

THE CONSTRUCTION OF MOHAMMAD DA'WAH TO UMMA AL-DA'WAH IN HADITHS OF KUTUBUS-SITTAH

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Abstract: *Islamic Da'wah refers to the activities of teaching Islamic Sharia and preaching to people to believe in God. Da'wah contains two main elements: Amar Ma'ruf (teaching people to do good) and Nahi Munkar (preventing humans from performing wrongdoings). A preacher will face various risks in teaching the people about Amar Ma'ruf Nahi Munkar. Therefore, this study was performed to explain the construction of da'wah to Umma al-da'wah by Rasulullah Saw, as mentioned in the content of hadiths in Kutub al-sittah concerning Da'wah to Umma al-da'wah. This descriptive qualitative study regarded data from hadith texts. The data were first reduced and analyzed to obtain broad conclusions. Then, data were grouped, categorized, and analyzed by using content analysis method. The hadith texts describe Mohammad Prophet's Da'wah as promoting monotheism, being gentle, polite, and avoiding wrongdoing; making things easier instead of complicating them; providing good news instead of fear-mongering messages; working collaboratively and avoiding disagreements; and gradually teaching the Sharia.*

Keywords: *Da'wah; umma al-da'wah kutub al-sittah.*

INTRODUCTION

Islam is a particular religion with teachings covering the entirety of human life. Therefore, the thoroughness of Islamic teachings must always be maintained and cared for so that future generations can properly and correctly practice Islam, which upholds justice, prohibits injustice, spreads love, cooperates, is full of sacrifices, does not fall into a deviant religious understanding and harm the community, and fights for noble religious values according to Qur'an and Hadith revelations.

Da'wah is required to preserve and protect Islamic teachings. Da'wah is the primary pillar for sustaining Islamic teachings so they can continue to exist on this planet. Arnold (1913:10) states that Islam is a message religion that aims to spread the truth that dwells in every soul of a believer and is a guide for all creatures.

The preachers are the best people who provide benefits to humans because they have the noble task of spreading the true teachings of Islam, carrying out the function of enjoining Ma'ruf Nahi Munkar, namely inviting good deeds and forbidding evil behavior. In realizing a rahmatan lil'alamīn Islam, competent preachers are needed in their respective fields, who can unite groups and groups that are at odds within the body of Islam, unite the people in monotheism and do not differentiate between human beings by color, wealth, and position but only because of piety to Allah SWT (Al-Qahthani, 2006, p. 5).

A Da'i in his da'wah is not merely conveying a set of doctrinal normative values to the community; more than that, a Da'i must be able to see the socio-cultural conditions of the community he faces so that da'wah is achieved according to its objectives. In order to avoid anti-da'wah, it is necessary to use an appropriate method when conveying da'wah.

Additionally, a Da'i should be equipped with knowledge about the condition of the community that is the object of his da'wah, both in terms of religion and culture, so that he can spread da'wah in a good and targeted way. Anti-da'wah can be avoided by using an appropriate method of conveying da'wah. Therefore, people will accept da'wah in their consciousness and without coercion (Amin, 2009, p. 55).

Da'wah strategies must be carefully planned for Islamic da'wah to succeed. For example, we remember the burning incident of the Suka Makmur HKI Church in Aceh Singkil in 2015 (Amindoni, 2019). Likewise, the incident in Tanjung Balai Riau Islands in 2020 was related to the prohibition of the renovation of the St. Joseph Parish Church (Riana & Nurita, n.d.). In 2014, we were also shocked by an angry preacher pressing his knee against the head of the sound system officer during a lecture (Edward, 2014). This result is a bad portrait of Islam related to the value of tolerance, tenderness, and compassion that the preachers of da'wah always carry.

This research is important, considering the obstacles and challenges in carrying out the task of da'wah is necessary. These obstacles and challenges must be resolved in separate ways and strategies for the success of a da'wah. Rasulullah SAW has provided valuable teaching in good way of conveying da'wah to the community. The teachings of the Prophet Muhammad regarding the construction of good da'wah and being a role model for every preacher are contained in his traditions in many books written by hadith scholars. Among the many hadith books that contain hadith about the construction of the Prophet's da'wah, the author chooses kutub al-sittah (Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Sunan Abi Daud, Sunan at-Tirmizi, Sunan an-Nasā'ī and Sunan Ibnu Mājah) as the main reference in compiling and describing the construction of the Prophet's da'wah.

The author did not find any previous research on the construction of da'wah, which was compiled based on data from hadith texts, theses, and dissertations. However, the authors found papers in the form of scientific journals that have the same formal object, namely, the construction of da'wah. However, there are differences in the material objects and analytical methods used. Past research includes:

(Karima et al., 2020) Research on the construction of da'wah bi al-a'mal. in the film "Surga yang Tak Dirindukan 2". This research uses Robert N. Entman's model framing analysis study method. This study resulted in three conclusions, namely: (1) the construction of da'wah in the film "Surga Yang Tak Dirindukan 2" prioritizes the delivery of moral aspects; (2) the construction of da'wah in this film describes the symbols of Islam based on the Koran; (3) finding the figures who construct the meaning of bil animal's da'wah well and neatly.

Research by (Wulandari et al., 2020) on the construction of da'wah messages in literary works in the form of a novel entitled "Reem" by Sinta Yudisia. This research is based on the discourse analysis method of Teun A. Van Dijk. The results of this study indicate that the message of da'wah consists of three structures, namely: (1) a macrostructure that includes the themes of Sharia, creed, morality, and history; (2) microstructure which includes rhetoric, syntax, stylistics, and semantics; (3) superstructure, which is a schematic

framework composed of situation recognition, event disclosure, leading to conflict, conflict peak, and resolution.

Abdullah et al. (2020) researched the construction of da'wah in photographic works. The object of this research is the book "Fotografi Gaya Mukmin" by Ustadz Azhar Idrus and Imran Burhanuddin. This research uses the semiotic method of Charles Sanders Pearce. This study found several results, namely: (1) the object of the photo, which is visualized in the form of an image is the meaning of the icon; (2) the photos contained in the book realize the elements of life that must be appreciated; (3) photos that contain humans are part of symbols, including clothes, behavior, people, and colors.

There are some differences between the author's research and the literature review. For example, the material object in the previous research is film, novel, and book. Meanwhile, in this study, the material object is in the form of hadith texts contained in Kutub al-sittah. Likewise, as the theoretical basis used, previous research used Robert N. Entman's framing model analysis, Teun A. Van Dijk's discourse analysis, and Charles Sanders Pearce's semiotic analysis. At the same time, the author employs the content analysis method in this study. Thus, the originality of this study can be explained.

METHOD

The research method used by the author in the discussion is qualitative research. Bogdan and Taylor in Nugrahani (2014:4) say: "qualitative research is a research procedure that can produce descriptive data in the form of speech, writing and observations of people's behavior." Sources of data in qualitative research can be obtained through words or actions. Data were obtained from written sources, such as books, scientific magazines, archives, personal documents, and official documents (Moleong, 2017: 3, 157, 159). The hadiths of Kutub al-sittah will be discussed using the content analysis method. This scientific research technique aims to describe the characteristics of a text and can make inferences from the studied hadith texts (Maulid, 2021).

DISCUSSION

The Construction of Rasulullah SAW's Da'wah

The construction of da'wah consists of two syllables, namely, construction and da'wah. Construction is an absorption word from construction which in the Oxford Dictionary means building. Likewise, according to Echols & Shadily (2010:142), construction means making and building. Meanwhile, in the Big Indonesian Dictionary, the word "construction" has several meanings: the arrangement, model, and layout of a building.

While the word da'wah etymologically comes from the word *دَعَا يَدْعُو دَعْوَةً* which, according to Ibnu Faris (1979:279), means to make something come to you because of your voice and your words. Da'wah is also interpreted as a call of appeal, as exemplified by (Az-Zamarkhasyi, 1998, p. 288) in the sentence *دَعَوْتُ فُلَانًا وَبِفُلَانٍ*, i.e., I call and hail him with a firm voice.

In Islamic terminology, Zaidan (2002:5) said that what is meant by da'wah to Allah SWT is inviting people to the religion of Islam brought by the Prophet Muhammad.

According to several definitions of "construction" and "da'wah," the construction of the Messenger of Allah's da'wah is a model or characteristic of the Prophet Muhammad's da'wah, which was practiced and taught to his companions and became a guideline for preachers in spreading Islam to all people for monotheism and faith in Allah and His Messenger.

In receiving da'wah, the attitude of humanity is divided into two, namely, Umma al-ijābah and Umma al-da'wah. Al-Utsaimin (2005:90) reveal that Umma al-ijābah are those who follow the message and answer the call of the Prophet's da'wah. Meanwhile, Ummatud-da'wah includes those who are Jews, Christians, and Mushriks. Ibnu Abdullah (1996:92) says that what is meant by Ummatud-da'wah is everyone who disbelieves in Allah from among the Jews and Christians or other than the two.

The Construction of Rasulullah SAW's Da'wah to Umma al-Da'wah

From the results of the author's research on the traditions of the Prophet Muhammad contained in the kutub al-sittah, several constructions of the Prophet's da'wah to the umma al-da'wah have been found as follows:

2.1. Da'wah to promote monotheism

The first da'wah of the Prophet SAW is to invite people to monotheism, as found in his hadiths. Several hadith texts differ but have the same intent and meaning. Several traditions contain the Prophet's da'wah to monotheism, namely, the words of the Prophet Muhammad:

فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَى أَنْ يُوجِدُوا اللَّهَ تَعَالَى.

'Make sure that the first thing you preach is that they worship only Allah'
(Ṣaḥīḥ al-Bukhārī No. 7372: 1820).

In another hadith, Rasulullah SAW taught that the first thing conveyed in preaching was to invite people to worship and pray to Allah, as he said:

فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ عِبَادَةُ اللَّهِ.

'Make sure that the first thing you preach is that they worship only Allah'
(Ṣaḥīḥ al-Bukhārī No. 1458: 354; Ṣaḥīḥ Muslim No. 31: 31).

In another hadith, there is a different editorial, namely, the Prophet's first command in preaching was to invite people to embrace Islam, according to his words:

ادْعُهُمْ إِلَى الْإِسْلَامِ.

'Invite them to embrace Islam' (Ṣaḥīḥ al-Bukhārī No. 2942: 726, 3009: 741,

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3701: 912, 4210: 1034; Ṣaḥīḥ Muslim No. 2406: 1129, 1731: 828; Sunan Abi Daud No. 2612: 377; Sunan at-Tirmizī No. 1617: 340; Sunan Ibnu Mājah No. 2858: 953).

In another hadith, there is an editorial from the Messenger of Allah, which is different from the previous one, inviting people to take the shahada, which is a condition for a person to embrace Islam. He said:

ادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ.

‘Invite them to testify that there is no god but Allah and I am the Messenger of Allah’ (Ṣaḥīḥ al-Bukhārī No. 1395: 338; Ṣaḥīḥ Muslim No. 29: 30; Sunan Abi Daud No. 1584: 235; Sunan at-Tirmizī No. 625: 147; Sunan an-Nasāī’ No. 2522: 343; Sunan Ibnu Mājah No. 1783: 568).

فَادْعُهُمْ إِلَى أَنْ يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ.

‘Invite them to testify that there is no god but Allah and that Muhammad is the Messenger of Allah’ (Ṣaḥīḥ al-Bukhārī No. 1496: 364, 4347: 1063; Sunan an-Nasāī’ No. 2435: 331).

فَاتْلُهُمْ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ.

‘Fight them until they testify that there is no god but Allah and that Muhammad is the Messenger of Allah’ (Ṣaḥīḥ Muslim, No. 2405: 1129).

The differences in the editors of the Prophet Muhammad's hadith in conveying the first da'wah to humanity do not imply a conflict between one hadith and another. The differences in the editorials of the hadith basically have the same meaning and purpose. Inviting monotheism means inviting humans to worship only Allah SWT, and the first worship for humans, namely monotheism to Allah SWT (As-Syanwani, 2016, p. 82). Inviting people to convert to Islam is tantamount to inviting people to believe in Allah SWT because the condition for entering Islam is to say the shahada, which is a testimony to the monotheism of Allah SWT because in the creed, there is a sentence that reads as follows لَا إِلَهَ إِلَّا اللَّهُ, and لَا إِلَهَ إِلَّا اللَّهُ is about monotheism.

2.2. Being gentle, polite and avoiding wrongdoing

The Prophet Muhammad applied a gentle da'wah attitude in every situation and condition. Even during the war. He appointed Ali bin Abi Talib as general and taught about the importance of being gentle in preaching; he said:

انْفُذْ عَلَى رَسَلِكِ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ.

‘Step forward gently until you enter their courtyard’ (Ṣaḥīḥ al-Bukhārī No.

2942: 726, 3009: 741, 3701: 912, 4210: 1034; Ṣaḥīḥ Muslim No. 2406: 1129).

According to Abdul Wahab (2007:273), the word *عَلَى رِفْقِكَ* means *عَلَى رِفْقِكَ مِنْ*

عَلَى رِفْقِكَ which means to be carried out smoothly and gently without rushing things, as the word of Allah SWT who ordered Prophet Musa and Prophet Harun to preach gently to Pharaoh.

In addition to gentleness in preaching, the Messenger of Allah also taught politeness in conveying the teachings of Allah SWT. The politeness of the Prophet's da'wah can be seen when he taught his friends to always be polite in acting in any situation and condition, including during war. He said:

وَلَا تَعْلُوا وَلَا تَعْدُوا وَلَا تَمْتَلُوا وَلَا تَقْتُلُوا وَلِيدًا.

'Do not deceive (in booty), do not betray a promise, do not kill someone in a cruel way (mutilate), and do not kill children (Ṣaḥīḥ Muslim No. 1731: 828; Sunan at-Tirmizi No. 1617: 340; Sunan Ibnu Mājah No. 2858: 953).

The Prophet's politeness is shown in his prohibition against cruel killing, such as mutilating opponents, killing women, children, older adults, religious leaders, sick people, and blind people, as well as killing animals, burning trees, damaging crops, fruits, water, polluting wells, and destroying houses (Al-Qaḥṭhānī, 2006, p. 59). In a war situation, the Messenger of Allah SWT prioritized civility, especially in a safe and peaceful situation; the Messenger of Allah SWT forbade doing injustice to anyone, especially those who were the object of da'wah. The Messenger of Allah willed Mu'adz bin Jabal not to do wrong in preaching, especially in matters relating to human rights; the Messenger of Allah said:

فَأَيَّاكُمْ وَكَرَائِمِ أَمْوَالِهِمْ، وَأَتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ.

'Do not take their valuable property and be afraid of the prayer of the wronged because there is no barrier that prevents their prayer to Allah' (Ṣaḥīḥ al-Bukhārī No. 1458: 354, 1496: 364, 2448: 592, 4347: 1063, 7372: 1820; Ṣaḥīḥ Muslim No. 29: 30, 31: 31; Sunan Abi Daud No. 1584: 235; Sunan at-Tirmizi No. 625: 147; Sunan an-Nasāi' No. 2435: 331, 2522: 343; Sunan Ibnu Mājah No. 1783: 568).

In essence, wrongdoing is not limited to issues relating to property alone but is broader than that. According to Ibnu Rajab (2001:323), absolute injustice is taking something that does not exist in him and has no right to it in the form of wealth, blood, and honor.

2.3. Making things easier instead of making things complicated

Rasulullah educated his friends when he sent Abu Musa al-Asy'ari and Mu'adz bin Jabal to preach always to make things easier and not make it difficult for others. He said:

يَسِّرًا وَلَا تُعَسِّرًا.

'Make it easy and do not make it difficult for others' (Ṣaḥīḥ al-Bukhārī No. 3038: 747, 4341-4342: 1062, 4344-4345: 1063, 6124: 1530, 7172: 1773; Ṣaḥīḥ Muslim No. 1733: 829).

Ummul Mu'minīn Aisyah bint Abu Bakr told how the Messenger of Allah liked simple things and always chose simpler things if there were two problems in front of him and said:

مَا خَيَّرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ أَمْرَيْنِ إِلَّا أَحَدَهُمَا مَا لَمْ يَكُنْ إِثْمًا، فَإِنْ كَانَ إِثْمًا
كَانَ أَبْعَدَ النَّاسِ مِنْهُ.

'The Messenger of Allah swt did not choose between the two cases except that he chose the one that was easier to do as long as the matter had nothing to do with sin, if there was a risk of sin, he was the one who avoided that act the most' (Ṣaḥīḥ al-Bukhārī No. 3560: 877).

Simplicity in religious matters does not mean violating the established Shari'a. For example, khamr or intoxicating drinks. Abu Musa al-Ash'ari immediately asked about the ease of religion because where he preached, there was a place for making intoxicating drinks, namely al-Mizru and al-bit'u. Al-Mizru is a drink made from soaked wheat, while al-bit'u is a drink made from soaked honey and both types of drink make people drunk. In this case, the Messenger of Allah emphatically said:

كُلُّ مُسْكِرٍ حَرَامٌ.

'Everything that makes you drunk is haraam' (Ṣaḥīḥ al-Bukhārī, No. 4344-4345: 1063, 7172: 1773, 6124: 1530).

Based on the information above, we can conclude that the ease of religion is related to religious teachings that contain orders to implement them. This is in accordance with the words of the Prophet

مَا هَيَّئْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ وَمَا أَمَرْتُكُمْ بِهِ فَافْعَلُوا مِنْهُ مَا اسْتَطَعْتُمْ.

'What I forbid, you should stay away from, and what I command, please do as much as you can' (Ṣaḥīḥ Muslim No. 1337: 608).

Based on the hadith, it is clear that in carrying out religious orders, it is adjusted to the abilities of the adherents so that in the rule of fiqh proposals, it is said:

لَا وَاجِبَ مَعَ عَجْزٍ.

'There is no obligation to do something you cannot carry out (Al-Jauziyah, 2000, p. 308).

2.4. Providing good news instead of fear-mongering messages

As a giver of good news, the Prophet always taught and emphasized to his companions to always give good news to Mad'u so as not to make them run away from da'wah, which caused them to have antipathy towards Islam. This concept can be accepted about culture as stated by Kamaluddin (2022:45): "In multiculturalism, individuals are required to be able to respect other people amid cultural diversity to create effective and efficient communication. Therefore, he advised Abu Musa al-Ash'ari and Mu'adz bin Jabal when sending them both to preach to the land of Yemen:

بَشِّرَا وَلَا تُنْفِرَا.

'Spread the good news and don't make people run away (from religion)' (Ṣaḥīḥ al-Bukhāri No. 3038: 747, 4341-4342: 1062, 4344-4345: 1063, 6124: 1530, 7172: 1773; Ṣaḥīḥ Muslim No. 1733: 829).

According to (Ibnu Jibrin, 2015, p. 22) التَّبَشِيرُ is the word used to give glad tidings to believers and invite them back to repentance when committing immoral acts, for verily Allah loves those who repent and purify themselves. So likewise, it is better to convey warnings without harsh words that will make people run away from good advice.

One of the good news that the Prophet conveyed to Mad'u, who had not yet converted to Islam, was found in the story of 'Amr bin 'Ash when he was about to embrace Islam in the presence of the Prophet. Before he pledged allegiance to the Messenger of Allah, he asked for conditions that the sins he had committed before could be forgiven by Allah, then the Messenger of Allah said:

أَمَا عَلِمْتُمْ أَنَّ الْإِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ.

'Know that Islam erases the sins that were committed before (Ṣaḥīḥ Muslim No. 192: 66).

2.5. Working collaboratively and avoiding disagreements

An-Nawawi (1930:41) said that da'wah would be successful if there were good cooperation with one another. Therefore, the Messenger of Allah advised Abu Musa al-Ash'ari and Mu'adz bin Jabal to always work together in carrying out da'wah; he said:

تَطَاوَعَا وَلَا تَخْتَلَفَا.

'Work together and avoid friction' (Ṣaḥīḥ al-Bukhāri No. 3038: 747, 4344-4345: 1063, 6124: 1530, 7172: 1773; Ṣaḥīḥ Muslim No. 1733: 829).

According to Al-Qari (2001:273), what is meant by working together here is agreeing to decide a law and avoid friction in a case that has been determined. At-Ṭibi said that friction between dai would result in disputes between his followers, leading to enmity and

fighters among each other. Therefore, the Prophet advised us always to work together because friction will cause discord and lead to chaos.

The companions of the Prophet Muhammad gave an example of how important it is to cooperate because it will impact the unity and integrity of the ummah. On the other hand, if they disagree, it will lead to disputes among the people. This is illustrated in the story of 'Amr bin 'Ash, whom the Prophet sent to preach to the Bani 'Udzrah, who had close relatives with 'Amr bin 'Ash to make it easier to embrace Islam, then the Messenger of Allah added an army led by Abu Ubaidah and in it included Abu Bakr ash-Siddiq, Umar bin Khattab and others, namely the Muhajirin to join 'Amr bin 'Ash. After the two armies met, 'Amr bin 'Ash said to Abu Ubaidah: "I pray for my friends, and you pray with your friends." Abu Ubaidah said: "I will pray to you because you are my leader." So, the companions and the entire troop prayed to 'Amr bin 'Ash as the imam (Ibnu Taimiyah, 1986, p. 491).

2.6. Teaching the Sharia in a gradual manner

The graduation method in Arabic terms is known as at-Tadarruj, which is a method that is carried out step by step slowly to invite people to the intended goal gradually and indirectly (Az-Zuhaili, 2000:28). This method was taught by the Prophet Muhammad to his companions in preaching, especially to Abu Musa al-Ash'ari and Mu'adz bin Jabal when he was sent to preach to Yemen. The Prophet said:

ادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ تُؤْخَذُ مِنْ أَعْيُنِهِمْ وَتُرَدُّ عَلَى فُقَرَائِهِمْ.

'Invite them to testify that there is no god worthy of worship except Allah and that I am Allah's messenger. If they have believed, tell them that Allah has made five daily prayers obligatory for them. If they have believed, inform them that Allah has made it obligatory for them to give alms (zakat) from their wealth which was taken from the rich among them and donated to the poor among them (Ṣaḥīḥ al-Bukhārī No. 1395: 338, 1458: 354, 1496: 364, 4347: 1063, 7372: 1820; Ṣaḥīḥ Muslim No. 29: 30, 31: 31; Sunan Abi Daud No. 1584: 235; Sunan at-Tirmizī No. 625: 147; Sunan an-Nas'ī No. 2435: 331, 2522: 343; Sunan Ibnu Mājah No. 1783: 568).

Sayid Qutub stated that the Qur'an was revealed gradually and slowly according to the needs of the people to educate them. Education takes a long time, and the application process takes time. The Qur'an brings a practical approach to achieving goals step by step in each preparation. This opinion is one of the lessons of the gradual revelation of the Qur'an, not completely and directly at the beginning of the Islamic era.

Muhammad Abdullah Daraz explained that the at-Tadarruj method is an intelligent method taught by the Qur'an to improve society, eliminate bad habits, and change despicable morals gradually because it will be difficult to change these things at once.



Therefore, a gentle and gradual approach is needed to achieve improvements for the better (Az-Zibari, 2017, p. 70).

CONCLUSION

After the data found in the kutub al-sittah are analyzed using the content analysis method, conclusions can be conveyed. These findings are presented in six constructions of Rasulullah Saw's da'wah to Umma al-da'wah.

Da'wah to monotheism is the most important da'wah, namely, an invitation to embrace Islam or invite people to believe in Allah SWT.

Gentle, polite, and not tyrannical in carrying out the mission of da'wah. This behavior shows a form of culture in the form of activities or actions that can create a culture of helping fellow human beings. This model of Rasulullah saw's da'wah was well received and voluntarily by the community without coercion.

Facilitate and not complicate in conveying and applying Islamic teachings. They are providing good news about the teachings of Islam and not frightening honey so that they keep the call for truth. Effective and efficient communication is a demand that must be mastered by a preacher in a multicultural society who can respect others amid cultural diversity.

Cooperate in carrying out the mission of da'wah and not disagree with one another. Cooperation based on a high sense of solidarity is a cultural concept with high value in society. Good cooperation is the key to success in carrying out da'wah missions amid the diversity of mad'u backgrounds.

Gradually teach the Shari'a so that mad'u do not feel burdened by religious teachings. The Qur'an brings a practical approach to achieving the goal of step by step in preparing the human soul to receive teachings. In addition, it is also to create the reality of the application of the Shari'a so that its effectiveness will be achieved. Therefore, cultures that are contrary to the teachings of the Shari'a will be abandoned. Meanwhile, a culture that does not conflict with the Shari'a will be maintained by internalizing positive values under the teachings of Shari'a.

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