz, the word of *da'wah* derived from Arabic terminology which means to call, to incite, to exclaim and to invite people towards done good things and give stimulation to do it. As a prophet Muhammad saw has done to this *ummat*, Allah claims in His holy *Quran*:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَانَ اللَّهِ ۖ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾

Say thou: "This is my Way: I do invite unto Allah - on evidence clear as the seeing with one's eyes - I and whoever follows me. Glory to Allah! And never will I join gods with Allah!". (Al-Qur'an. Yusuf 12:108)

Calling or exclaiming people is aimed to get near to Allah and His Prophets and also to convince them about the true religion is Islam.

According to technical meaning (*syarak* terminology) by Syeikh Ali Mahfuz in his book namely *Hidayah al-Mursyidin* which is

(ان الدعوة الى الله حياة الأديان وأنه ما قام دين من الأديان ولا انتشر مذهب من المذهب ولا ثبت مبدأ من المبادئ إلا بالدعوة)

He also said that *da'wah* is *Ijad al-Din* (إيجاد الدين) which means to complete religion. The existing of religions is because of the existence of *da'wah*. So *da'wah* can't be separated, but it completes each other. *Da'wah* also is aims to protect and expand the extension of the religion. (Ghazali Darussalam, 1996: 7)

In conclusion, *da'wah* is calling and exclaiming people towards the good deeds which are based on faith (*iman*) and confidence by which people are described by scholar or preacher about them with wisdom, strictly, in stimulating them to apply these good deeds so that they will lead them in happiness of life and get distance from bad elements. Therefore, *da'wah* play a main role to society attains knowledge deeply about the religion. The important aspect to perform *da'wah* by a preacher is to influence the people to practice good deeds. (Akmal Hj Mohd Zain, 2001:4)

Obligation of *da'wah*

Da'wah is obliged by *syarak* to all Muslims. This commandment can be seen through *hadith* prophet:

"بلغوا عني ولو آية"

Meaning:

Tell the people (what are you get) from me even one word. (Sahih al-Bukhari, Vo2 1 P1275 #3273)

Thus, spreading the *da'wah* is obligation among Muslims after prophet. As Allah said:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: they are the ones to attain felicity.(Al-Qur'an. Ali-Imran 3:104)

In this verse, it describing about the necessary of Muslims to exclaim people towards righteousness and get away from sins.(Ghazali Darussalam,1996:7)

Da'wah tasks are wide and difficult as *da'wah* activities should be managed systematically. Thus, the objectives can be achieved. Besides that, a good *da'wah* depends on a good presentation by a speaker whether in tasks, discussions and dialogues with people.

The essence is the movement of *da'wah* is to spread doctrines of Islamic teaching to societies. The main aspect should be stressed is faith in Allah and order pillars on *iman* and *Islam* which lead people serving Allah whole-heartedly as mentioned in *surah* Baqarah:208:

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَدْخُلُوا فِي السَّلَامِ كَآفَّةً وَلَا تَتَّبِعُوا
 خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾

“O ye who believe! Enter into Islam whole-heartedly; and follow not the footsteps of the Evil One; for he is to you an avowed enemy”. (Al-Qur’an. Al-Baqarah 2:208)

Scope of *da'wah*

Scope of *da'wah* is wide because it related to explaining and exclaiming people to believing of Allah and practicing Allah’s command. So, all activities which give benefits and right ways or true guidance are concluding in *da'wah's* scope.

Main reasons of Islamic *da'wah* are to:

Guidance;

The twofold purpose task of guiding mankind towards the truth, at the same time safeguarding them against going astray is the basic motive behind the Islamic *da'wah*. Man is designate vicegerent of God on the earth in implementing His commandment. Hence, man is bound to develop the earth and keep its habitability intact inline with injunction of the Glorious *Quran*:

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن
رِزْقِهِ ۗ وَإِلَيْهِ النُّشُورُ ﴿١٥﴾

“it is He (Allah) who has made the earth manageable for you. So traverse ye through its tracts and enjoy of the Sustenance which He furnishes but unto Him is the resurrection.” (Al-Qur’an. Al-Mulk 67:15)

Developing the earth into habitability is indeed a formidable task which needs proper guidance for its success. Of course, Almighty Allah did not just designate man to such a portfolio without providing him with all the necessary facilities, lest he will face failure and frustration in his undertaking, especially in surmounting all possible hindrances and obstacles which he would probably encounter in the road of his mission. Man’s task of keeping the earth habitable in harmony and stability can only be completely attained when the true Devine wisdom of creating man, which is to worship Allah in full submission and dedication, is virtually materialized as enunciated by the Glorious *Quran*.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾

“I have not created the Jinn and mankind except that they should worship Me”
(Al-Qur’an. Az-Zariyat 51:56)

The above quoted Quranic verse is explicit that the sole purpose of man’s temporal life is to put it in full service to the Creator, which is to put himself in full servitude, submission and subservience to Allah.

Islamization

The issue of Islamization is frequently discussed in various occasions, dialogues, seminars, ritual festivals and religious debates and discussions significant agendum put on deliberations touching the purpose of Islamic *Da’wah*. Perhaps, the reason behind the absence of virtual practice at the Islamic system in every sphere of life

many Muslim societies, is the misunderstanding and misperception of its true concept. In fact, *Islam* is viewed as incompetent to catch up the world changing order toward progress and development, on the ground that every political and socio-economic planning in the context of *Islam* being the religion is dismissed as impractical idealism.

In view of this, it has to be understood that *Islam* is not mere religion, but it is social system a civilization and a complete way. It is the most rational life system on the ground that is Allah the Creator and the sustainer of everything, that laid it down, in fact, *Islam* is the only “*din*” acknowledged in the sight of Allah. This fact is stressed by the Glorious *Quran* in verse, which goes like this:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ
بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ

سَرِيعُ الْحِسَابِ ﴿١٩﴾

The religion before Allah is Islam (submission to His Will): nor did the people of the Book dissent there from except through envy of each other, after knowledge had come to them. But if any deny the Signs of Allah, Allah is swift in calling to account.

(Al-Qur'an. Ali-Imran 3: 19)

It is also emphasized by the Glorious *Quran*, that anyone who adopts other than *Islam* as his “*Din*” (way of life and religion), will never be acknowledge of Him and he will be among the losers in the Day Hereafter.

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ
الْخَاسِرِينَ ﴿٨٥﴾

“If anyone desires a “Din” other than Islam (submission to Allah). Never will it be accepted of Him, and in the Hereafter he will be ranks of those who have lost (all spiritual good) (Al-Qur’an. Ali-Imran 3:85).

The environment also to be tackled in the process of Islamization is the family circle. In fact, this phase plays a very significant role in virtual Islamizing of individual’s mentality, behavior and personality. It is from the family circle that the upbringing of the child starts before springing up to the broad society. The Messenger of Allah (peace be upon him) stressed that every child is born in a pure nature and instinct, but it is the family or rather home environment that moulds him into otherwise. He (peace is upon him) said:

كل مولود يولد على الفطرة فأبواه يهودانه أو ينصرانه أو يمجسانه

“Every child is born in a pure nature (instinct), but it is his parents that mould him to be a Jew or a Christian or Magian.” (Abuhuraira Abdurrahman, 2003:75)

Objective of *da’wah*

Knowing the objectives of activities or tasks of *da’wah* is basically important. Thus, the activities of *da’wah*, which done intentionally, should be realize for what he respect to receive. So, the *da’is* will set up his attitude positively, to manage his planning practically, to choose the good strategy and try to get far of wastage on time, material and energy. (Mohd Amin Abdul Rahim,2001:10)

Thereby, based on the objectives stated, we may conclude few objective of *da’wah*:

1. to obey and practice Allah’s commandments

As mentioned before, all Muslim are obliged to spread of Islamic teaching to every people in the world as taken by *Rasulullah SAW*. This commandment not only intends for existing *Islam* as religion but, what is more important is to make Islamic agenda that emphasize on practicing and applied the teaching of *Islam* in their life entirely.

2. To firm faith and enhance the religious appreciative of Muslim

As a creature who likes to take further and take easy in many such of matters, repeatedly desire become the dominant then mind. People always entrapped in committing bad deeds and sins. People always lost of control him or her self in life, they almost lust take over thinking. So it will caused people in sins and vices. Hence, Allah SWT opened His door of repentance or regretful ness as way to realize His slaves and to polish their bad-hearted. Through *da'wah* mankind may get solid their faith and enhance their life in Islam.

3. To exist unity and peace, fair and harmony among people in the world

As mentioned before, *Islam* is only the one religion which accepted by Allah. The good Muslims who are involve in spreading Islamic religion, which it recommend people to do good deeds and warned for those who are committing sin include for non-Muslim. All Muslims are commanded to do good deeds and tolerate to the others. This nice and tough relationship surrounding human kind is important to existing a peace and harmony in universe. This good relationship can't be binding each other without tolerance, understanding and a very dedicated attitude among people.

4. To aid people knowing and understanding of Islamic faith and then to believe on it.

As known before, Islamic religion is reveal to all human being, without count about the level of time, races or descent, skin colour, places or states, certain societies, age level and as similar as it. Within the existing of this *da'wah* movement, it will help and teach people to know and understanding Islamic teaching and then tend to practice it. (Mohd Amin Abdul Rahim, 2001: 12)

How to Carry Out Islamic *Da'wah*

The Islamic *Da'wah* is basically aimed at the virtual conveyance of the message of *Islam* to whom it is addressed.

The issue on how to carry out the Islamic *Da'wah* is what goes like this:

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



Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance. (Al-Qur'an. An-Nahl 16:125)

The aforementioned Quranic verse, three section of *Da'wah* approach, such as follows:

- *Da'wah* with wisdom (أدع الى سبيل ربك بالحكمة والموعظة الحسنة). This is attached more to the method of approach itself.
- Beautiful preaching (الموعظة الحسنة). This is attached more to the art of speaking.
- The best way of argument (وجادلهم بالتي هي أحسن). This is attached more to the art of altercation and debate.

Da'wah with wisdom

“Wisdom” by definition is a right thing which should be put at the right moment at the right place. The Islamic missionary in his invitation to others is aware of never becoming bitter, harsh, jeering and so on. His invitation, his words, his explanation and his manners, must always be attractive, never boring or tiring. He will stop

himself from conveying the message at the moment he realizes that the addressees are losing interest in his speech. In short he will never forget the use the course of his work of *da'wah*. (Abdullah Muhammad Zin, 1995:49).

In Islamic *Da'wah* approach the Islamic preacher has to be vigilant, in the sense that his task is quite formidable, thus, he has to bear in mind that it is the nature of the Truth whenever proclaimed to face lot of challenges and to pass through various obstacles.

The Islamic preacher has to discharge his duty in full honesty and trustworthiness, knowing that he is addressing not only sense of hearing but intellect, sentiment and affection as well. (Abuhuraira Abdurrahman, 2003:127)

Beautiful preaching

Islamic missionaries have been enjoined to say only the best things even in their discussion with unbelievers and other opponents of their faith. There should neither use harsh words did make exaggerated statement. They should be soft in their conversation and say only what is true and dignified in spite of the provocation behavior of their opponents. Good ideas are useless unless they are voiced out and expressed either in speech or in writing.

Argue with them in the best way

Though the vicissitude of time, arts in different fields are making tremendous progress and advancement. In such view, the Islamic preacher has to be always prepared to face any eventuality. He has to bear in mend the probability of facing a skillful opponent in the arts of debate and argument.

CHAPTER III

THE ROLE OF *DA'WAH* INSTITUTION IN *KUALA NERANG*

To survive the movement of Islamic *Da'wah* at this district, there are many parties that involve officially on play an important role to spread *da'wah* to local people. Among them is individual or organization, family institution, government institution likes District Religion Office, mosque and schools.

Individual/Personal

Every people plays important role in spreading of believes at elsewhere in the world. It is because of realizing the role and responsibility that they have been appointed as vicegerent of Allah.

Actually, *Da'ie* is Muslim, both male or female, puberty and sound of mind which has responsibility to preach people. However, just *ulama'* (Muslim scholars) is pressed to playing more important function to teach people due to their advantage of understanding in Islam. So, all individual Muslim should play their role in order to spread of teaching of Allah parallel with command of Allah in *Surah* Ali-Imran: 104

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ
الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

“ Let there arise out of you are band of people inviting to all that is good, Enjoining what is right and forbidding what is wrong. They are the ones to attain felicity”.
(al-Qur'an. Ali-Imran 3:104)

Every one of *da'ie* should have wide knowledge and strong confidence to deliver *da'wah* and able to drive out authorities from *Al-Qur'an* and *As-Sunnah* or evidence from others Islamic legal sources. The good personality of *Da'ie* is also support the

effort of *da'wah* in order to teach or preach people. This aspect is parallel with the recommendation of Allah about seeking knowledge among His slaves.

Allah was mention about it in the Glorious *Quran*, Allah says:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا
يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا
مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

O ye who believe! When ye are told to make room in the assemblies, (spread out and) make room: (ample) room will Allah provide for you. And when ye are told to rise up, rise up: Allah will rise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted Knowledge. And Allah is well-acquainted with all ye do.
(Al-Qur'an. Al-Mujadalah 58:11)

Somebody who claim as the *Da'ie* should preach the Islam by begin through their family, siblings, relation, neighbor, friends and their society with encourage them to do a good deeds and avoid them to commits sin. As said by one of famous *Da'ie* at Kedah, Dato' Syeikh Baderuddin bin Haji Ahmad that Muslim should conduct the *da'wah* without care who are they, when and where ever by start at our very close people till at least our society surrounding us as capable we is.

Family Institution

The development of children soul and building good character among them is emphasized in *Islam*. The matters about the Oneness of God should be planted in the heat of children at the early of years. This is suitable with recommendation of Islam on that in order to be a good Muslim this faith is required. The parents who are tough their pious should play an important role in giving their children good teaching in

Islamic knowledge especially on *Tawheed* (oneness of God) suitably with their intellectual.

Children are born in nature; the parents are responsible to shape their children either to be obey children (*soleh*) or the betray one (*toleh*). The Messenger of Allah (Peace upon be him) stressed the parental task in the virtual Islamization of the child's personality. He (Peace is upon him) said:

كل مولود يولد على الفطرة فأبواه يهودانه أو ينصرانه أو يمجسانه

"Every child would be born in pure nature, but it is the parents that mould him to become a Jew, or a Christian or a Magian. (Abuhuraira Abdurrahman, 2003:75)

In realizing this building good character in children's soul, the parent should prepare their family creatively and conducive so that it can grow up their children's personality.

The parent also practices their skill of parenting which it is important in enhancing their good relationship. They must to become a good role model to their children. This aspect can give them influence in assisting to build up the character actively. Realizing the role model which can be seen among the children, they will have a living proof that can be followed and thought. They will see the advantages in practicing the teaching in themselves then encourage them and give them the self-assurance to perform the teaching nicely. Other than that, whenever the parent didn't become as a good role model to their children, many problems may occur and their children have no good character and also will not respect on their parents.

The good parents are excellent parents. The good role model comes from the parents who take actions and practice continuously their skill in arising up their children at all times. In preventing their children from bad habits or negative influence, the parents will teach their children to habit with the good characters, for example good cooperation, pure intention, good relationship, respect to their parents and older then them and loving each others, then always practices in righteousness.

In the other word, *Islam* emphasizes on teaching children at the early of their life so that they will practice it until they growth up. Teaching children should be carried out since them begin to know the world as recommended by Umar al- Khattab RA “Guiding children from early in their life is important in setting their life after growing up.”

District Religious Office *Kuala Nerang*

This office plays big important role in spread of Islamic *Da'wah* to folk of *Kuala Nerang*. This institution becomes an activity centre of *da'wah* in this district and source of reference religious problems. It is because, this organization is appointed by *Majlis Agama Islam Negeri Kedah (MAIK)*. Many agenda had been organized by this department and its objectives to attract people in understanding and reflecting Islamic culture. And its role is to enlighten people about pre-requisite request Islamic teaching in Muslims life such as economy, social and culture.

Islam is unique because of comprehensiveness (*syumul*) in all aspects of life that settle down the problems which people had suffered. In addition, this religion comes from Allah, who has perfect ness and all-knowing the necessity of His slaves. So, all Muslims have no choice except to practice *Islam* accordingly if they want a good life and it's comfortable.

According to Syeikh Azhari bin Mohammad, District Religious Affairs Officer, Padang Terap district, the activities almost come from the order of Kedah Islamic Affairs Council, such as organizing Islamic affairs forum, competition reciting *al-Qur'an* and so forth. There are agenda that organized by Islamic affairs office itself, for example *Tilawah* Classes, *Halaqah Ilmiah* at mosque, religious speech and so on.

The some religious programs which have good response from people are:

1. Islamic Affairs Forum

This forum is organized by *Da'wah* Division Department of Islamic Affairs Kedah in collaboration with District Islamic Office Padang Terap, was gained a good response from society. This forum set up in *Muadzam Shah* Mosque and invited some panelist such as Dato' Syeikh Muhammad Baderudin b. Hj Ahmad, Tuan Syeikh Abdul Hamid b. Tahir and Tuan Syeikh Abdullah b. Awang Sa. The theme of the forum is "knowledge to brighten the life". The objective of this program is to give information to society and make them realize the important of knowledge in their life. In conclusion, Islamic Affairs has emphasized on preaching society and spreading knowledge about Islam to people.

2. Religious Studies Program: *Fardhu Ain* Class

Islamic Office has also set up co-curriculum class *KAFA* by which objective is to approach and expose students about manifestation of *Ibadat*, training them in Islamic condition and to get some new talents in Islamic art culture then provide the understanding of Islam among them.

There are some events which are contested in this level such as Recitation *al-Qur'an*, Memorizing, *Azan*, Reading *Jawi*, *Nasyid* and *Marhaban* competition. The objective of this event is to expose them with Islamic values from child in order to be a good generation within Islamic value inside their life.

3. Seminar

Seminar is a program which held for educate people or society and enhance them to Islamic identity. This is important in giving true information on misunderstanding of Islam and to lead society realizing about its dangerous if they imitate the misleading in their life. It also gives opportunity to people in contribute new ideas to settle down

Muslim problem nowadays. This kind of *da'wah* called as *da'wah billisan* (*da'wah* through words). For example, seminar on “Toward Right Path” participated by a number of students, people and society of realizing the necessities of Islamic identity purely and harmony. The objectives of that seminar are to encourage people to prevent their action from doing a bad action. The program officiated by Syeikh Abdul Ghani b. Hj Othman, Head *Syar'ie* Prosecutor State of Kedah emphasized on enhancing Islamic harmony which should be done since child. Enhancing comprehensively about Islam is pillar in order to expose or spread Islamic values and encourage people to love *Islam*.

4. Competition of Recitation *al-Qur'an*

Islamic office set up competition of Recitation *al-Qur'an* at district level. Rational this program is to test understanding citizens about important of *Quran* and also to get the new talents in this field rather than *da'wah*. From this program the people and society can understand the *tajwid* and *makhraj* accordingly and principal of good recitation so that did not lead them mistakes in recited Qur'an anymore.

In addition, it give an awareness to them that how important to concern *Quran* in their life as Muslims because it is the greatest *mukjizat* that had ever reveal to people.

5. Prophet's Birthday Festival

Through this festival, this institution is organizing the program as memorizing and greeting him who becomes a role model for all Muslims. Such of programs are Prophet Birthday congregation, religious talk, presentation *Marhaban* and *berzanji*.

Muadzam Shah Mosque

Definition of mosque

Mosque is place of prostrate for Muslims. That's mean there is interaction between slaves and their God. This mosque is symbol of Muslim life which mean centre of their activities and plays its role in developing *ummatic* agenda since period of *Rasulullah SAW* as we can see its role until now. (Roslan b. Muhammad, 2002)

Setting and developing centre of society which plays its role in upgrading Muslims life, they uphold Islamic identity. History stated that Mosque become development centre of *ummatic* agenda with conducting many beneficial programs in order to develop of *ummat*.

As an *ibadat* and cultural centre, the mosque impresses comprehensive concept rather than place of prostrate but as a centre of *da'wah* activity.

Its functions rather than place of *ibadat* are:

- Educational centre and teaching especially in religious knowledge.
- Development centre of Islamic culture such as *khat*, *tarannum Quran*, festival of Islamic *taqwim* and music instrument.

Several roles of the mosque in spreading the Islamic *Da'wah* :

1. *Jumaat* Sermon

It is compulsory to every mosque weekly to perform *Jumaat* prayer which is accompanied the prayer and two sermons that's called *Jumaat* sermons. Through it, the sermon could become as a medium of main communication for all mosques to deliver the advice and reminder according to *Islam* faith. In presentation of the sermon, there are elements to call people for *taqwa* to Allah and warn them if they get far from Him. It was also as the preacher to Muslims to always remember Allah so that they submit whole heartedly to Allah. Presentation style is important in order to

attract people to hearing and thinking about the contents of *khutbah*. *Khatib* should have speaking skills to attract people Muslims to pay attention about his speech and influence deeply to listener in paying intention to *Khutbah*. The *khutbah* which has been imparted basically related with nature in order to give proofs and imaginations about something. He should also warn to listeners about punishment of bad deeds such as incest, adultery and so on. Information on bad action and how to solve these had been taken seriously so that these can effect on their heart and lead them life harmony without bad things happened.

Wisdom of *khutbah*:

- Give lesson to Muslim through the right path here and hereafter.
- To influence to give and awareness to Muslim in fulfilling Allah command and obey to Allah.
- Give a sermon about the mighty and the greatest of Allah.
- Forgiveness and safety from Allah.

2. Religious speech and Forum

Religious speech and forum is one agenda which held at mosque to exclaim society surround. They are many religious speeches which set up in this mosque especially on Islam *taqwim* such as festival prophet's birthday, *Hijrah*, *Nuzul Quran*, *Israk Mi'raj*, *Nisf Sya'ban* and so on. This religious speech held is aiming to give lesson and information into dweller of *Kuala Nerang* about important and necessity of enhancing Islamic teaching in their life.

This institution authority also invite a several professional speakers and expertise to give deep explanation on floated issue such as Dr. Mashitsh bt. Ibrahim, Dr. Ismail Kamus, Ust. Baderudin b. Hj Ahmad, Dato' Hashim Yahya, Syeikh Faisol, Syeikh Azizan and so on. From this forum society or folk will get a good lesson and benefit information, besides increasing their knowledge on religion then practicing the teaching.

3. *Fardu A'in* classes

Fardu A'in classes also held in this institution to giving information and impress to society and how necessary learning pillars of *Islam* and *Iman*. In addition, it uses to know main aspects of requirement as Muslim particularly about *aqidah* (oneness of God). By the organized of classes, people may distinguish and conclude between the truth and the false. Through it, they will always practice a good deed and what was commanded by Allah and stay away from prohibited matters.

4. Religious Classes

Besides *Fardu a'in* classes, religious classes was provided to increase knowledge in order to strengthen *iman* and knowledge's in particulars field such as *fekah*, *hadis* and *tafsir*. To comprehend more deeply the knowledge in this field, management board invited a number specialty in this field to deliver quality knowledge in certain discipline such as Ust. Mohd Zukri b. Md Hassan and Tuan Hj. Ismail b. Md Saman (*hadis*), Tuan Hj. Abdullah and Ust. Aziz b. Abd. Latif (*fekah*) and Ust. Anuar b. Abd Rahman (*tafsir*).

5. *Tilawah Quran* Classes and *Khatam Quran* event

One of da'wah program that organized by this mosque is organizing an *Al-Qur'an* recitation and completed *Quran* events. On *Quranic* lesson was held weekly, while *Quranic* completed recited events on month of *Ramadhan*. This event is participated by all level of society both male and female. Its aim is to know and enhance the beauty of *Quran* its teaching.

Al-Qur'an is Allah words was reveal to our prophet Muhammad *SAW* in gradually with through *Jibrail* to guidance for entire human kind. From this definition it can be seen that *Quran* is the guiders or director and instruction that was determined by

creator to the important of whole people suitable with the nature of man and the solutions of human's problems.

Rather than able to comprehend and understanding *al-Qur'an* become well, to uphold Islamic lifestyle and shaping the excellent of *ummah*. Muslim can share knowledge with other in aiming to born a knowledge and visionary society. Rather than that also, the methods of reciting *al-Qur'an* with *tarannum* will upgrading the quality of Muslim's reciting. This program gets good response from society in this district.

In accordance to management board it may give awareness to public on the importance to appreciate *Quran* because many of young people nowadays able to read but refuse to hold it as the lifestyle.

Quranic teaching classes divided to two level of lesson:

a. Teaching *al-Qur'an* for primary

This class consists of thirty (30) students and is run daily as scheduled. The objectives of it are to guide competitors to know the letter of *Quran*, how to pronounce accordingly, knowing rules of *tajwid*, end-places and how to continue (*wasal*) recite. The outline of these classes about knows the letters of *hijaiyyah*, the sign, *huruf mad*, method spelling and reciting.

b. Teaching *Quran* for secondary and advance learner

Is aiming for guiding competitors towards upgrading the reciting of *Quran* and pronouns letters followed right vocal place and knowing the correct ways of *tajwid* in detail.

6. Shaping Happy Family Program

- a) Pre-marriage course
- b) Family Ideal Course
- c) Workshop Communication Skills in Family