

WOMEN'S CONTRIBUTION TOWARDS ISLAMIC DAPWAH  
AT KUALA LUMPUR

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**WOMEN'S CONTRIBUTION TOWARDS ISLAMIC DA<sup>C</sup>WAH  
AT KUALA LUMPUR**

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## 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.

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## ABSTRAK

Latihan Ilmiah ini membincangkan tentang sumbangan wanita di Kuala Lumpur dalam gerakan dakwah Islamiah pada masa sekarang. Kajian ini bertujuan untuk mengetahui sumbangan yang dijalankan oleh wanita Kuala Lumpur di dalam dakwah. Antara aktiviti yang dijalankan ialah memberi ceramah agama, mengajar Fardhu Ain, menjayakan kursus kekeluargaan Islam seperti: Seminar, bengkel dan kerja-kerja kebajikan Saudara dengan berkongsi masalah. Mengenal pasti kesan sumbangan dakwah terhadap keluarga, masyarakat, agama dan negara dengan membawa contoh pendakwah pada masa sekarang di Kuala Lumpur. Perkara utama yang ingin diketengahkan adalah untuk menolak kenyataan bahawa golongan wanita seringkali diperkecilkan, makhluk yang penuh dengan emosi dan tidak berjiwa besar di dalam memartabatkan Syiar Islam. Sebenarnya identiti dan keistimewaan yang ideal seseorang wanita itu dapat dijelaskan dengan mengupas tentang fungsi, tanggungjawab dan sumbangan darinya. Dalam kajian ini, penulis menggunakan beberapa metod di dalam pengumpulan data dan maklumat iaitu kaedah pencarian lapangan, perpustakaan, temubual dengan responden, pemerhatian dan pencarian di laman web. Hasil daripada kajian ini menunjukkan bukti bahawa kaum wanita Islam Di Kuala Lumpur telah turut serta di dalam memberi sumbangan terhadap dakwah dan peranan wanita Islam amat dituntut bagi memenuhi keperluan di dalam usaha bersama-sama mendaulahkan Kalimah Allah.

## ABSTRACT

This Academic Project discussed about the women's Towards Da'wah in Kuala Lumpur. The purpose of this research is to know about women's contribution in the Islamic da'wah. Among the activities are, religious talks, seminars, television forum, Islamic counseling and running the fardhu Ain classes for the family, local economic, society and religion. Islamic parenting courses are also given priority in the da'wah activities. This proves that Islamic women movements are not sidelined in the overall Islamic da'wah movements. To collect and gather the relevant data and information, the researcher uses the methodologies of literature review, interviews, field study and website search of the women da'wah group in Kuala Lumpur. The outcomes research of the research show that women are involved in the Islamic Da'wah movement and the role of women to fulfill the deeded in together effort to increase the Kalimah Allah.

## ملخص البحث

هذا البحث يتحدث عن مساهمة النساء في مجال الدعوة الإسلامية الان في كوالا لومبور. وغاية البحث عرفة مساهمة النساء في الدعوة. ومن برامج هؤلاء مثل محاضرة دينية وتعليم فرض العين وإرادة الداعيات في مساهمة إنحاج مثل عقد محاضرة وورشة دعوية والأعمل الجارية وحل المشاكل. أن مساهمة المرأة في مجال الدعوة تأث عن الأسرة والمجتمع والدين والبلاد ومن امثال الداعي في كوال لومبور. في هذا البحث تجمع الباحثة المعلومات بقاعدة المعلومات من المكتبة والمقابلة الشخصية وشبكة الإنترنت. والنتيجة من هذا البحث يدل علي عن النساء في كوالا لومبور تساهم في نشر الدعوة وأن دورهن مهم في إعلاء كلمة الله.

| <b>CONTENTS</b>  | <b>Page</b> |
|--|-------------|
| AUTHOR DECLARATION   | i           |
| ACKNOWLEDGEMENTS   | ii          |
| ABSTRAK  | iv          |
| ABSTRACT   | v           |
| <i>MULAKHKHAS AL-BAHTH</i>   | vi          |
| CONTENTS   | vii         |
| GLOSSARY   | ix          |
| TRANSLITERATION  | x           |
| ABBREVIATION   | xiii        |
| CHAPTER I: INTRODUCTION  |             |
| 1.1: Background  | 1           |
| 1.2 The Important Of Study   | 6           |
| 1.3 The Objective Of Study   | 7           |
| 1.4 The Problem Statement  | 7           |
| 1.5 The Scope Of Study   | 8           |
| CHAPTER II: LITERATURE RIVIEW  | 9           |
| CHAPTER III: RESEARCH METHODOLOGY  | 14          |
| CHAPTER IV: WOMEN AND DA <sup>C</sup> WAH  |             |
| 4.1 Introduction   | 17          |
| 4.2 Women Definition   | 18          |
| 4.3 The Definition Of Dacwah   | 18          |
| 4.4 The Methodology Of Da <sup>c</sup> wah   | 21          |
| 4.5 The Definition Of Islam  | 25          |
| 4.6 Conclusion   | 29          |
| CHAPTER V: WOMEN CONTRIBUTION IN DA <sup>C</sup> WAH                                 |             |
| 5.1 Introduction   | 31          |
| 5.2 Relation Between Women And Contribution  | 32          |
| 5.3 The Women's Contribution Toward Islamic Da <sup>c</sup> wah<br>In Period Prophet | 36          |
| 5.4 The Women's Contribution In Today And Its Example                                | 40          |
| 5.5 The Contribution   | 46          |
| 5.6 Conclusion   | 52          |

|   |    |
|---|----|
| CHAPTER VI: CONCLUSIONS AND RECCOMENDATIONS |    |
| 6.1 Conclusions                             | 54 |
| 6.2.Reccommendations                        | 57 |
| BIBLIOGRAPHY                                | 61 |
| APPENDICES                                  | 66 |

## GLOSSARY

|                     |   |
|---------------------|---|
| Activity            | The state of being active of lively   |
| Al- Quran           | The Holy Book revealed by Allah s.w,t to Prophet Muhammad s.a.w saying and approval.                  |
| Ālim Islamiah.      | Literally, a learned man, generally used for Sharīḥ   |
| Amīr                | A person holding authority, a ruler, head of a organization.  |
| As-Sunnah           | The tradition of Prophet Muhammad s.a.w including his deeds, saying and approval.                     |
| Contribution        | That is given to a person or an organization  |
| Creator             | God   |
| Da'i                | A person who preaching the Islam.   |
| Da <sup>c</sup> wah | Call, propaganda, invitation, invocation, Missionary and Islamic movement                             |
| Din                 | Muslim religion. The true way of life   |
| Fardhu              | Religious duty or obligation  |
| Fatwa               | A ruling by a jurist on the legality or other wise of an action.                                      |
| Fiqh                | Literally. The exercise of one's intelligence to understand a Matter, used for Islamic Jurisprudence. |
| Fiqhi Islam fiqh    | Interpretations of Qur'an and Hadīth as contained in the (jurisprudence) of medieval times.           |
| Hadī th             | The tradition of Prophet Muhammad   |
| Islām               | Is the religion of those who follow the Muhammad s.a.w  |
| Sharīḥ              | Shariah: the Muslim code of religious Law   |
| Ummah               | followers (of a religion); People, mankind and humanity   |

## ARABIC WORDS TRANSLITERATION SYSTEM

### TRANSLITERATION TABLE

#### 1. ALPHABET

| Arabic | <u>Latin</u> | Example | Transliteration    |
|--------|--------------|---------|--------------------|
| ء      | '            | فأر     | fa'r               |
| ب      | B            | برد     | burd               |
| ت      | T            | تلّ     | tall               |
| ث      | th           | ثوب     | thawb              |
| ج      | j            | جدار    | jidār              |
| ح      | h            | حليب    | halīb              |
| خ      | kh           | خادم    | khādim             |
| د      | d            | ديك     | dīk                |
| ذ      | dh           | ذهب     | dhahab             |
| ر      | r            | رفيق    | rafīq              |
| ز      | z            | زميل    | zamīl              |
| س      | s            | سلام    | salām              |
| ش      | sh           | شعب     | sha <sup>°</sup> b |
| ص      | s            | صخر     | sakhr              |
| ض      | d            | ضيق     | dayq               |
| ط      | t            | طازخ    | Tālib              |
| ظ      | z            | ظالم    | zālim              |
| ع      | c            | عقل     | <sup>°</sup> aql   |

|   |    |      |        |
|---|----|------|--------|
| غ | gh | غلام | ghulām |
| ف | f  | فيل  | fil    |
| ق | q  | قلب  | qalb   |
| ك | k  | كلام | kalām  |
| ل | l  | لبّ  | lubb   |
| م | m  | مال  | Māl    |
| ن | n  | نجم  | Najm   |
| ه | h  | هول  | Hawl   |
| و | w  | ورق  | Waraq  |
| ي | y  | يم   | Yam    |

## 2. Short Vowel

| Arabic | Latin | Example | Transliteration |
|--------|-------|---------|-----------------|
| _____  | a     | كَتَبَ  | Kataba          |
| _____  | i     | عَلِمَ  | °alima          |
| _____  | u     | غُلِبَ  | Ghuliba         |

## 3. Long Vowel

| <u>Arabic</u> | <u>Latin</u> | <u>Example</u> | <u>Transliteration</u> |
|---------------|--------------|----------------|------------------------|
| ا ، ي         | ā            | عالم، فتى      | °ālim, fatā            |
| ي             | ī            | عليم، داعي     | °alīm, dā°ī            |
| و             | ū            | علوم، أدعو     | °ulūm, Ad°ū            |

#### 4. Diphthong

| <u>Arabic</u> | <u>Latin</u> | <u>Example</u> | <u>Transliteration</u>          |
|---------------|--------------|----------------|---------------------------------|
| و             | aw           | نوم            | nawm                            |
| ي             | ay           | ليل            | layl                            |
| يِّ           | iyy          | شافعي          | shāfi <sup>c</sup> iyy (ending) |
| وِّ           | uww          | علوِّ          | <sup>c</sup> uluww (ending)     |

#### 5. Exemptions

5.1 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).

5.2 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-imām.

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 transliterated to: qal<sup>c</sup>ah

دار وهبة transliterated to: dār wahbah

## ABBREVIATION

|        |                                     |
|--------|-------------------------------------|
| AS     | ‘alayh al-salām                     |
| e.d    | Editor /edition /edited by          |
| KUIM   | Kolej Universiti Islam Malaysia     |
| n.a    | no author / no artist               |
| n.d.   | no date /no year                    |
| n.pb.  | no publisher                        |
| n.pl.  | no place                            |
| pp.    | pages                               |
| RA     | radiya Allāh ‘anhu / ‘anhā / ‘anhum |
| SAW    | Salla Allāh ‘alayh wa sallam        |
| SWT    | Subhānahu wa ta‘ālā                 |
| Trans. | Translator / translated by          |
| UIA    | Universiti Islam Antarabangsa       |
| UKM    | Universiti Kebangsaan Malaysia      |
| UM     | Universiti Malaya                   |
| Vol    | volume                              |
| YADIM  | Yayasan Agama Islam Malaysia        |

# *CHAPTER*

# *ONE*

# CHAPTER I

## INTRODUCTION

### 1.1 BACKGROUND OF THE STUDY

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ① خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ② أَقْرَأْ ③ وَرَبُّكَ  
الْأَكْرَمُ ④ الَّذِي عَلَّمَ بِالْقَلَمِ ⑤ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ⑥

Meaning:

*Proclaim! (And read aloud!) In the name of the Lord and Cherisher, who created, Created man, out of a (mere) clot of thickened blood: Proclaim! And your Lord is Most Bountiful, He, who taught (the use of) the pen, thought man that which he did not know<sup>1</sup>.*

As we know, in Islamic history, this religion aimed to bring happiness, giving blessing to all mankind in this world. Our prophet Muhammad (Peace Be Upon Him) had been chosen to bring happiness to all creation. Particularly, our prophet is the best Da<sup>c</sup>wah presenter in this world. He could be a role model to the presenter of Da<sup>c</sup>wah nowadays.

Upon the arrival of prophet Muhammad, the woman status has been granted and increased like man. In other words, Islamic concepts approved the roles of women in the society. They have given rights fix with their nature. Based on Islamic teaching, women are granted to get an honorable right as a mother and a daughter. They have the right to perform religion duties and she is responsible to her own deeds and will be rewarded according to their action here and hereafter<sup>2</sup>.

<sup>1</sup> Al-Qur'an. Al-Alaq 96: 1-5. Prof. Dr. Syed Vickar Ahamed. 1999. *Interpretation of The Meaning of The Glorious Qur'an*. TR Group of Companies. p. 822.

<sup>2</sup> Andek Masnah Andek Kelawa. 2001. *Kepimpinan Wanita Dalam Islam: Kedudukann Dalam Syariah*. Selangor: Penerbit Universiti Kebangsaan Malaysia. p i.

The roles of Da<sup>ʿ</sup>wah are not only play by man but also the responsibility of woman to calling people to Islam. Al-Qur'an also mentioned about the rights of women in its verses. So, woman play a vital role in calling people to Islam and not assumed as a slave for man as occurred during the period of Jahiliyyah<sup>3</sup>.

In general, woman also participates in da<sup>ʿ</sup>wah. The history of Islamic woman (Muslimah) such as Sayyidatina Siti Khādirah, Siti Aisyah, and Fatimah are mentioned in Al-Qur'an. They gave a huge contribution on Islamic development in order to achieve the truth and prevent mankind's from being astray from the true path.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ  
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ  
وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

Meaning:

*The believers, men and women, are protectors. One of another: They enjoin what is just, and prevent what is evil: They perform regular prayers, practice regular charity and obey Allah and His Prophet (Muhammad): On them Allah will spread His Mercy: Because Allah Is supreme in Power, Wise<sup>4</sup>.*

This verse shows that woman plays equal roles as man for the sake of Allah<sup>5</sup>.

The appearance of woman in society gave a great impact in the early Islamic era or in the revolution period. As a part of voter, they have their right to choose a leader to lead the country. Woman status as a mother and a wife could contribute indirectly towards the growth of the country<sup>6</sup>.

<sup>3</sup> Dr. Ahmad Rafaa' Bin Ayudin & Saman Bin Marjuki. 1994. *Kisah Wanita Dalam Islam*. Al-Ramadan. P. i

<sup>4</sup> Al-Quran. Al-Taubah 9: 71. p. 231

<sup>5</sup> Berhanudin Abdullah et al. 2000. *Da'wah Dan Kepimpinan Islam Di Malaysia. Konsep Dan Perlaksanaan*. Penerbit UKM. p. 126

<sup>6</sup> Angkatan Belia Islam Malaysia. 1993. *Strategi Dacwah Dan Order Islam Di Malaysia*. Budaya Islam Sdn Bhd. p. 26

The relationships between the movement and the roles of Islamic dissemination in Malaysia can be seen through a variety ways. This movement is depending on how the woman's contribution towards Islamic da'wah<sup>7</sup> occurred especially in Kuala Lumpur. The impact of this da'wah could be seen through symbols, marks and the signs of Islamic culture, which is portrayed by individual lifestyle and in their society.

In Kuala Lumpur, Women's movements were exposed in 1946 whenever British planned to build Malayan Union. Under this colonization, The British administration try to getting involve in religion matters and disturbed their culture. This agenda had made them feel threaten. Hence, this issue had motivated them to protect their religion. Gradually, they stopped their daughters from entering English School because they worried of being influenced by British agenda<sup>8</sup>.

Normally, those who are involved in women movement are come from the family who has a strong religion background from the beginning and those wives whom their husband have a good status and having a big power in the eyes of society. Among them were Tan Sri Aisyah Ghani, Datin Sakinah Junid and Syarifah Dorah Binti Syed Muhammad<sup>9</sup>.

The first women participation at Kuala Lumpur under society of women movement (AWAS). As mentioned previously, Malay women become directly involved in political movement ever since the formation of Women's Movement (AWAS). That women had already been involved and they had participated in social works, which were of the whole ummah. The important of women's contribution was an undeniable fact, which had to be take into account.

Malaysia as part of the Larger Malay Archipelago witnessed the same process of Islamisation as in order of the religion. Historians have different opinions on the date of the coming of Islam to Malaysia but they all agree, however that Islam come to

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<sup>7</sup> Angkatan Belia Islam Malaysia. p. 95

<sup>8</sup> ibid 42

<sup>9</sup> Andek Masnah Andek Kelawa. 2001. *Kepimpinan Wanita Dalam Islam. Kedudukan Dalam Syariah*. Penerbit UKM. p.142

Malaysia and the other parts of the Malay Archipelago through a gradual and voluntary process where, the people voluntarily embraced Islam without any coercion. The establishment of Islam in the Malaysia Peninsular or Peninsular Malaysia as a political force<sup>10</sup>.

In independent Malaysia, Malay women continued to be involved in politics and they played a crucial role in strengthening their respective political parties. The important role of women's role in politics was also recognized by the Islamic party - PAS as affirmed by its deputy President, Zulkifli Muhammad at the annual Meeting of the women's section, Dewan Muslimah following the 1959 election. At the Meeting called on women members to wake up and play their part nation building through active involvement in the party.<sup>11</sup>

After Malaysia got an independent from British colonization, Islam is acknowledged as a formal religion for Malaysia and has been approved by The State Council. In 1961, Education Act has been issued which, stated about freedom to teach Islamic education in our country and undoubtedly fully, the da'wah concept was allowed to be practiced in the education activity whether involves in formal and informal education.

As a result, in 1977 an Islamic awareness has been increased among society and the da'wah movement among women could be seen through their way of wearing which were covering their aurah. The involvement from society also had been developed to adapt the Islamic way of life and being increased from day to day till cover all the formal issues<sup>12</sup>.

Today, they are variety of contribution gained from the people who volunteered to contribute for the sake of da'wah whether in terms of energy, with their scholars, or high reputation in the eyes of society. This talented presenter always works as a freelance presenter to calling others to Islam. Nowadays, they are a lot of Freelancers da'wah in Kuala Lumpur and sometimes they also invited to address their speech around Malaysia.

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<sup>10</sup> Dr. Haji Faisal haji Othman. 1993. *Women, Islam and Nation Building*. Kuala Lumpur: Berita Publishing. p. 51

<sup>11</sup> Dr. Haji Faisal haji Othman. p. 166

<sup>12</sup> Andek Masnah Andek Kelawa. p. 144

In general, women presenters are involved in:

- 1) Clarify the religion and having discussion with their family at home, among local society especially to all kinds of group to improve their understanding on Islamic fundamental besides to teach Fardhu Ain lesson.
- 2) Woman Units of Management Da'wah also give a full cooperation and contribution to make the successful matters on:
  - a) Islamic Family Course conducts the above programmers:
  - b) Seminars and workshop
    - i) Intensive course
    - ii) To provide a talented religion presenter to public and to give a formal education to religion teacher who are interested to teach Islamic lesson in mosque, school and other place.
  - c) To provides a life hood 's charity.
    - i) Islamisation
    - ii) Family problem
    - iii) To improved and increased Islamic understanding among them <sup>13</sup>
    - ix) To manage an administration of the religion Celebration Council to conduct religious programmers such as a programmed to celebrate Maal-Hijrah Festival, Maulidur Rasul and etc.
- 3) To conduct charities programmers such as counseling<sup>14</sup>.

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<sup>13</sup> Berhanudin Abdullah et al. 2000. *Da'wah Dan Kepimpinan Islam Di Malaysia. Konsep Dan Perlaksanaan*. Penerbit UKM. p. 126

<sup>14</sup> Berhanudin Abdullah et al. 2000. *Da'wah Dan Kepimpinan Islam Di Malaysia. Konsep Dan Perlaksanaan*. p. 130

## 1.2 THE IMPORTANT OF STUDY.

The writer acknowledged woman as a special creation created by Allah, a brotherhood of man. As a part of society they have to work together with man and plays a vital roles for the sake of Ummah and country Development in particular. Allah said in Al-Quran verse:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ  
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ  
وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

Meaning:

*The believers, men and women, are protectors. One of another: They enjoin what is just, and prevent what is evil: They perform regular prayers, practice regular charity and obey Allah and His Prophet (Muhammad): On them Allah will spread His Mercy: Because Allah Is supreme in Power, Wise<sup>15</sup>.*

Islam recognized woman as human being, has dignity and their status are equal like man. Islam also claimed that woman's right is fix with their natural creation. They obtained an equal right and the same roles in religious duty like man. They also keep sincere in their relationship either with Allah or the relationship among human beings.

There are a lot of contributions served by women in order to assist the specific organizations that are responsible to develop the Islamic da'wah movement. Women presenter is a person who also can play a role as a contributor to the development of da'wah movement.

<sup>15</sup> Al-Qur'an. Al-Taubah 9: 71. p.218

In this study, the writer try to look on a part of the individual people who are participate to play an important role in order to draw the Islamic pattern in a society, particularly from women side. The writer also tries to expose the women's role in Islamic society in Kuala Lumpur area. With the same opportunity to get information and the chance of participation in a certain position, woman can achieve the high potential and they can effort to do everything to develop Islamic teaching and to spread Islamic missionary widely. Their contribution could not being denied and had influenced the big society, a small group and towards themselves.

### **1.3 THE OBJECTIVE OF STUDY**

1-This research is aimed to study and to analyze how is the extend contribution Towards Islamic da<sup>o</sup>wah right now and influenced had made by women in da<sup>o</sup>wah movement.

2-To know the method used by woman in their contribution for themselves, family and society according to Islamic perspective.

3-To notify the influence played by woman to increase the religion status and to make sure this teaching can be followed by society in their real life as a Khālifah of Allah in this world.

4-This study is an effort to have a clear clarification and gain the right picture about the existence and their contribution in Islamic movements and not only being pictured as a displayed woman at home only.

### **1.4 THE PROBLEMS STATEMENT**

The study on women's leadership in this country showed that their roles are being ignored. Even though women had fulfilled a one-third-employment position in this world. The talent and potential owned by them had inspired the writer to study on their contribution efforts in da<sup>o</sup>wah performances. At least, not many people are aware on their influence and contribution in this movement.

The current scenario occurred in Malaysian society are created a lot of problems. There is an issue on how long a woman presenter is able to play her roles and her contribution get a respond from public and how this problem could be solved? This problem has a close relationship with affection among mankind and their cooperation. Then, the purpose of the study is to realize the objective of da<sup>o</sup>wah whether it is derived from criticism or support.

The limitation of woman participation in da<sup>o</sup>wah movement in Malaysia is caused by Islamic legalization, which stated that they have to ask permission from their husband if they want to leave their house. So, from this context, of limitation, mostly Malaysian women still are tied bound by their status and responsibilities as a wife and a mother to look after their family.

Besides the Islamic legalization, Malay culture also put a burden on woman shoulder. According to this traditional Malay culture, women have to perform a dwi-job in formal. However, they are a lot of woman between a group leader in Malaysia and those in a high-ranking position still not able to fulfill this legalization that ask women to cover their aurah. Some of them still proud to appear in public with a free hair show.

### **1.5 SCOPE OF THE STUDY**

- 1- In this study, the writer focused on the woman group who participates in Islamic movement.
- 2-The writer highlights the roles play by women presenters in their contribution to the Islamic development based on the right perspective.

# *CHAPTER*

## *TWO*

## CHAPTER II

### LITERATURE RIVIEW

This book under title “*Gerakan Dakwah Dan Order Islam Di Malaysia*” discussed about da<sup>‘</sup>wah movement and Islamic Women issue in Malaysia. In future strategic and the position of ideal women in Malaysia. This book also mentions about women in giving their contributions in Malaysia are still have weaknesses. They need to see how far to improve and solve their problem and strategic planning<sup>16</sup>.

Based on the writer’s summary “Gerakan Dakwah and Orde Islam Malaysia”, which discussed about da<sup>‘</sup>wah movement and the question a raised on Muslim woman in Malaysia and strategy for future. From the analysis, it showed that there is da<sup>‘</sup>wah movement performed by Malay women in this country, but there are a lot of shortages in these activities. So, in future they have to list out the weaknesses aspect and come out with the improvement in their performance of da<sup>‘</sup>wah.

According to the book, only discussing the issue of women position in da<sup>‘</sup>wah movement by grouping or organization and their strategy in future in Malaysia context. It not discussions about the women’s contribution in Kuala Lumpur what I research right know but that can give me the ideals and suggestions.

Sapinah Saupi assumed in article “*Wanita sebagai Rakan Pembangunan*”, that woman as a friend of development. These women are supposed to represent, to speak up their opinion and being able to give attention on their problem because those who can solve this problem are come out from themselves. Until today, women are exposed in every field. They achieve this success since they are a hardworking group and they work in a systematic way compared with men<sup>17</sup>.

Women involvement started in this development and management when they accepted the formal education in 1920. Undeniable that some women are talented and

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<sup>16</sup> Angkatan Belia Islam Malaysia. 1993. *Gerakan Dakwah dan Order Islam Di Malaysia*. Kuala Lumpur: Budaya Ilmu Sdn. Bhd.

<sup>17</sup> Sapinah Saupi. 2001. “*Wanita Sebagai Rakan Pembangunan*”. Dewan Masyarakat. Ogos. pp. 28-29

doctor, teacher and so on. Women involvements in professional profession are the early issue, but it is important because 50% of our communities are women. The course is not beneficial when professional profession not give advantages in Toward Da'wah contributions.

Nowadays, women are most credibility in all courses, especially when most of women entered the IPTA (High learning Educational Institution) and in Professional of human resource through women action development plan. Government must take four steps to improve women involvement in giving their contribution:

- 1) To improve the human resource management.
- 2) Practical programme in leadership, motivation, self-confident, management and speech.
- 3) Mentor programme and counseling.
- 4) Leadership Courses.

Writer conclusion, the essays from Safinah Saupi "Gerakan Dakwah Dan Order Islam Di Malaysia" are discussing about women contribution in economic, politic, social and religion. It's not only focused to the contribution women in da'wah movement nowadays.

Focused of the problems of Malaysian women in general and Malay women particular and have presented some suggestions on the issues to overcome them. They are many more problems, which Malaysian women are facing due to increasing rate of broken family and single- parent families.

Professor Dr. Yusof Qardhawi in his book, "Wanita Dalam Masyarakat Islam Menurut Al-Quran Dan As-Sunnah", mentioned about women's roles, their Responsibilities and contribution to draw the society lifestyle. They also recognized as assistant for men to do the missionary work of Allah<sup>18</sup>.

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<sup>18</sup> Prof. Dr. Yusuf Qardhawi. 2002. *Wanita Dalam Masyarakat Islam Menurut Al-Quran dan As-Sunnah*. Al-hidayah Publishers.

Pointed that Islam encourage mutual understanding and mutual cooperation between one by one. Identified and addressed some crucial social issues of women today and presented with problems. Since women are entitled to maintain their status as independent individuals, they are fully responsible for their action. Her salvation is still dependent on whether they execute there vice regency in accordance with the will of God.

These verses of the Qur'an clearly show that women have responsible for their deeds. If they do good deeds, then they will receive the same reward from God without discrimination. Based on this both men and women are also obliged to fulfill all religious requirements such as performing the Islamic rituals.

Towards several individual who played the important role in create the society lifestyle in context women. Trying to carry out the women role in Islamic Society and try to clear the society confuses especially for the women role and responsibility to giving the contribution in missionary movement.

In writer view and opinion, these books "Wanita Dalam Masyarakat Islam Menurut Al-Quran dan As-Sunnah" are available to be a source to me in collecting data and as a references book to finish my duties.

This book (Muslim Women in Organizations: A Malaysian Perspective, edited by Yusuf Ismail) focuses on the opinions expressed by and about working women in Malaysia. The studies are neither comprehensive nor exhaustive. They are hoped to provide glimpses of career women's lives in Malaysia and their perceptions.

The aim of the book is to present to the readers sketches of home and work realities faced by Muslim women in Malaysia and to make us aware of the need to check our objectives in life, the role and responsibility of career women towards careers and families, and the problems other working women face in managing dual responsibilities.

The book interlaces issues pertaining to careers achievement and time management. May be useful to both man and women's, although studies may find the book particularly relevant. Female student in higher learning institutions should not miss going through the contents before they leave the ivory tower.

Describes the roles of women in the household, workplace and society. Then explains their responsibilities as Allah's servant, a wife, a mother and an employee or employer. Also discuss deals with problems. The problems are discussed according to women's material status: single women, married women, and divorced women/single parents.

This book mentions about some advice for present and future Muslim women are:

1. Strong Imam (Faith)

A strong Imam will lead to self-confidence, determination, self-control etc. The inculcation of strong Imam is not easy to achieve but it requires a very long process. So we must start from the very beginning of life.

2. Choose a responsible Husband

A woman should choose a husband who fulfills Islamic requirements and suits her suits her criteria if there are alternatives, of course. In other words the husband who understands her nature.

3. Find a suitable Career

Not all occupations are suitable for women. They must choose a career that can give them time to spend on other more important responsibilities.

4. Manage A time

Time management is very important in the life of working women. They must be able to list down their responsibilities and divide their time according to the responsibilities. If they feel that they are not able to manage their time productively, it is not too late to learn and practice.

## 5. Maintain Good health

Maintain health leads to good life. Maintenance of health is very important because working women need all the energy to do their work<sup>19</sup>.

In writer view and opinion, these books “Muslim Women in Organizations: A Malaysian Perspective edited by Yusof Ismail”, are available to be a sources to me in collecting data and as a references book to finish my duties.

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<sup>19</sup> Yusof Ismail. 1994. *Muslim Women in Organizations: A Malaysia Perspective*. Kuala Lumpur: A.S. Noordeen.

*CHAPTER*

*THREE*

## **CHAPTER III**

### **RESEARCH METHODOLOGY**

#### **3.1 INTRODUCTION**

The research is a descriptive field research that discussed about the contribution of women in Islamic Da<sup>o</sup>wah Movement at Kuala Lumpur. The research emphasized on the perception of women's contribution toward da<sup>o</sup>wah in Kuala Lumpur. In another observation, the writer analyzes the perception in women da<sup>o</sup>wah presenter in Kuala Lumpur about the activities and effects of their contribution towards the society and country.

This study is a fundamental analysis, which is based on the analysis of the current problems and suggested solution to that problem. The writer chose two kinds of research methodology to gather the data, they are:

1. Library Research
2. Research Analysis
3. Data Collection

#### **3.2 LIBRARY RESEARCH:**

The primary data of this study is obtained from library research including books, magazines, journals, articles, open website and etc. The libraries involves in this research are:

- 1-National Library of Malaysia
- 2-Public Library in Kelantan
- 3-Public Library of Islamic Center
- 4-Islamic University College of Malaysia Library

5-National University of Malaysia Library

6-University of Malaya Library

7-International Islamic University Library

### **3.2 RESEARCH ANALYSIS:**

Secondary data based on the analysis of accepting appropriate pre-recommendations, such as principle of recommendations, observations, interviews and suggestion of information need.

### **3.3 DATA COLLECTION METHOD**

When the research objective is clear by using the aforementioned method, hence, the writer has to collect the data needed. So, to obtain information, the writer has used these methods:

#### **1) Observation Method**

Observation method is a data collection method that is essential in an observation as through this technique, the observer will be able to observe an event or situation live. This method is a primer method that holds an important position towards an observation in a data collection frame.

#### **2) Interview Method**

In order to complete the data obtained, the writer used the interview method in the collection of data. The interview method is a way of collecting data that is done through a question and answer session to obtain an answer to a specific problem. This method can be done individually or in groups. That is why the writer used this method to know the opinions, feelings, confidence and much more from the respondents.

### 3) Documentation Method

Aside from the aforementioned methods, the writer also used the documentation method. This method is a way to collect data obtained through documents or notes that are in form of either historical, graphics, or writings that the writer attained from education bodies or from certain individuals that are of relevance to the problem in study.

# CHAPTER

# FOUR

## CHAPTER IV

### WOMEN AND DA<sup>C</sup>WAH

#### 4.1 INTRODUCTION

In Islam, a woman is allowed to work in any field and place provided that she does not transgress the limited set by Allah. A woman should abstain herself from any slander and cover her aurat. However Islam gives a special privilege to women to operate at their house and allow them to leave their home for fulfilling all religious duties.<sup>20</sup>

According to the Syariah, women are not obliged to fight and get involved in duties and responsibilities like men are. However, the Prophet did not prohibit women from participating during his lifetime. Many women are involved in historical fact indicates how normative Islam was practiced by the Prophet and its also shows that to defense of Islam and the Ummah.

Clearly, women are not only commanded by the Al-Qur'an to observe religious duties but they are also commanded to observe all moral obligations or responsibilities. Women are requested to be honest, just, and loyal to the order of the ummah, help to maintain social unity and solidarity, propagate goodness and strive against evil.

The purpose of all these commandments its that women should know the situation and conditions of the Ummah and should participate in effort to promote its welfare. In the modern sense, this means that women should contribute to the nation building<sup>21</sup>.

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<sup>20</sup> Yusuf Ismail. 1994. *Muslim Women in Organizations: A Malaysia Perspective*. Kuala Lumpur: A.S. Noordeen. p. 16

<sup>21</sup> Dr. Haji Faisal Bin Hj Othman. 1993. *Women, Islam and Nation Building*. Berita Publishing. p 39

## 4.2 WOMAN DEFINITION.

When mentioned about this group of mankind, normally they are assumed as creations with a full of imagination only. In other words, they are defined as slaves of their hearts (an emotional person) and quite difficult to hide their feelings. Instead of their weaknesses and always need an encouragement from others, in fact, their effort on da<sup>c</sup>wah cannot be denied<sup>22</sup>.

Refer to the above definition on woman, according to Alexis Carrel, a psychologist and also a biologist scholars from France wrote in his book “ Man The Unknown ” mentioned about the differences between man and woman created by Allah based on their nature and this differences had make their task and their right are different<sup>23</sup>.

On biology field, this both types of human being group created in similar structure but each part enjoyed the different function. Gender is derived from Latin word means “cut”. It shows that both man and woman are being cut and separated from each other. The function of their chemicals in the body such as hormone had made them different from each other<sup>24</sup>.

In psychology, they are apart in terms of gender. These differences have made them differ in task and function<sup>25</sup>.

## 4.3 THE DEFINITION OF DA<sup>C</sup>WAH

The term “da<sup>c</sup>wah” is used in many contexts. It more specifically covers the following range of meanings: the word da<sup>c</sup>wah (plural da<sup>c</sup>wah) is a noun derived from the verb da'a. Its infinitive noun or verbal noun (masdar) is du'a and da<sup>c</sup>wah, literally meaning, desire for God (Raghbah ila Allah), Allah says in the Qur'an:

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22 Yusof Bin Ismail. 1994. *Muslim Women in Organizations: A Malaysian Perspective*. Kuala Lumpur: A.S Noordeen P.16

<sup>23</sup> (trans.) Padilah Ali. p. 125

<sup>24</sup> Azizian Hj. Baharuddin. N.d. *Hakikat Dan Realiti..* Kuala Lumpur: Institut Kajian Dasar. p. 35

<sup>25</sup> John Nicholson. 1997. *Lelaki Dan Perempuan*. (trans.) Padilah Ali. Kuala Lumpur: Dewan Bahasa Dan Pustaka. p. 173

“ *And if my servants ask you, On Prophets, 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)”*

It can mean an appeal for aid or call for help (istighathah), the Qur’an 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 Qur’an 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)<sup>26</sup>.

According to the *encyclopedia* of Islam the word da’wah in 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<sup>27</sup>.

The organization responsible for attracting the greatest possible number of people to this idea and for giving 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 founding a new empire.

A good example was the Abbasid da’wah which was a propaganda for a member 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 da’wah Bani al-Abbas (the Abbasid da’wah)<sup>28</sup>.

Thus, from the above facts, the words da’wah can also mean propaganda, regardless of the exact intention the propagandists. However present day Muslim Authors use

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<sup>26</sup> Dr. Abdullah Muhammad Zin. 1991. *Islamic Da’wah (Mission) The Definition, conception and Foundation*. Kuala Lumpur: Pustaka Antara. p. 1

<sup>27</sup> Dr. Abdullah Muhammad Zin. p. 1

<sup>28</sup> *ibid.* p. 2

the word *da'wah* to mean by “calling or invitation to Islam only”. As an example, Abd al-Karim Zaydan, gives the meaning of *da'wah* as follows:

“By *da'wah* we mean the ‘call’ to Allah, as Allah the Exalted says: “ Say: This is my way, I can on Allah with sure knowledge, I and whosoever follow Me”, so what is meant “by call to Allah” is the call to His 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 the *da'wah* and its reality, and that is in fact the first basic or root of *da'wah*”.

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 Islam point of view the religion of all the prophets is Islam, and each Prophet has his own *da'wah*. Muhammad’s *da'wah* was the last *da'wah* among the Prophets; it is commonly known as the Islamic *da'wah* (*al-Islamiyyah*)<sup>29</sup>.

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 that words *da'wah*, *Din Al-Islam*, *risalah Al-Islam* and *Syariah* 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 the Sunnah used the meaning as the term *da'wah* or at least in relation to *da'wah*. Some of these words are as follows:

1. Jihad in the way of God
2. Enjoining the right and forbidding the wrong (*al-amr bi al-ma'ruf wa al-nahy an al-munkar*)
3. Warning from the bad news and announcement of the good news (*al-indhar wa al-Tabshir*)
4. Witness before making (*al-Shahadah ala-a- nas*)
5. Reformation (*al-Islah*)

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<sup>29</sup> *ibid.* p. 2

6. Good counsel (al-nush)
7. Reminder ( al-tadhkir)
8. Conveyance (al-Tablight)
9. Presentation of the Religion
10. Establishment of the religion
11. Exaltation of the word of God (i'la kalimah Allah)
12. Exhortation one another with truth ( al-tawasi bi al-haq)
13. Cooperation in the goodliness ( al-Ta<sup>c</sup>āwun ala al-birr)<sup>30</sup>.

#### 4.4 THE METHODOLOGY OF DA<sup>c</sup>WAH.

Methodology means a set of methods or rules used, being approached, a procedure and so on which is done in a systematic and manageable to get the impact on the da<sup>c</sup>wah. This method plays important roles in Da<sup>c</sup>wah because it determines the influence of the da<sup>c</sup>wah<sup>31</sup>.

The roots of methodology of Da<sup>c</sup>wah are derived from Al-Quran verse: Allah said

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



Meaning:

*Invite (all) to the way of your Lord with wisdom and holy teaching, and reason with them by ways that are the best and most gracious: Because the Lord knows best, (Those) who have strayed from His Path, and (those) who receive guidance<sup>32</sup>.*

<sup>30</sup> ibid. p. 3

<sup>31</sup> Ab. Aziz Mohd Zin. 1997. *Pengantar dakwah Islamiah*. Penerbit Universiti Malaya. p. 7

<sup>32</sup> Al-Qur'an. Al-Nahl 16: 125. p. 334

The above verse clarifies the methods to be used by presenter, which includes the discussion, dialogue and conduct a debate. These three kinds of methods are the main basic for Da'wah Methodology.

### 1-Hikmah

Hikmah is defines as wisdom. Meanwhile, wisdom technically means having or showing good judgment or a wise thought and generally used for accepted view. Other meaning is referring to something suitable.

Some action might be appropriate by some people but not by others. It might be suitable for a certain time but not at the other time. Ion other words, the action is consider as Hikmah for a specific person at an appropriate time but might not be consider as Hikmah for the other person at another period. Hence, Hikmah is closely related with the right situation at the right time<sup>33</sup>.

وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ۖ إِذْ قَالَ لِأَبِيهِ  
يَتَأْتٍ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾ يَتَأْتٍ  
إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾  
يَتَأْتٍ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾

### Meaning

*In the book (Al-Qur'an) tell (the story of) Ibrahim (Abraham), he was a man of truth (and) a prophet. Look! He said to his father: O my father! Why worship (something) that does not hear and does not see, And (something that) can be of no profit to you? "O my father! Knowledge has come to me which has not come to you: So follow*

<sup>33</sup> Ab. Aziz Mohd Zin. 1997. *Pengantar dakwah Islamiah*. Penerbit Universiti Malaya. p. 8

*me: I will guide you to a Path that is even and straight". "O my father! Do not serve Satan (Iblis): Because Satan (Iblis) is a rebel against (Allah), Most- Gracious<sup>34</sup>.*

Hikmah can be done in a variety forms or methods. Sometimes, it could be used either in a soft or hard methods. It refers to a soft action, to give a great blessing, affection, dignity, passionate love and also link with a good thought or opinion. It also means gentle and hard, love and war. The sense of having strength, which could influence the minimum result desired, also could be considered as Hikmah<sup>35</sup>.

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ  
تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَعَآخِرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمْ  
اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ  
وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾

Meaning:

*Against them make ready all your strength to the utmost of your power, including the (strong) horses of war, to cause fear in the enemies of Allah and your enemies, and others besides (them), Whom you may not knows. Whatever you spend in the Cause of Allah, (It) shall be repaid back to you; You shall not be treated unjustly<sup>36</sup>.*

## 2-Good Advice

Generally, good advices are acceptable to a person since it gives an opinion on what should be done. Sometimes, it could be hard to be accepted by someone if the method of approach is done in a wrong way. This is because there is a variety of methods can be approached in order to give an advice. Usually, people are not prefer to be counsel

<sup>34</sup> Al-Quran Mariamb 19: 41-44. p.

<sup>35</sup> Ab. Aziz Mohd Zin. 1997. *Pengantar dakwah Islamiah*. Penerbit Universiti Malaya. p. 9

<sup>36</sup> Al-Qur'an. Al-Anfal 8: 60. p. 216

by others because they think there must be something wrong in his or her performance which shows a person weaknesses<sup>37</sup>.

Therefore, these methods of da<sup>c</sup>wah should be done in an acceptable way. The advisor has to play their roles effectively in order to attract others attention and at the same time have to consider others feeling. As a result, a minimum target desired can feel the honesty of advisor and they feel being appreciated by others. Automatically they will accept others advise and needs to be counsel by others.

A good advice refers to the soft words, kindness and affectionate manner. These methods could cold the warmest heart and must be aroused from the true heart. This advice needs the acceptable view from the advisor for their sake of goodness and to keep their life, for their future here and hereafter<sup>38</sup>.

Types of speech or saying of a good advice are:

- a. Be frank in the speech, use a soft and nice words
- b. Make a clear clarification on the statement
- c. Create a nice and clear pronunciation in speech
- d. Create a speech in a kinds of story or create a joke
- e. Elaborate about the rewards and eternal punishment from Allah
- f. An explanation about the good and bad news for the loser
- g. An explanation on the rewards obtained here and hereafter
- h. Show a clear picture on Allah's examination in this world.
- i. The speech must be suit with the level of the target group

3- To talk with the best method.

The best discussion should be done in a suitable manner with keeping their custom in order not to hurt other feeling and neither to consult others view. But, it must be done to look after the truth and for the sake of Allah's willing. Sayyidina Ali advised: Means: Do talk with people according to their level of understanding (in the context of their knowledge).

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<sup>37</sup> Ab. Aziz Mohd Zin. 1997. *Pengantar dakwah Islamiah*. Penerbit Universiti Malaya. p. 10

<sup>38</sup> Ab. Aziz Mohd Zin. p. 10

This method of da'wah is not only to achieve a victory or to get appraisal from outsiders but for the purpose of da'wah and to disseminate the fundamental of Islamic teaching<sup>39</sup>.

The explanation obtained through this method has special kinds of da'wah because:

- i. It based on the strong knowledge on the certain information.
- ii. It clarifies the target group with the good reason and the objective.

From this point, it is firmly believe that the methodology of da'wah has a high potential to achieve the goal and it's suitable for mankind<sup>40</sup>.

#### **4.5 THE TERM OF ISLAM**

According to the Arabic dictionaries, the term Islam is the infinitive noun or verbal noun (masdar), derived from the fourth from of the root (salima), literally meaning, submission, total surrender (to Allah). To know more closely the definition and conception of Islam, it is better to refer to the use of this word in the Sunnah.

In the Qur'anic verses the word "Islam" is used only eight times whereas the word Muslim and the plural muslimah, as well as the verb 'aslama' are used very often throughout the surah in the Al-Qur'an. These words have the two meanings, which merge into one another, surrender to God, which is an inner action and practice of Islam. Which is an adherence to the message of the prophet.

Among the many usages of the word "Islam" in the Qur'an following, the use the word Islam with the meaning of its quality of interiority:

- Whomsoever God desires to guide, he expends his breast to Islam.
- Even as he is being invited to Islam and God guides not those who do wrong.
- Is one whose heart, God has opened to Islam so that he has received enlightenment from God.

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<sup>39</sup> ibid. p. 11

<sup>40</sup> ibid. p. 12