

### THE STRATEGY OF DA'WAH BIL HAL COMMUNICATION: LITERATURE REVIEW

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#### Abstract

Islam is a religion that assigns its people to broadcast and disseminate Islam to each other, therefore Islam is also called the religion of da'wah. Da'wah bil hal is da'wah with an emphasis on concrete actions, not just saying but also giving an example as a good figure. Following good communication, it will make it easier for preachers to preach. This study aims to find out the forms of the communication strategy of da'wah bil hal. The method in this study uses literature review as qualitative research. The results prove that the practical forms of the communication strategy of da'wah bil hal are divided into four, namely the strategy of da'wah bil hal through communication, the strategy of da'wah bil hal through social action, the strategy of da'wah bil hal through example, and the last one through the mosque.

**Keywords:** *Strategy, Communication, Da'wah bil hal.*

#### Abstrak

Islam merupakan agama yang menugaskan para umatnya untuk saling menyiarkan dan menyebarkan Islam, maka dari itu Islam disebut juga agama dakwah. Dakwah Bil Hal adalah dakwah dengan menekankan pada tindakan nyata, bukan hanya sekedar mengatakan namun juga memberi contoh sebagai tauladan. Dengan diikuti komunikasi yang baik maka akan mempermudah pendakwah dalam berdakwah. Penelitian ini bertujuan mengetahui bentuk-bentuk praktik strategi komunikasi dakwah Bil Hal. Metode dalam penelitian ini menggunakan *literature review* sebagai penelitian kualitatif. Hasil membuktikan bahwa bentuk-bentuk praktek strategi komunikasi dakwah bi hal dibagi menjadi empat, yaitu strategi dakwah Bil Hal melalui komunikasi, strategi dakwah Bil Hal melalui aksi sosial, strategi dakwah Bil Hal melalui keteladanan, dan yang terakhir melalui masjid.

**Kata Kunci:** *Strategi, Komunikasi, Dakwah Bil hal.*



Lisensi

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## **A. INTRODUCTION**

Islam is a religion of *da'wah*, which is a religion that encourages its adherents to actively carry out *da'wah* activities, even the progress and retreat of Muslims are very dependent on Islamic *da'wah* in an area, both the majority and minority populations of Islam. Human beings desperately need *da'wah* that is inseparable from life. *Da'wah* is actually a concrete symptom and exists in the midst of a society in the form of conveying the message *Amar ma'ruf nahi munkar* from *da'i* (preaching) to *mad'u* (recipients of *da'wah*), through a channel usually called the media, and using various methods.<sup>1</sup> *Da'wah* activities also aim to realize all the deeds that have been outlined by Allah Almighty, namely by fighting for the good (*amar ma'ruf*) and leaving the ugly (*nahi munkar*) in order to continue the struggle of the Prophet Muhammad SAW for every Muslim to other Muslims.<sup>2</sup> So that Islamic *da'wah* can be better known, lived, and practiced by humans from generation to generation. Life in the world is the path to the afterlife, with the *da'wah* of this life feels guided, according to the Qur'an and Sunnah, without *da'wah*, the soul and body feel lifeless. In addition, humans are social creatures who need to communicate.<sup>3</sup>

Strategy is a pattern of actions carried out in achieving a goal.<sup>4</sup> According to Chandler and Andrews, strategy is decisions that will affect the viability of the company and business units in the long run.<sup>5</sup> Meanwhile, Morrissey also defines a strategy is to determine the direction that the company must go in order for its mission to be achieved and as a thrust that will assist the company in determining its products, services, and markets in the future.<sup>6</sup> Some experts also expressed understanding of strategy, M. Suyanto defines strategy as a way to move troops into a favorable position at a battle.<sup>7</sup>

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<sup>1</sup> Masduqi Affandi, "Ontologi Dasar-Dasar Filosofi Dakwah" (Surabaya: Diantama, 2007), 2,

<sup>2</sup> Alwi Shihab, "Islam Inklusif" (Bandung: Mizan, 1998), 34.

<sup>3</sup> Ferry Adhi Dharmas, "Dialektika Komunikasi Intrapersonal: Mengkaji Pesona Komunikasi Dengan Diri Sendiri," *al-Balagh : Jurnal Dakwah dan Komunikasi* 2, no. 1 (2017): 25.

<sup>4</sup> Akhlis Aulia Rohman, "Strategi Peningkatan Kinerja Badan Amil Zakat Nasional (BAZNAS) Kabupaten Jepara," 2013.

<sup>5</sup> Ismail Solihin, *Pengantar Manajemen* (Jakarta: Erlangga, 2009).

<sup>6</sup> Amirullah, *Manajemen Strategi* (Jakarta: Mitra Wacana Media, 2015).

<sup>7</sup> M. Suyanto, "Marketing Strategy Top Brand Indonesia" (2007).

Another opinion also reveals that strategy is a decision and action that will lead to the development of an effective plan to make it easier to achieve a goal. A strategy is a collection of plans that are united by tying all important aspects together so that all plans become compatible with each other.<sup>8</sup> Sukristono through Husein Umar argues that strategy is a process of participation carried out by leaders to focus on organizational goals, as well as formulate efforts so that these goals can be achieved.<sup>9</sup> The strategy of *da'wah* contains two words, namely strategy and *da'wah*. According to Amirullah, strategy is planning and management to achieve goals.<sup>10</sup> The strategy does not serve as a directional direction alone, but rather an operational tactic to achieve the goal. The above understanding implies that strategy is the stage of action planning, including the use of methods.<sup>11</sup> Strategies are drawn up to achieve certain goals. That is before the strategy is drawn up, clear goals must already be determined. A clear goal is a measure of the success of the strategy used.

*Da'wah* comes from Arabic from the word *da'a-yad'u-da'watan* meaning, exclamation, solicitation, invitation, or call. So the definition of *da'wah*, in general, is a science that contains demands and ways of attracting human attention to adhere to, approve, and carry out ideologies in a job.<sup>12</sup> Many experts argue about the meaning of *da'wah*, one of which is Moh. Ali Aziz in his book entitled *The Science of Da'wah* said that *da'wah* refers to any form of activity that instills the teachings of Islam in others in a wise way to understand the individual and society, practicing the teachings of Islam in all aspects of life.<sup>13</sup> The goal is for *da'wah* partners to be affected by what the preacher is talking about. Especially if the *da'wah* delivered is able to change the behavior of *da'wah* partners to be closer to Allah.

Toha Yahya Omar mentions that *da'wah* is terminologically to invite people to the right path in accordance with the commands of Allah Almighty in a wise way,

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<sup>8</sup> Erly Suandy, "Perencanaan Pajak" 4 (2008): 2.

<sup>9</sup> Husein Umar, "Metode Penelitian Untuk Skripsi Dan Tesis Bisnis," 2nd ed. (Semarang: Rajawali, 2013), 71.

<sup>10</sup> Amirullah, *Manajemen Strategi*.

<sup>11</sup> Dr Akdon, *Strategic Management For Educational Management*. (Bandung: Bandung: Alfabeta, 2007).

<sup>12</sup> Bela Kumalasari, "Pengertian Dakwah," *Kamus Al-Munawir Arab-Indonesia terlengkap* (2019): 1.

<sup>13</sup> Moh. Ali Aziz, "Ilmu Dakwah" (Jakarta Kencana, 2017), 443.

for the salvation of the world and afterlife. *da'wah* is an invitation for good by using a strategy or method.<sup>14</sup> It can also be interpreted as inviting people to Allah, that is, to command and invite them to carry out Allah's commands in the form of a call to faith in Allah and what His Messenger brings.<sup>15</sup>

*Da'wah* is not a matter of conveying the content of *da'wah* to *mad'u* alone, but to achieve optimality in *da'wah* must be included with methods in realizing it. Sheikh Albayanuni of *Almadkhalal ilal Ilmi Da'wah*, in *da'wah* there are three methods that can be implemented among them, the Method of *'Athifi*, *Aqli*, and *Hissi*.<sup>16</sup>

The first method is the *'Atihifi* method, in this method it has focus on how seorann *da'i* is able to touch *mad'u's* heart. There was a process of *Mad'u's* interest in what the *da'i* conveyed. This method can be realized at the time of the lecture. It is at these times that there is a transfer of knowledge to the jamaat. At this stage, *da'i* must emphasize the theme taken which is *tazkiyah* or purifying the heart. Like the theme of repentance that can make *Mad'u* feel sinful and remorseful. The superiority of this method, what *da'i* conveys, will leave a deep impression on *Mad'u*.

The second method is the *Aqli* method. This method is a method of conveying using reason with a rational approach. This rational approach remains on the path of the Qur'an, hadith, and other sources of Islamic law. In this method, *da'i* usually presents *qiyas* pursued by scholars. Usually by addressing this *qiyas* will be able to bridge *Mad'u* to the problems that occurred in the time of the prophet to the context of present problems or content problems. For example, the drug law that has not been found since the time of the prophet. Then with *the qiyas* carried out by the clerics, it was agreed that the law for *khamar* could be applied to the context of the drug law. With this bridging explanation of the two contexts, it is what makes *Mad'u* understand more about a problem context.

The third method is *the Hissi method*. This method is often referred to as the experimental method. This method is a more complex scope. *Da'i* explained

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<sup>14</sup> Toha Yahya Omar, "Islam Dan Dakwah" (2016).

<sup>15</sup> Fawwaz bin Hulayil bin Rabah as Suhaimi Abu Muhammad Harits Abrar Thalib, *Manhaj Dakwah Salafiyah* (Malang: Pustaka Al Haura', 2007).

<sup>16</sup> Al-Bayanuni, "Muhammad Al-Madkhal Ila Ilmi Dakwah" (Beirut: Ar-Risalah, 2001).

something that the prophet did scientifically. Up to what level of practical technique it is. On the scope of this *Hissi* method, there must be an output of a realization nature. For example, giving an example of how the prophet's prayer ordinances are, with differences among scholars. Not quite there, *da'i* should be able to choose a conception that suits *Mad'u*.

*Da'wah bil hal* is actually not a new term in the world of *da'wah*, because the source of the originates concept from the Quran and Hadith. From later sources appeared translators in both normative and empirical order. *Da'wah bil hal* is also called *bil-Qudwah da'wah* which means practical *da'wah* by performing *akhlaqul karimah*. In line with this, as Said by Buya Hamka, "Morals are as a tool of *da'wah*, that is, ethics that people can see, not in sweet oral speech and compelling writing but with noble ethics. Bil Hal is a word that comes from Arabic and means action, so *da'wah bil hal* be interpreted as *da'wah* with an exemplary process with real actions.<sup>17</sup> Another opinion says that Bil Hal's *da'wah* is a *da'wah* whose delivery and real enactment in *da'wah* activities are used as an example of real charity.<sup>18</sup> *Da'wah bil hal* emphasizes concrete actions, not just saying but also giving an example as a good figure. This *da'wah* becomes more effective if the practitioner or communicator is able to show the deeds done in a bag of words that he conveys.<sup>19</sup>

However, most Muslims actually pay less attention to the effectiveness of *Da'wah bil hal*, so they prefer *da'wah bil lisan*. Bil Lisan method can be said to be not optimal, it even seems very slow. In contrast to the *da'wah bil hal* which produces real works and is able to answer the challenges of human life. In a simple example, it's *da'wah* can be done for example by paying tuition fees for underprivileged children, providing health services or treatment for free, distributing basic necessities, helping our brothers and sisters who have been hit by disasters or natural disasters,

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<sup>17</sup> Siti Muriah, "Metodologi Dakwah Kontemporer" (2000).

<sup>18</sup> Lailatul Fitriyah, "Dakwah Bil Hal Komunitas BERNAS (Berbagi Nasi Serang)" (2021).

<sup>19</sup> (Aziz, 2017)

participating in the construction of mosques, *mushalla*, madrasahs, and various other pious practices.<sup>20</sup>

*Da'wah bil hal* is very broad in scope. Therefore, Bil Hal's *da'wah* is more successful if it is done because the *da'wah* is more real. The concept of *da'wah bil hal* itself is actually derived from the teachings of Islam, as exemplified directly by the Prophet Muhammad SAW. But in reality on the ground, it is precisely the missionaries who practice it, while Islamic *da'wah* is still stuck on rigid normalistic values. Indirectly, this situation often causes religious conversions, especially for those who live in remote villages, whose economic conditions of the community can be considered quite poor.<sup>21</sup> The reality on the ground has proved how effective *da'wah bil hal*. Not ignoring the role of *da'wah bil lisan*, then *da'wah bil hal* this should be a top priority for the *da'i*, as well as a preventive effort for Muslims, especially those living in remote villages so that it does not happen again, which is called conversion (*apostasy*).<sup>22</sup>

Strategy of *da'wah bil hal* is a design of a way of calling for religious values through real actions. This is done so that the recipients of the *da'wah* follow the attitude that has been exemplified.<sup>23</sup> The strategy of *da'wah bil hal* is also referred to as development *da'wah*. Which is a *da'wah* with activities that lead to increase the happiness and well-being of life, physically and spiritually.<sup>24</sup> This research is intended to provide views on the "form of *Da'wah bil hal* communication strategy" as a means of expanding the teachings of the Islamic religion.

## **B. LITERATURE REVIEW**

Based on the results of a search of previous studies, researchers found several previous studies that were relevant to this study. Although there is a connection

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<sup>20</sup> Mohammad Zaki Suaidy, "Dakwah Bil Hal Pesaantren Walisongo Ngabar Ponorogo Jawa Timur Dalam Pemberdayaan Ekonomi Masyarakat Tahun 2013-2014," *Studi Islam* 16, no. 1 (2015).

<sup>21</sup> Iftitah Jafar, "Tujuan Dakwah Dalam Perspektif Al-Qur'an Mempertajam Fokus Dan Orientasi Dakwah Illah," *Miqot* 34, no. 2 (2010).

<sup>22</sup> (Fathul Bahri An-Nabiry, 2018) Fathul Bahri An-Nabiry, "Meniti Jalan Dakwah."

<sup>23</sup> Zakiyyah dan Arif Abdul Haqq, "Strategi Dakwah Bil Hal Dalam Program Posdaya" 9, no. 1 (2018): 127-143.

<sup>24</sup> E Ayub, MK Muhsin, and Ramlan Mardjoned, "Manajemen Masjid" (2001).

between the discussions, this research is still very different from previous studies. Some of the previous studies are:

*First*, Research by Euis Evi Puspitasaria, and Utan Sahiro Ritonga in the Journal entitled "Pola Komunikasi Dakwah Bil Hal Muhammadiyah pada Masyarakat Agraris."<sup>25</sup> In this journal, it shows interpersonal communication (interpersonal communication) is communication that is established between two people directly, small group communication consists of a group of people who have the same purpose, and public communication is carried out in general, such as carrying out the separation of religion from merjid to mosque, and stepping from house to house which is attended by many participants or audience.

*Second*, Fakhri & Elfha Wirda Research in a Journal entitled "Dakwah Bil Hal Pada Siswa Anak Berkebutuhan Khusus (ABK) Di Sekolah Menengah Pertama Luar Biasa (SMPLB) Yayasan Penyantunan Penyandang Cacat (YPPC) Labui Banda Aceh."<sup>26</sup> In this journal, it shows that this lecture method is carried out every day by the teacher by delivering the material orally by the teacher and students listening carefully, this question and answer method is used on all materials for deaf children by understanding other people's speech by reading lip movements, hand gestures, and sign language.

*Third*, Mahriyani Research, Syairil Fadl in a Journal entitled "Dakwah Bil Hal dalam Membina Narapidana di Palangka Raya."<sup>27</sup> This Journal shows that, accustoming inmates to pray five times by telling inmates to pray congregational prayers. The strategies used are very effective in instilling the value of the discipline of prisoners so that they always pray in congregations. It is also not uncommon for officers to tell inmates to go to prayer and become priests in turn. the independence

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<sup>25</sup> Euis Evi Puspitasari and Utan Sahiro Ritonga, "Pola Komunikasi Dakwah Bil Hal Muhammadiyah Pada Masyarakat Agraris," *CHANNEL: Jurnal Komunikasi* 8, no. 2 (2020): 135.

<sup>26</sup> Fakhri and Elfha Wirda, "Dakwah Bil Hal Pada Siswa Anak Berkebutuhan Khusus (Abk) Di Sekolah Menengah Pertama Luar Biasa (Smplb) Yayasan Penyantunan Penyandang Cacat (Yppc) Labui Banda Aceh" 3, no. 2 (2019): 85-101.

<sup>27</sup> Syairil Fadli Mahriyani, "Dakwah Bil Hal Dalam Membina Narapidana Di Palangka Raya," *Syams: Jurnal Studi Keislaman Volume 1 Nomor 2, Desember 2020* 2 (2020): 36-42.

program of infrastructure provided in the form of cooking utensils, sewing machines, and plantation / agricultural equipment.

*Fourth*, Zakiyyah's Research, Arif Abdul Haqq in a Journal entitled "Strategi Dakwah Bil Hal Dalam Program Posdaya Berbasis Masjid."<sup>28</sup> In this journal, it shows that the implementation of mosque-based posdaya *Da'wah* has been carried out since 2017 in Sumurkondang Village, Karangwareng District, Cirebon Regency by optimizing mosque wars as a place for activity centers, the supporting factor for mosque-based post-*da'wah* is the hope of small circles of five pillars that synergize in managing the mosque as a place for all activities and support from the government, community leaders, religious figures, and youth figures including the majlis. The challenge faced is the lack of socialization and understanding of mosque teachers towards the strategy of Bil Hal Posdaya based on mosques. To maximize the mosque-based *Da'wah* Posdaya program, various activities were formulated that support mosque-based *da'wah* programs such as functions in five pillars, namely the field of education, the field of health, and the field of economics, the environmental sector, and the religious field.

### **C. RESEARCH METHOD**

This research uses the literature review method, where this research data is in the form of literature in the form of research articles obtained through research databases that can be accessed online from *google scholar*, *open knowledge maps*, *researchgate*, and other online journal systems links using the keywords "form of practice", "communication strategy", "*da'wah bil hal*." Then the data processing in this study uses a descriptive analysis method, namely by trying to describe, analyze and provide interpretation of the data obtained from several pieces of literature, so that it is expected to provide an overview of the strategy of *da'wah bil hal*.

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<sup>28</sup> Zakiyyah dan Arif Abdul Haqq, "Strategi Dakwah Bil Hal Dalam Program Posdaya."



## D. RESULT AND DISCUSSION

### The Strategy *Da'wah bil hal* Through Communication

In *da'wah*, we also need a strategy so that the *da'wah* we convey is right on target. One of the ways that can be done is by good communication with the his *mad'u*. Carl I. Hovland (in Falimu 2017) defines that communication is the process by which a communicator conveys stimuli to change the behavior of communicants.<sup>29</sup> GERAL R. MILLER explained that communication is what happens when a source conveys a message to another person in a conscious state with the aim of want for influencing the behavior of the recipient.<sup>30</sup> Similarly, communication strategy is a combination of communication planning with communication management to the goals that have been set.<sup>31</sup>

A communication strategy is a plan made by the communicator so that the message conveyed can be received, understood, and carried out by the communicant.<sup>32</sup> The purpose of the communication strategy is that the communicant understands what the communicator conveys, If he says he can understand what he has also received, then the recipient is given guidance so that the communicant understands what the communicator is doing.

R. Wayne Pace, Brent D. Peterson, and M. Dallas Burnnet state that the central purpose of communication activities is 3 three main objectives. First "*to secure understanding*", ensuring that the communicant understands the message received. Secondly, if the communicants have understood then the communicants must be fostered "*to establish acceptance*". Then the third motivates communicants through "*to motivate action*" activities.<sup>33</sup>

The strategy used by a *da'i* in the *da'wah bil hal* is divided into three categories, firstly preaching to a large audience such as holding a grand tabligh event, and a

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<sup>29</sup> Falimu, "Etika Komunikasi Pegawai Terhadap Pelayanan Penerbitan Pajak Bumi Dan Bangunan," *Jurnal Komunikator* 9, no. 1 (2017): 9-16.

<sup>30</sup> Wahyu Ilaihi, *Komunikasi Dakwah* (Surabaya: Remaja Rosdakarya, 2010).

<sup>31</sup> Onong Uchjana Effendy, *Ilmu Komunikasi Teori Dan Praktek* (Bandung: Remaja Rosdakarya, 2006).

<sup>32</sup> Amalia Rosyadi Putri and Ellyda Retpitari, "Strategi Komunikasi Kpid Jawa Timur Dalam Pencegahan Penyebaran Virus Corona," *Komunike* 12, no. 2 (2020): 146-166.

<sup>33</sup> Effendy, *Ilmu Komunikasi Teori Dan Praktek*.

lecture from mosque to mosque. The second is preaching to a small group consisting of a group of people who share the same purpose. Third, interpersonal *da'wah* (interpersonal communication) is communication that is established between two people directly.<sup>34</sup> Speech strategies can be done by each teacher by delivering the material orally, then students hear the teacher's delivery carefully. As for the question and answer strategy, it can be used in deaf children by understanding other people's speech by reading lip movements, hand gestures, and sign language.<sup>35</sup>

The strategies carried out in *da'wah* are various such as oral *da'wah* (Bil Lisan), writing, and real deeds (Bil Hal). *Da'wah* verbally such as lectures, seminars, Friday sermons and others. *Da'wah* with writing, for example through books, newspapers, banners and others. And *da'wah* with real actions (Bil Hal) for example participating in the field of education, managing orphanages, managing *zakat* and others.<sup>36</sup> In order to raise the potential of *da'wah* among the people, various religious organizations were born that basically aimed to proselytize. *Da'wah* is a big job that requires methods, techniques, and strategies. Usually in an organization, various methods and strategies are discussed so that the *da'wah* hits the target and affects the social life of society, revives the heart and soul, and motivates the people in carrying out the twists and turns of life that are impossible for anyone to avoid.<sup>37</sup> Mosques can play an active role in disseminating Islamic *da'wah*, mosque not only functions as a place of prayer, but a mosque is a solution to all everyone's problems.<sup>38</sup>

In addition, the mosque is also an effective place in planning and carrying out Islamic *da'wah* development activities aimed at forming and realizing a civil society based on iman and taqwa. Mosques can be interpreted as a form of small community

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<sup>34</sup> Puspitasari and Ritonga, "Pola Komunikasi Dakwah Bil Hal Muhammadiyah Pada Masyarakat Agraris."

<sup>35</sup> Fakhri & Elfha Wirda, "Dakwah Bil Hal Pada Siswa Anak Berkebutuhan Khusus (ABK) Di Sekolah Menengah Pertama Luar Biasa (SMPLB) Yayasan Penyantunan Penyandang Cacat (YPPC) Labui Banda Aceh," *Al-Idarah: Jurnal Manajemen Dan Administrasi Islam* 3, no. 1 (2019): 73-94.

<sup>36</sup> Mulyono Mulyono, "Islamic Education and *Da'wah* Strategies Based on Culture in the Ilir-Ilir Song of Sunan Kalijaga," *Nadwa* 14, no. 1 (2020): 175-198.

<sup>37</sup> Hifni Nasif and May Putri Wilujeng, "Wayang as *Da'wah* Medium of Islam According to Sunan Kalijaga," *Kalimah* 16, no. 2 (2018).

<sup>38</sup> Nur Falikhah, "Bonus Demografi Peluang Dan Tantangan Bagi Indonesia," *Alhadharah: Jurnal Ilmu Dakwah* 16, no. 32 (2017).

unity, in which there is an excellent system and rules in accordance with the guidance of the Qur'an and Hadith.<sup>39</sup> It is in this place that there will be a sense of unity and brotherhood of Muslims which is the main foundation for the establishment and development of Islamic *da'wah*. Mosques and Islamic *da'wah* are two factors that are closely related to each other and fill in between the two. Thus a mosque established in a certain location must be able to play a role as a place or medium of *da'wah*.<sup>40</sup> This *da'wah* basically covers various aspects of activities including social, cultural, economic, educational and so on issues. Therefore, *da'wah* is seen as important as an activity to increase understanding and broadcast Islam in religious life in a society.<sup>41</sup>

### **The strategy of *Da'wah Bi Hal* Through Social Action**

*Da'wah bil hal* can be done through social actions such as giving santunan to Orphans, giving basic necessities, masks and others.<sup>42</sup> *Da'wah bil hal* can also be done by means of an independence program through the provision of equipment for infrastructure in the form of cooking utensils, sewing machines, and plantation / agricultural equipment.<sup>43</sup> *Da'wah bil hal* through social action can be done by building bag facilities such as hospitals, children's kindergartens, madrasahs, mosques or *mushalla* and so on.<sup>44</sup>

Form of social activities and Islamic *da'wah* that can be carried out by an organization/institution, namely donation activities, informal/leisure activities, weekly studies, monthly studies, annual studies, KISI (Kelas Intensif Studi Islam) program, rihlah/travel, Mabit (The Night of Iman and Takwa). The impact caused by *da'wah* through social activities is, firstly, the amount of awareness of Muslims in studying Islamic science and making changes in religious attitudes, secondly the formation of fluid and inseparable relationships between fellow Muslims and the

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<sup>39</sup> Mutawali, *Metode Dakwah* (Mataram: UIN Mataram, 2019).

<sup>40</sup> Fathul Bahri An-Nabiry, "Meniti Jalan Dakwah."

<sup>41</sup> Ainur Alam Budi Utomo Ali Sodiq, Irwandra, "Strategi Dakwah Pada Tarekat Naqsyabandiyah Khalidiyah Dalam Mewujudkan Akhlakul Karimah Di Baitul Malik," *Jurnal Multidisipliner BHARASA Vol. 1 No. 1 (2022) pp. 1-70* 1, no. 1 (2022): 57-69.

<sup>42</sup> Al Fikri and Imron Rosidi, "Aktivitas Dakwah Di Kalangan Anak Muda Muslim Pekanbaru," *Idarotuna* 3, no. 2 (2021): 99.

<sup>43</sup> Mahriyani, "Dakwah Bil Hal Dalam Membina Narapidana Di Palangka Raya."

<sup>44</sup> Azizul Azra Bin Abdul Razak and Mohd Hisyam Bin Abdul Rahim, "Falsafah Dakwah Bil Hal: Menurut Perspektif Al-Quran," *Jurnal sultan Alauddin Sulaiman Shah*, no. March (2018).

third the establishment of social care as one of the values of kindness and humanity that is relevant to the teachings of Islam.<sup>45</sup>

In terms of social, for example, participating in alleviating and reducing poverty, caring for orphans and others.<sup>46</sup> In the field of education, for example, it helps in developing science, both general and religious sciences, and in the field of economics, for example *zakat* management and so on. According to Ali Aziz, *da'wah bil hal* is carried out with various activities that directly touch the community as its object, as for how to carry out *da'wah bil hal* is as follows:<sup>47</sup> Providing assistance in the form of funds for productive businesses, providing consumptive assistance, Silaturrahim to orphan foundations, disabled children's foundations, homeless foundations, nursing home foundations, nursing homes, the unemployed, localization sites, prisons and others, community service such as: making roads or bridges, making public wells and public toilets, home industry practices, cleanliness of the home environment and places of worship and others, Compensation and scholarships for orphans, Assistance to the poor, Mass circumcision, Education, Social service.

### **The Strategy of *Da'wah bil hal* Through Exemplary**

The strategy of *da'wah bil hal* is often referred to as *da'wah* which uses the exemplary method, which is a *da'wah* activity carried out by showing gestures, behaviors and deeds in the hope that people (*mad'u*) can accept, see, pay attention to and model it.<sup>48</sup> The strategy *da'wah bil hal* is also called development *da'wah*. *Da'wah bil hal* is a *da'wah* activity directed to improve the welfare and happiness of people's lives, both physical and spiritual.<sup>49</sup> The strategy *da'wah bil hal* is a *da'wah* activity directed at improving the welfare and happiness of the people. In the midst of the excitement of Islamic *da'wah* in Indonesia in the last decade, *da'wah* has been touched

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<sup>45</sup> Rabiah Adawiyah and Darman Manda, "Praktik Pelaksanaan Dakwah Islam Di Komunitas Hijrah Yuk Ngaji Makassar," *Alliri: Journal of Anthtropolgy* 3, no. 2 (2021).

<sup>46</sup> Al-Bayanuni, "Muhammad Al-Madkhal Ila Ilmi Dakwah."

<sup>47</sup> Aziz, "Ilmu Dakwah."

<sup>48</sup> Affandi, "Ontologi Dasar-Dasar Filosofi Dakwah."

<sup>49</sup> Zuhdi, *Dakwah Sebagai Ilmu Dan Perspektif Masa Depan* (Bandung: Alfabeta, 2016).

and considered a good way and effect is a type of *da'wah bil hal*.<sup>50</sup> *Da'wah bil hal* prioritizes real charity over just making a speech in the pulpit.

*Da'wah* by using the exemplary method (*uswatun hasanah*) means a way of presenting *da'wah* by giving a direct example so that *mad'u* will be interested in following what it exemplifies. This method of *da'wah* can be used for matters related to morals, how to get along, how to worship, households, and all aspects of human life. The Prophet himself in his life is an example to every human being.<sup>51</sup>

*Da'wah bil hal* by example of a *da'i* is with a meek but firm personality in giving decisions as the king has given *uswatun hasanah* to his subjects.<sup>52</sup> *Da'wah* by example can be done with several activities such as caring, highlighting self-skills, taking examples of the morals of Rasulullah SAW as exemplary.<sup>53</sup> This *da'wah* strategy has also proven effective in realizing *akhlakul karimah* for its practitioners through the *tazkiyah* method. The *tazkiyah* method focuses more on the *mad'u* soul to purify the human soul through dialogue, applicative and exemplary methods.<sup>54</sup>

### **The Strategy of *Da'wah bil hal* Through Mosques**

The implementation of *Da'wah bil hal* through the mosque is by optimizing the role of the mosque as a place for activities, the supporting factors of *da'wah bil hal* through the mosque are small circles of five pillars that synergize in managing the mosque as a place for all activities and support from the government, community leaders, religious leaders, and youth leaders including *majlis ta'lim*.<sup>55</sup> To maximize the *da'wah bil hal* program through the mosque, various supportive activities were formulated such as functions in the pillars, namely the field of education, the field of health, the field of economics, the field of environment, and the religious field.

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<sup>50</sup> Ali Sodiq, Irwandra, "Strategi Dakwah Pada Tarekat Naqsyabandiyah Khalidiyah Dalam Mewujudkan Akhlakul Karimah Di Baitul Malik."

<sup>51</sup> Moh. Isom Mudin, "Relasi Mursyid Dan Murid Dalam Pendidikan Spiritual Tarekat," *tsaqofah*, Vol. 11, No. 2, November 2015 11, no. 2 (2015): 399-416.

<sup>52</sup> Jalaludin Jalaludin, Zainil Ghulan, and Abdul Ghofur, "Analisis Wacana Strategi Dakwah Sultan Agung Adi Prabu Hanyokrokusumo Jalaludin," *Dakwatuna* 7, no. 1 (2021): 12-26.

<sup>53</sup> Azizul Azra Bin Abdul Razak and Mohd Hisyam Bin Abdul Rahim, "Falsafah Dakwah Bil Hal: Menurut Perspektif Al-Quran."

<sup>54</sup> Ali Sodiq, Irwandra, "Strategi Dakwah Pada Tarekat Naqsyabandiyah Khalidiyah Dalam Mewujudkan Akhlakul Karimah Di Baitul Malik."

<sup>55</sup> Zakiyyah dan Arif Abdul Haqq, "Strategi Dakwah Bil Hal Dalam Program Posdaya."

Mosques and Islamic *da'wah* are two factors that are closely related to each other, filling in between the two. Thus a mosque established in a certain location must be able to act as a place or media for Islamic *da'wah*.<sup>56</sup> This *da'wah* basically covers various aspects of activities, including social, cultural, educational and so on issues. Therefore, this *da'wah* is seen as important as an activity to improve *shi'ar* of Islam and religious life in society.

In addition, *da'wah* activities that are real deeds (*bil hal*) through mosques are actually also included in activities in the context of fostering people, as exemplified by the Prophet Saw and his friends who used the mosque as a place of Islamic teaching and education.<sup>57</sup> The realization of this *da'wah* will in principle demand attention from the Islamic community itself in the matter of attitudes and concrete deeds that are in accordance with the provisions of the religion, in order to be imitated or exemplified by others. In a social aspect, for example, alleviating and reducing poverty and poverty, caring for orphans, helping and maintaining health and others. In the field of education, for example, it helps in developing science, both general sciences and religious sciences.<sup>58</sup>

To carry out these activities, the mosque also requires the provision of adequate space, in addition to a place for prayers, such as<sup>59</sup>: Library, with reading room and study room, classrooms to organize educational activities, youth activity center, gardening and so on.

By refusing from the function of the mosque as a center for the development of the people, the center of Islamic *da'wah* and physically as a binding element of the environment, it is clear that this mosque must have a strong attraction to the surrounding community so that they do not hesitate to come to the mosque. Actually, there are two factors that play a role in this process, namely: the physical aspect

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<sup>56</sup> Adawiyah and Manda, "Praktik Pelaksanaan Dakwah Islam Di Komunitas Hijrah Yuk Ngaji Makassar."

<sup>57</sup> M. A Aziz, "Ilmu Dakwah" (Jakarta: Prenada Media Group, 2016).

<sup>58</sup> Falikhah, "Bonus Demografi Peluang Dan Tantangan Bagi Indonesia."

<sup>59</sup> Kumalasari, "Pengertian Dakwah."

(cleanliness, beauty, comfort and so on) and the activities that yang carried out in the mosque.<sup>60</sup>

## E. CONCLUSION

After analysis it can be concluded that *da'wah bil hal* is divided into four strategies, namely *da'wah bil hal* strategy through communication, *da'wah bil hal* strategy through social aksi, *da'wah bil hal* strategy through example, and the last one through the mosque. Where this invites the community to participate in these activities, making it easier to accept and understand religious rules in daily life. Many examples and behaviors around us already exist. So it is appropriate for our people to follow the example of good behavior in order to live in welfare and happiness.

Not only in terms of acting *da'wah* also affects the perspective and way of thinking, this is why *da'wah* must be accompanied by good and polite language speech. With a cultured speech, it makes it easier for the preacher to be more respected and respected so that what he conveys will be conveyed well and well-received as well.

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<sup>60</sup> K Umam, "Visualisasi Dakwah Bil Hal Dalam Film Alangkah Lucunya Negeri Ini" (2016).

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