

Dakwah Bil Hal as a Method of Dakwah in Society Muneng Ledokdawan Village, Grobogan Regency

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Abstract

This paper aims to determine the effectiveness of Bil Hal's da'wah in the community of Muneng Ledokdawan village Grobogan District. Namely da'wah that can improve the quality of faith as well as the quality of life of the target da'wah. Da'wah is an obligation of Muslims, so it must be adjusted to the limits of each individual's ability. The selection of methods must be right so that da'wah is right on target. Efforts to approach Islamic teachings can be carried out with 3 approaches, namely oral (bil-lissan), written (bil-risalah), and actions (bil-hal). The content of this paper is in the form of da'wah activities that apply the bil hal approach. For example, congregational prayers, regular recitations once a week (Saturdays), and teaching local women to take care of corpses. The teacher's strategy is to provide an understanding in advance of the activities to be carried out.

Keywords

dakwah; society; Bil Hal



I. Introduction

Islam is a da'wah religion, meaning a religion that always encourages its adherents to always actively carry out da'wah (Munzier, 2009). The progress and decline of Muslims are very dependent and closely related to the da'wah. Therefore, the Qur'an calls da'wah as Ahsanu qaula. In other words, da'wah occupies a high and noble position in the advancement of Islam. Every time people hear the word da'wah, people think of the delivery of activities to convey Islamic teachings which are only limited to oral such as lectures and sermons, although basically it can be delivered in other forms or methods such as da'wah bil-hal (Action). Islam is a truth that must be widely spread, introduced and shown to mankind (Mahsyur, 2002).

Efforts to deliver da'wah can be done in three ways, namely oral, written, and deed. The oral approach (Bil-lisan) prioritizes oral abilities. The written approach (Bil-risalah) is carried out through writing in the form of books, brochures, and electronic media. Meanwhile, the action approach (Bil-hal) prioritizes da'i's actions.

In practice, religion has many functions for its people. At least, the religious teachings conveyed by the preachers to the target of da'wah can have a positive effect on their adherents. Some of these functions include:

- a. Educational function. The adherents of religion argue that the teachings of their religion they profess provide values that must be fulfilled. These two elements of orders and prohibitions have the background of directing religious guidance for its adherents to introduce them to sacred issues in the form of faith in God.
- b. Serves as a savior. The salvation given by religion to its adherents is salvation that includes two realms, namely the world and the hereafter. In achieving salvation, religion teaches its adherents the introduction of sacred issues in the form of faith in God.

- c. Serves as peace. Through religion someone who is guilty or sinful can achieve inner peace through religious guidance. The sense of sin and guilt will disappear from someone's mind when he has atoned for his sins through repentance, in the form of faith in God.
- d. Social control. Religious teachings are considered by its adherents as norms. Therefore, in this case, religion can function as social control for individuals and groups.
- e. Serves as a sense of solidarity. The adherents of the same religion psychologically will feel they have something in common in one unity, faith and belief. This sense of unity will foster a sense of solidarity within groups and individuals.
- f. Transformative function. Religious teachings can change someone's life or a group's into a new one in accordance with the teachings of the religion he or they adhere to.
- g. Creative function. Religious teachings encourage and invite their adherents to work productively not only for their own interests, but also for the interests of others. Adherents of religion are required to make innovations and new discoveries (Jalalluddin, 2012).

Da'wah bil hal is also referred to as da'wah bil-Qudwah which means practical da'wah by displaying good morals. In line with this, as said by Buya Hamka, "Akhlaq is a tool of da'wah, namely a character that can be seen by people, not in sugarcoated words and captivating writing but also a noble character (Suisyanto, 2004).

Bil hal is da'wah with real actions that include exemplary. For example, with real works of charity, the results of which can be felt concretely by the society as objects of da'wah (Hafiduddin, 2000).

Based on the above opinion, bil-hal da'wah has an important role and position in bil-lisan da'wah. Da'wah bil-hal is not meant to replace or be an extension of da'wah bil-lisan. Both have an important role in the process of delivering Islamic teachings. It is just that the contents of the da'wah delivered orally must be balanced with the real actions of the da'i.

Based on a research survey conducted in Muneng Ledokdawan Village, Grobogan Regency, there are several community activities including: Congregational prayers, regular Islamic activities once a week (Saturday nights), and teaching women how to take care of corpses.

II. Research Methods

2.1 Research Type

The type of research used is qualitative field research, namely field research procedures that produce descriptive data, in the form of written or oral data from people, and the observed research. Field research is research conducted directly in the field, which aims to solve practical problems in everyday life.

2.2 Research Characteristics

In accordance with the problems studied, this research is descriptive qualitative. Descriptive research intends to investigate situations, conditions, or other things whose results are presented in the form of a research report.

Based on the description above, the qualitative descriptive research in the writing of this research has described the facts as they are in a systematic and accurate way, about bil-hal da'wah as a method of da'wah in Muneng Ledokdawan Village, Grobogan Regency.

2.3 Primary Data Source

Primary data sources are direct data sources that provide data to data collectors which means data obtained from the main source. In this study, primary data was obtained from the author himself because the author lives in Muneng Ledokdawan Village, and can see firsthand all the activities in the village.

2.4 Secondary Data Source

Secondary data sources are obtained from journals, books or documents related to the research title.

III. Discussion

According to Muhibuddin in Nirwana (2020) the word d'wah has several meanings including: first, al-nida means to invite; da'ā fulānun ilā fulānah, meaning someone invites the polan. Second; called on; ud'u ilā al-syai'i, which means to call and push for something. Third; al- , meaning to affirm it or defend it, whether something is right or vanity, positive or negative. In carrying out the da'wah movement, of course, requires the media to support the activities of the da'wah movement (Zulfikar, 2020). The purpose of Islamic communication is to give good news with the shadow of the multiplication of fahala and the recompense of heaven, giving news of fear of the threat of doom, and the reward of hell. And invite the people to understand and forbid from evil deeds, and remind those who are negligent, and teach and guide those who are ignorant (Hasbullah, 2018). The worship activities referred to in this study are Sunnah worship after or before the fard prayer, such as recitations and muraja'ah together (Marlina, 2020). Islam as a religion that brings mercy to all nature has teachings and rules of law which are always oriented to the benefit of humans. Every law that is prescribed must contain the value of benefits returned to humans, it's just that the value of benefits is sometimes not found after reasoning (Helmi, 2019). Da'wah bil-hal is da'wah whose delivery is through action. Bil-hal da'wah is believed to have a majority success rate since it provides a real example by the da'i. The success of bil-hal da'wah can be felt by an individual or a group of people who are being preached.

The results of bil-hal da'wah are more visible in Muneng Ledokdawan Village, there are many examples and it has even become a separate routine for the community. Among these activities are congregational prayers, routine Islamic activities once a week (Saturday nights), and teaching to take care of corpses for women.

Based on the information above, congregational prayer activities can be considered to be part of bil-hal da'wah because this activity occurs due to enthusiasm of the society to attend or carry out congregational prayers. This invitation originally started with an invitation from one of the people who was considered an elder. Hence, this invitation shows that the invitation was included in the bil-hal da'wah.

Islamic discussions are conducted once a week. Da'wah bil-hal that occur in this activity are when the ustadz is lecturing, while giving descriptions or examples of events in other villages that are also preached by the ustadz. Indirectly, the society will have the intention to do it because there are already other examples from other villages. This kind of activity does not always contain lectures but there are also other positive activities, such as reciting Asmaul Husna in turn, or tadarus al-Qur'an. It is so that every individual who participates in this activity gets a positive effect or return.

Taking care of the corpses for women is obviously a form of da'wah bil-hal because Ustadz directly teaches how to take care of women specifically for mothers so that there are no more men who are involved in taking care of women's corpses, and vice versa. This

activity is also carried out once a week, every Wednesday, at Ba'da Isha at the village mosque.

Based on the explanation above, Akhlak is the main thing that must be considered before preaching to others. It is because mad'u before thinking about carrying out an invitation to da'wah bilhal, he must have thought about the da'i or the person who preached it first. Is his Akhlak good or not. If mad'u believes the da'i has good morals, then it is easy for him to lead people to good deeds.

From the aspect of preachers, they will usually be more authoritarian in terms of delivering their da'wah material. This is because the nature of the mad'u is passive and can accept anything so that with this authoritarian attitude it is easy for mad'u to accept whatever is conveyed by the da'i. The material presented in the recitation activities is also usually more religious, such as worship, fiqh, morality and Muamalah. Rural society does not really accept the material of da'wah which is related to technology science or state politics.

The image is a very important thing in conveying da'wah in rural areas compared to the content of the da'wah itself due to the locals who really appreciate people who are knowledgeable and have a high spirit of sociality.

In addition, bil-hal da'wah also has advantages and disadvantages. Among the advantages of dawah bil hal are:

It is superior to bil-lisan da'wah, where sometimes oral utterances are nothing more than lip embellishments with no evidence in any or the Qur'an verses. Therefore, in order to guide the information process, da'wah must be carried out with good examples.

Bil-hal da'wah is more active, dynamic, and practical through various activities and society potential development with normative goodness.

Da'i who become role models in taking action as a message of da'wah can be directly imitated by their listeners which makes the da'wah more real.

While the disadvantages of bilhal da'wah are if what the da'i says and what he does do not suit one another, it will become an embarrassment for the people. Furthermore, he can be considered as a big sinner and he will be abandoned by his listeners

Each of the advantages and disadvantages will be the completeness of the da'wah itself. The advantages of bilhal da'wah will improve the quality of the person who does it. On the other hand, it might be used as a lesson that everyone must do da'wah through their respective levels.

IV. Conclusion

Based on the research results obtained regarding the da'wah bil hal as a method of da'wah in the Muneng Ledokdawan village community, bilhal da'wah uses real actions or examples, so that the ustadz of Kembang Kuning Village is more convinced by the use of the method.

1. Da'wah bil hal requires its da'i to implement an example. Da'wah with action or example is more effective for making changes to the society because people can see the actions, which then makes them interested in the da'wah. There are many forms of bil-hal da'wah in Muneng Ledokdawan Village, for example praying in congregation at the mosque, routine Islamic activities once a week, and also holding activities to teach women to take care of corpses.
2. The advantages and disadvantages of bil-hal da'wah
 - a. The advantage of bil-hal da'wah is that it makes it easier for the society or Mad'u to do what the da'i exemplifies so that it is more memorable for it provides a good

- example. Also, the public can see da'i who preach because they immediately practice the action so that the mad'u can understand it quicker.
- b. The disadvantage of bil-hal da'wah for a da'i is that he must understand much more about the material presented and at the same time be able to give an example. This way, for the preacher who is not committed to his own da'wah, between what is conveyed and what is practiced will not relate to one another.
 3. The strategy of preaching bil-hal from the ustadz to the community is to persuade the society to do good deeds such as inviting and doing congregational prayers at the mosque. The da'i may also persuade the society by providing an insight in advance about the benefits that will be obtained for implementing it. However, the da'i must use the most appropriate form of language so as not to hurt the mad'u.

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