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Understanding Da'wah and Khatib

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Abstract---This paper presents understanding da'wah and khatib. Da'wah contains the meaning of an activity to invite people in a wise way to the right path for good, whether in oral, written, or deed, which is done consciously and planned in an effort to achieve welfare and happiness in this world and in the hereafter. In line with that, da'wah according to the term (semantics), contains the meaning of activities that are coaching as an effort to maintain and improve something that has existed before; and can also be defined as development as an activity that leads to renewal or holding something that does not already exist. Khatib in certain situations are sometimes the same as ulama, who as the informal opinion leader are not only considered as Islamic leaders, but are often treated as leaders of social groups or communities whose influence extends beyond the boundaries of religious areas, penetrates into political, social, political aspects, culture, and government.

Keywords---da'wah, empowerment, khatib, regional development, social.

Introduction

Based on the root word search (etymologically), the word da'wah is a masdar form of the words yad'u (fiil mudhar'i) and da'a (fiil madli) which means to call, to

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invite, to suggest, to urge and to pray. Conceptually, da'wah is understood by various experts. Ibn Taimiyyah, for example, defines da'wah as an effort to invite people (mad'u) to believe in Allah and His Messenger and at the same time obey what Allah and His Messenger have commanded. Da'wah as an effort to change the situation for the better and perfect, both for individuals and society (Al Farisi et al., 2021). Da'wah as an effort to motivate human beings to do good, follow instructions and order them to do good and prevent evil deeds so that they get happiness in the hereafter. Da'wah etymologically can be interpreted to invite, call and urge (Fikriyah, 2021). When interpreted in a wider scope, da'wah can be interpreted as: "Encouraging (motivating) to do good, following (Allah's) instructions, ordering people to do good, forbidding doing bad things, so that they are happy in this world and the hereafter". Da'wah comes from Arabic which means to invite and encourage (Fitria, 2020). The usual connotation is to invite and encourage the target to do good and stay away from evil. Etymologically the word da'wah means: prayer, appeal, call, invitation, encouragement, seduction and request. Rooted from the verb da'a which means to pray, to call, to suggest, to invite, to urge, to seduce, to encourage and to complain (Hartono et al., 2020).

The word da'wah means prayer, appeal, call, invitation, suggestion, encouragement, seduction, and request, rooted in the verb da'a which means to pray, to call, to urge, to invite, to seduce, to encourage and to complain. The word da'wah according to language (etymology) comes from Arabic, namely the words Da'a, Yad'u, Da'watan. The word has the meaning of calling, inviting and serving. A broad understanding of the meaning, elements, forms and scope of da'wah: first, da'wah is not the same or identical with tabligh, lectures and sermons (Hamzah, 2021). However, it includes communication of da'wah with religious messages through oral (bil-lisan), written (bil-khitabah) and by deeds, example and social action (bil-hal). Second, the implementation of da'wah involves a number of elements as a system, namely preachers (preachers), mad'u or people who are invited. In addition, there are messages that are sourced from the Qur'an and Sunnah and the goals to be achieved are for human happiness both in this world and in the hereafter. Third, the target of da'wah (mad'u) includes individuals, families and communities. This elaboration shows that da'wah activities include fardiyah da'wah, Islamic activities and counseling, and broad Islamic broadcasting or communication. Each of these activities has a different goal from one another. Fourth, implicitly the above definition also implies that da'wah must be well organized and planned. Because da'wah activities are continuous and never ending programs and need to be done together. The explanation of the many definitions of da'wah is intended to compare, map, and trace the development of the definition of da'wah.

Generally, experts make the definition of da'wah departing from the meaning of da'wah according to language. Exclamations, suggestions, invitations, and calls are always in the definition of da'wah. This shows that they agree that da'wah is persuasive, not repressive. They agree with informative da'wah, not manipulative. It is not considered da'wah if there are actions that force others to choose between living as a Muslim or being killed. It is not called da'wah, if the invitation to Islam is done by distorting the message of Islam for the worldly interests of a person or group (Safdar et al., 2008; Jabareen, 2015; Widiarto & Emrouznejad, 2015). If we refer to the Qur'an, the verses related to da'wah have two different meanings,

firstly, da'wah is defined as an invitation to people in the form of an appeal and a call to heaven (al-da'wah ila Allah), Second, da'wah as an appeal, invitation and call. To hell (al-dakwah li syayatin) Da'wah is etymologically derived from the words da'a, yad'uu, da'watan, which means inviting, calling, calling, or praying. Da'wah means "invitation, appeal, call, and invitation; and scientifically known as the science of da'wah".

Examining the meaning of da'wah, based on the words of Allah in Surat al-Anfal verse 24 whose translation reads: "O you who believe, fulfill the call of Allah and the call of the Messenger, when the Messenger calls you to something that gives you life, and know that Allah limits between man and his heart and indeed to Him you will be returned ". Furthermore, the expert in da'wah explains based on the letter of Al-Ahqaaf, verse 31, whose translation is stated: "O our people, accept the call of those who call on Allah, and believe in Him, surely Allah will forgive your sins from a painful punishment". Based on some of the verses that can be understood, in fact, the da'wah invites others to believe and practice the Islamic beliefs and rules that have previously been believed and practiced by the preacher himself (Maseleno et al., 2021). Da'wah in the sense of amar ma'ruf nahi munkar is an absolute condition for the perfection and safety of society. Basically can be formulated, da'wah is in fact an actualization of faith (theology) that is manifested in a system of human activities of believers in various areas of life (kaaffah) that is carried out regularly to influence the way people think, behave and act. Reality shows that factually, the recognition of the status of the preacher as a da'wah performer can be studied and actualized on the field of individual and socio-cultural reality in order to seek the realization of Islamic teachings in all aspects of life by using certain approaches and ways (Nuraedah & Mutawakkil, 2020).

In line with that, an expert defines da'wah as the actualization of faith (theology) manifested in a system of human activities of believers in the field of society that is carried out regularly to influence the way they think, behave and act human beings on the field of individual and social cultural reality in order to work the realization of the teachings of Islam in all aspects of life by using certain means. Meaning, it is clear that Islamic Da'wah can be formulated as an effort of every individual, family or group of Muslims in realizing personal life, family, congregation and society to understand, live and practice the teachings of Islam correctly, consistently and continuously since every human being is born until the end of his life. Academically it can be stated, Islam teaches "for the realization of khoiru ummah" with self-awareness without coercion, because of the motivation, stimulation and guidance that he received. People who have faith and knowledge, of course, preach in a wise way to call and invite to the right path in accordance with the command of God for their welfare and happiness in this world and the hereafter (Maseleno et al., 2019). In reality, da'wah is always in contact with various factors that become the reality that surrounds it. In a historical perspective, the struggle of Islamic da'wah with socio-cultural realities encounters two possibilities, namely: 1) Da'wah is able to provide output (results, influence) on the environment in the sense of providing a philosophical basis, direction, encouragement and guidelines for change in society until the formation of a new social reality. 2) In da'wah is influenced by changes in society in the sense of existence, pattern and direction. This means that the quality of da'wah is determined by the socio-cultural system. In the latter possibility, the da'wah

system can be static or dynamic with a rate that is almost insignificant for the socio-cultural change of society (Suroso et al., 2021; Gibbs, 2000).

The object and scope of Da'wah

Scientifically, the concept of da'wah can be understood as an effort to introduce, teach and convey religious beliefs to other people or groups. Islam teaches, da'wah is based on the Qur'an so that every Muslim conveys, spreads the truth, and invites those who do not believe in it to be believed as a sacred duty. Islam can be realized in society through da'wah, so that its teachings and values can be disseminated to all mankind as a blessing *lil alamin* throughout the world. b. The object of Da'wah 1) Material objects The material object of da'wah science is the Qur'an and Sunnah. This is in line with the view of Sayyid Quthub and A. Mukti Ali that Islam is a da'wah religion 2) Formal objects. The formal object of da'wah science is an object that can distinguish it from the object of study from other disciplines. So the formal object of da'wah science is the process of processing, delivery and internalization of religious messages in all human behavior (Rasyid & Nurdin, 2021). From time to time, the understanding and scope and thinking of da'wah continues to develop very rapidly. In the past, da'wah was only defined in practice, that is, the same as *tablig* and was understood as the delivery of Islamic teachings through word of mouth alone. However, now the development of Islamic da'wah thinking has progressed very rapidly. In modern terminology da'wah has been understood as an effort to social reconstruction of society in accordance with Islamic social ideals. All areas of life can be used as areas for da'wah and all activities of human life can and should be used as means and tools for da'wah. The Qur'an's demand for believers, to be religious in *kaffah*, is the demand to make all areas of life for devotion and total surrender to Allah SWT. as well as economic activities, social enterprises, cultural movements, science and technology activities, art creation, legal codification and so on, for a Muslim is a tool of da'wah (Syarifuddin et al., 2020).

In each field it must be developed and enforced and managed in accordance with Islamic principles. Along with the development of terminology, the scope of da'wah also became developed. Da'wah in general has been grouped into three forms, namely orally, through writing and da'wah through social action, development da'wah and by example or commonly referred to as *bil-hal*.

- Preaching Bil- Oral Oral da'wah has actually reached a very old age, which is as old as human age. Bilateral da'wah which is almost synonymous with *tablig* is generally divided into 2 types. First Da'wah directly or without media, that is, between da'i and mad'uww face to face. Second, da'wah that uses media (channel), that is, between da'i and mad'uww do not face each other and this model of communication is called secondary communication. Da'wah through media such as television, radio, film, tape and other media.
- Dakwah Bil-Kitabah. Islamic da'wah is not only limited to oral da'wah activities, but also da'wah through writing (*bil-kitabah*). Dakwah *bil-kitabah* is not a new form of dakwah that appeared on the surface, when the printing press was first invented, but was implemented by Rasulullah SAW, fifteen centuries ago. According to historical records, in the sixth year of the Hijrah of the Prophet Muhammad SAW, began to develop the area of

da'wah. The method was done, among other things, by sending letters to the leaders and kings at that time, in which the Prophet invited them to embrace Islam. No less than eight letters were sent by the Prophet to the head of state and the king who were accompanied directly by eight very wise companions.

- Dakwah Bil-Hal Dakwah bil-hal is a term that emerged in Indonesia, as well as the term halal bihalal. Both terms are not known in Saudi Arabia or other Islamic countries (Schwarz & Steininger, 1997; Lagendijk & Cornford, 2000). It is estimated that the term dakwah bil-hal, emerged around the 70s. However, no reference has been found that explains who was the first originator of the term. Dakwah bil-hal actually has a very broad meaning, as well as the field it covers. The da'wah of bil-hal is identical with the da'wah of development or Muslim development. Da'wah bil-hal is expected to support aspects of community life, so that in the end each community has the ability to address the needs and interests of its members, especially in the fields of economy, education and public health.

Khatib

The word Khatib comes from the word khataba yakhtubu khatiibun. Katiibun is isim fail (doer) means the person who preaches, the person who preaches or the preacher. So a Khatib is a person who delivers sermons, lectures, or speeches. Because the Khatib delivers the sermon on Friday, it is termed the Khatib Friday. Khatib Friday means people who lecture (preach) on Friday, which is a series of rituals carried out before Friday prayers. In accordance with his duties, apart from delivering sermons, the Khatib automatically becomes the bearer of a religious mission, namely dinul-Islam. With his retroika skills, Khatib conveys advice that is in accordance with religious teachings. So that religious teachings can be understood and realized by listeners in life. Every preacher must be a preacher, but not all preachers can become a preacher (Darus et al., 2017; Basco, 2015). The existence of the Khatib in social reality indicates that society is often stated as a pluralistic society on the one hand, but on the other hand it is also often stated that on a national scale a large group of the population (some even say that around ninety percent embrace Islam). If Indonesia's population is close to 260 million, it means that there is some truth in stating that Indonesia is a country with the largest number of Muslims in the world, which is 234 million. In contrast to the conditions in the area where the locus of this dissertation study is planned, although the scale is at the district and city levels, its role and influence is relatively significant for community development based on development ethics.

Because a group of Muslims believe, every Muslim with certain conditions, performing Friday prayers including listening to the sermon carefully is obligatory. Khatib plays a role in what calls "the great tradition". The little tradition is like local culture and "the great tradition". It becomes a link between the masses of the people and the rulers between the inner world and the outside world of the social community (Suhaimi & Raudhonah, 2020). The status of the preacher has so far been recognized by the community, government and state; despite the gloomy picture that contradicts the socio-religious reality in which these normative conditions occur in society. Based on field investigations, it was

found that there were at least five initial constellations of the practice of prayer ceremonies and sermons, such as:

- Friday sermons were few, even sometimes not, containing messages related to real problems in people's lives;
- only revolve around abstract religious messages and general recommendations about morals so that they are not actual;
- delivered in a monotonous and ritualistic manner";
- "paradigm" (perhaps the word insight is more appropriate);
- Khatib is limited: religion is defined narrowly with excessive emphasis on "the hereafter" and therefore becomes barren, does not produce a work ethic that can elevate the dignity of its adherents;
- the ability of the preacher to link religious messages with development problems is very limited.

The role of the Khatib

The Khatib actually had a very strategic role and position in the community. Therefore, he said, the preachers should continue to improve their quality, knowledge, and skills to build a moderate society by prioritizing Islamic teachings, namely rahmatan lil alamin. Khatib's role is very strategic in society. That is why they should be able to create *uswatun wasathan* (moderate society). The role of the Imam and the Khatib in daily life is not just being the leader of congregational prayers and Friday prayer officers. More than that, both of them have an important role in finding solutions to the problems faced by the people today with the guidance of the Qur'an and Hadith. The role of the Khatib and Imam is so important in the life and religious development of Muslims. In this case, it is not only graduates of Islamic boarding schools or madrasas, anyone who has the quality and competence to become Khatib and Imam should be accepted by the community. Vice President Ma', Ruf Amin asked the Khatib or Friday prayer lecturers to have a national commitment. "Khatib has a national commitment because we are in a state system." This was conveyed by Vice President Ma'ruf Amin when opening the National Working Meeting (Rakernas) II of the Association of Indonesian Khatib and Indonesian Khatib Halaqah at the State Palace, Friday 14/2/2020. In addition, Vice President Ma'ruf Amin asked the Head of the National Counter Terrorism Agency (BNPT) Suhardi Alius to involve the preachers in the program to deal with radicalism and counter terrorism in the country.

According to Vice President Ma'ruf, the speaker has an important role in conveying peaceful messages and teachings of Islam to the community, especially Muslims. Development needs to get support from all elements of society, including the preachers who have a central position in the community. The role of the preacher is not only to convey religious messages in his Friday sermon, but also to convey messages of development. In addition, the preachers should participate in solving the problems of life in the community. With the Khatib's very strategic position, the local government must take advantage of it as an opportunity to empower the Khatib in mobilizing and building communities to be able to be independent in improving their quality of life. Therefore, preachers must be equipped with sufficient knowledge and skills so that they are able to

solve problems that exist in society, especially basic human needs, namely food, clothing and shelter. One of the activities that can be done is to provide trainings or workshops to the preachers. By involving the preachers, it is hoped that they can help reduce the level of poverty that occurs. Poverty is still a scourge by all countries, including Indonesia, where most of the population is Muslim (Cherayi & Jose, 2016; Gilat, 2015).

The poverty of the lower class of society is poverty which is very dangerous for the survival of its maintenance of life, both soul, religion, lineage and intellect. It is the poverty of the lower community which is the most fundamental target of da'wah that must be approached with a comprehensive approach, especially regarding the fulfillment of primary and urgent needs such as food, education and shelter (Usman, 2020). Da'wah issues are socio-cultural issues such as poverty, education, health and welfare. In addition, the pressure on the morals of community leaders and leaders must be a priority in setting an example for the community. Muslim elites are too busy dealing with political affairs and power, which are generally matters of personal achievement. Socio-cultural issues of the people are neglected and even forgotten. Community empowerment efforts need to include all the potential that exists in the community. In this connection, local governments must take a bigger role because they are the ones who know best about the conditions, potentials and needs of their communities. Do you work as a teacher, lecturer, extension worker, social worker, ustadz, pastor, assistant, cadre, volunteer, development mover, development agent, or whatever you call it? The profession of work is very noble, because its main task is to help fellow human beings. This profession is also an agent of change or hereinafter referred to as an empowerment agent in improving the abilities and quality of life of his clients towards a better direction. As empowerment agents, they become the spearhead of change who directly deal with clients or target students in the field. Agents of change are efforts made by a da'i or da'wah organization to help a person or group of people to understand and solve their own problems, of course the problem in question is indeed a problem according to the Islamic view.

Islamic da'wah is essentially a normative and holistic agent of change, not just an agent of moral and social change, because Islamic teachings are normative, practical and cover all aspects of human life. The development efforts of a society are always marked by the presence of a number of people who spearhead, mobilize, and disseminate the process of change. These people in the literature of social sciences are known as change agents. Here the Khatib who has a strategic position and an important role in the community can take part. A change agent is someone who helps implement social change or a planned innovation. Multidimensional development activities that result in interdependence between key factors require a strong partnership and must be based on mutual trust and mutual reinforcement. The partnership pattern can only be achieved by empowering elements from individuals, families and communities. The process of community empowerment is an effort to help the community to develop their own abilities so that they are free and able to solve problems and make decisions independently.

In line with this, the existence of preachers has been recognized in the global community, even among them are those who have important positions and roles

in various fields of social, religious, political, economic and government life (Zarkasyi, 2021). So far, the khatib is not only recognized as the leader of ritual worship ceremonies in Friday prayers, but also as a driving force for the community and at the same time an innovator of regional development. Empowerment of Da'i is an effort to give ability or empowerment to those in need. By referring to the concept of community empowerment, the empowerment of Da'i can be interpreted as a set of actions developed by Da'i with community groups in order to overcome their social problems or all forms of social intervention whose main goal is to improve the welfare of individuals or groups of society as a whole. The core of the Islamic da'wah movement lies in the preacher. No matter how good the Islamic ideology that must be spread in society, it will remain as an unrealized ideal if there are no people who spread it. Subjects who have a strategic role in da'wah require a number of qualifications for the success of da'wah.

It is undeniable that Islamic da'wah cannot be separated from the role of the da'i as the subject of da'wah. It is Da'i who will determine the steps and movements of da'wah. Will da'wah be carried out with confrontational, accommodative, traditional, modern strategies and so on. In da'wah, as already mentioned, the da'i borrowed the term Sayyid Quthub to become himself as a bearer of the Islamic banner and as a developer of Islamic society.

Conclusion

The purpose of da'wah is one of the important elements in Islamic da'wah activities as in other activities. Without a definite and clear goal, an activity is difficult to run well. The purpose of da'wah can be likened to a dream or goal to be achieved by the da'i. That goal will ultimately determine the strategy and even determine the size of the spirit of a da'i in carrying out Islamic da'wah activities. The purpose of da'wah consists of: 1) General purpose. The general purpose of da'wah activities is the same as the purpose of the revelation of Islam. The word Islam in terms of language comes from Arabic, namely from the word salima which means safe, peaceful and peaceful. Then it becomes the word aslama which means surrender to enter peace. 2) Special Purpose. The purpose of da'wah in more detail or specific objectives can be formulated based on certain reviews. At least that goal can be viewed from two aspects, namely in terms of mad'uw and in terms of the material presented. The existence of mad'uw is actually very plural or heterogeneous. Nevertheless, they can generally be classified into individuals, families and communities. The three classifications when viewed from the purpose of da'wah, da'wah have different goals. a) Personally; namely the formation of a true Muslim person, namely the human figure who can translate Islamic teachings in all aspects of his life. b) Family; can foster an Islamic life in the household, namely a family that always reflects Islamic values both among family members and with neighbors. c) Public; fostering a harmonious and peaceful life, being obedient in carrying out religious teachings and having high social concerns. Regarding the purpose of da'wah, basically it has a very broad target and involves all aspects of human life.

Therefore, da'wah has a direction to be able to achieve something, certain values or great ideals. The values or great ideals to be achieved by da'wah are called

da'wah goals. The purpose of da'wah is the same as the purpose of the revelation of Islam itself, namely the mercy of the whole world. The function of grace from the teachings of Islam is socialized by da'i so that humans know al-Khalik, and obey His instructions. So that we can get happiness both in this world and in the hereafter. It means that happiness and prosperity in life in the world and in the hereafter are values or noble ideals that are desired through da'wah efforts. This means that da'wah efforts in other forms are the goal so that the target group invited is willing to accept and embrace Islam. After they declare themselves to embrace Islam, then we must conduct guidance to them so that they can lead them to a happy and spiritual standard of living both in this world and in the hereafter.

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