

RECONSTRUCTION OF DAKWAH VERSES

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Abstract

Da'wah is an activity of inviting others to strengthen the faith of Muslim. The Prophet Muhammad has given examples on how Dakwah should be done. People accept the materials of Dakwah depends on the way of ulama' deliver the messages. Then, ulama' will encounter problems whether people accept or reject what they said. The adherents of radicalism in Islam believe that the teaching of Islam should be presented in many ways, including coercion and violence. This understanding is based on how they interpret some verses on the Quran about dakwah. This paper will try to reconstruct some verses and how the dakwah should be conducted inclusively by describing the ethics of dakwah. So, the image of dakwah is not only about propagation of the Islamic Religion to convert non-muslim to Islam, but also strengthening and deepening the faith of Muslims and helping them lead their daily lives in conformity with Islamic principles.

Keywords: *Da'wah, Radicalism, Al-Qur'an.*

Abstrak

Dakwah adalah aktivitas untuk mengundang orang lain dalam upaya menguatkan keimanan. Nabi Muhammad telah memberikan contoh bagaimana seharusnya dakwah dilakukan. Masyarakat menerima dakwah tergantung pada bagaimana ulama menyampaikan pesan-pesannya. Dimana kemudian, seringkali para ulama tersebut menghadapi berbagai persoalan apakah pesan tersebut diterima atau justru ditolak oleh masyarakat. Pada titik ini, para penganut radikalisme percaya bahwa ajaran Islam harus disampaikan secara tegas, bahkan jika harus dengan pemaksaan dan kekerasan. Pemahaman ini hadir berdasarkan pemahaman mereka terhadap ayat-ayat AlQuran. Artikel ini berupaya untuk merekonstruksi beberapa ayat AlQuran tentang bagaimana dakwah seharusnya dilakukan secara inklusif, dengan menjelaskan etika dakwah. Sehingga, gambaran tentang dakwah tidak hanya propaganda agama agar non muslim masuk islam, tetapi lebih pada penguatan dan pendalaman keimanan dan membantu masyarakat dalam memahami prinsip-prinsip keagamaan.

Kata Kunci: Dakwah, Radikalisme, Al-Qur'an.

Introduction

Two essential historical facts in human life prove the success of the da'wah carried out by the Prophet Muhammad in terms of improving the religious, social and cultural fields of society. First, the spread of Islam in various countries as a form of truth of Islamic teachings can be accepted by humanity. Secondly, *jahiliyah* culture, which makes people alienated from their own culture, can be erased by the values carried by Islam who highly respect each other. The peak of the success of the Prophet s.a.w. and friends when they are in Medina where they can harmonize and build a society with Islam to create a safe, comfortable and peaceful life despite living in diversity. Departing from this success becomes evidence and accurate data on the success of the Messenger of Allah s.a.w in building the religious and social fields of society.¹

Da'wah is an activity carried out by calling, calling, and inviting others to the good, as exemplified by the Prophet s.a.w. The law of da'wah is fardhu 'ain, which means it is obligatory for everyone who is a Muslim. One way to preach is by verbal (giving advice). The goal is to form humans who initially behave badly to be good, from living without rules to living directed according to Islamic rules, from individual mindsets to

¹ Khoiro Ummatin, "Tiga Model Interaksi Dakwah Rasulullah Terhadap Budaya Lokal", *Jurnal Dakwah*, Vol. 15, No. 1, 2014, p. 180.

congregational mindsets (help-helping), from a life of immorality to a life blessed by Allah s.w.t.

In da'wah, a cleric does not always get convenience and is immediately accepted by the congregation. However, there will be many problems to be dealt with, such as the congregation directly rejecting what is said. This problem, if not appropriately addressed, will present in the preacher the nature of imposing the will to make the propaganda object accept what is conveyed. It is this force that is understood to mean radicalism in da'wah. The understanding of radicalism conveys the da'wah to do in various ways, in addition to forcing also to use violence.²

According to Kimball, five causes can make religion a destructive force. First, if (adherents) of religion claim the truth of their teachings as the only absolute truth (absolute truth claim). Second, blind obedience or obedience to religion and leaders (blind obedience). Third, when (adherents) of religion want to restore the golden period (establishing the ideal time). Fourth, justifying the end justifies any means (the end justifies any means). Fifth, declare holy war (declaring holy war). In this context, ISIS claims the

² Andy Dermawan, "Dialektika Dakwah, Politik dan Gerakan Keagamaan Kontemporer (Tela'ah Pemikiran Nasir al-Din al-Albani dan Pengaruhnya terhadap Pembentukan Salafy Kontemporer)", *Jurnal Dakwah*, Vol. 14, No. 2, 2013, p. 160.

religion of Islam (Sunni) which it adopts as the most correct and submissive to its leadership so that it wants to restore the era of an Islamic caliphate by carrying out radical actions and declaring war against anyone who is not in line with their interpretation.³

Although the factors of the emergence of religious radicalism are very complex and varied, as said by John L. Esposito that human faith is always the initial factor of war and violence. According to Yusuf al-Qardhawi, the lack of a real and medial understanding of the essence of Islamic teachings as well as a literalistic understanding of religious texts caused the rise of radicalism in religion. According to Arkoum, to validate attitudes, justify acts of war, underpin many appreciations, maintain hopes and strengthen the collective identity of a Muslim, must be guided and use the Koran as a reference.⁴ Based on the factors mentioned above, the main problem of the emergence of radicalism is due to the lack of understanding of true religion by groups who have a radical understanding. Even though Islam is not taught to preach radically. In conveying da'wah to someone or

³ Abdul Haris Masyrufi dan Oksiana Jatiningasih, "Partisipasi Remaja Masjid dalam Mencegah Penyebaran Radikalisme Islam di Desa Mojopurogede Kecamatan Bungah kabupaten Gresik", *Kajian Moral dan Kewarganegaraan*, Vol. 5, No. 1, 2017, p. 508.

⁴ Dede Rodin, "Islam dan Radikalisme: Tela'ah atas Ayat-ayat "Kekerasan" dalam Al-Qur'an", *Addin*, Vol. 10, 2016, p. 32.

group, of course, must understand and understand the object of da'wah, so that da'wah is easily understood.

This paper will discuss some of the elements that describe and answer issues such as how adherents of radicalism understand propaganda and how the reconstruction of Islamic da'wah from the perspective of the Koran. This issue is essential to be discussed to contribute thoughts and methods of propaganda recommended in Islam and to avoid propaganda radically.

Definition Radicalism

Radically derived from Latin, *radix* means root. In English radical is called the word radical, which means extreme, comprehensive, fanatical, and fundamental.⁵ In addition to radicals, some identify radicals with the word radicalism, which means extreme understanding or doctrine of radical understanding.⁶ In the Big Indonesian Dictionary (KBBI), radicalism is interpreted as an understanding or group that wants a change in a hard and

⁵ A. S. Hornby, *Oxford Advanced Dictionary of current English*, (UK: Oxford university press, 2000), p. 691. See too, Abdul Munip, "Menangkal Radikalisme Agama di Sekolah", *Jurnal Pendidikan Islam*, Vol. 1, No. 2, 2012, p. 161.

⁶ Nuhrison M. Nuh, "Faktor-Faktor Penyebab Munculnya Faham/ Gerakan Islam Radikal di Indonesia", *Harmoni: Jurnal Multikultural & Multireligius*, Vol. 8, No. 2, 2009, p. 36.

extreme way.⁷ In the perspective of social science, radicalism is defined as a group that wants a change in social reality that must be following its ideology or outlook. Radicalism is divided into levels, namely level of thought and level of activity. At the level of thought, radicalism is still in the form of concepts, discourse, and ideas of a group to implement their ideology through violence to achieve the goals that have been formulated. While at the level of action, radicalism has been implemented on particular objects. Usually at the level of action often occurs in the socio-political and religious domains.⁸

The levels described above can be indicators to see whether a person or group is exposed to radicalism or not. While the causes of radicalism are several factors, among others: first, shallow religious knowledge; second, understand the propositions in outer skin only; third, stuck with the problem of *furu'* (branch); fourth, forbidding many things that make it difficult for the people; fifth, sometimes issuing fatwas that are contrary to the benefit of the people which is obtained from the weak historical and sociological insight; sixth, radicalism sometimes appears as a

⁷ Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1990), p. 354. See too, Petrus Reinhard Golose, *Deradikalisasi Terorisme: Humanis, Soul Approach, dan Menyentuh Akar Rumput*, (Jakarta: Yayasan Pengembangan Kajian Ilmu Kepolisian, 2009), p. 38.

⁸ Abdul Munip, "Menangkal Radikalisme Agama di Sekolah...", p. 162.

form of resistance from certain groups to secularists who reject religion; seventh, resistance to social, political, and economic injustice in society. Groups exposed to radicalism often emerge as a form of rebel against social injustice. The failure of the government to implement Islamic sharia has led radical groups to surface to uphold justice. However, these demands are often ignored by countries that implement a secular system so that they end up using violence.⁹

Radicalism in Understanding Da'wah

Religion is often dragged into legitimacy for those (groups) who commit radical acts. Because according to their understanding of religion is more than political, social and cultural to achieve the goals of religion, they allow any means. In the name of religion, the reason that their actions are justified. Even with the name of religion, they disbelieve people who disagree with their ideology.¹⁰ Nevertheless, in the teachings of religion are not taught to hurt others because of only differences in ideology. Violence committed only due to ideological differences is excessive, Islam strongly prohibits this as directed by Allah SWT in surah al-Maidah verse 77:

⁹ Yusuf al-Qardhawi, *al-Shabwah al-Islamiyah bayn al-Juhud wa al-Tataruf*. (Cairo: Bank al-Taqwa, 1406 H), hlm. 59. Compare with opinions Zada Khammami dalam Zada Khammami, *Islam Radikal, Pergulatan Ormas-Ormas Islam Garis Keras di Indonesia*, (Jakarta: Teraju, 2002), 7.

¹⁰ Dede Rodin, "Islam dan Radikalisme: Tela'ah atas Ayat-Ayat...", p. 31.

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا
كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ء ٧٧

Meaning:

Say, "O People of the Scripture, do not exceed limits in your religion beyond the truth and do not follow the inclinations of a people who had gone astray before and misled many and have strayed from the soundness of the way".¹¹
(Q. S. 5: 77)

Although the West produces the term radicalism, the symptoms and violent behaviour can be found in the traditions and history of Muslims. The phenomenon of radicalism in Islam is believed to be the product or creation of the 20th century in the Islamic world, especially in the Middle East, as a result of an identity crisis that led to a reaction and resistance to the West that widened colonialism and imperialism into the Islamic world. The division of the Islamic world into various nation-states, and the modernization project launched by the new government. Western-leaning, resulting in Muslims feeling eroded religious and moral bonds that they have held fast. This led to the emergence of a radical movement in Islam which called for a return to pure Islamic teachings as a solution to

¹¹ Departemen Agama RI, *Al-Qur'an dan Terjemahnya*. (Bandung: Syamil Quran, 2010), p. 121.

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the chaos of life. Not only that, but this movement also fought against regimes that were considered secular and deviated from the teachings of pure religion.¹²

All religions can happen Radicalism, but what is known as Radicalism so far is the Muslims. Islam, as a radical religion, is a big mistake. History can be seen when Muslims controlled the Palestinian territories at the time of Umar bin Khattab. At that time there was a surrender of the keys of the Aqsa Mosque by the Jewish priest to the caliph of the Muslims Umar bin Khattab. If only Muslims were radical then there would be no longer found Jewish churches that still stand firm in Palestine, that is proof that Islam is very tolerant of other religions.

Reconstruction Of Islamic Da’wah Al-Quran Perspective

An act that invites others to believe in Allah SWT as the only God who must be worshipped is significant for every individual, both to Muslims themselves and non-Muslims. For a Muslim, da’wah becomes an obligation. While for non-Muslims, da’wah is advised to invite them to get to know more about Islam in order to avoid misunderstandings about Islam.

¹² Azhar Abdullah, “Gerakan Radikalisme dalam Islam; Perspektif Historis”, *Addin*, Vol. 10, No. 1, 2016, p. 2-3.

The nature of Islamic da'wah at the time of the Prophet Muhammad SAW was to invite people always to do good deeds, and leave all deeds prohibited by Allah In the broad scope of the urgency of da'wah is to improve human morals and attitudes based on the Qur'an and Hadith.

Factors for the emergence of reactions with acts of violence by Muslims are motivated by the mass media (Press) of the West who always want to bring down Muslims. Besides the Muslims themselves have not yet finished organizing their identities, the themes promoted by these radical Islamic groups often implement shari'a in countries which the West considers to be very "frightening". When Muslims are increasingly far from social solidarity that is very strong, then the Islamic community will feel fallen from the bonds of its environment and the control of fellow communities. Maybe this is a factor in the occurrence of radicalism actions, willing to die for religion, fight in the war for the religion that is adopted. Nevertheless, in Islam, it is strictly not taught to adherents to kill fellow human beings, moreover fellow adherents of Islam. In the end, Islam became a promising business in this world, especially in the Indonesian state, because the Indonesian state is predominantly Muslim, even though its religion needs to be questioned.

Anticipating the inclusion of radicalism in the community needs to be done coaching through education. In Indonesia, there are many young

people, but if there is no positive coaching, it can be dangerous and lead to negative impacts. Moreover, religious emotions or religious solidarity inherent in people whose shallow religious knowledge can be a factor in the emergence of radicalism.

Those who embrace radicalism often state a single truth. So that they easily mislead other groups who disagree with it. In fact, in da'wah must know and understand the nature of the da'wah itself, which is to bring someone to the path of goodness, and know that they are only advising someone in the right direction, but they are not the ones who give life that can change someone to their liking. As explained by Allah SWT in surah al-Ghaasyiyah verses 21-22:

فَذَكِّرْ ۗ إِنَّمَا أَنْتَ مُذَكِّرٌ ۚ ٢١ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ۖ ٢٢

Meaning:

So remind, (O Muhammad); you are only a reminder. You are not over them a controller. (Q. S. 88: 21-22)

Peace and humanity to fellow human beings are certainly taught in every religion of any kind. Teaching that does not exist in worship based on each scripture is worshipping all religions. Even though they are different, the “public” can greet each other to cooperate and interact with religious communities in maintaining order in the community.

Therefore, it is essential to know by groups who embrace radicalism, the correct way of da'wah as exemplified by the Prophet Muhammad. Prophet Muhammad always preached patiently and soft voice so that someone quickly understood his words. He never forced anyone to follow and do what he said in da'wah. Mainly by using violence. This is very different from those who embrace radicalism who preach in a coercive way so that they use violence to make people agree with them. At Allah s.w.t. has explained in surah al-Baqarah verse 256:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ
وَيُؤْمِنُ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ٢٥٦

Meaning:

There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing. (Q. S. 2: 256)

Historically, in daily practice, the Prophet Muhammad SAW taught the vision and mission of Islam as a humanist and tolerant religion. This was proven when Fathu Makkah, he showed a humanist attitude, did not commit a despicable nature such as revenge Especially to kill people who once wanted to kill him. Likewise, in the Medina phase of the Prophet

Muhammad SAW made a Medina charter containing the values of tolerance towards non-Muslims, especially tolerance of the Jews.

This is proof that the Messenger of Allāh in da'wah was not only by conveying the message of Islam, but he also participated in doing and working on the contents of the message. Even though he was the leader of the Muslims at that time, he never felt like he wanted to be elevated or stand by to watch other people do what he was told. This is in accordance with Allah's instructions in surah al-Maidah verse 67:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ۗ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ۝ ٦٧

Meaning:

O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people. (Q. S. 5: 67)

Therefore, it is vital to think that every development of da'wah exemplifies the method of da'wah taught by the Prophet Muhammad. Not da'wah by forceful will, notably by radical means. However, da'wah with a gentle and polite so that the message of Islam delivered to the congregation is listened to, understood, even more, can be practised in everyday life.

Conclusion

Conveying Islamic da'wah is an obligation for every Muslim. As a propaganda developer in delivering Islamic messages, it is recommended to know and understand the conditions and situations of individuals or receive messages to be conveyed. Therefore, conveying Islamic da'wah must be following the way taught by the Prophet Muhammad, if someone refuses or refutes, then reply to their rebuttal in a right manner, which does not make them offended or angry. A Muslim only must convey propaganda, to change someone, not in the right direction, it depends on Allah s.w.t. Because the guidance of Allah SWT. can only come to someone who wants to change for the better. Remembering what led to the rise of radicalism was the lack of understanding of true religion. So anyone who preaches wants to learn and understand religion correctly and only by understanding it but also practice the knowledge of religion that is known correctly.

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