

## DA'WAH MODERATION (A STUDY OF TGH. SHAFWAN HAKIM'S THOUGHTS ON ISLAMIC MODERATION)

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### *Abstract*

*Understanding religious teachings well is a necessity; this will be achieved if the da'i/muballigh, as the deliverer of the da'wah message, has a good understanding of religious teachings, as done by Tuan Guru Haji (TGH) Shafwan Hakim. The strategic position of a da'i in the eyes of the community makes it very easy to color their thoughts and religious expressions. This study is a qualitative character study that describes moderation in da'wah; it is a study of TGH. Shafwan Hakim's thoughts on preserving Islamic moderation. The thinking of TGH. Shafwan Hakim in presenting da'wah in moderation must start with sense of moderate, da'wah material oriented to the benefit of the ummah, and preachers' understanding of their mad'u, methods, and media.*

**Keywords:** *Da'wah, Moderation, Preacher, Society.*

### *Abstrak*

Memahami ajaran agama secara baik adalah merupakan sebuah keniscayaan, hal ini akan tercapai apabila da'i/muballigh sebagai penyampai pesan dakwah memiliki pemahaman yang baik terhadap ajaran agama seperti yang dilakukan oleh TGH. Shafwan Hakim. Posisi seorang da'i yang strategis di mata masyarakat tersebut sangat mudah untuk mewarnai pemikiran dan ekspresi keberagamaan mereka. Penelitian ini merupakan penelitian tokoh yang bersifat kualitatif yaitu dengan mendeskripsikan tentang moderasi dalam dakwah; studi terhadap pemikiran TGH. Shafwan Hakim dalam menguhkan Islam moderat. Pemikiran TGH. Shafwan Hakim dalam menghadirkan dakwah yang moderat, harus dimulai dari da'i yang moderat, materi dakwah yang berorientasi kepada kemaslahatan ummat, pemahaman dai terhadap mad'u, metode dan media.

**Keywords:** *Dakwah, Moderasi, Da'i, Masyarakat.*



**Lisensi**

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## A. INTRODUCTION

This research will analyze one of the religious leaders who may be claimed to be successful and can be used as a model of preaching, especially in confirming moderate Islam in West Nusa Tenggara. He is Tuan Guru Haji (TGH) Shafwan Hakim. He is a respected religious figure, especially in Lombok. When he was alive, he was not only a leader of formal education at the Nurul Hakim Islamic Boarding School, Kediri, West Lombok, but he was also renowned as an influential informal leader, and people followed his advise within the community. The spirit to serve and promote the community via religious study continues to be carried out, both through *da'wah bi al-lisan*, *da'wah bi al-Qalam*, and *da'wah bil hal*.

TGH. Shafwan Hakim is one of the characters who is highly constant in preaching and lobbying for moderate Islamic ideals, both in the community near his residence and the wider community in all corners of Lombok. The *da'wah* contents he often imparts are generally related to balance in life (*al-Tawazun*), the values of tolerance (*tasamuh*), and fairness. Therefore, as a religious figure, he is an acceptable figure at all levels of society.

During his lifetime, he was trusted as Chairman of several institutions and community organizations, such as the Indonesian Ulama Council (MUI) of West Lombok Regency until the end of his life, Chairman of Baznasda West Lombok, Chairman of the Communication Forum of West Nusa Tenggara Islamic Boarding Schools (FKSPP), the NTB Governor's Harmonization Team, and others.

without counting the successes and prizes achieved by TGH Shafwan Hakim due of his effort in preaching, especially his bilhal preaching, both linked to health issues, family planning, or environmental preservation.

The moderation of preaching he imparted was not just tied to themes of mahdhah worship but also encompassed aspects of health and the environment. He highlighted that all human acts can be worthy of worship, including saving the environment. TGH Muharrar stressed that TGH Shafwan often encourages us to preserve and care for trees, especially those in the Nurul Hakim Islamic boarding school area, because it is part of worship that is no less essential than other acts of devotion. The expression that is typically transmitted is: "It is preferable to destroy a building than to cut down a wooden tree," because making a building is much easier than planting, caring for, maintaining, and raising a tree, even if it is only a tree.<sup>1</sup>

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<sup>1</sup> TGH. Muharrar Mahfudz, *Interview*, (2 Juli 2022).

As an expression of appreciation for his consistency in preaching, especially in the fields of health, population, and environmental conservation, he was asked to become the West Lombok district TBC ambassador, received the MURI award for reducing the population rate, and also received a Kalpataru trophy from the President of Indonesia, Susilo Bambang Yudoyono, at the Jakarta state palace.

In addition, he is also known to be relentless in performing da'wah in remote places, either by visiting them or by sending duat (preachers) and creating worship facilities in the shape of mosques and mushalla. To date, there are roughly 40 preachers sent and paid for by him, and no fewer than 50 mosques and mushalla have been established. And there are many other things that can be gained from TGH's Shafwan Hakim relating to his knowledge of da'wah and his job. Therefore, scholars are interested in undertaking this research with the theme "Moderation in Da'wah (Study of TGH Shafwan Hakim's opinions in affirming Islamic moderation)".

## **B. LITERATURE REVIEW**

Many persons have undertaken study linked to the da'wah approach, among others: The first is entitled "Metode Dakwah (Studi Al-Qur'an Surat An-Nahl Ayat 125)" written by Nurhidayat Muh Said. This article is focused at mapping the object of da'wah which can be grouped into three primary groups, namely intellectuals, lay people, and persons who oppose the teachings of Islam. In addition, this paper also discusses the method of da'wah in the perspective of the Qur'an in Surah An-Nahl, which states three types of da'wah, namely bil-hikmah, walmauidzah al-Hasanah, and wa jadilhum billaty hiya ahsan. The second article on "Prinsip-Prinsip Metode Dakwah Menurut Al-Qur'an" was written by Aliyudin. This research analyzes the approaches and ways of preaching stated in Surah An-Nahl verse 125 as one of the strategies that are still disclosed to be employed in spreading da'wah messages by da'i.

The third is entitled "Dakwah dan Moderasi beragama (Tilikan Teoritis dan Praktis)" Fahrurrozi Dahlan's writing lays a higher emphasis on the theoretical study of religious moderation in conjunction with actual preaching approaches, both in religious organizations and on social media. The fourth, by Muhammad Sahrul Mubarak and Yusyrifah Halid, entitled "Dakwah Yang Menggembirakan Perspektif Al-Qur'an (Kajian Terhadap Qs. An-Nahl Ayat 125)". where it analyzes surah An-Nahl verse 125 on the da'wah approach.

## **C. RESEARCH METHOD**

This research method uses a descriptive qualitative approach, with a study of the character's thinking included in his writings or works, video recordings, and interviews with others who know the subject in issue. The acquired data is

then reviewed interactively to be able to know and grasp the ideas of the figures researched.

## D. RESULT AND DISCUSSION

### 1. Moderation and Principles

The issue of moderation, also known as *washatiyyah*, is one that is constantly explored. Its emergence is motivated by a desire to understand the language of religious texts differently than the radicalism movement. The word moderation actually has a strong basis in the Qur'an, such as the expression "*washatan*". Allah Swt says:

“And likewise We have made you (Muslims) a just people in choice that you may bear witness to the deeds of mankind” (Q.S al-Baqarah (2), 143).

*Ummatan washatan* is defined as justice by Imam al-Thabary. Therefore, the meaning of the verse that includes the phrase *ummatan washatan* is that Allah made Muslims a just people.<sup>2</sup> Other *mufasssirs* such as Ibn Katsir say that *ummatan washatan* means better, quality, justice and goodness.<sup>3</sup>

The principle of Islamic moderation will actually make it easier for Muslims to carry out their religious practices, because religion actually makes it easier for its people to carry out the commands of Allah Swt and His Messenger. Among the principles of moderation are as follows:

- a. Justice. The justice referred to here is the balance between rights and obligations.<sup>4</sup> A person will live a good life when he is able to arrange things proportionally, especially in subjects relating to the world and the hereafter. When a person is able to place his world and afterlife fairly, then the guarantee of a good life will be accomplished.
- b. *Tawazun* (balance). This principle is implemented in the form of positive balancing in all aspects of life, both in terms of belief and practice, material or non-material, worldly and *ukhrawi*, and others. Islam urges its people to always prioritize balance so that they might actualize things proportionally. Balancing between the two materials, namely the soul and the body, has truly been exemplified by the Prophet Muhammad.
- c. *Tasamuh* (toleration). *Tasamuh* is an attitude in which one respects the thoughts and stances of others. Respect does not entail rationalizing or following, but rather the feature of seeking peace as a result of this approach.

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<sup>2</sup> Ibnu Jarir al-Thabary, *al-Tafsir al-Thabary*, (Kairo: Maktabah al-Taufikiyah, 2003), V. 2, h. 7

<sup>3</sup> Ibnu Katsir, *Tafsir al-Quran al-Adzhim*, (Baerut: Dar al-Fikr, 1994), V. 1, h. 237.

<sup>4</sup> Departemen Agama RI, *Moderasi Islam*, (Jakarta: Lajnah Pentashih Mushaf al-Quran, 2012), h. 27.

## 2. The Da'wah Thought of TGH. Shafwan Hakim

Da'wah etymologically originates from the phrase *da'a-yad'u-da'watan*, which means inviting, calling, or calling out.<sup>5</sup> The individual who does it is called a da'i. While the meaning of da'wah in terminology varies, Sheikh Ali Mahfudz in his book *Hidayat al-Mursyidin* defines da'wah as: "Efforts to encourage and motivate people to do good and follow instructions (religion), calling them to do what is ma'ruf and preventing them from doing munkar, so that they gain happiness in the world and the hereafter."<sup>6</sup>

From the preceding explanation, it can be determined that what is intended by "da'wah moderation" is a manner of thinking, seeing, and behaving for someone who strives to put anything in the middle when carrying out da'wah activities.

TGH. Shafwan is a charismatic religious figure who is involved not just in the Islamic Boarding School but also in numerous community activities. For example, in his function as head of the Indonesian Ulama Council (MUI) of West Lombok Regency, he is often called to provide fatwas on genuine situations in the midst of society. As a da'i, he is regularly requested to give religious guidance or lectures (resource person) or to participate actively in seminar activities. Because of his thoughts, the Governor of West Nusa Tenggara, TGH. Dr. Muhammad Zainul Majdi, MA, enlisted him as one of the Governor's policy alignment team during his tenure. The culmination of his moderate da'wah dedication covering all aspects of life, including in the environmental field, is the recognition of the Indonesian government with his success in winning the Kalpataru award on June 7, 2011 from the President of the Republic of Indonesia, Susilo Bambang Yudoyono, which was handed over directly at the state palace.

As a religious person who actively undertakes da'wah activities, it is highly vital for the next generation to know his opinions, ideas, and thoughts on da'wah moderation.

Speaking of thoughts, it will conceptually discuss the views of TGH. Shafwan Hakim in affirming moderate Islam in da'wah, including important aspects of da'wah, namely the obligation and urgency of da'wah, about da'i, mad'u, moderate da'wah material, as well as the use of methods and utilization of da'wah media.

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<sup>5</sup> . Muhammad Fath al-Bayanuni, *al-Madkhal Ila 'Ilm al-Dakwah*, (Madinah al-Munawwarah: Muassasah al-Risalah, 1994), h. 200.

<sup>6</sup> . Syeikh Ali Mahfudz, *Hidayat*.....ibid, h. 17.

### 3. Thoughts on the Urgency of Da'wah

TGH. Shafwan believes that da'wah is an individual obligation and not a kifayah obligation, as Allah SWT says: *"And let there be among you a group of people who call to virtue, enjoining the good and forbidding the evil; they are the fortunate ones"*.<sup>7</sup>

He explained that the word: "min" in the verse above is understood as *li al-bayan* which means explanation, and not as many people understand it as *li al-tab'idh* or indicating some.<sup>8</sup> Therefore, this verse explains the obligation of preaching for all Muslims according to their competencies, abilities, and fields. All Muslims are preachers according to their profession, and this is what he calls *al-Da'i al-'Aam* (preachers in general), while people who have strong religious knowledge, pursue the field of da'wah and consistently practice their knowledge to guide the people he categorizes as *al-Da'i al-Khaas* (preachers in particular). The division of dai categories as mentioned above, makes the obligation of da'wah as an individual obligation that requires all people to carry out the task of da'wah according to their profession and ability.

Shafwan further said that Islam is a religion of da'wah, which means a religion that requires every believer to actively carry out the duties and obligations of da'wah. It can be imagined that if this da'wah task is not carried out, then this religion will become passive and will not spread on this earth. On the other hand, humans in their lives will be categorized as the best people when they carry out da'wah activities. Allah SWT emphasizes this in His word: *"You are the best people born for mankind, enjoining the good and forbidding the evil and believing in Allah. If the People of the Book had believed, it would have been better for them; among them were some who believed, and most of them were wrongdoers"*.

The preceding verse describes the qualifications for the ideal ummah, namely those who practice ma'ruf, desist from mungkar, and believe in Allah. The contrary meaning or *mafhum mukhalafah* is that humans are not deemed to be the best when they ignore the duties and obligations of the da'wah.

In TGH. Shafwan's view, preaching becomes highly vital, because of the features of Islam which is a religion of preaching. The religion of da'wah denotes a religion that must be given all its teachings, or in another meaning, the religion of da'wah is a religion that demands every adherent to convey da'wah. Without da'wah, this religion will become inert and immobile, therefore it will not evolve and be recognized by humanity. This is where the relevance of sending prophets and apostles to preach or impart this truth to all humanity.<sup>9</sup> In this context, da'wah becomes very urgent to do.

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<sup>7</sup> Q.S. al-Imran: 104.

<sup>8</sup> Lalu Ahmad Zaenuri, TGH. *Shafwan Hakim: Dakwah itu Menyantuni*, (Mataram: Lembaga Pengkajian-Publikasi Islam dan Masyarakat LEPPIM, 2016), h. 51.

<sup>9</sup> Lalu Ahmad Zaenuri, TGH Shafwan.....h. 53

a. His Thought on Da'i

Da'i or preachers are the main ingredient in da'wah activities, because without them, da'wah operations will not be able to run smoothly. In this scenario, Shafwan believes that being a Muslim, then directly has become a da'i in a broad sense, where in general the goal of the dai is to call others to the path that is blessed by Allah SWT and prevent people from doing harmful things. What is meant by da'i in a general sense is that all Muslims, regardless of their scientific background and profession are compelled to carry out da'wah, while da'i in a more particular sense are those who have a broad religious scientific foundation and dedicate themselves to da'wah activities.

The glory or success of da'wah activities is really greatly dependent on the person of the da'wah carrier itself, which is today more popularly called "dai". Da'i can have a great influence on the perspective and expression of communal religion, especially in modern times like now where access to information is quite swift.

In the context of da'wah in Indonesia, for example, on November 16, 2021, the public was stunned by the arrest of three great preachers, namely Ustadz Farid Ahmad Okbah (FAO), Ustadz Dr. Ahmad Zain an-Najah and Ustadz Dr. Anung al-Hammat. The three well-known preachers are suspected of being involved in terrorist activities linked with Jamaah Islamiyah (JI).

At the beginning of the 21st century, the issue of Islamic radicalism has been the topic that has attracted the most attention. After the euphoria of the late 1980s, when the Soviet Union departed from Afghanistan. The entire community was stunned anew by a series of violent acts in the name of religion, which were highly suspected of involving extreme Islamic organisations. The assaults on the WTC and the US Defense headquarters Pentagon on September 11, 2001 seemed to be the starting point for a number of subsequent terrorist acts around the world. Including in Indonesia, especially at the Sari Club Legian Bali discotheque on Saturday, October 12, 2002, which killed 187 people and injured 281. The people was appalled by the occurrence since the offenders were Amrozi cs who perpetrated violent deeds in the guise of Islam and Islamic doctrine. They believed that suicide bombing was part of jihad. As a scholar, TGH. Shafwan Hakim strongly opposes this understanding. Therefore, he is of the view that committing suicide in any method, whether by consuming poison, burning oneself, dropping from a high position or by blowing oneself up by planting a bomb on oneself, then all of that is a meaningless death and not at all in accordance with the teachings of Islam.<sup>10</sup>

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<sup>10</sup> TGH. Shafwan Hakim, *Fikih Praktis*, (Lombok: Pustaka Lombok dan STAI NH, 2011), cet II, h. 171.

On the other side, the Indonesian Islamic community is confronted with "strange" ideas from persons whose competence is not in talking about religious concerns. An example is Ade Armando who argued that the command to pray five times does not exist in the Quran.<sup>11</sup> Or there are certain people who sell religion according to their own understanding, such as Buya Syakur who throws careless ideas for the sake of certain interests by arguing that tawhid is interpreted as one or unity, so it is very wrong to understand tawhid with the meaning of "La ilaha illallah" as a condition for entering heaven. He thinks that monotheism must be interpreted in terms of unity. He said: "Do you enter heaven by saying it? What about the Barbie movie? What about Aladin?".<sup>12</sup>

The two portraits of da'i (preachers) above depict their various religious patterns according to their understanding. The first is widely characterized as the extreme right, which is a highly "strict" vision of Islam that so easily condemns others who are different from them. The second is the extreme-left Islamic faction that tends to emphasis reason or reasoning alone in religion. This second group is known as liberals.

While in preaching, preachers (muballigh) have a strategic role in coloring the people or the goal of their preaching. The community will usually follow the words and behavior of the preacher (muballigh) as a guideline. This is where the need of understanding religious moderation for preachers is a necessity. If used explicitly in the context of Muslims, the term moderation is identical to *wasatiyyah*. *Wasatiyyah* in Arabic from the word *wasat* which means middle, center, heart, adopting the middle way or the smart or main way, beautiful and best, middle in view, giving justice.<sup>13</sup> This concept of *wasathiyyat* for preachers (muballigh) will be a tool in affirming and accomplishing the purposes of religion or what is known as *maqashid al-Syariah*.

In the framework of da'wah, a moderate preacher (muballigh) shall impart religious teachings in conformity with the goal of sharia (*maqashid al-Syariah*) as indicated above. So, this is where the urgency of the existence of moderate da'i.

#### b. Thoughts on the Duties and Obligations of a Da'i

Human beings were created by God with the advantage of reason, so that with his intellect he can discriminate between things that are beneficial for him and things that are bad. With his intellect he is also supposed to do what should be done and leave what should be left behind, yet the reason given to humans has shortcomings and limitations, especially to understand things that are

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<sup>11</sup> <https://republika.co.id>

<sup>12</sup> <https://pojoksatu.id>

<sup>13</sup> Pipit Aidul Fitriyana dkk, *Dinamika Moderasi Beragama di Indonesia*, (Jakarta: Litbangdiklat Press, 2020), vii.



beyond the reach of reason itself. As a result, it is not enough for man to employ his intellect alone to grasp the truth as intended by Allah.<sup>14</sup>

Therefore, Allah swt, sent the Prophets and Messengers and later continued by the bearers of Islamic preaching to provide direction and counseling to mankind so that they reach the truth as desired by Allah. Therefore, in outline TGH. Shafwan said that the da'i have various crucial functions including the following:<sup>15</sup>

1) Inviting people to believe in Allah SWT.

Tawhid means to glorify Allah, specifically by making Allah swt the only one worthy of worship, establishing a place of worship, requesting assistance, and avoiding all forms of shirk (associating partners with Him). This kind of noble task is the main task of the prophets and messengers. The Prophet Muhammad (peace be upon him), as the last and final of all Prophets and Messengers, preached to mankind on aqidah and tawhid. He declared that any teaching or religion other than the religion of monotheism coming from anyone would not be accepted and would be rejected.

2) Calling upon mankind to worship Allah

The next task of the preachers is to invite people to worship only Allah. Worshiping Allah entails submitting to, obeying, and obeying him again and again. Obedience to Allah and does not contain elements of disobedience (ma'siat) to Him. This is actually the understanding of the glorification of Allah and that is the core of His teachings called for by the Prophet Muhammad. Apostles that must be developed and continued by preachers.<sup>16</sup>

3) Conveying God's teachings to people.

The teachings of Allah, both in the form of commands and prohibitions, are conveyed to people, while the one in charge of broadcasting them is one of those who have been chosen by Allah for this task and those who are guided by Allah to continue the mandate of the Islamic message itself. Without this, it is impossible for people to know the teachings of Allah.<sup>17</sup>

2) Providing Guidance

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<sup>14</sup> This information can be analyzed from the meaning of the Qur'anic verses Surah al-Anbiya': 25, Surah al-Nahl: 36, which essentially refers to the task of the Prophets who were given the mandate by God to call upon mankind to glorify God.

<sup>15</sup> TGH. Nawawi Hakim, *Interview* (25 June 2022).

<sup>16</sup> Ali Musthafa Ya'qub, *Sejarah dan metode Dakwah Nabi*, (Jakarta: Pustaka Firdaus, 2000), Cet. Ke-2, h. 27.

<sup>17</sup> Al-Quran Surah al-Ahzab: 39, Surat al Maidah: 67.

The task of the Prophets and da'i is to provide guidance to their people towards the right path (al-shirat al-mustaqim). Hidayah (guidance) is generally divided into two, namely hidayah in the sense of taufiq and hidayah in the sense of guidance and illumination (al-Irsyad al-Bayan). Taufiq is creating strength in man to obey Allah. This guidance in the sense of taufiq can only be done by Allah. While guidance in the second sense, namely illumination and guidance, can be performed by others other than Allah, in this case the Prophets and Messengers or preachers.<sup>18</sup>

### 3) Be a Good Role Model

Tabligh in the sense of conveying teachings and illumination is not enough to change human behavior from bad to good. Humans need a figure who is a model or role model for them, so they can easily follow him. So this is where the task of preachers to become a model for their people (uswatun hasanah) as has been exemplified by the first Islamic mission bearer, who provides a role model.<sup>19</sup>

### 4) Invites to the Balance of Life in this World and the Hereafter

To obtain happiness in this life and in the hereafter does not have to focus on one of these lives. Someone, for example, may be more obsessed with the afterlife and overlook the life of the world. But mankind must balance between the life of the world and the afterlife. The ukhrawi perspective does not mean quitting the life of the earth as some people incorrectly imagine, rather it means making this world a bridge to eternal enjoyment in the hereafter.

This is conceivable if the world that has been achieved by man is exploited as much as possible for his happiness in the hereafter. Too much loss for man, even woe to him, if the world he has accomplished is exclusively used for his personal interests in the life of the world. Because in addition to being fleeting, the life of the world is too small compared to the life of the hereafter.<sup>20</sup>

The duty of the preachers is to straighten the orientation of man so that he desires to create the world which is akin to a drop of water to accomplish his bliss in the hereafter which is likened to sea water.<sup>21</sup>

## 4. Thoughts on Mad'u

The important thing in da'wah activities is mad'u which is the object of da'wah. This aspect of da'wah is also an unbreakable unity of da'wah activities. Without mad'u, then da'wah activities cannot be carried out. Thus conveyed by TGH. Shafwan.

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<sup>19</sup> Allah explains the Prophet's main task in the Qur'an in Surah al-Ahzab: 21 and Surah al-An'am: 90.

<sup>20</sup> al-Quran Surat al-Ankabut: 64.

<sup>21</sup> Muhammad Ali al-Sabuny, al *Nubuwwah wa al-Anbiya'*, (t.tp, al-Sayyid Hasan Abbess Syarbatli., 1400 H/1980 M), h. 11

Shafwan said that what is meant by honey in the perspective of Islamic Da'wah is every human being, both men and women, who are not limited by regional and territorial barriers.<sup>22</sup>

Shafwan said that the tendency of preachers in preaching is not to see mad'u as an important part of preaching, so there are preachers who seem not to want to know about mad'u and their needs. Mad'u must be included when discussing da'wah because they are the segment involved in da'wah activities. The point is, that the tendency of da'i treats mad'u like people who don't understand something, so what happens then is that da'wah activities are lively but do not have an influence or effect on the attitude of a mad'u.<sup>23</sup> In this regard, the Prophet SAW said:

“This is where the importance of a preacher or master teacher understanding the clump or level of his audience in a broad sense, both in terms of age, educational background and profession as well as culture and also understanding the rights of his mad'u.”

Shafwan added that in general, humans as mad'u (objects) of da'wah can be mapped into three major groups and each group has its own way of da'wah and approach. The three levels in question are:

- a. People who love goodness but occasionally they neglect or forget to do it, then this type of person is enough to be reminded that it has become good again. For example, if ordered by Allah SWT to do a job, then just be reminded to do it immediately and likewise related to the prohibitions in religious teachings, it is enough to be conveyed once to understand it.
- b. This second type is the type of person who is lazy in carrying out goodness and even his tendency to commit sin is very high. This type of person is not enough to be reminded, but needs continuous guidance with advice, and also the virtues of doing good. On the other hand, it is also necessary to give warnings about the consequences of bad actions such as sins that result in the wrath of Allah SWT. And it is also important for people like this to be given some kind of parable of the stories or experiences of previous people. Allah SWT says:

“And have they not traveled the earth and seen what has befallen those who were before them? Those people were stronger than themselves and had tilled the earth and prospered more than they had prospered. And their messengers came to them with clear proofs. So Allah has not wronged them, but they have wronged themselves. Then, the consequence of those

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<sup>22</sup> TGH. Muharrar Mahfudz, *Interview*, (18 Juni 2022).

<sup>23</sup> Ibid

who do evil is a worse (punishment), for they deny the verses of Allah and they always mock at them.”<sup>24</sup>

- c. This third human typology is those who are reluctant to do good and even reject the good. On the other hand, they are very happy with the badness even as a defender and invite others to do the same thing as him. People like the above are not enough with just da'wah in the form of lectures and warnings alone, but it must be more than that, namely by multiplying dialogue in a good way (al-Mujadalah billati hiya ahsan), or discussion of necessary matters by arguing against the issues that are contested so that they are aware of returning to goodness. This is what is understood as a moderate understanding of mad'u.

## 5. Thoughts on Da'wah Methods

The word method is derived from the Greek methodos, which means way or path.<sup>25</sup> In English this word means a way of doing anything...regularity and orderliness in action. (the way to do something...regularity and orderliness in action.<sup>26</sup> In Arabic the word method is called thariqah or manhaj, which also means procedure. Meanwhile, in the Indonesian dictionary, the word method means an organized and well-thought-out way for the purpose, a systematic way of working to facilitate the implementation of an activity in order to achieve a specified goal.<sup>27</sup>

From the description above, it reveals that the approach is very significant in every action, especially in da'wah operations. After all, the indicator of the success of da'wah is not judged by the number of listeners or viewers, nor is it lively, laughter, and applause because of da'i's humor, but the achievement of da'wah goals, namely the visible influence or effect of da'wah in the reality of community life, in the form of returning people to the way of Allah SWT. To reach the targeted purpose, this is where the urgency of the da'wah method is, or to quote Yunan Yusuf's notion that da'wah must appear actual, factual and contextual.<sup>28</sup>

Actual in the sense of handling current and hot concerns in society. Factual in the sense of concrete and real, and contextual in the sense of being relevant and concerning the challenges faced by society. Therefore, finding the correct means and tactics, so that da'wah becomes actual, factual and contextual,

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<sup>24</sup> Q.S. al-Ruum ayat 9-10.

<sup>25</sup> Fuad Hasan dan Koentjaraningrat, *Beberapa Asas Metodologi Ilmiah* (Jakarta: Gramedia, 1977), h. 16.

<sup>26</sup> Noah Webster, *Webster's New Twentieth Century Dictionary*, (USA: William Collins, 1980), h. 1134.

<sup>27</sup> Tim Penyusun, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1986), Cet IX, h. 649.

<sup>28</sup> Yunan Yusuf, dalam bukum *Metode Dakwah; sebuah Pengantar Kajian*, Jakarta: Rahmat Semesta, 2003, h. Xiii.

becomes a strategic aspect of the da'wah activity itself. Without the correctness of the approach, da'wah efforts will fall into the "charcoal runs out of iron perishes" endeavor. Da'wah efforts will center around tackling challenges without solutions and uncertain endpoints.

For Shafwan,<sup>29</sup> the manner of da'wah is very essential for the success of da'wah, because after all humans as the aim of da'wah are not in one level, whether age, education, culture or other social standing. For mad'u who are from the children's group must be adjusted and cannot be equated with the parents and so on. Therefore, if the da'i do not comprehend the method of da'wah well, it can be stated that da'wah activities are just ceremonial, time fillers or just completing obligations because the effect or *atsar* is not felt and not evident in the midst of society. Shafwan quotes a saying: The method is more important than the material.

The expression is not excessive in da'wah activities, because how many religious leaders master extraordinary da'wah material, but are not good at conveying or not understanding the method or method of delivery. So that the audience itself is not interested in listening to it, let alone in terms of practicing because they find it difficult to understand what is conveyed.

Or because they do not understand various methods, then da'wah activities will only be attended by people who are relatively old and cannot attract other groups such as adolescents or youth who are factually, they are more numerous and tend to be very potential to be away from religious values. Therefore, according to Shafwan, this is where the relevance of knowing the method of da'wah.

## 6. Da'wah Media

Da'wah media or tools used for da'wah are also very important in da'wah activities, so that da'wah not only reaches certain circles but includes all elements of society. Especially in the context of the modern world like today, where community mobility is very high.

Da'wah does not have to be delivered in conventional ways through face-to-face meetings such as direct lectures which have gradually become difficult to do except in limited communities, but by looking at the reality in society, that people are now spoiled by media such as radio, tape, television or internet media.

So the da'i or da'wah activities must be able to utilize all existing media. TGH. Shafwan believes that using the media including having Islamic media as a counterweight to the current media is a very urgent need.<sup>30</sup>

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<sup>29</sup> Ust. Firdausi Nuzula, (22 Juni 2022) di Masjid Zakaria Salamah pondok pesantren Nurul Hakim, Kediri.

<sup>30</sup> Ibid.

TGH. Shafwan said that I very often voice this in the forums of ulama or government meetings so that we have media such as dakwah television for example. Because he thinks: something that will not be perfect except with it, then the law becomes mandatory. In terms of using the media as a medium of da'wah, then to balance the existing reality, the media of Islamic da'wah becomes mandatory.

The same thing with the reality of today's society living in a globalized world, where the flow of information is so fast and fulgar present in the midst of society through the internet, then the need for cyber da'wah becomes a non-negotiable necessity. Therefore, knowing the media of da'wah or preaching through existing media is a necessity that cannot be rejected.

## **E. CONCLUSION**

From the explanation provided above, it is apparent how TGH. Shafwan Hakim's position connects to moderation in preaching in order to accomplish moderate knowledge in the midst of society. The thinking of Tuan Guru Haji Shafwan Hakim in presenting moderate da'wah, must start from moderate preachers, da'wah material targeted to the benefit of the ummah, as well as preacher comprehension of mad'unya, tactics and media. All parts of da'wah must get a touch of moderate values, in order to realize a moderate understanding and expression of ummah's religiousness.

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