

**PROPHETIC COMMUNICATION APPROACH OF FEMALE
CONGREGATION THROUGH QUR'AN TEACHING AT FATHUR
RAHMAN MOSQUE, SLEMAN**

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Abstract

Da'i is required to grasp the purpose of da'wah, this is applied to the assembly of women in the category of mothers, with their da'wah efforts to complete the blindness of the Qur'an in children who are in the Fatur Rahman Mosque environment. So, this article wants to know how the prophetic communication approach in da'wah used by female congregants. The method in this study involves qualitative research of the phenomenological type. The findings in this article reveal that women can construct an effective da'wah movement and be able to overcome the blindness of the Qur'an in children at the Fathur Rahman Mosque by adopting three da'wah strategies that are built, namely: First, motivating da'wah technique. Second, the reward da'wah approach. Third da'wah method of singing and sima'i.

Keywords: *Prophetic Communication, Female Congregation, Qur'an.*

Abstrak

Da'i dituntut untuk memahami objek dakwah, hal ini diterapkan pada jamaah wanita dalam kategori ibu-ibu, dengan upaya dakwahnya untuk menuntaskan buta al-Qur'an pada anak-anak yang berada di lingkungan Masjid Fatur Rahman. Maka, dalam artikel ini ingin mengetahui bagaimana pendekatan komunikasi profetik dalam dakwahnya yang digunakan oleh jamaah wanita kategori ibu-ibu. Metode dalam penelitian ini menggunakan penelitian kualitatif yang berjenis fenomenologi. Temuan dalam artikel ini menunjukkan bahwa kalangan ibu-ibu dapat membangun gerakan dakwah yang efektif dan mampu mengatasi buta al-Qur'an pada anak-anak di Masjid Fathur Rahman dengan memakai tiga metode dakwah yang dibangun yakni: Pertama metode dakwah motivasi. Kedua metode dakwah reward. Ketiga metode dakwah bernyanyi dan sima'i.

Kata Kunci: Komunikasi Profetik, Jamaah Wanita, Al-Qur'an.



Lisensi

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A. INTRODUCTION

Islam is a religion that never stops calling its followers. As in the motto of Islam, which includes the word *Rahmatan Lil Alamin*, in *Lafadz Lil Alamin* it signifies that Islam is for the universe. This is akin to disseminating *Da'wah* broadly rather than simply in specific circles. Simply said, *da'wah* is a bridge to transform behavior or knowledge toward positive and broad behaviors and information. *Da'wah*, as a required activity for Muslims, can be attempted by everyone who is a Muslim in human life.¹

Da'wah activity being the main point in the transmission of Islam, the forward and backward movement of Islam is dependent on the *da'wah* activities carried out by *da'wah* perpetrators. If the religion of Islam has relied on dynamically melting *da'wah* activities that are carried out continually without a halt, the religion of Islam has experienced a setback, if not stagnation, in its development. As in the expansion of Islam to all corners of the world due of the outcomes of *da'wah* actions carried out by the Prophet Muhammad SAW, which were then continued by all Muslims.²

Communication is a human action that jointly understands or understands a message between the communicator and the communicant, which causes what is referred to as the communication effect. Meanwhile, Islamic communication denotes the process of delivering Islamic messages through the principles of communication in Islam. The Quran mentions communication as a feature of human nature by using keywords like "*al-syaukani*," which refers to the ability to communicate. *Al-qaul*, such as *qaulan sadidan*, is the ability to communicate the truth through good communication.³

Through communication that has a foundation in Islamic principles and ethics and continues to be a reference for Muslims while interacting, prophetic communication forms the basis of communication patterns that can color every process of information exchange in human existence. The integration of communication science as a *da'wah* flow establishes a straight line as a bridge between communication practices and the substance of more valuable communication messages. As a result, women in the category of mothers apply this understanding in an effort to overcome the Qur'an's blindness during early development.⁴

¹ Khotijah Khotijah, 'Konsep Dakwah Dan Harmonisme Dalam Peradaban Islam', *Ath Thariq Jurnal Dakwah Dan Komunikasi*, 2.2 (2019), 357 <https://doi.org/10.32332/ath_thariq.v2i2.1303>.

² Bobby Rachman Santoso, 'Revitalisasi Metode Dakwah Anakronistis Dai Generasi Milenial', *Tasamuh UIN Mataram*, 17.1 (2019), 133-54 <<https://journal.uinmataram.ac.id/index.php/tasamuh/article/view/1350>>.

³ Mochamad Aris and Wawa Najmi, 'Analisis Semiotika Charles Sanders Pierce Dalam Novel "Titip Rindu Ke Tanah Suci" Karya Aguk Irawan', 6.1 (2022), 44-53.

⁴ Herman Jamaluddin, Aguswandi, and Syahrul, 'Komunikasi Profetik Islam (Nilai Dan Etika Komunikasi Perspektif Islam)', *Al-Ubudiyah: Jurnal Pendidikan Dan Studi Islam*, 1.2 (2020), 39-43 <<https://doi.org/10.55623/au.v1i2.12>>.

Departing from the anxiety of mothers to see the phenomenon in the surrounding environment – the lack of early childhood in the villages of Catur Tunggal, Sleman Regency, and Yogyakarta – and making mothers respond with da'wah efforts through a prophetic approach, how to complete the blindness of the Qur'an in early childhood at the Fathur Rahman Mosque, Catur Tunggal Village, Sleman Regency, and Daerah Istimewa Yogyakarta So this research seeks to explore the da'wah activities by moms with a prophetic communication technique to finish the blindness of the Qur'an at the Fathur Rahman Mosque, Catur Tunggal Village, Sleman Regency, and Daerah Istimewa Yogyakarta.

B. LITERATURE REVIEW

Up to this point, multiple similar experiments have been undertaken by prior academics. **First**, research conducted by Qurrota Ayuni (2018) with the title "Membumikan Dakwah Berbasis Komunikasi Profetik Di Era Media Baru".⁵ With the results of study revealing that in the era of new media, it does not always have a beneficial impact on preachers, the new era has actually led to the emergence of extreme, radical, and far-fetched notions that are far from the meaning of Islamic faith, which is Rahmatan lil Alamin. With the similarities of both researchers studying prophetic communication and the distinction that this researcher is the subject of research,

Second, research written by Khusnul Khotimah (2019) with the title "Urgensi Komunikasi Profetik Pustakawan pada Perpustakaan UIN Sunan Kalijaga Yogyakarta".⁶ According to the findings of the study, good communication can develop loyalty when using the library's information sources as an information hub, education center, and source of knowledge. The distinction between the two scholars investigating prophetic communication is in the purpose of their research.

Third, research undertaken by Herman Jamaluddin et al. (2021) entitled "Komunikasi Profetik Islam (Nilai dan Etika Komunikasi Perspektif Islam)".⁷ According to the findings of the study, many humans in interactions are not following communication ethics in accordance with the Islamic religious worldview exemplified by the Prophet Muhammad SAW. As an ummat of the Prophet Muhammad SAW, it is of course appropriate that all of his sunnahs be

⁵ Qurrota A'yuni, 'Membumikan Dakwah Berbasis Komunikasi Profetik Di Era Media Baru', *Mumtaz: Jurnal Studi Al-Qur'an Dan Keislaman*, 2.2 (2019), 293-304 <<https://doi.org/10.36671/mumtaz.v2i2.29>>.

⁶ Khusnul Khotimah, "Urgensi Komunikasi Profetik Pustakawan pada Perpustakaan UIN Sunan Kalijaga Yogyakarta", *Jurnal Komunika*, 2019, 82-110.

⁷ Herman Jamaluddin, Aguswandi, and Syahrul, 'Komunikasi Profetik Islam (Nilai Dan Etika Komunikasi Perspektif Islam)', *Al-Ubudiyah: Jurnal Pendidikan Dan Studi Islam*, 1.2 (2020), 39-43

carried out as well as a concrete show of solidarity, including the Prophet Muhammad's communication with meaning and ethics.

Fourth, research conducted by Abdul Rasyid Ridho and Muhammad Hariyadi with the title "Reformulasi Etika Dakwah Berbasis Komunikasi Profetik dalam Al-Qur'an".⁸ With the results of research on da'wah as a means of distributing information through the media in modern times, it does not always have a beneficial impact on the objective of da'wah; precisely in the modern period today, not a few give birth to provocative da'wah that causes division and strife. The commonalities in this study are that both analyze prophetic communication, while the distinction between researchers is in terms of research objects.

Fifth, research written by Muhlis and Musliadi (2022) entitled "Komunikasi Profetik di Media Sosial".⁹ With the results of study on media development, it undoubtedly indicates a discussion of the positive and negative consequences of new media, a debate of public information management and the quick distribution of information, a democratic public space, and the worldwide impact of media entrepreneurs. The similarities and differences amongst researchers lay in the object and subject of research.

Based on the research that has been written, it is apparent that in this study no one has investigated prophetic da'wah by female worshipers at the Fathur Rahman Mosque, Catur Tunggal Village, or Daerah Istimewa Yogyakarta. As for the procedures utilized in this study, there is no similarity in the research that has been reported by the author. As a result, this paper will use phenomenological studies to treat research anxiety.

C. RESEARCH METHOD

The research undertaken by the author is in the form of qualitative research, which is a study whose findings are not obtained from statistical techniques or other kinds of calculation. The purpose of this qualitative research is to discover a holistic and contextual symptom through the collection of natural data and the employment of the researcher as the major important instrument in a study.¹⁰ This style of research is qualitative with a phenomenological approach.

⁸ Abdul Rasyid Ridho dan Muhammad Hariyadi, 'Reformulasi Etika Dakwah Berbasis Komunikasi Profetik Dalam Al-Qur'an', *Komunike: Jurnal Komunikasi Penyiaran Islam*, XIII.1 (2021), 53-78

⁹ Abdul Wahid, 'Jurnal Kajian Komunikasi Dan Penyiaran Islam', 3.2 (2021), 116-25.

¹⁰ Robby Aditya Putra Mochamad Aris Yusuf, 'Kota Pekalongan', *Jurnal Salasar*, 2 (2022), 48-58 <[http://perkotaan.bpiw.pu.go.id/v2/kota-sedang/26#:~:text=Kota Pekalongan terletak di daerah,42'19\" Bujur Timur.>](http://perkotaan.bpiw.pu.go.id/v2/kota-sedang/26#:~:text=Kota Pekalongan terletak di daerah,42'19\).

The place used for research is the Fathur Rohman mosque in Cepit hamlet, Condong Catur village, Depok district, and Sleman DIY. The subjects who play a role in this instance are the emak-emak and early childhood. Qualitative research is study undertaken with a kind of action by watching, seeing, searching, and investigating facts or information in a scientific form that involves being reasonable, systematic, objective, and realistic. Meanwhile, what is meant by "method" is a method used with the intention of being used as a guide in conducting research by the author. Thus, research methodologies have a crucial role in collecting data, creating questions, and analyzing and interpreting data collected from the field.¹¹

Then what is meant by "phenomenology," according to Alfred Schutz, focuses more on a certain idea of phenomena, with the form of his study being looking at and understanding the meaning of an experience related to a given thing he is watching. While phenomenology, according to Polkinghorne, is a study utilized to provide an overview of the meaning of the experiences of various individuals regarding particular concepts that are being observed.¹²

As a result, the phenomenological approach can provide daily revelation on the manner of da'wah of female congregations in the category of mothers to early childhood in building a Qur'anic generation. The author utilizes a phenomenological perspective in this study for this purpose. Because this inquiry is social, phenomenology can access the intersubjective world of the congregation of women in the category of mothers and early infancy. In gathering data, the author uses three data collection procedures contained in qualitative research, which are participant observation, in-depth interviews, and documentation. wherein the author is accompanied by the object of investigation, which in this case is among the emak-emak in luring early infancy to be excited about memorizing the Qur'an. Observations made by the author while observing the daily internalization activities of the women's congregation's da'wah methods in the mothers' category in order for early childhood children to participate in the da'wah events they impose, which are packaged in the form of Qur'an recitation at the Fathur Rohman mosque.

¹¹ M. Djunaidi dan Fauzan Almanshur, *Metodologi Penelitian Kualitatif* (Yogyakarta: ar- Ruzz Media, 2012).

¹² V. Wiratna Sujarweni, *Metodologi Penelitian* (Yogyakarta: Pustaka Baru Press, 2014).

D. RESULT AND DISCUSSION

1. *Concept of Da'wah*

The word da'wah is an absorption taken from Arabic *da'a*, *yad'u*, and *da'watan*, which indicate welcoming, calling, and calling out.¹³ While the definition of da'wah in terms of M. Natsir is an effort to convey and call for every individual human being and all mankind to understand Islam in terms of the thoughts and goals of human life in this world, Covering *al-amar bi alma'ruf, an-nahyu anil munkar* in a variety of ways and media, as well as praising morals and guiding their experiences in social life and state life.¹⁴ Then Sheikh Ali Mahfudz explained that da'wah is an appeal to believe in the benevolence and guidance of Allah Swt, calling them to good habits and preventing them from evil habits in order to be prosperous in this life and the hereafter.¹⁵

The author can derive some conclusions from these two specialists. The term da'wah refers to all of da'i's efforts to overcome evil for no other cause. in order to generate "*amar ma'ruf nahi munkar*." where this term has two words that have different meanings. However, it is ongoing, particularly *amar ma'ruf*, which is all acts taken to order good activities in order to draw closer to Allah SWT. "*Nahi munkar*" denotes all efforts done to prohibit conducting harmful acts that are not in conformity with what Allah has ordained.¹⁶

So that it might generate an atmosphere of living conditions in conformity with what has been determined in the Qur'an and Hadith. Because these two books are the main reference in life for both social connections and relationships with Allah SWT, So do not be shocked if there is a da'i who carries out da'wah operations; he always presents the holy passages of the Qur'an or Hadith as the basis for his da'wah actions. For example, Ustadz Abdus Somad, Ustad Adi Hidayat, and others.

As a result, implementing *amar ma'ruf nahi mungkar* provides the cornerstone for growing da'wah operations. for no other goal than to influence people to be able to carry out the teachings of Islam properly in accordance with what has been determined in the Qur'an and Hadith. Therefore, in the application of da'wah activities, it is essential to be able to carry out appropriate activities

¹³ Khotijah.

¹⁴ Aep Kusnawan and Nani Machendrawaty, 'Dynamics of Scientific Development in Dakwah Education Indonesia', *Jurnal Ilmu Dakwah*, 42.1 (2022), 37-48 <<https://doi.org/10.21580/jid.v42.1.10904>>.

¹⁵ Fajeri Arkiang and Rabiatus Adwiah, 'Konsep Dakwah Maudhatul Hasanah Dalam Surat An-Nahl Ayat 125', *Murabby: Jurnal Pendidikan Islam*, 2.1 (2019), 57-68.

¹⁶ Abdullah Abdullah, 'Ilmu Dakwah: Kajian Ontologi, Epistemologi, Aksiologi Dan Aplikasi Dakwah', 2015.

that are in accordance with the conditions of the community that are targeted in carrying out da'wah operations.

This is demonstrated by the history of the commencement of the formation of Islam. where the da'wah that was originally spread by the primary character, notably the Prophet Muhammad SAW, was spread in a covert fashion to the Quraysh. This demonstrates. Da'wah necessitates extra work. since it requires investigation of its meaning in a comprehensive manner. starting with age, knowledge, beliefs, and others. So that, using this analysis, it may choose the appropriate approach to adopt on its ma'du. which, in the end, can construct effective da'wah operations in accordance with what the Prophet Muhammad SAW performed for his people.¹⁷

2. *Da'wah Methods*

Method is a word derived from the words "meta" and "hodos," where this word has a different meaning. But the meaning is continuous in both circumstances. "Meta" means through. while "hodos" indicates to walk, exert effort, or go a certain path. ¹⁸ As a result, the author can derive the following conclusion: That which is labeled a "method" is a deliberate effort with the intention of reaching the goal that has been set from the outset. While the method of da'wah is essentially all science, which analyzes the rules for performing da'wah activities with the aim of being able to accomplish da'wah goals optimally. ¹⁹ As regards the da'wah process, there are three scopes, from Surah An-Nahl: 125.

"Call (people) to the way of your God *bil-hikmah* and *mauizatil hasanah*, and argue with them in a good way. Verily your God, He is the One who knows better who is astray from His way and He is the One who knows better who is guided."²⁰

a. *Al-Hikmah*

M. Abduh thinks that *hikmah* means knowing the secrets and benefits of everything. Meanwhile, Ibn Qayyim defines *hikmah* as knowledge of the truth and its experience, as well as obedience in words and experience. This cannot be attained without knowing the Qur'an, developing the Islamic shari'a, and the

¹⁷ Wahid.

¹⁸ Bobby Rachman Santoso, 'Revitalisasi Metode Dakwah Anakronistik Dai Generasi Milenial', *Tasâmuh*, 17.1 (2019), 133-54.

¹⁹ Ahmad Rofi Usmani, *Ensiklopedia Tokoh Muslim* (Mizan Publishing, 2022).

²⁰ Kemenag, 'Al-Quran Digital Web' <<https://quran.kemenag.go.id/>>.

core of faith.²¹ Therefore, *Al-Hikmah* is a determinant of the success or failure of a da'i's (one who preaches) preaching. How a preacher understands mad'u (the person being preached to), who comes from a range of origins, education, and social classes, so that all of the preacher's views or ideas can be accepted and touch and comfort mad'u's hearts.²²

b. *Al-Mau'idhatil Hasanah*

Mau'izah hasanah can be interpreted as an expression that contains elements of guidance, education, teaching, stories, good news, warnings, positive messages that can be used as guidelines in life so that it is safe in the world and the hereafter. the more the better the sound of the call. b) Followed by people, the more the better the purpose so that the greater the quantity of people who return to the way of Allah SWT.²³

c. *Al-Mujadalah Bi-al-Lati Hiya Ahsan*

Mujadalah derives from the term "*jadala*" which meaning whirling, and twisting. While in terms of *al-Mujadalah (al-Hiwar)* is an endeavor to exchange viewpoints carried out by two parties in synergy, without an atmosphere that demands the formation of enmity so that the opponent accepts the opinion by offering solid justifications. Then according to Ali Aziz, the da'wah method that can be applied by da'i is five things. First, the lecture method, this method is part of the *bil-lisan* da'wah method, namely da'wah delivered orally. Second, the debate technique, or da'wah offered by means of dialogue both between religious communities and among Muslims. This method is incorporated in the method of da'wah bil *mujadalah*. Third counseling da'wah approach, which is da'wah carried out by preachers to his mad'u intensely. This approach is listed in the category of bil-lisan da'wah method. Fourth, the manner of written works, namely da'wah conveyed in writing form. This approach is listed in the category of *bil-qolam* da'wah methods. Fifth, the method of community empowerment da'wah. This method is incorporated in the *bil-hal* da'wah method.²⁴

3. *Establishment of Women's Jamaah Da'wah*

The formation of da'wah among female, due to the interest of early childhood to learn the Qur'an in Cepit hamlet, Catur Tunggal village, Depok,

²¹ Hoirul Anam, Mochamad Aris Yusuf, and Siti Saada, 'Kedudukan Al-Quran Dan Hadis Sebagai Dasar Pendidikan Islam', *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam*, 7.2 (2022), 15-37.

²² Ahmad Shofi Muhyiddin, 'DAKWAH TRANSFORMATIF KIAI (Studi Terhadap Gerakan Transformasi Sosial KH. Abdurrahman Wahid)', *Jurnal Ilmu Dakwah*, 39.1 (2019), 1 <<https://doi.org/10.21580/jid.v39.1.3934>>.

²³ Rofiq Hidayat, 'Jurnal 2 Manj Dakwah Bil Lisan Persf Hadits', 6.1 (2019), 33-50.

²⁴ Ilmi Hidayati, 'Metode Dakwah Dalam Meningkatkan Resiliensi Korban Penyalahgunaan Narkotika, Psikotropika, Dan Zat Adiktif Lainnya (Napza)', *Jurnal Ilmu Dakwah*, 36.1 (2017), 170 <<https://doi.org/10.21580/jid.v36i1.1630>>.

Sleman Regency, it can be characterized as bad. Because at that time the children were not particularly active in reading the Qur'an, even though to learn the Qur'an even though from their houses they said farewell to go to the mosque, to learn the Qur'an. But when they got at the mosque they did not learn to read the Qur'an but joked with one other, there were also those who from their houses said goodbye to learn the Qur'an. However, they did not arrive at the mosque but played about the mosque with each other.

"The formation of TPA (Qur'anic Education Center) here has truly been a long time ago, but our da'wah efforts towards TPA youngsters here are still approximately two years, commencing from December 13, 2019. Before the da'wah movement from us mothers, it was previously held by takmir the mosque. However, the limited takmir management controlled by the mosque witnessed a fall in learning, because the methods utilized were inefficient. So leaving from that condition, I personally took the initiative to assemble mothers to conduct da'wah efforts, by offering al-Qur'an lessons so that they may become children who love the Qur'an by reading it every time. Given the importance of learning the Qur'an which is different from learning alphabets, we must help these children from an early age".²⁵

The da'wah carried out by female congregants at the TPA of the Fathur Rohman mosque can be categorized as very new. Because from the statement made by Anik, it is more than two years, to be precise, the da'wah movement built by women at the Fathur Romhan mosque was established on December 19, 2019, which means that the da'wah carried out by female congregants at TPA at the Fathur Rohman mosque can be called a breakthrough in women's da'wah in that place.

Many significant changes are caused by the women's da'wah movement, ranging from accelerated understanding of the Qur'an by children, increased courtesy to teachers, memorizing recitations in prayer, which include prayer intentions, qunut prayers, iftitah prayers, prayers between two prostrations, i'tidal prayers and prayers about prayer.

The background of da'wah activities carried out by female congregants is because they see the crisis in their ability to read the Qur'an. So they took the initiative to carry out a joint da'wah movement, by teaching the Qur'an to children at the Fathur Rohman mosque. The Qur'an can provide intercession to

²⁵ Anik, *Interview*, (Yogyakarta, 2022).

its readers in the afterlife, as expressed by the Prophet Muhammad in the hadith of the book of *Shahih Muslim*, as follows.

“Read the Qur'an, indeed it will come on the Day of Judgment to intercede for its readers”.

The Qur'an needs to be studied such as how to read it, and apply the teachings of the Qur'an in life. Because the Qur'an can provide syafa'at, and can prevent bad deeds and evil. Thus, the da'wah efforts carried out by the women's congregation are purely applying the value of da'wah, in order to create a generation that loves the Qur'an.

4. Female Congregation Da'wah Methods

As explained by the author above, that what is meant by da'wah method is all science, which studies the rules in implementing da'wah activities, with the aim of none other than to be able to implement da'wah goals optimally. The da'wah method carried out by mothers in implementing da'wah activities in completing the blindness of the Qur'an in early childhood at the Fathur Rahman mosque has four parts which include motivation, reward, singing. As the following interview results:

“The da'wah method that we use to resolve the ignorance of the Qur'an in early childhood has four parts, which include motivation, reward, singing while memorizing”.²⁶

Various field findings, da'wah methods carried out by female worshipers at the Fathur Rahman Mosque in Cepit hamlet, Condong Catur village, Sleman, Daerah Istimewa Yogyakarta are as follows:

a. Da'wah Methods of Motivational

This method is carried out by female worshipers, none other than to increase the enthusiasm of children in learning the Qur'an, by providing motivation, with material related to the success of scholars in seeking knowledge, as well as the benefits of studying the Qur'an. This motivation begins fifteen minutes before the recitation activity begins, at 03:45 minutes. And those who deliver the motivation rotate according to the agreed schedule. As the results of the following interview:

“For the schedule of providing motivation to the children, we will rotate every day from Monday to Friday. On Monday, it's myself, Tuesday it's

²⁶ Miftah, *Interview*, (Yogyakarta, 2022).

Mrs. Miftahul Jannah, Wednesday it's Mrs. Sarjilah, Thursday it's Mrs. Sri Lestari. Friday, Mrs. Fitri."²⁷

The motivational da'wah method in arousing children's interest in learning the Qur'an is done collectively. Thus, the success of the motivational da'wah method is carried out on the basis of the cohesiveness of the da'wah built by the female congregation.

b. Da'wah Method of Rewards

Reward is a appreciation given to each individual for their success in achieving their achievements. Where this reward can be in the form of speech and can also be in the form of material. This is in accordance with what Rama Yulis said, that what is meant by reward is a gift given on the basis of good deeds carried out by each individual.

Therefore, the reward da'wah method is a da'wah method carried out by giving gifts to early childhood for their achievements. However, this is not only focused on achievement. But it is also a form of appreciation for early childhood who have the enthusiasm to learn the Qur'an at the Fathur Rahman mosque as expressed by Mrs. Fitri to the author as follows.

"There are actually two types of reward da'wah methods that we implement to children. First reward for success in memorizing prayers, ablution'. Second reward for appreciation of children for the enthusiasm they give to us as activists of da'wah in the realm of education."²⁸

From Fitri's statement, it can be concluded that the rewards given to children are divided into two parts. The first reward is for all children indiscriminately, as long as they come to the mosque and want to recite the Quran then they are given a gift in the form of snacks, such as sausages, cheese wafers, and others. Then for the second reward in the form of two thousand rupiah. This reward is given to children who successfully get star stickers on the memorization sheet that has been given to the Qur'an learning at the Fathur Rahman Mosque. To get this star sticker, they must memorize the prayers that have been determined, namely prayer prayers, whudu.

c. Da'wah Methods with Singing and Sima'i

One of the duties of the preachers is to analyze their mad'u, so that the material delivered can be right on target like a bow released, which is precise and directed. This has been done well and precisely by female pilgrims. This is proven to be effective from the da'wah method carried out. Including the reason

²⁷ Attun, *Interview*, (Yogyakarta, 2022).

²⁸ Fitri, *Interview*, (Yogyakarta, 2022).

that children in general prefer to sing rather than memorize. As expressed by Anik below.

“This method of singing and sima'i da'wah is carried out by every mother involved in the da'wah process. Because they have been divided per class for their children. This is done so that the material delivered to children can be received enthusiastically.”²⁹

From this statement, the da'wah method used by female congregants by using songs that have the substance of hijaiyyah letters, prayer prayers, ablutions, and surahs. Meanwhile, the application of the sima'i method, which is a method carried out by reading, which is then listened to directly by female worshipers. Details in listening to children about reading the Qur'an are as follows. For grade 1, it is coordinated by Mrs. Anik and Mrs. Fitri, grade 2 by Mrs. Uswatun Hasanah and Mrs. Alya, and grade 3 to grade 6 by Mrs. Miftahul Jannah, Mrs. Srilestari, Mrs. Srjilah, and Mrs. Endarwati.

The mechanism in this sima'i method is that children are told to line up in line to wait for their turn to read the Qur'an, if the reading is good, it will be raised to the next level by recording in their notebook. But if on the contrary then the note in his book will be written with 'repeating'. Thus, this book is used to measure children's abilities. As for the measure used to increase or not in the child's reading, it is seen from the reading. If they read the Qur'an with errors exceeding three, then they cannot continue their reading. However, if the reading only has errors that are less than three then he goes up to the next reading.

E. CONCLUSION

The method da'wah is not just a formality. Because the method is a key determinant the success in carrying out da'wah effectively. The female congregation uses three methods that were initiated collectively, namely the motivational da'wah method, which is a method that is included in the *bil-lisan* method. Second, the reward da'wah method as a *bil-hal* da'wah method. The third method is singing and sima'i as a *bil-lisan* da'wah method.

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