

ACTUALIZATION OF QS. AN-NAHL VERSE 125 AS A METHOD OF DA'WAH AND ITS RELEVANCE TO MODERNITY

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Abstract

Nowadays, preachers have a great responsibility for delivering da'wah. The da'wah method is one of the elements that have an important and strategic role because it supports the success of a da'i in conveying the message of da'wah. This paper analyzes one of the verses contained in Qs. An-Nahl verse 125 and its actualization in the era of modernity. This research uses descriptive qualitative methods. The findings of this study are the da'wah methods contained in QS. An-Nahl verse 125 and its relevance to modernity is still relevant and used by preachers in the modern era, because the method can be used at any time according to the times by adapting methods and materials to the level of understanding of mad'u.

Keywords: *Actualization, Da'wah Method, QS. An-Nahl 125, Modernity.*

Abstrak

Modern ini para pendakwah mempunyai tanggung jawab besar terhadap menyampaikan dakwah. Metode dakwah merupakan salah satu unsur yang memiliki peran yang penting dan strategis, karena mendukung keberhasilan seorang da'i dalam menyampaikan pesan dakwah. Tulisan ini melakukan analisis terhadap salah satu ayat yang terkandung dalam Qs. An-Nahl ayat 125 dan aktualisasinya di era modernitas. Penelitian ini menggunakan metode kualitatif deskriptif. Temuan penelitian ini adalah metode dakwah yang terkandung dalam QS. An-Nahl ayat 125 dan relevansinya dengan modernitas tersebut masih relevan digunakan oleh pendakwah di era modern, karena metode itu bisa digunakan kapan saja sesuai zaman dengan cara menyesuaikan metode dan materi berdasarkan tingkat pemahaman mad'u.

Kata Kunci: *Aktualisasi, Metode Dakwah, QS. An-Nahl 125, Modernitas.*



Lisensi

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A. INTRODUCTION

The era of modernity presents its challenges for the *da'i* in conveying their *da'wah* message in society. Along with the development of an increasingly sophisticated era with technology, it has become a big task for preachers in delivering their *da'wah*, especially in the current pandemic atmosphere. For Muslims, there is a no better word, except the word to call for the path of God, and *da'wah* for Muslims becomes a comprehensive obligation at least for individuals who can already be subjected to the burden of responsibility and individuals who have been able to distinguish between right and wrong, and between good and bad. The obligation of Islamic *da'wah* for a Muslim is individual and some areas in the form of a collective through groups of jamaat and organizations. So being a Muslim ummah essentially must proselytize. A Muslim can be identified as a *da'i*, according to the proportions and capacities each.¹ To be able to influence others, both individually and in groups, so that there arises in a person an understanding, awareness, attitude of passion, and experience towards religious teachings as a message conveyed to him without any element of coercion.

In general, *da'wah* is an invitation or call to goodness and the right. *Da'wah* contains the idea of progressivity, a process of constantly leading to a better one in realizing the purpose of *da'wah*. Thus, in *da'wah*, there must be a dynamic idea, in the sense of something that is constantly growing and evolving according to the demands of time and space. Meanwhile, *da'wah* in practice is an activity to transform religious values that have an important meaning and play a direct role in trying to shape people's perceptions of the value of life.² Along with the development of modern times, the development of science has had a significant impact on the ethical joints of Muslims today. To anticipate the complexity of modern society, a preacher must prepare a *da'wah* strategy that tends to society.

¹ Arifah Yenni Gustia, 'Aktualisasi Dakwah di Era Teknologi Komunikasi', *TATHWIR: Jurnal Pengembangan Masyarakat Islam*, 1, 2019, 1-10.

² Wahyu Ilaihi, *Komunikasi dakwah* (Remaja Rosdakarya, 2010), 17.

Amid modernization and globalization, society is developing very quickly and it is difficult to guess the direction of a preacher must continue to present creativity in the *da'wah* efforts carried out.

The method of *da'wah* is a way to achieve the goal of *da'wah* that is implemented effectively and efficiently.³ According to Saerozi, *da'wah* methods are the methods used by a preacher or *da'i* to deliver *da'wah* material or a spate of activities to achieve a certain goal.⁴ So a preacher must devise the methods to be used before delivering his *da'wah* message. *Da'wah* in the modern era is *da'wah* whose implementation is adapted to the conditions and circumstances of modern society, both in terms of material, methods, and media conveyed is good. But if the methods used are incompatible with the conditions of modern society, then *da'wah* will fail. Vice versa, it is possible that the method used is to the conditions of modern society, but the material presented is not right, especially if the appearance of the future is not attractive, also *da'wah* will fail.⁵

Amid modern conditions and the rapid development of the times like today, of course, this is a challenge that is not light for *da'wah* actors so the innovation and creativity of a preacher greatly affect the acceptance of society. The search for a *da'wah* formulation that is by the current modern era, must always be carried out by a preacher to strengthen the principles of Islamic teachings which have been degraded due to poor social conditions. Thus a preacher needs a precise strategy or method and a clear concept, for it is necessary to have a systematic method or method used to convey the material or message of *da'wah* to *mad'u*. For this reason, in the content of Qs. An-Nahl verse 125, is it still relevant to be used by preachers or *da'i* in modernity, or has it been eroded by the times?. This study aims to review how a preacher implements the methods of *da'wah* contained in QS. An-Nahl verse 125 in the era of modernity.

³ Mushthafa Masyhur (Syaikh.), *Fiqh dakwah* (Al-I'tishom Cahaya Umat, 2000), 19.

⁴ Saerozi, *Ilmu Dakwah* (Yogyakarta: Ombak, 2013), 40-41.

⁵ Zulkarnaini Zulkarnaini, 'Dakwah Islam Di Era Modern', *Jurnal Dakwah Risalah*, 26.3 (2015), 151-58.

B. LITERATURE REVIEW

From the literature search that the author did, it was found that many were researching related to the method of *da'wah* in QS. An-Nahl, among others: *The first*, written by Nurhidayat Muh. Said entitled "Metode Dakwah (Studi Al-Qur'an Surah An-Nahl Ayat 125)". The paper discusses the method of *da'wah* from the perspective of the Qur'an in surah An-Nahl which mentions three methods of *da'wah*, namely *bil-hikmah*, *walmauidzah al-Hasanah*, and *wa jadilhum billaty ahsan* and the article is directed to the propaganda method of mapping objects that can be categorized into three major groups of intellectuals, ordinary people and people opposed to Islamic teachings.⁶ *The second*, written by Aliyudin entitled "Prinsip-Prinsip Metode Dakwah Menurut Al-Qur'an", the paper discusses the method of *da'wah* contained in the Qur'an surah An-Nahl verse 125, as one of the methods that are still revealed to be used in delivering his *da'wah* by the *da'i* or preachers.⁷

The third, with the title of "the implementation of the Qur'an An-Nahl Ayat 125 as a method of Islamic religious education (An-Nahl Analysis Study Verse 125)" written by Agus Somantri. Which discusses how to manage a process in education, one of which is the implementation of educational methods. *The Fourth*, "Dakwah Yang Menggembirakan Perspektif Al-Qur'an (Kajian Terhadap Qs. An-Nahl Ayat 125)", written by Muhammad Sahrul Mubarak and Yusyrifah Halid. Which discusses the surah contained in the Qur'an surah An-Nahl verse 125.⁸

⁶ Nurhidayat Muh. Said, 'Metode Dakwah (Studi Al-Qur'an Surah An-Nahl Ayat 125)'.

⁷ Aliyudin, 'Prinsip-prinsip Metode Dakwah menurut Al-Qur'an', *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 5.15 (2010), 22

⁸ Muhammad Syahrul Mubarak and Yusyrifah Halid, 'Dakwah Yang Menggembirakan Perspektif Al-Qur'an (Kajian Terhadap Qs. An-Nahl Ayat 125)', *Al-Munzir*, 13.1 (2020), 35-56.

C. RESEARCH METHOD

This method uses a descriptive qualitative method, with a shortness of literature review (*library research*), using words from individuals, books, and journals that have been written before, and the data obtained are analyzed interactively.⁹ This is what will shape this paper, in seeking answers to the anxiety this paper. In the literature review method that forms this paper on sources that will answer existing problems as well as in-depth studies in writing, this paper will reveal matters related to the QS *da'wah* method. An-Nahl verse 125 and its galvanization with the modernity of the content of *da'wah* amid society.

D. RESULTS AND DISCUSSION

Overview of *Da'wah*

In terminology, the word *da'wah* comes from the Arabic *da'a-yad'u-da'watan* which means solicitation, exclamation, call, or invitation.¹⁰ These exclamations can be made through voices, words, or deeds. There is a wide variety of related opinions about *da'wah*, such as; Toha Yahya Omar, *Da'wah* is to invite people in a wise way to the right path by God's command, for their salvation and happiness in the world and the hereafter.¹¹ M. Quraish Shihab, *Da'wah* is an invitation or call to conversion or an effort to change the situation to a better and perfect one, both for the person and society.

The realization of *da'wah* is not just an effort to increase understanding in behavior and outlook on life, but also towards a broader goal. Moreover, in this day and age, he must play more of a role in the implementation of Islamic teachings in an comprehensive manner in various aspect.¹² Abdullah Ba'lawy al-Haddad, *da'wah* is to invite, guide and lead people who do not understand or

⁹ Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis* (SAGE, 2014), 78.

¹⁰ Muliadi, *Dakwah efektif: prinsip, metode, dan aplikasinya* (Alauddin University Press, 2012), 1.

¹¹ Toha Yahya Umar, *Ilmu Dakwah* (Jakarta: Wijaya, 1979), 11.

¹² M. Quraish Shihab, *'Membumikan' Al-Quran: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Mizan Pustaka, 2007), 19.

heretically the way of the true religion, to be diverted to the path of obedience to Allah, to have faith in him, and to prevent from what is the opposite of these two things, obedience and obscurity.¹³ HSM. Nasaruddin Latif, *da'wah* is any activity with writing and oral that is to call, invite, call others to believe and obey Allah Almighty by the lines of aqidah and Shari'a as well Islamic morals.¹⁴

From the above understanding, it can be explained that *da'wah* is an obligation for Muslims, where everyone has their way of delivering their *da'wah*. Whether by using professions or positions, daily behavior. *Da'wah* can be done orally. *Da'wah* is usually carried out by religious figures such as *kiyai*, *da'i*, and people who have more religious knowledge in general. To be able to influence others, both individually and in groups, so that there arises in a person a sense, awareness, attitude of passion and experience, towards religious teachings as a message conveyed to him without any element of coercion. In detail, the method of *da'wah* in the Qur'an is recorded in QS. An-Nahl verse 125.

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

It means: "Call (men) into the path of your Lord with wisdom and good teaching and debate them in a better way. Verily your Lord He is the one who knows best who strays from His ways and He (also) knows best who gets the instructions" (QS. An-Nahl verse 125).¹⁵

From the above verse, it can be understood that the order contained in the verse contains the meaning of how (method) to preach what the Messenger of Allah and his adherents must do. *Sabili Rabbika* in the verse means *sabilillah*, "the way of Allah". *Sabilillah* is the same as the *da'wah* of Islamiyah (the call of Islam) and is identical to all the teachings contained in the Qur'an and the Sunnah of the Prophet Muhammad Saw.¹⁶ Thus, it can be explained that there are three basic

¹³ Abdullah bin Alawi al Haddad (al-Imam.), *Petuah-petuah agama Islam: untuk dapat menjadi orang yang bertaqwa kepada Allah* (Toha Putra, 1980), 80.

¹⁴ Moh Ali Aziz, *Ilmu Dakwah: Edisi Revisi* (Prenada Media, 2019), 5.

¹⁵ Terjemah Kemenag 2019

¹⁶ Kustadi Suhandang, *Strategi Komunikasi* (Bandung: PT Remaja Rosdakarya, 2014), 2.

methods of *da'wah*, namely; *bil-Hikmah*, *Walmaui'zatil Hasanah*, and *Wajadilhum bil-Lati'hiya'ahsan*.

1. *Bil-Hikmah* (Wisdom)

Hikmah in Arabic means wisdom, clever, just, meek, prophetic, something that prevents harm and corruption, scholarship, and forgiving. The word wisdom is often translated in the sense of wisdom, namely an approach to wisdom, often the object of *da'wah* can carry out what is charged with his own accord, there is no coercion, conflict, or fear.¹⁷ In the language of communication, this wisdom concerns a total situation that affects the attitude of the communicant, in other words, it can be said that the so-called *bil hikmah* is a method of approaching communication carried out on a persuasive basis.¹⁸ This means that the word wisdom not only comes out of the mouth, but also in terms of beliefs, deeds, actions, and laying things in place.

Al-Hikmah is *da'wah* with firm and correct words and pays attention to the situation and condition of the his *mad'u*. So that it can be received a message that is conveyed properly and correctly by *mad'u*. *Da'wah* by paying attention to the situation and conditions of the targets of *da'wah* by focusing on their abilities, so that in carrying out the teachings of Islam next they no longer feel forced or objectionable. This means that in *da'wah*, a preacher must be able to understand the situation and conditions of *mad'u* (communicant) either in the form of the language used so that it can be accepted what is to be conveyed or the message to be conveyed to his jamaat.

This method of *da'wah* was once carried out by the Prophet Muhammad Saw by giving the best example in attitude and behavior to anyone. This was later termed *akhlaqul-kharimah*. From this, he got a predicate from the sky commonly called "*uswatun hasanah*" which means exemplary, best and praiseworthy. Using this method, tens of thousands of Arabs who were interested in the teachings of

¹⁷ Hamka, *Tafsir Al-Azhar*, (Jakarta; Pustaka Panjimas. 1983, 321.

¹⁸ Toto Tasmara, *Komunikasi dakwah* (Gaya Media Pratama, 1997), 43.

Islam at that time, then uttered *sahadatain* (confession to Allah and His Messenger, Muhammad Saw).¹⁹

This al-hikmah method is often used by preachers in Indonesia, one of which is Ustad Abdul Somad when delivering the message of *da'wah*, the material conveyed is inseparable from the way *mad'u* understands the message. It also has many book references so that every message conveyed is very weighty. In addition to his wise way of conveying he also adapted to the conditions of *mad'u* which there may be some who are still unfamiliar with the difficulty of understanding language and a religious science. Then every time he started a lecture he always greeted his worshippers with the vernaculars in which he lectured, his skill in greeting worshippers certainly made the atmosphere fluid.

Wisely, the *mad'u* are happy to hear the talk. There are some words of Ustad Abdul Somad's delivery that are said to be wise such as; "*Whatever happens, Islam will remain in the hands of Allah. The problem is what has been and will be done for Islam, to help ourselves in the world and the hereafter?, do not answer with the tongue because the tongue is too easy to speak. But, answer with deeds*".

However, not all in the field presented *charges* in a way that did not think about or consider the listener's ability to understand scientific languages, so the expected essence was not achieved. *Bil Hikmah* that the preacher must understand is what must be conveyed so that the listeners understand and understand and can apply in daily life can have implications for the wider community. This is expected with the word *bil hikmah* in the verse.

2. Walmaui'zatil Hasanah (Giving Good Advice)

This method is to proselytize by giving advice or conveying Islamic teachings with compassion, so that the Islamic advice and ajaran conveyed can touch the hearts of the jamaat or *mad'u*. In *da'wah*, it is not permissible to violently condemn the messages or values of Islam to make the jamaat unable to accept or absorb them.

¹⁹ Asep Shaifuddin, *Fikih Ibadah Safari Ke Baitullah* (Surabaya: Garisi, 2011), 27.

The *method of al-mau'izah al-hasanah* translation of the religious department is interpreted as a good lesson.²⁰ According to some experts as quoted by Husain Fadhullah that *al-mau'izah al-hasanah* contains the notion of good lessons and advice, language style, example and prevention in a gentle way. Warn in an impressive or heartfelt style of language by putting forward satisfactory postulates through gentle, affectionate speech. A speech with meekness that touches the soul and repairs charity. Advice, guidance and direction for the benefit are carried out well and are full of responsibility, familiar, communicative and impressed in the hearts of the community. A speech full of tenderness, not mocking, harassing, cornering or blaming so that it is what makes *mad'u* feel valued and comfortable.²¹

From the above presentation, it can be understood that the method of *al-mau'izah al-hasanah* contains a meaning far from violent attitudes, hostility, egoism and emotional actions. This method also shows that the object of *da'wah* faced is classified as to most ordinary people whose level of understanding and practice of religion is still low. Consequently, it takes a *da'i* who has a guiding, compassionate, caring and friendly nature.

This method can be actualized by all *da'i* or preachers in conveying the message of *da'wah*, so it is necessary that in this modern era adapt the methods contained in surah An-Nahl 125 in the practice of *da'wah*. Because this method is still very relevant in this modern era, it can be seen from the way the ustad or *da'i* preaching is delivered in Indonesia today.

One example of a well-known ustad or preacher in Indonesia who uses humor in his *da'wah* Ustad Das'ad Latif, he is an ustad who in delivering *da'wah* using the *al-mau'izah al-hasanah* method or gives good advice through his jokes. Guyonan in Islam has been made a tradition by some ustad in delivering *da'wah* and is inseparable from advising each other in a way of harmonization which is

²⁰ Afrizal Nur, *Tafsir Al-Mishbah Dalam Sorotan: Kritik Terhadap Karya Tafsir M. Quraish Shihab* (Pustaka Al-Kautsar), 87.

²¹ *Metodologi dakwah dalam perspektif Al-Qur'an: suatu tinjauan tafsir tematik dengan pendekatan sosio-historis* (IAiN Imam Bonjol Padang, 2001), 40.

often practiced by Ustad Das'ad Latif in conveying his *da'wah* messages. In delivering his *da'wah*, he often uttered the words "*beleng-beleng*", which with such a joke could make the pilgrim laugh, that way the pilgrim could feel safe and comfortable, Because basically in delivering the *da'wah* it should not be serious.

The purpose of the *da'wah* is only to advise the listener to change for the better. But the preacher cannot force the listener to follow what he says. Some *da'wah* deliveries are not good, loud and monotonous so that the listener does not understand and is unable to apply it in life. The problem with preachers is that if it is monotonous and focuses only on what is conveyed, then the listener will not be interested, so it must be interspersed with laughter that contains the things to be conveyed. Listeners will better understand and be able to act in life, but this makes the preacher a broad insight into science and religious experience.

3. *Wa Jâdilhum Bi Al-Latî Hiya Ahsan* (Arguing In a Good Way)

It is *da'wah* by exchanging ideas and refuting in the best possible way by not applying pressure and not by demonizing those who are partners of *da'wah*.²² The method of *wa jâdilhum bi al-latî hiya ahsan* means the activity of *da'wah* using disputation, discussion, and arguing with strong arguments. But all these things are based on a good way, mutual respect for each other, between one group and another group with ethics and manners.²³ The aim of this discussion method to be able to seek the truth based on correct argumentation based on the teachings in the Qur'an and Hadits.

Jidâl which means discussion or evidence that breaks the reasoning or argument of the discussion partner and makes it unable to survive, whether the presented is accepted by everyone or only the speech partner. *Ihsan* means the best, this means *that jidâl* there are three kinds: good, best and bad.²⁴ This method

²² *Ibid.*, 22.

²³ Abdurrahman, *Methodologi Dakwah Membangun Peradaban* (Cv. Pusdikra Mitra Jaya), 59.

²⁴ Moh Quraish Shihab, *Tafsir Al-Mishbah: pesan, kesan dan keserasian Al-Qur'an* (Lentera Hati, 2000), 97.

was used in the course of *da'wah* in the early days of Islam by people whose hearts were firmly confined by the jahiliyyah tradition.²⁵

The *jidâl* that Allah commands the Muslims is a good *jidâl*. According to Quthub, a good *jidâl* (*jidâl al-husna*) is a *jidâl* that does not contain an element of persecution due to the coercion of the will (opinion), nor does it contain the element of demeaning and harassing the opponent of dialogue. This is very important because the human soul has its greatness and pride. One will not simply give up his opinion, unless the criticism of that opinion is well done so that the person concerned does not feel harassed.²⁶

As already outlined above it can be understood that a preacher, must be able to take care of his emotions when there is discussion and question and answer, for *mad'u* to feel respected even though his argumentation is sometimes erroneous. Here every ustad must realize that the purpose of *da'wah* is not to win the debate, but to give satisfaction to the *mad'u* and reach the truth. With a polite and appreciative attitude, it will bring awareness to the *mad'u* to reflect on the content of what is conveyed.

This method of *da'wah al-mau'izah al-hasanah* is often actualized by one of the popular preachers, such as Dr. Zakir Naik in delivering his *da'wah*. With his ability, he can attract attention or *da'wah* messages conveyed, not only from Muslims, but from various non-Muslim circles. So that makes his *mad'u* interested in following the *da'wah* delivered. Also in delivering *da'wah* he has extensive knowledge such as comparative religions and others, so non-Muslims are very enthusiastic about participating in his studies. That way, questions arise about religion.

Dr. Zakir Naik when delivering his *da'wah* once exposed the mistakes of other religions according to which there was a comparison of these religions, then the question arose about this when the *mad'u* did not accept the arguments presented, there was a debate that of course could be overcome by him because

²⁵ Asep Muhiddin, *Dakwah dalam perspektif Al-Qur'an: studi kritis atas visi, misi & wawasan* (Pustaka Setia, 2002), 167.

²⁶ Kadar M. Yusuf, *Psikologi Qurani* (Amzah (Bumi Aksara), 2021), 21.

the argument used in answering the question always referred to the Qur'an and Hadith. Frequently asked questions often cause debate, especially from non-Muslims.

In one of the dialogues when there was a Christian woman named Damanita who was 35 years old said that she was not ready to become a Muslim, because she thought there was still something stuck in her and she also asked Dr. Zakir Naik directly about; *"What if I became a Muslim, and I hid from my family, my friends, or my neighborhood, was that allowed?"*.

Moving on from the question of the non-Muslim woman, Dr. Zakir Naik replied with her attitude/credibility to provide broad knowledge and views and answers that can be believed, nor has she ever argued based on her emotional feelings, of course, with the aim of Muslim status to become an honest and good person.

A preacher must open up and be heartened in the face of the listeners. However, in the field there are still many preachers who do not want to accept things that are outside of themselves. That his statement is the best and indisputable. Preachers are not being able to argue well (discussion) because they cannot accept the opinions of others. Even in today's era, the media is easy for listeners to access and easily also listeners comment on what is being conveyed. When you can't accept what the listener says or comment until it reaches the legal route. This is not what is meant in the verse, but it is recommended to be open with what others are talking about.

***Da'wah* Methods Q.S An-Nahl verse 125 & Relevance to Modernity**

Modernity, as John Naisbitt has said that "we are moving towards the ability to communicate anything to anyone, anywhere, in any form (be it) sound, data, writing or image (image) by (using the speed of sound).²⁷ This also affects Islamic *da'wah*, a preacher must be able to dialogue, and adapt to modern culture,

²⁷ Munir Amin Samsul, *Rekonstruksi Pemikiran Dakwah Islam* (Jakarta: Sinar Grafika Offset, 2010), 23.

this can be done if you understand the current of modernity correctly and not be left behind with actual information.

The verse contained in surah An-Nahl verse 125 contains a way or method of delivering *da'wah*, as explained above that the basic method in *da'wah* that needs to be applied by a *da'i* or preacher. Then how can it be actualized and adapted these methods to the development of modern times at this time.

Bil-Hikmah

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ

"Call to the way of your Lord with wisdom."

The verse contains the meaning of the command to proselytize against the jamaat in a wise, careful, and prudent manner.²⁸ Avoiding things that are less relevant in conveying the task of *da'wah*.²⁹ A preacher must bring material or deliver his *da'wah* wisely and the material to be delivered can adjust to the ability to capture the soul of *mad'u*, so that it can be accepted properly and correctly and the pilgrim does not feel heavy in accepting religious teachings by *mad'u*, so that it is easy to accept and understand.

As explained by Sayyid Quthub, *da'wah* with the al-hikmah method will be realized based on three factors, firstly paying attention to the circumstances and situation of *mad'u*, secondly paying attention to the level or size of the *da'wah* material presented does not burden or burden the *mad'u*, and the latter formulates an appropriate method according to the conditions of the pilgrim or *mad'u*.³⁰ Thus, if it is implemented into the method of *da'wah* in the modern era, with extensive knowledge a preacher will understand or be able to read the knowledge of his jamaat. So that the preaching delivered can be impregnated and can be well received by the jamaat. On the other hand, this will be a difficulty for preachers if the knowledge of science is still narrow.

²⁸ Muhammad Abdurrahman, *Methodologi Dakwah Membangun Peradaban* (Cv. Pusdikra Mitra Jaya), 43.

²⁹ Muhammad Munir, *Metode Dakwah* (Jakarta: Prenada Media, 2003), 8.

³⁰ Ibid 80

In Indonesia, with the majority of Islam, of course, there are many preachers, that way as Muslims must be able to choose and know in advance the person who will be used as a preacher, because not all of them can convey their *da'wah* properly and correctly, therefore, we must sort out or choose the *da'i* that will be used as the delivery of the *da'wah*. As he said in the book of *da'wah* the best way of thinking and responding to life that, that every *da'i* who upholds *amar mak'ruf nahi munkar*, is obliged to have broad knowledge, because the relationship between science and the way of *da'wah* is very close, especially in knowing the knowledge of religious science, so that it can explain about the teachings of his religion yang will be conveyed clearly, if you can't do this then the message to be conveyed will be useless and even become the jamaat will run (away) from the religious teachings it will be conveyed, thus because the *da'i* does not master science to explain the *da'wah* material properly and on target.³¹

This method is often used by all *da'i* or preachers in Indonesia, such as Ustad Abdul Somad. In delivering his *da'wah*, he always pays attention to the level of knowledge of the jamaat first before delivering his *da'wah* message. Such as adjusting the material to be delivered to the *mad'u*, because it is one of the keys to success in conveying the message of *da'wah*. Examples of wise words once spoken in his *da'wah*; "Whatever happens, Islam will still be in the help of Allah. The problem is what has been and will be done for Islam, to help ourselves in the world and the hereafter?, do not answer with the tongue because the tongue is too easy to say. But, answer with deeds".

Al-Mau'izah Al-Hasanah

وَالْمَوْعِظَةُ الْحَسَنَةُ

"the Good Teaching".

This *method of Walmaui'zatil Hasanah* is a *da'wah* with beautiful sayings, stories, stories, advice (good teaching)³² and gives a good impression to *mad'u*. This method can be actualized by all *da'i* or preachers in conveying the message

³¹ M. Fethullah Gulen, *Dakwah* (Republika Penerbit, 2011), 173.

³² Abdurrahman, 43.

of *da'wah*, so it is necessary that in this modern era adapt the methods contained in surah An-Nahl 125 in the practice of *da'wah*. Because this method is still very relevant in this modern era, it can be seen from the way the ustad or *da'i* preaching is delivered in Indonesia today.

By using warnings in an impressive or heartfelt style of language by putting forward satisfactory postulates through gentle, affectionate speech. Advice, guidance, and direction for masculinity are well done and full of responsibility, familiar, communicative, and impressed in the hearts of the community. Speech that is full of tenderness, not mocking, harassing, cornering or blaming to make a person feel valued for his sense of humanity.³³

One example of a well-known ustad or preacher in Indonesia who uses humor and can give a good impression to *mad'u* in his *da'wah* ustad Das'ad Latif, he is an ustad who in delivering *da'wah* using the *al-mau'izah al-hasanah* method or giving good advice through his jokes. 'Guyonan' in Islam has been made a tradition by some ustad in delivering *da'wah* and is inseparable from advising each other in a way of harmonization which is often practiced by Ustad Das'ad Latif in conveying his *da'wah* messages. In delivering his *da'wah*, he often issued words of jokes, such jokes that could make the jamaat laugh, that way the jamaat could feel safe and comfortable.

As Sayyid Quthub has explained, that good advice is advice that can enter the human soul and can soothe the heart, not advice that can redden the ears because it is full of condemnation and insults that are out of place. Good advice, Quthub continued, is not to open up and expose the disgrace and mistakes of others that occur because they do not understand or because of good motives.

Wa Jadilhum bi al-lati Hiya Ahsan

وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

"Debate Them In A Better Way".

³³Ibid. 81-82.

The content in the verse that, commands Muslims when delivering their *da'wah* invites the jamaat to discuss and argue in a good way, not to use feelings and selfishly in responding to or answering a question, it is done to prove the truth of Islam above the claim of *jahiliyyah* mysticism.³⁴ This method has always been used by a preacher in Indonesia, even though this method is still effectively used in today's modern era. By using this method, a preacher must prepare himself so that the *da'wah* delivered later can run smoothly. So that the pilgrim will not be awkward or hesitant when he wants to ask something that is still stuck in him.

This method can be seen in the *da'wah* method of Dr. Zakir Naik, an Indian national. In his *da'wah*, he did not choose his jamaat from among Muslims only but he prioritized *mad'u* from non-Muslims and gave a wide space to non-Muslims to ask about matters related to the religion of Islam and outside of Islam. As explained in Fadhullah's book entitled *da'wah methodology in Islam* that the method of *wa jadilhum bi al-lati hiya ahsan* contains the meaning of *da'wah* activities using disputation, discussion, and arguing with strong arguments.

All of these things are based on a good way, mutual respect for one another, between one group and another with ethics and manners.³⁵ Usually, in Dr. Zakir Naik's *da'wah*, non-Muslims often ask questions and even he often makes a person convert through questions that are serving thrown by non-Muslims, because when he answers or argues with non-Muslims, he always uses or refers to the Qur'an and Hadits.

The problem that exists in the preacher is not able to position the needs of the community if he cannot apply the contents of the hood in this letter, because in this letter it is the *da'i* paradigm in providing understanding to the community by *da'wah*.

³⁴ Muhammad Abdurrahman, 43.

³⁵ Ibid. 84.

E. CONCLUSION

From the above presentation, it can be concluded that in actualizing the methods of *da'wah* contained in QS. An-Nahl verse 125 and its relevance to modernity is still relevant and used by preachers in the modern era, because the method can be used at any time according to the times by adjusting the methods and materials to the level of understanding of *mad'u* in the era of modernity and adjusting to what is contained in the surah, *bil-Hikmah*, giving advice to *mad'u* well, *Al-Mau'izah Al-Hasanah* teaches well and can be impregnated by *mad'u*, and *Wa Jadilhum bi al-lati Hiya Ahsan* argues or discusses with reference to the A-Qur'an and Hadits. So that the jamaat become comfortable in following the *da'wah* delivered or messages and are not eroded by modern times. In Actualization of Qs. An-Nahl verse 125 as a method of *da'wah* and relevant to modernity can be used by preachers by adapting the method of *da'wah* to the era of modernity.

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