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## Research Article

# Challenges of Da'wah Research: Understanding Da'wah Models in The Context of Qur'anic Guidance and Social Change

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**Abstract.** This study aims to investigate the challenges in understanding da'wah models in the context of Qur'anic guidance and social change. The lack of comprehensive research in this field has been a major obstacle in understanding the extent to which da'wah models conform to the teachings of the Qur'an. Problems such as inconsistencies in definitions and assessment parameters, limitations of

empirical data, as well as gaps in understanding of Qur'anic guidance and integration of Qur'anic concepts in da'wah models are the main focus of this study. With the rapid pace of change in social and technological contexts, it is also necessary to understand how da'wah models can adapt to these changes while remaining in line with Qur'anic values. Advanced research in this field will provide a better understanding of how to practice da'wah in accordance with the guidance of the Qur'an, as well as the challenges and opportunities faced in the context of ongoing social change. In solving these problems, the author uses a qualitative approach, data is collected through documents and then the data is filtered and analyzed. The data analysis technique is carried out through the content analysis method. Based on the results of the study, it was found that there are various forms of technical words introduced by the Qur'an that are in line with the meaning of da'wah. The variety of words that have the same meaning as the meaning of da'wah can be understood that the Qur'an has such a rich vocabulary that the use of words is more diverse. In addition, in its implementation, da'wah can be seen from multiple points of view so that it must use words that are more in accordance with the human conditions faced. Among some specific criteria or characteristics that distinguish da'wah verses from other groups of verses are: da'wah verses contain basic norms that are global; contains elements of clear commandments (sharih al-amr) and prohibitions (sharih al-nahy); the connection of da'wah verses with matters of creed, morals, muamalah, including wa'ad and wa'id; and the da'wah verses in the Qur'an also use broad, flexible, firm and accurate language.

**Keywords:** Qur'anic Guidance, Phenomena, Da'wah, Islam, Syari'at

**Abstrak.** Penelitian ini bertujuan untuk menyelidiki tantangan dalam memahami model-model dakwah dalam konteks tuntunan Qur'an dan perubahan sosial. Kurangnya penelitian yang komprehensif dalam bidang ini telah menjadi hambatan utama dalam memahami sejauh mana kesesuaian model-model dakwah dengan ajaran Qur'an. Masalah-masalah seperti kekurangankonsistenan dalam definisi dan parameter penilaian, keterbatasan data empiris, serta kesenjangan dalam pemahaman tentang tuntunan Qur'an dan integrasi konsep-konsep Qur'ani dalam model-model dakwah menjadi fokus utama penelitian ini. Dengan cepatnya perubahan dalam konteks sosial dan teknologi, perlu juga memahami bagaimana model-model dakwah dapat beradaptasi dengan perubahan ini sambil tetap sesuai dengan nilai-nilai Qur'ani. Penelitian lanjutan dalam bidang ini akan memberikan pemahaman yang lebih baik tentang bagaimana mempraktikkan dakwah sesuai dengan tuntunan Qur'an, serta tantangan dan peluang yang dihadapi dalam konteks perubahan sosial yang terus berlangsung. Dalam menyelesaikan permasalahan tersebut, penulis menggunakan pendekatan kualitatif, data terkumpul melalui dokumen dan selanjutnya data difilter dan dilakukan analisis. Teknik analisis datanya dilakukan melalui metode content analisis. Berdasarkan hasil kajian ditemukan, bahwa terdapat beragam bentuk kata teknis yang diperkenalkan al-Qur'an yang semakna dengan makna dakwah. Beragamnya kata yang semakna dengan makna dakwah dapat dipahami bahwa al-Qur'an memiliki vocabulary yang demikian kaya sehingga penggunaan katanya lebih beragam. Selain itu, di dalam implementasinya, dakwah dapat dilihat dari multi sudut pandang sehingga harus menggunakan kata-kata yang lebih sesuai dengan kondisi manusia yang dihadapi. Di antara beberapa kriteria atau karakteristik khusus yang membedakan ayat-ayat dakwah dengan kelompok ayat lainnya adalah: ayat-ayat dakwah memuat norma dasar yang bersifat global; mengandung unsur perintah (suruhan) yang jelas (sharih al-amr) dan larangan (sharih al-nahy); keterhubungan ayat-ayat dakwah dengan masalah akidah, akhlak, muamalah, termasuk wa'ad dan wa'id; dan ayat-ayat dakwah di dalam al-Qur'an juga menggunakan bahasa yang luas, luwes, tegas dan akurat.

**Kata Kunci:** Qur'anic Guidance, Fenomena, Dakwah, Islam, Syari'at

## PENDAHULUAN

The lack of comprehensive research on the various models of da'wah as well as the extent to which they conform to the guidance of the Qur'an is a major challenge in this field. Many studies focus on only a few models of da'wah, leaving gaps in knowledge of the overall picture and comparisons between them (Hartafan et al., 2024). In addition, inconsistencies in the definitions and parameters used to assess the suitability of the da'wah model with the guidance of the Qur'an are also a serious problem (Suharjianto & Maghfiroh, 2022). This can lead to differences in interpretation and judgment that could potentially affect the results of the study (Setiawan & Dahliana, 2022). The limitations of empirical data, especially in covering various contexts and different social conditions, are also an obstacle in generalizing research findings (Nugroho et al., 2023). In addition, there is a gap in understanding of the Qur'anic guidelines related to da'wah and how those principles can be implemented in existing models (Ai et al., 2023). Rapid social and technological changes also pose challenges in understanding the extent to which da'wah models can adapt to these changes and remain in line with the values of the Qur'an (Aozora Tawazun et al., 2023). Finally, the gap in the understanding of the concept of the Qur'an and its integration in various models of da'wah is noteworthy (Deva Noqita et al., 2024). Further research in this area is urgently needed to fill such knowledge gaps and provide a better understanding of how to practice da'wah in accordance with the guidance of the Qur'an (Fatimah, 2019). And not much has been discussed about how da'wah is delivered and in what way da'wah is delivered, prompting us as authors of this article to examine how and what models of da'wah exist in Indonesia, from the arrival of Islam to Indonesia which is complex, which means Islam came to Indonesia not coming from one place, one group, and not even at the same time (Fatimah et al., 2020). This made the indigenous population at that time who embraced Islam in varying ways according to who they accepted Islam (Furqan & Hikmawan, 2021). There are four well-known theories about how Islam entered Indonesia, namely, Arabic theory, Gujarati (Indian) theory, Persian theory, and also Chinese theory (Arifin et al., 2023). Of the four theories, it does not rule out the possibility of various da'wah methods that influence the development of da'wah in Indonesia (Mahmudulhassan et al., 2023).

But what is different from today, is not from whose theoretical path they know Islam, but the topic of this research is the model or way of delivering Islamic da'wah itself (I. Huda, 2020). Starting from the emergence of social media so that dawahers (da'wah activists) use the media to achieve the target of da'wah they want to convey, there is also a da'wah model through religious lectures as we usually know, There is even a model of a preacher who uses cultural heritage like a movie (Hafsah et al., 2022). Da'wah will start from this small group, or commonly called family, because the family is the first environment to preach, this does not rule out the possibility of being able to preach (Nirwana, Hidayat, Hayati, et al., 2020). Refers to the practice of da'wah or the spread of Islam that begins among the family members themselves (Nirwana et al., 2019). This is a very important concept in Islam, because Islam emphasizes the importance of starting da'wah efforts from the immediate environment, i.e. one's own family, before expanding into society (Nirwana AN, Nurrohim, et al., 2023).

The phenomenon of da'wah or efforts to spread Islam today is very varied and influenced by technological, social, and political developments that occur throughout the world (Andri Nirwana et al., 2019). Here are some phenomena that may be highlighted in the context of da'wah that exist today: 1) The use of Social Media has become a very important platform in modern da'wah (Andri Nirwana, Marshal, et al., 2024). Many Islamic dawahers and organizations use platforms such as YouTube, Instagram, and Facebook to spread religious messages, lectures, and religious information. 2) The production of digital content such as video lectures, podcasts, and online articles has become an integral part of da'wah efforts. Dawahers create engaging and relevant content to reach a wider audience online. 3) Interactive Da'wah In addition to providing content, da'wah today also involves direct interaction with the audience through digital platforms. This could be an online Q&A session, religious counseling, or a virtual group discussion. 4) Da'wah at Work Some Muslim organizations and individuals engage in da'wah in the workplace by sharing Islamic values and setting a good example in a professional environment. 5) Some Muslims are active in the Hijra movement, i.e. migration to Muslim-majority countries or the establishment of strong Muslim communities in Western countries, with the aim of strengthening religious identity and contributing to local communities. 6) Use of Technology in Training and Education, Technology is also used in religious education and training of dawahers. There are many applications and online platforms that provide religious courses, da'wah skills training, and Islamic educational materials. 7) Da'wah in Mass Media, Several organizations and individuals engage in da'wah through traditional mass media such as television, radio, and print, creating programs that highlight Islamic values and promote a correct understanding of the religion (AN, 2013).

In Islamic scientific literature, the term "da'wah" is quite popular. In addition, the word "da'wah" has many different definitions that have the same meaning. In da'wah studies, the term "da'wah" is separated from "da'wah science" (Basir et al., 2022). In general, da'wah means calling or inviting others to do good. While da'wah science is a field that studies all aspects of da'wah activities, ranging from inputs, processes, to outputs or da'wah results, as well as all studies related to the development of da'wah science (Nirwana, Hayati, et al., 2020). This paper is included in the scope of da'wah implementation because it focuses on aspects of how Islamic da'wah is today (Nirwana AN, Mustofa, et al., 2023). This means it will elaborate on the various terms of da'wah found in the Qur'an and how they have been applied so far, whether they conform to what the Qur'an says or even deviate considerably (Nirwana, Hidayat, & Suharjianto, 2020).

## RESEARCH METHODOLOGY

This research uses qualitative methods that focus on problems and data collected into one problem formulation. Studies whose data come from literature, such as books, manuscripts, magazines, documents, and other types of data, are known as literature studies (Nirwana AN et al., 2022). This qualitative method in journal writing involves the use of a more descriptive and interpretive approach in data collection, analysis, and interpretation (Abdurrahman et al., 2024). This method is

often used in research that focuses on a deep understanding of the perceptions, attitudes, experiences, and social context of a phenomenon. In writing this article, books, journals, and digital libraries are used as sources.

## RESULTS AND DISCUSSION

### The meaning of Dakwah

From an Islamic perspective, da'wah has a broad and important meaning. "Da'wah" is an Arabic word meaning "to call" or "to invite". In the Qur'an itself the word "da'wah" in the sense of "invitation" is found approximately 46 times, with details 39 times of the word "da'wah" in the sense of inviting Islam and goodness, and also 7 times the word "da'wah" in the sense of calling for hell and evil (Nur Rochim et al., 2023) (M. N. Huda et al., 2024) (Akram et al., 2024) (Faaqih et al., 2024) (Fadhilah & Nirwana, 2023).

Specifically, i.e. Islam, da'wah refers to the effort made to convey the instructions of Islamic teachings to other individuals, both Muslim and non-Muslim, with the aim of leading them to truth, goodness, and salvation (Pratama et al., 2024). Here are some important aspects of understanding da'wah from an Islamic point of view: 1) Conveying the Message of Islam: The task of da'wah is to convey the message of Islam to individuals or communities in a wise, patient, and loving manner (Zahra et al., 2024). It includes explanations of religious teachings, moral principles, worship practices, and principles of Islamic life. 2) Inviting Goodness: The main purpose of da'wah is to invite people to do good, shun evil, and follow the right path according to Islamic teachings (Cahyono et al., 2024). It includes constructions of justice, mercy, truth, and social good (Hidayat & Khaq, 2024). 3) Safeguarding the Teachings of Islam: Da'wah also involves efforts to safeguard the teachings of Islam in every aspect of life, including personal, family, society, and politics (Waston, Mahmudulhassan, Andri Nirwana, & Muthoifin, 2024). This includes motivating people to follow Allah's commandments and follow the example of Prophet Muhammad (PBUH). 4) Building Closeness with Allah: Da'wah is not only about spreading the teachings of Islam to others, but also about building a deeper relationship and closeness with Allah Almighty (Rhain et al., 2022). These include increasing spiritual awareness, increasing worship, and strengthening faith. 5) Sharing Mercy and Truth Da'wah is a way to give others the mercy and truth of Allah SWT (Majid & An, 2024). With the hope that everyone will receive kindness both in this world and in the hereafter, it shows empathy and compassion for others (Rohman et al., 2023) (Filmizan et al., 2024) (Aliyatul et al., 2024) (Ayuni et al., 2023).

In general, da'wah in Islam is a call to improve oneself and help others to achieve happiness and salvation both in this world and in the Hereafter (Nirwana et al., 2024). It is an integral part of Muslim religious practice and it is incumbent upon every individual Muslim to participate in da'wah efforts according to his or her ability and knowledge (Yahya et al., 2022). In addition, scholars and prominent figures provide opinions from every one of them that we can take the definition to better understand what da'wah is. Here are some notions of da'wah from the point of view of the figures;

1) Ibn Khaldun, a Muslim scholar in the 14th century, defined da'wah as an attempt to change people's lives by bringing them towards goodness, whether in

religious, moral, or social terms. 2) Muhammad Asad, a renowned Muslim scholar and author, stated that da'wah is an ongoing effort to increase religious understanding, strengthen faith, and direct individuals towards a more meaningful and fruitful life. 3) Fazlur Rahman, a prominent Islamic scholar of the 20th century, defined da'wah as an attempt to spread religious messages in the context of modern life by paying attention to social, cultural, and political changes. 4) Syed Muhammad Naquib al-Attas, a contemporary Muslim scholar, described da'wah as an encompassing attempt of all aspects of life to develop a society based on Islamic religious principles. 5) Karen Armstrong, a writer and historian of religion, views da'wah as an attempt to build harmonious relations between religious communities and encourage mutual respect between religions (Marthoenis et al., 2019).

### **Purpose of Dakwah**

According to Islamic law, the purpose of da'wah is varied and covers various aspects that are important in the effort to convey the teachings of Islam to others. Here are some of the main objectives of da'wah according to Islamic law: 1) Calling for Tawhid The main purpose of da'wah in Islam is to convey the concept of tawhid, that is, belief in the oneness of Allah SWT, to others. This includes understanding others of God's existence and power and the importance of worshipping Him alone. 2) Leading people towards the straight path The purpose of da'wah is to guide people towards the straight path and educate them about moral values, ethics, and proper life principles in accordance with the teachings of Islam. This includes inviting people to renounce sinful deeds and live lives of obedience to God. 3) Improving Community Conditions Da'wah aims to improve the condition of society by promoting justice, unity, peace, and social good. This includes fighting poverty, injustice, social inequality, and all forms of crime that corrupt society. 4) Inviting to Goodness and Preventing Evil The purpose of da'wah is to invite people to do good and prevent evil. This includes inviting people to do good deeds, helping others, and avoiding all forms of sin and wrongdoing. 5) Building Closeness with Allah: One of the purposes of da'wah is to help others build closeness and a better relationship with Allah SWT. This includes guiding people to draw closer to Him through worship, prayer, and repentance. 6) Achieving Worldly and Hereafter Happiness: The Final Purpose of da'wah is to help people achieve worldly happiness and the Hereafter. This means helping them achieve success and blessings in this world as well as eternal salvation and happiness in the hereafter (Wahid et al., 2023). Overall, the purpose of da'wah according to Islamic sharia is to guide people towards truth, goodness, and salvation whether it is in this world or in the Hereafter. Da'wah is an important component of Muslim religious practice, and every Muslim has an obligation to participate in da'wah efforts according to their abilities and knowledge.

### **Study of Interpretive Sentence Sentences**

The Quran has many verses about da'wah. This is because the verses are quite detailed about da'wah. Therefore, these verses must be explained with clear and comprehensive argumentation. . One method in Qur'anic exegesis that is focused on analyzing a particular theme is the thematic method. as will be used in this study. In

this study, researchers choose a specific theme or topic, then search and analyze Qur'anic verses related to that theme. The main purpose of this method is to improve our understanding of a particular theme or topics discussed in the Qur'an. Thematic methods usually use the following steps:

- a) The selection of themes, faith, morals, law, history, social, etc. can be the subject.
- b) After selecting a theme, researchers look for verses from the Qur'an related to it. This includes looking for verses that are directly or indirectly related to the theme under study.
- c) Verse Analysis, After that, the verses that The collected are thoroughly examined to gain a better understanding of its context, its meaning, and its relationship to the topic covered. This includes reviewing linguistic, contextual, and historical aspects, as well as sometimes considering classical exegesis and scholarly opinions.
- d) After the analysis is complete, the researcher draws new conclusions or understandings about the theme under study. These conclusions can be an in-depth understanding of the theme, its benefits for everyday life, or even suggestions for policy where relevant.

This thematic method can be used to study various aspects of Islamic teachings, learn the wisdom of the Qur'an, and understand the message that Allah Almighty wants to convey to humans. This method gives researchers the flexibility to expand on a particular topic or theme according to their interests and needs. Some of the da'wah verses found in the Qur'an are as follows:

1. Ayat 21 verse Al Baqarah

يَا أَيُّهَا النَّاسُ أَعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

"O man, that you may be pious, worship your Lord who created you and those before you."

In Jalalain's tafseer, verse 21 of surah al-Baqarah states that the inhabitants of Mecca are asked to recognize God, who has created the original from nothing as well as the individuals who were previously them. This tawhid is the basis of the commandment of worship that must make people pious. Verse 21 of Surah Al-Baqarah, according to the tafsir Jami'ul Bayan fi Ta'wilil Qur'an, Imam At-Thabari refers to three social groups: the polytheists in Makkah, the hypocrites in Medina, and other social groups. which consists of both groups, as stated by Al Hafiz Kurniawan. Since God is the one who created them, their ancestors, their idols, and all that they have other gods they consider to be gods, the command is logical.

In addition, At-Thabari quotes the companion Ibn Abbas (r.a.), who interprets the command to worship in verse 21 of Surat Al-Baqarah as the command to love Allah. As a result, everyone is required to worship and practice monotheism. In this case, the word "khalafa" or "al-khalq". Imam Al-Baghowi says in his tafsir, Ma'alimut Tanzil fit Tafsir wat Ta'wil, that it means "so that you may be pious" or "that you may be saved from His torment." According to Imam Al-Baidhawi in his tafsir Anwarut Tanzil wa Asrarut Ta'wil, Allah's call in verse 21 of Surah Al-Baqarah shows that man ignores and does not think about important things. "Khalafa" and "al-khalq" is a term that refers

to the creation of something beyond a certain limit. "Alladīna min qablikum" refers to all those older than human beings, both in terms of substance and time. In this verse, Allah reminds us that piety, In other words, the highest level of spiritual walkers or worshippers is free from everything other than Allah to depend on Him. "La'alla" and "asā" refers to hope. From God's perspective, however, both words mean confidence. . Quraish Shihab explains the meaning of this verse as a call to worship three types of people in Tafsir Al Misbah: those who are God-fearing, infidels, and hypocrites. Worship is a form of submission and complete submission to the Educator and Preserver (Rabb). People who are devout are still invited to worship so that they can continue to worship. The invitation to the unbelievers and hypocrites shows God's compassion for everything he created.

Furthermore, Quraish Shihab talks about the educational meaning of this verse. Based on the analysis of the content of rububiyah verses, it is said that educators can threaten and impose sanctions on students on the basis of compassion to bring them closer to their educational goals. Furthermore, Quraish Shihab discusses the humanism contained in this verse (Astuti et al., 2024). The verse about the creation of man and people earlier shows that human beings were the same from ancient times to modern times. All human races were created by God from the same element, so there is no difference between them. In Tafsir Al-Munir, Wahbah Az-Zuhaili analyzes the position of the sentence (i'rab), balaaghah, and the meaning of the word (mufrodat lughawiyah) to the main sentence of the verse. Next is discussed how verses relate to each other, their interpretation, and the fiqh or law of life contained therein. This verse is said to call on everyone, whether a believer, an infidel, or a hypocrite, to worship. In conclusion from the meaning of verse 21 of surah Al-Baqarah, this verse explains about how human beings should be worshiped to Allah Almighty, who has created them from the lowest to the most perfect beings. This command is a command of tawhid uluhiyah to Allah SWT.

## 2. Surah fushilat verse 33 and surah al an'am verse 119

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

"And who better to say than one who calls upon Allah and works virtue and says, 'Truly, I am among the Muslims?'"

(Surat Fushilat: 33)

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرُّرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لِّيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ

"And why do you not eat the flesh which (when slain) is called by the name of God? God has explained to you what He has forbidden to you, unless you have to. In fact, many people mislead people with their desires without knowing what they are doing. Your God has greater knowledge of transgressive people." (Sura Al-An'am: 119)

In Tafsir al Muyassar, it is explained that what prevents Muslims from



slaughtering animals called in the name of Allah when you do so, while Allah has shown you all the foods that He forbids? However, in an emergency caused by starvation, you may eat anything that is forbidden, even carrion. Moreover, because of their ignorance, many misguided people will mislead their followers from the way of Allah by allowing things that are lawful and forbidding things that are forbidden. Indeed, your lord (O apostle), knows better about those who transgress in this regard. And he will be responsible for the person's thoughts and their consequences. O believers, what prevents you from eating slaughtered animals by invoking the name of Allah in the tafseer of Al Mukhtassar? Because emergency situations make things that shouldn't be allowed, God has told you what you shouldn't do except in emergency situations. And many polytheists who go astray foolishly try to mislead their followers with false beliefs. They forbid what has been sanctioned by Allah, such as carrion, and legalize what is forbidden by Allah, such as baḥīrah, waṣīlah, and ḥāmī animals. O Messenger, your Rabb has greater knowledge of those who transcend the limits of Allah. He will give appropriate consequences for their actions.

3. Surah Ali Imran verse 104

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

"And among you shall be a group of those who call for virtue, enjoin what is right, and prevent evil. And they are the lucky ones." (Letters Ali 'Imran: 104)

God says that the fortunate will keep His commandments, ask people to do good, and forbid bad deeds. Adh-Dhahhak declared that they were the chosen companions, mujahideen, and scholars. "What is meant by this virtue is to follow the Qur'an and sunnahku," The Prophet rasulullah said in a hadith narrated by Ibn Mardawaih from Abu Ja'far Al-Baqir. He then read, "And let there be among you a group of people who call for virtue,

The hadith narrated by Ibn Mardawaih states, "Following the Qur'an and my Sunnah is the goal of this virtue." This verse indicates that, although such duties are required of every member of this people, there must be a certain group responsible for carrying them out. as mentioned in Saheeh Muslim in a hadith from Abu Hurayrah which reads, "Whoever among you sees an evil, let him prevent it with his hands; if he is incapacitated, then verbally; and if he is still incapable, then with his heart, such a person is as weak as faith," said the Messenger of Allah.

Another story says, "And after that there is no faith as heavy as a mustard seed." According to Ismail ibn Ja'far and Amr ibn Abu Amr from Abdullah ibn Abdur Rahman Al-Ashhal from Huzaifah ibn al-Yaman, the Prophet once said, "By God whose soul is in the grasp of His power, you absolutely must command virtue and forbid misconduct, or almost Allah will send an adzab from his side."

This hadith comes from Amr ibn Abu Amr, who is narrated with the same recitation by Imam At-Tirmidhi and Imam Ibn Majah, and Imam At-Tirmidhi states that this hadith is hasan. The verses dealing with this issue are also quite numerous,

as will be mentioned in their respective tafsirs.

#### 4. Surah al an'am 89-90

أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحِكْمَ وَالنَّبُوءَةَ فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا  
لَيُسُوْا بِهَا بِكَفَرِيْنَ

"We have given books, wisdom, and prophethood to them. If they reject it, then We will hand it over to those who don't reject it." (Sura Al-An'am: 89)

Like Abraham, Moses, Jesus, and David, some of them were given the Book with life guidelines to lead their people to the right path and make decisions about what happened among them.

Some of them were given prophethood and wisdom to lead others, such as those sent before or after Moses, such as Aaron, Zachariah, and John (as). More clearly, when Prophet Abraham mentioned the names of prophets, it was because, in addition to his position as prophets, they were also given certain privileges. They consist of three different groups. The first was Isaac, the son of Abraham, who continued to live with him. The second was Ya'kub, the grandson of Abraham, who was the father of the posterity of the bearer of divine teachings (Mahmudulhassan et al., 2024). It was added later by the prophet Noah as a reminder that one should never forget one's ancestors, no matter how high their degree. In addition, Prophet Noah was the most glorious tenth grandfather of Prophet Abraham, and he was the first to forbid idolatry, making him the tenth grandfather of Prophet Abraham. In verse 84, the names of the prophets David, Solomon, Ayyub, Joseph, Moses, and Aaron are mentioned. These names are mentioned first because they built houses of worship (Masjid al-Aqsa), just as Prophet Ibrahim and Ismail built the Kaaba. The names Ayyub and Joseph are mentioned in order because both had power and were close to the ruler. Because they have the same thing: they are each left behind by their families until they can finally meet again, the two are combined.

The prophets Moses and Aaron are mentioned after Joseph because they, along with Joseph, subdued the king and guarded his people. Prophets subduing kings means they are defeated, and those who become kings mean they are not kings. Prophet Zacharias and Prophet Yahya came first because both were killed by the ruler at that time. He then mentioned Jesus and Ilyas because they were going to be killed, but Allah saved them (Waston, Muthoifin, et al., 2024). Finally mentioned the names of prophets who had ties to power, such as Ishmael, Ilyasa, Yunus, and Lut. In other words, every prophet given the Book was given prophecy and wisdom, or wisdom, as tools for making decisions. However, not all Prophets had the authority to give books or decide matters.

Allah declared that if the polytheists of Mecca and people of the same nature rejected the Scriptures, wisdom, and prophethood of the prophets, Allah would give that degree of glory to others who did not contradict what the prophet said. The infidels of Mecca are depicted as those who oppose the primacy of the prophets, while the people of Medina are described as those who do not oppose.

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمُ افْتَدَتْهُ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

As prophets who have been instructed by God, follow their path. "I do not ask you in return for delivering (the Qur'an), it is only a warning to (the whole people) of all nature," said (Muhammad) in Sura Al-An'am verse 90.

Allah told Prophet Muhammad and his followers that Prophet Abraham and his descendants got primacy because they led Allah to the right path. He also asked the Prophet Muhammad to follow in their footsteps, hold the religion of monotheism, have noble morals, and do the things that Allah preaches. Allah also adorned him with key qualities, such as patience in carrying out his duties and steadfastness in the face of the deceptions and difficulties of his people (Andri Nirwana, Affani, et al., 2024). As long as the laws in force before the coming of the Prophet Muhammad have not been abolished, changed, or replaced by the laws brought by him, the laws applicable to Muslims also apply to them.

Among all prophets and messengers, Prophet Muhammad had the highest degree because in addition to receiving prophethood, he also received the Qur'an, an eternal miracle that justifies the previous books and has a Sharia that will last until the end of time. Allah commanded Prophet Muhammad to deliver revelation and establish the truth without expecting anything in return from His people, as previous prophets did. Prophet Muhammad, like other prophets, did not expect compensation for his preaching.

At the end of this verse, Allah says that the Qur'an was revealed to everyone, indicating that the Prophet Muhammad was sent not only to the people of Mecca or Medina, but to all the people of the whole world, to guide them to the right path and keep them from going astray.

#### 5. Surah nuh verse 6

فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا

"But my call did not increase their (faith), instead they ran away (from the truth)."  
(Noah's Epistle: 6)

In the story of Noah (as), Allah Almighty declares that He sent him to his people and commanded him to tell them about Allah's doom before it happened to them. They will be free from doom if they want to repent and return to God's way. So, when Noah said, "Give warning to your people before the coming of grievous doom," Allah (swt) said, "O my people, verily I am the warner who explains to you." (Noah: 1-2) In other words, the warning is clear: fear Allah and worship Him by you. (Noah: 3) This means that you should not do something forbidden by Him or something bad. (Al Munir, 2023)

Stay faithful to me (Noah:3). by following my orders and leaving my orders. God says that some of your sins will be forgiven (Noah: 4).

That is, if you follow what I command you and justify the message I tell you, God will forgive your sins. One opinion states that the letter min in this verse is referred

to as zaidah (addition); However, the position of min as an addition rarely occurs in isbat sentences (undeniably). In addition, the greeting uttered by some Arabs, "Qad kana min matarin", which means "It has rained," also falls in this sense. Some argue that Ibn Jarir argues that min here means 'an, which means Allah will surely forgive your sins (Afifah et al., 2023) (Ramadhan et al., 2022) (Haji et al., 2022).

That is, prolong your life and avoid the doom that will befall you if you do not avoid what He forbids. Those who argue that charity of obedience, benevolence, and friendship can actually increase the age of the culprit based on the following hadith: Friendship can make you older.

Words from Allah Almighty: "If you know, the decrees of Allah that have come cannot be suspended." (Noah: 4)

In other words, before doom comes, immediately do the charity of obedience. For indeed doom cannot be avoided when commanded by Allah Almighty. Because He is Great, Who Overcomes All, and Almighty, all creatures submit to His power.

The above verses are just a few examples of the many da'wah verses in the Qur'an. Each verse contains important messages that invite people to acknowledge the oneness of God, obey Him, avoid polytheism, and follow His teachings with full awareness and piety.

### Types of Da'wah in the Quran

Da'wah in Islam has various forms and methods that are in accordance with Islamic law. Here are some of the types of da'wah advocated in Islam:

#### 1. Dakwah Oral Bill (Through Speech)

This da'wah is carried out by conveying Islamic teachings through words, both directly and through various communication media, such as lectures, sermons, lectures, recitations, and discussions. As Allah explains in surah An-Nahl verse 125;

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَدِّهِمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ  
بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

"Call (people) to the way of your Lord with wisdom and good lessons and refute them in a good way. Verily it is your Lord who knows better about who strays from his ways and who is instructed."

According to the passage above, "Call (man) to the path of your Lord", every Da'i should think that he is calling to the way of Allah for the right reasons: "Verily this Qur'an shows a straighter path.

#### 2. Dakwah Bill Kitabah (Through Writing)

This da'wah is done by writing and disseminating Islamic writings containing Islamic teachings, moral values, virtues, and commands of Allah SWT. According to what Allah says 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

"O Apostle, tell me what has been sent down to you from your Lord; if you don't, then you're not delivering His message. God will protect you from human threats. "Verily Allah does not instruct those who disbelieve" (Sura al Maidah, verse 67)

This verse indicates the obligation for the Prophet (peace be upon him) to deliver the message that had been revealed to him. Although this verse specifically mentions the Messenger of Allah, its principles can be applied to Muslims in general, including in conveying the message of Islam through writing.

### 3. Da'wah Bil Halaqah (Through Group Discussion)

Although the term "Da'wah Bil Halaqah" (Through Group Discussion) is not mentioned explicitly in the Qur'an, the principles of da'wah and the collective delivery of Islamic teachings is in several verses of the Qur'an. Da'wah bil halaqah can be considered as a form of implementing Allah's command to discuss and advise each other in fighting for truth and goodness. Here are some verses that reflect the principles underlying the preaching of the halaqah bill:

Surah Al-Imran verse 104

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ  
الْمُفْلِحُونَ

"And let there be among you a group of men who encourage virtue, encourage good, and forbid bad; They are the lucky ones."

This verse shows the importance of forming groups or communities that aim to fight for good and prevent evil. One way to achieve that goal is to talk in groups.

Surah Al-Asr verse 3

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

"Except those who believe and do charity and exhort one another for the truth and exhort one another for patience."

This verse emphasizes the importance of counseling one another for patience and truth. Group discussion is one way to advise each other in fighting for the truth.

Surah An-Nahl verse 125

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ  
بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

"Call (men) to the way of your Lord with wisdom and good lessons, and refute them well. Verily it is your Lord who knows better who strays from his ways and who is instructed."

This verse shows how important da'wah is done with wisdom and good lessons that can be obtained through group conversations. The principles contained in the Qur'an emphasize the importance of cooperation in fighting for truth and goodness, although the term "Da'wah Bil Halaqah" is not explicitly mentioned (A.N. et al., 2024). One of the ways advocated in Islam to achieve such goals is group discussions, where people give each other advice, talk about religious issues, and increase their understanding of Islamic teachings.

#### 4. Dakwah Bill of Charity (Through Act)

An important part of conveying Islamic teachings to others is da'wah by deeds or charity, which is done by showing examples in everyday life, be it in behavior, morals, worship, or social activities based on Islamic teachings. The purpose of da'wah by deeds is to demonstrate Islamic values to others through actions performed by a Muslim. One of the postulates from the Qur'an that shows how important da'wah through action is.

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ  
السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا  
وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا ۗ وَأُولَئِكَ هُمُ الْمُتَّقُونَ

"Not to face your face to the east and west, but it is a virtue of believing in Allah, the Last day, the angels, the Books, the prophets, and giving his beloved wealth to relatives, orphans, the poor, the traveler, and those who ask; and (liberate) the servant of sahya, establish shalat, and pay the zakat; and those who keep their promises when he promises, and those who are patient in hardship, suffering and war. It is they who are the truthful, and they are the righteous." (surah of Al-Baqarah: 177)

#### 5. Dakwah Bil Hikmah (Through Hikmah)

This preaching is done by conveying the teachings of Islam with wisdom, wisdom, and understanding to others, without forcing or teaching. One of the most important principles of preaching in Islam is to use wisdom or wisdom in conveying religious messages to others. The dalil of the Qur'an which emphasizes the importance of dakwah with wisdom is the following verse which is also the dalil of oral bill dakil

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجَدِّهِمْ بِالَّتِي هِيَ أَحْسَنُ ۗ إِنَّ رَبَّكَ هُوَ أَعْلَمُ  
بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

"Call (people) to the way of your Lord with wisdom and good lessons and refute them in a good way. Verily, it is your Lord who knows better who strays from his way, and he knows better those who are instructed." (Surah An-Nahl verse 125)

According to this verse, da'wah should be done with wisdom and good lessons. The message of Islam should be conveyed in a tactful, polite, and understanding manner so that others can receive it well.

## 6. Dakwah Bil Qalam (Through Writing)

This da'wah is done by writing articles, books, blogs, or other written media that discuss Islam and disseminate it to the wider community. Da'wah Bil Qalam or the delivery of teachings Islam through writing is also an important part of da'wah efforts in Islam (Anwar et al., 2024). Although the term does not directly mention the Qur'an, its concept is supported by the foundations contained in the Qur'an that encourage Muslims to spread the teachings of Islam through various media, including writing. Propositions that support da'wah through writing

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ٢ أَلَمْ نَكْرِمْ ٣ الَّذِي عَلَّمَ بِالْقَلَمِ ٤ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ٥

"Read by calling the name of your Lord who created all creatures; He created man from a lump of blood. Read it, and it is your Gracious God, who teaches man through pen and writing. He imparts new knowledge to man." (Al Alaq verses 1-5)

The first verse in surah Al-Alaq, verses 1-5, was revealed to Prophet Muhammad (PBUH) who emphasized the importance of reading and writing as part of the process of learning and conveying Islamic teachings. This shows that da'wah can be done through writing, because Allah Almighty teaches people through pen and writing in books.

## 7. Dakwah Bil Maal (Through Property)

This dakwah is done by donating property or assistance to the needy as a form of practicing Islamic values in social life.

In Islam, using property for the purpose of da'wah and benevolent charity is an advocatable practice. Here are some postulates from the Qur'an that show the importance of using wealth for da'wah and charity:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ ۗ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۖ ٢٦١ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَدَىٰ ۖ هُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۖ ٢٦٢

"The parable of those who spend their wealth in the way of God is akin to a seed growing seven grains, on each one hundred seeds. God multiplies for whom He wills. Allah is Vast (His gift) again All-Knowing. Those who spend their wealth in the way of Allah then they do not accompany what they spend by mentioning the gift and do not (also) hurt (the feelings of the recipient), for them reward in the sight of their Lord; There is no concern for them and they are not sad." (Surah Al-Baqarah verses 261-262)

This verse shows that those who donate their money in God's way will receive a great reward—even greater than what they give. Nonetheless, it is important to

remember that the donation should be made sincerely, without showing or hurting the person receiving it.

#### 8. Dakwah Bill Masa'il (Through Enquiry)

This da'wah is done by asking and providing appropriate answers to questions about Islamic teachings, be it through face-to-face meetings or social media. In da'wah, the use of questions as a method of communication to open dialogue, stimulate thought, and invite reflection is permissible in Islam. However, there is directly no specific postulate from the Qur'an that explicitly mentions the use of questions as a method of da'wah (Sukisno et al., 2024). However, there are several principles in the Qur'an, which can be seen as supporting the use of questions in the process of da'wah: 1) The use of questions by Prophet Moses (pbuh). In the Qur'an, many stories about Prophet Moses (pbuh) use questions to teach and encourage people to think. For example, when Moses (pbuh) confronted Pharaoh, he used sharp and challenging questions to convey God's message. 2) The Principle of Dialogue in Da'wah The Qur'an emphasizes the importance of good and effective dialogue in the da'wah process. Good dialogue often involves Q&A, exchange of ideas, and reflection together. For example, in Surah An-Nahl verse 125, Allah commands Muslims to dialogue with others with wisdom and good lessons. 3) Questions as a Means of Thought The Qur'an often invites people to ponder various philosophical and spiritual questions. For example, in Sura Ar-Rum (30:8), Allah challenges people to contemplate the creation of the earth and heaven, as well as differences in color and language as signs of His greatness (Waston, Wiranto, et al., 2024) (Suwarsono et al., 2024) (Rochanah et al., 2024) (Huzaery et al., 2024). Although there is no postulate that specifically mentions the use of questions in da'wah, the principles in the Qur'an emphasize the importance of good dialogue, critical thinking, and reflection in the process of conveying the message of Islam. Therefore, using questions as one of the methods of communication in da'wah can be applied wisely according to the context and purpose of da'wah to be achieved.

## CONCLUSION

In closing the long description of this paper, we can conclude together that the model of practicing da'wah is not only through the pulpit like a sermon, but also runs in accordance with the process of the times. Such as using religious-themed pamphlets and posters distributed in mass media and social media that are included in contemporary da'wah. Because da'wah will be accepted by all circles if it meets the needs of modern society today, among which what must be considered in da'wah is, first, the da'wah must be appropriate to whom this da'wah is delivered either to young people or to people who are already old. Second, the preacher must be able to accept the customs that exist in the place where he preaches so that his da'wah can be well received in the place that is the object of da'wah. Third, it can combine da'wah material with issues that are being hotly discussed in the right dose. Fourth, do not violate the rules set by the Shari'a. Sixth, and last is to always be patient and leave the results to Allah Almighty.



The Qur'an has a variety of technical words that have meanings that are similar to the meaning of da'wah. This shows the richness of the Qur'anic vocabulary that allows the use of varied words in the context of da'wah. In addition, the implementation of da'wah can also be seen from various points of view, so it requires the use of words that are appropriate to the situation at hand. Some of the specific characteristics of da'wah verses in the Qur'an include basic norms that are global, contain clear commandments and prohibitions, are connected to issues of creed, morals, and muamalah, and use broad, flexible, firm, and accurate language. Thus, this study provides a better understanding of da'wah models in the context of Qur'anic guidance and social change. Advanced research in this area will help in practicing da'wah in accordance with the teachings of the Qur'an, as well as overcoming challenges and seizing opportunities in the context of ongoing social change. In solving these problems, the author uses a qualitative approach by collecting data through documents, then conducting data analysis using the content analysis method. Thus, this research makes an important contribution in the understanding of da'wah models and the challenges they face in the context of the Qur'an and social change.

The results of this research also contributed to Islamic da'wah. And can be used by actors or da'wah institutions to adopt da'wah strategies as described. The recommendation for future research is to examine the length of public interest in the scope of Islamic da'wah.

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