

DAKWAH BIL HIKMAH

Supriyanto

Pascasarjana IAIN Surakarta, antosupriyanto773@gmail.com

Abstract

Da'wah is a very important element in the delivery of Islamic teachings to the wider community. The progress and retreat of Muslims is very dependent on and related to the da'wah activities carried out by the preachers. One of the da'wah methods declared by the Qur'an is da'wah bil hikmah, namely da'wah that invites mankind in a wise way. Da'wah bil hikmah in the Qur'an is also expressed with delivery strategies or words that are qaulan baligha, qaulan karima, qaulan layyina, qaulan maisura, and qaulan ma'rufa. Therefore, this article will discuss the method of da'wah bil hikmah in the perspective of the Qur'an and the operation of da'wah bil hikmah through the principles of various delivery (qulan) narrated by the Qur'an.

Keywords: *Da'wah, hikmah, qaulan, method*

Abstrak

Dakwah merupakan salah satu unsur yang sangat penting dalam penyampaian ajaran Islam kepada masyarakat luas. Maju mundurnya umat Islam sangat bergantung dan berkaitan dengan kegiatan dakwah yang dilakukan oleh para da'iyah. Salah satu metode dakwah yang dideklarasikan oleh Al-Qur'an adalah dakwah bil hikmah yakni dakwah yang mengajak umat manusia dengan cara yang arif bijaksana. Dakwah bil hikmah dalam Al-Qur'an juga diekspresikan dengan strategi penyampaian atau perkataan yang bersifat qaulan baligha, qaulan karima, qaulan layyina, qaulan maisura, dan qaulan ma'rufa. Karena itu, artikel ini akan mendiskusikan metode dakwah bil hikmah dalam perspektif Al-Qur'an dan operasional dakwah bil hikmah melalui prinsip berbagai penyampaian (qulan) yang dinarasikan oleh Al-Qur'an.

Kata kunci: *Da'wah, hikmah, qaulan, metode*

Received: 02-10-2021; accepted: 29-10-2021; published: 20-11-2021

How to Cite:

Supriyanto. (2021). Dakwah Bil Hikmah. Mawa'izh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan, 12(2), 22-38. <https://doi.org/10.32923/maw.v12i2.2033>

A. Introduction

Islam is a da'wah religion, meaning a religion that always encourages its adherents to always actively carry out da'wah activities. The progress and retreat of Muslims is very dependent on and related to the da'wah activities that they do. Therefore the Qur'an in calling da'wah activities with *ahsanu qaula*. In other words, it can be described that da'wah occupies a high and noble position in the advancement of Islam. It is inconceivable if da'wah activities are paralyzed due to various factors, especially in the current era of globalization, where various information enters so quickly and instantaneously that it can no longer be dammed. Muslims must be able to sort and filter the information so that it does not conflict with Islamic values.¹

Because it is a truth, Islam must be spread widely and the transmission of this truth is the responsibility of the Muslim community as a whole. In accordance with its mission as *rahmatan lil 'alamin*, Islam must be displayed with an attractive face so that other people think and have the view that the presence of Islam is not a threat to their existence but a bringer of peace and tranquility in their lives as well as an introduction to the happiness of the world and the hereafter.

The implication of the statement of Islam as a religion of da'wah requires its people to always convey da'wah, because this activity is an activity that never ends as long as the life of the world is still ongoing and will continue to be attached to any situation and condition in any form and style. Islamic da'wah is a sacred duty that is imposed on every Muslim wherever he is, as stated in the Qur'an and the Sunnah of the Prophet.

Islamic da'wah, that aims to provoke and hope for the natural potential of humans so that their existence has meaning before God and history. Once again it needs to be emphasized here that the task of da'wah is the task of the ummah as a whole, not just the task of a particular group of Muslims. Therefore, in order for da'wah to achieve long-term strategic goals, then of course a communication managerial system is needed both in the arrangement of words and actions which in many ways are very relevant and related to Islamic values. Thus, the preacher must have a deep understanding, not only assuming that da'wah in the "*amar ma'ruf nahi munkar*" frame is only conveying

¹ See Jum'ah Amin Abdul Aziz, *Fiqih Dakwah*, terj. Abdul Salam Masykur (Surakarta: Era Adicitra Intermedia, 2018), pp. 8-47.

but must meet several conditions, including looking for suitable material, knowing the psychological object of da'wah correctly, choose a representative method, use wise language and so on. All of the above aspects will be a stressing point for discussion in the da'wah method.²

One of the da'wah methods declared by the Qur'an is da'wah *bil hikmah*, namely da'wah that invites mankind in a wise way. Da'wah *bil hikmah* in the Qur'an is also expressed with delivery strategies or words that are *qaulan baligha*, *qaulan karima*, *qaulan layyina*, *qaulan maisura*, and *qaulan ma'rufa*. Therefore, this article will discuss the method of da'wah bil hikmah in the perspective of the Qur'an and the operation of da'wah bil hikmah through the principles of various delivery (qulan) narrated by the Qur'an.

B. The Meaning of Hikmah

The term hikmah comes from the word *hakama* or *hakuma* which is rooted in the letters and which means "to prevent or hinder something with the aim of improving". *Hikmah* in short means to prevent someone from stupidity. In the perspective of Ar-Raghib Al-Ashfahani, hikmah is reaching the truth by using knowledge and reason. The meaning of this hikmah is also different to whom it is characterized. Hikmah can be attributed to God and to humans. When this hikmah is attributed to God, hikmah means knowing everything and realizing it perfectly. Meanwhile, when attributed to humans, hikmah means knowing something that exists and doing good.³

God is called by Al-Hakim as the Essence who has hikmah, namely the best knowledge of everything with the best knowledge. God, who is perfect in all his attributes, including in terms of his hikmah, is the Lord of the most perfect hikmah. According to Imam Al-Ghazali, God knows the most high, noble, and sublime things with the highest, noble, and sublime catra. The highest, noble and sublime knowledge of God is eternal knowledge that cannot be lost.⁴

Meanwhile, experts interpret hikmah with something that when used or considered will prevent harm or produce benefit and convenience. There is another who explains by stating hikmah is knowing the most important of all things, both

² M. Munir, *Metode Dakwah* (Jakarta: Kencana, 2006), pp. 4-6.

³ Al-Raghib Al-Ashfahani, *Mu'jam Mufrod Al-Fadz Al-Quran* (Libanon: Darul Kutub Al-Ilmiyah, 2008), p. 142.

⁴ Abu Hamid Al-Ghazali, *Maqashid Al-Asna* (Libanon: DarAl-Minhaj, 2018), p. 234.

knowledge and deeds. Therefore, it can also be interpreted as scientific knowledge and charity. Indeed, knowledge that is not practiced or deeds that are not based on knowledge is not something commendable.

Choosing the best and appropriate actions is the embodiment of *hikmah*. Choosing the best and the right one from two bad things is called *hikmah* and the culprit is called a judge (*hikmah*). Who is right in his judgment, and in his arrangement, it is he who is adorned with *hikmah*.⁵ Expert commentary al-Biq'a'i underlines that a person who has the nature of *hikmah* must be completely sure about the knowledge and actions he takes, so that he will appear confidently, do not speak with doubt or guesswork, nor do anything by trial and error.⁶

The real *hikmah* is that which comes from Him, among others, through His holy Book (Qu'ran) which He characterizes with *hikmah* (Yasin 36: 2). That is because all of its contents are the best instructions, to bring benefit and avoid evil. On that basis, a person who wants to get the gift of *hikmah*, should first deepen his knowledge, especially about God and His attributes. In this context, there is a saying that is attributed to the Prophet, although it is considered weak that "fear of God is the pinnacle of *hikmah*".

The person with *hikmah* must also have knowledge and expertise, at least in a certain field, so that he does not need to try and experiment in applying something that is not in the context of research. The instructions and steps always consider the benefit that is further and greater, rather than the benefit of the early and *juz'iy*. His words were not long-winded. Aren't short sentences with deep meanings called words of *hikmah*? Even silence can be an embodiment of *hikmah*. "Silence is *hikmah*, but few doers." So one of the words of *hikmah* that is quite popular.⁷

Some commentators interpret *hikmah* with knowledge of the essential truth and goodness with the aim of practicing it in accordance with religious orders. Hadith scholars also frame various meanings of *hikmah*. Some interpret it with accuracy in speaking. Some interpret it as an understanding of the existence of God. There are also those who define it as a light that is able to distinguish between divine inspiration and misgivings from Satan.

⁵ M. Quraish Shihab, *Kosa Kata Keagamaan* (Jakarta: Lentera Hati, 2020), pp. 376-77.

⁶ *Ibid.*, p. 377.

⁷ *Ibid.*, p. 378.

C. Hikmah in the Qur'an

According to commentators, the word *hikmah* in the Qur'an includes six meanings. *First*, *hikmah* means advice. This meaning is found in Al-Qomar verse 5;

حِكْمَةٌ بِالْعَمَّةِ فَمَا تُعْنِ النَّذْرُ

"Mature hikmah;- but (the preaching of) Warners profits them not"

Second, *hikmah* means sunnah, which is contained in Al-Baqarah verse 152;

فَاذْكُرُونِي أَذْكَرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ ء

"Then do ye remember(156) Me; I will remember you. Be grateful to Me, and reject not Faith."

Third, *hikmah* means understanding or *hikmah*, which is conveyed in Luqman verse 12;

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

"We bestowed (in the past) Hikmah on Luqman) "Show (thy) gratitude to God." Any who is (so) grateful does so to the profit of his own soul: but if any is ungrateful, verily God is free of all wants, Worthy of all praise."

Fourth, *hikmah* means prophethood which is expressed in Sad verse 20;

وَشَدَدْنَا مُلْكَهُ وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ الْخِطَابِ

"Before them (were many who) rejected messengers, the people of Noah, and 'Ad, and Pharaoh, the Lord of Stakes".

Fifth, *hikmah* means wise, which is stated in An-Nahl verse 125:

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

"Invite (all) to the Way of thy Lord with hikmah and beautiful preaching; and argue with them in ways that are best and most gracious:(2161) for thy Lord knoweth best, who have strayed from His Path, and who receive guidance."

Sixth, hikmah means the knowledge of the Qur'an, which is narrated in Al-Baqarah verse 269;

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

"He granteth hikmah to whom He pleaseth; and he to whom hikmah is granted receiveth indeed a benefit overflowing; but none will grasp the Message but men of understanding."

Some commentators describe the meaning of *hikmah* in the Qur'an in more detail which includes first, *hikmah* in the Qur'an is expressed as an attribute of God accompanied by various qualities, such as knowledge (see Al-Baqarah 2: 32, and QS. An-Nisa' 4:17);, majesty (*'izah*), nobility or elevation (*uluw*) (see in Al-Baqarah 2: 129 & 209); recipient of repentance (*tawwab*) (see in Ash-Shura: 51); commendable (see in An-Nur: 10; (see in Fushilat: 42); and breadth (see in An-Nisa': 130), and knowledge (*khibroh*) (see in Saba' : 1).

Second, hikmah is a noble attribute of the Qur'an (see Ali-Imran 3: 58, Yunus: 1, and Yaasin 36: 2). *Third, hikmah* means as an attribute of God's business (see Surah Ad-Dukhon: 1-4). *Fourth, hikmah* means sunnah and an explanation of religious law (see Al-Baqarah 2: 129). *Fifth, hikmah* means prophethood (see Shaad: 20). *Sixth, hikmah* means understanding in the Qur'an, precisely in words and actions (see Al-Baqarah 2: 269). *Seventh, hikmah* is good advice (see An-Nisa' 4: 54). *Eighth, hikmah* as the noble verses of the Qur'an (see An-Nahl: 125). *Ninth, hikmah* as wise behavior and the main character (see in Al-Isra ' : 39). *Ten, hikmah* as understanding and reasoning in accordance with sharia (see Luqman: 12). *Finally, hikmah* means as a lesson, warning or advice (see Al-Qomar: 5).

D. Hikmah in Hadith and the Life of the Messenger of God

A fairly popular hadith is the Prophet's prayer to Ibn Abbas: "O God, teach him *hikmah*!". Another Hadith, "There is no envy except for two people, namely the person whom God has bestowed wealth on and then uses it in a good way and the person to whom God has given *hikmah*, then he fulfills it and teaches it."

In this noble hadith, the Messenger of God forbade his followers to be jealous of anything that God has given to someone except in two cases. First, a person whom God gives wealth, then he spends it in the right way, not spending it except for something that is pleasing to God. People like this you can envy him, because you can see at this time there are various kinds of entrepreneurs, some are spending their wealth in the way of God for social activities, helping the poor, building mosques, schools, printing books, helping for jihad and other things. This is a person whom God has empowered himself to spend his wealth in the right way.

Among them are those whom God has control over wealth, then they spend it to seek forbidden pleasures, go abroad and commit adultery, drink liquor, gamble and spend their wealth in a way that angers the Lord (God). A person who is blessed with wealth and then spends it in the right way is what one may envy him for, because in general, rich people are arrogant, playful and wicked. If it is found that there is a person whom God has given wealth and he spends it in the right way, then others should be jealous of him. Second, someone who God has given *hikmah*. *Hikmah* here means knowledge.⁸

Then he ruled with it and taught it (to others). Judging (applying it) to yourself and your family, or to people who come asking him to judge him and he also teaches it to others. Not just waiting for other people to come to him and say, "If they come to me I will mediate their dispute," but he applies his knowledge and teaches it to others. To be sure, this is the kind of person that other people should be jealous of for what God has given him.

Humans in terms of *hikmah* (knowledge) are divided into several parts:

1. A person whom God gives *hikmah*, but he is stingy even though he is himself, does not practice it for himself, does not obey God, and does not avoid disobedience to Him. This guy lost. He was like a Jew who knew the truth, but he was arrogant and turned away from it.
2. People who God gives *hikmah* and practice by themselves, but cannot benefit other servants of God. It's better than the previous one although it's still lacking.

⁸ Syaikh Muhammad bin Shalih Al-Utsaimin, *Riyadhus Shalihin Jilid 3*, terj. Ali Nur, dkk, (Jakarta: Darus Sunnah, 2017), p. 293-294.

3. People who God gives *hikmah* and then he runs it, applies it to himself and then teaches it to others. This is the best part.
4. People who do not give *hikmah* to God at all that is stupid. This person is hindered from the abundance of goodness, but this is still better than a person who is given knowledge but does not practice it, because this person is still expected if he wants to learn it and put it into practice. Unlike the case with people who have been given knowledge by God, knowledge for this person is a disaster.⁹

Based on the description above, *hikmah* is a privilege that can be owned by anyone. The hadith illustrates that we are justified in being jealous of someone who has been given *hikmah* by God and then he is able to practice it for himself and teach it to people who need it. Then there is the following hadith: "There were two men on the way. Then the time for prayer came while there was no water around them. Then they performed *tayammum* on the holy ground and prayed. Not long after, they found water. One of them performs ablution and repeats the prayer, while the other does not repeat the prayer. After that they both went to the Messenger of God to ask about it. To the man who did not repeat his prayer, he said: "You have followed the sunnah and have been rewarded for your prayer." While to the other, he said, "As for you, then you get two rewards".¹⁰

In this hadith describes the wise attitude of the Prophet who was full of *hikmah*. To the two companions, no one was blamed by the Messenger of God. Both are justified for their own reasons. To the first, it was said that he had indeed carried out his obligations according to the sunnah of the teachings of the Prophet. But to the second friend, he also confirmed by confirming that he had received two rewards, namely the reward for performing the prayer with *tayammum* and the reward for praying with ablution.

It is also narrated that during his *mi'raj*, the Messenger of God was treated to two cups filled with milk and wine. He was ordered to take one of the two cups. Confidently he took the cup containing the milk and drank it immediately. The angel

⁹ *Ibid.*, pp. 294-295.

¹⁰ Ismail Shan'ani, *Subulus Salam*, terj. Muhammad Isnani Lc. dkk (Jakarta: Darus Sunnah, 2018) p. 245.

Gabriel (as) said to him, "You have chosen the right thing, you have chosen the *fitrah*. If you take wine, your people will stray and go astray."

In the perspective of the scholars, the Prophet's choice of milk, shows a wise choice full of *hikmah*. His choice of milk is the right choice. Because milk is water that has the most protein, nutrition, benefits, and is most suitable for humans as well as the most preferred drink by most creatures. Milk is the first water that is the source of human and animal life. For this reason, the Prophet's choice of milk as a natural choice, which is in accordance with our human nature. Thus, this choice is a very wise choice.

E. Hikmah in the View of the Ulama

Abdullah said, "The best places are those in which *hikmah* is taught. Because it is hoped that in it will flow the grace of God's love."

Umar bin Abdul Aziz said, "If you see a man who is silent for a long time and avoids most people, then approach him; for verily he will teach *hikmah*."

Luqman Hakim advised his son by saying, "O my son, join the scholars and draw near to them, for verily God revives the heart with the light of *hikmah*, just as He revives the dead earth with rain that falls from the sky."

Meanwhile, Ibn Qayyim Al-Jauziyah said, "If a servant gets a destiny that is not liked, then he can reflect on it from six points of view, namely:

1. The point of view of monotheism, that God has determined that destiny. He who wills and creates that destiny. Indeed, whatever He wills will surely happen and whatever He does not will will not happen.
2. The point of view of justice, that God's destiny for His servants must apply and the rules for applying His law are fair.
3. Mercy point of view, that the mercy of God contained in this destiny exceeds His wrath and anger. In fact, His mercy is the basis for the implementation of His destiny.
4. The point of view of hikmah, that the *hikmah* of God demands the implementation of destiny. He does not determine it in vain and does not determine it in vain.
5. The point of view of praise; that God is the only one who deserves perfect praise with the enactment of that destiny, from whatever side we look at it.

6. 'Ubudiyah's point of view, that he is only a servant. Applies to him the laws of his Lord and His provisions because he belongs to Him and belongs to His servants.

God has the right to place him in the shade of His destiny, as has the right to make him subject to the laws of His religion. Thus, 1a is the object of application of all these laws".¹¹

F. Benefits of *Hikmah*

First, With *hikmah*, we will be right in speech and right in action. *Second*, people who are wise and wise. A wise person (judge) does good deeds in accordance with the corridors of the *Shari'a* (religion), is correct in speech, action, and thought, and always follows the guidance and light of guidance from God. *Third*, among the most beautiful benefits of *hikmah*, it actually shows people who are *ma'rifatullah*, know God with deep knowledge, educate the soul, and apply the truth in doing charity according to His commands and stay away from everything other than Him. *Fourth*, people who have *hikmah* as proof of the perfection of their intellect. *Fifth*, people who have *hikmah* will wear the crown of glory in this world and in the hereafter. *Sixth*, students of knowledge and students of goodness will benefit God by having *hikmah*.

G. Principles of Da'wah Bil *Hikmah* Application

Globally, the operation of da'wah bil *hikmah* can be carried out through the principles of *qaulan baligha*, *qaulan karima*, *qaulan layyina*, *qaulan maisura*, and *qaulan ma'rufa*.

First, the principle of *qaulan baligha*. In the Qur'an, the term *qaul baligh* is mentioned only once, namely in the following verse:

فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ ۖ قَالُوا مَا قَدَّمْتُمْ أَيْدِيَهُمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ ۖ إِنَّ أَرْدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ۗ أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا

"How then, when they are seized by misfortune, because of the deeds which they hands have sent forth? Then their come to thee, swearing by God. "We meant no more than good-will and conciliation!". Those men,-(God) knows what is in their hearts; so keep clear

¹¹ Ibnu Qayyim Al-Jauziyah, *Fawaidul Fawaid*, terj. A. Sinqithi Djamaludin (Jakarta: Pustaka Imam Asy-Syafii, 2012), p. 633-634.

of them, but admonish them, and speak to them a word to reach their very souls." (an-Nisā' 4: 62-63)

The verse above informs about the rotten heart of the hypocrites, that they will never judge the Messenger of God, even though they swear in the name of God, if what they do is only for the good. Even so, he was forbidden to punish them physically (meaning of "turn away from them"), however, it was enough to give advice, as well as threaten that his bad deeds would result in the punishment of God descending, and speaking to them with mature words.

The word *baligh* itself, which comes from the word *balagha*, by linguists is understood as the arrival of something to something else. It can also be interpreted as "enough (al-kifayah). The words that are *baligh* are words that penetrate and make an impression on the soul." Meanwhile, according to al-Isfahani, that the word contains three main elements, namely, "the language is appropriate, according to what is desired, and the content of the word is a truth. While the word *baligh* in the context of the speaker and the interlocutor, is that the speaker deliberately wants to convey something in the right way so that it can be accepted by the party being spoken to.

In detail, literary experts, as quoted by Quraish Shihab, for example, have made specific criteria for a message that is considered *baligh*, among others: *First*, the entire message is accommodated in the sentence conveyed; *Second*, the sentences are not long-winded, nor are they so short that their meaning is blurred; *Third*, the choice of vocabulary does not feel foreign to the listener; *Fourth*, the suitability of the content and style of language with the interlocutor; *Fifth*, conformity with grammar.¹²

Based on the description above, the *qaul* is said to be *baligh* or arrived, if the *qaul* reaches the heart (*fi anfusihim*) of the audience. So, *qaulan baligha* can be compared to the principles of psychological communication.¹³

Second, the principle of *qaulan karima*. This word is found in the Qur'an only once, namely speaking noble which implies the content, message, method, and purpose are always good, praiseworthy and respectful, reflecting commendable and noble character:

¹² Waryani Fajar Riyanto, *Tafsir Komunikasi Islam Perspektif Al-Qur'an* (Yogyakarta: Mahameru Press: 2011), p. 241-24

¹³ *Ibid.*, p. 243.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا أُفٍّ
وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

“Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life,(2204) say not to them a word of contempt, nor repel them, but address them in terms of honour.” (Al-Isra’ 17: 23)

The verse above informs that there are two provisions of God which are the obligation of every human being, namely worshiping God and being devoted to both parents. God, who therefore must serve Him alone, and the children of both parents. Because, it is his parents who mediate his presence on this earth. Not only that, the structure of the verse above, in which the two statements are strung together with the letter *wawu 'ataf*, one of whose functions is to combine two statements that cannot be separated from each other, shows that filial piety to one's parents is a parameter for the quality of human servitude to God.¹⁴

In this regard, the Qur'an provides instructions on how to behave and communicate verbally properly and correctly to both parents, especially when both or one of them is old. In this case, the Qur'an uses the word *karim*, which linguistically means noble. This can be relied on God, for example, God is *Kariim*, meaning God is Most Gracious, it can also be relied on humans, namely regarding the nobility of character and good behavior. That is, a person is said to be *kariim*, if these two things are really proven and seen in his daily life.

However, if the term *kariim* is combined with the word *qaul* or words, then it means a word that keeps the other party in glory, or a word that brings benefits to the other party, without intending to demean it. According to Quraish Shihab, for example, that the word *karim*, in the context of the relationship with both parents, is essentially the highest level that must be carried out by a child. Namely, how he said to her, but both of them still felt honored and respected.

He continued, *qaul kariim* is a word that does not corner the other party which makes him feel as if he has been insulted. The most obvious example is when a child

¹⁴ Abd Rahman, *Komunikasi dalam Al-Qur'an: Relasi Ilahiyah dan Insaniyah* (Malang: UIN Malang Press, 2007), p.110.

wants to give advice to his parents who are wrong, namely by maintaining good manners and not intending to be patronizing, let alone to offend him. What is certain is that *qaul karima* is every word that is known to be gentle, kind, which contains elements of glorification and respect.¹⁵ The principle of da'wah through *qaulan karima* can be referred to as humanist da'wah.

Third, *qaulan layyina*. In the Qur'an, only once is the term *qaulan layyina* found, namely in the following verse:

إِذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى فَقُولَا لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى

"Go, both of you, to Pharaoh, for he has indeed transgressed all bounds. But speak to him mildly; perchance he may take warning or fear (God)." (Thaha 20: 43-44)

The verse above describes the story of Prophet Musa (as) and Prophet Harun (as) when they were ordered to face Pharaoh, namely that they both said to Pharaoh with *layyin* words. The origin of the meaning of *layyina* is gentle or graceful, which was originally used to designate body movements. Then this word is borrowed (*isti'arah*) to denote gentle speech. While what is meant by *qaul layyina* are words that contain suggestions, invitations, giving examples, where the speaker tries to convince the other party that what is conveyed is true and rational without intending to demean the opinion or view of the person being spoken to. Thus, *qaul layyina* is one method of da'wah communication, because the main purpose of da'wah is to invite others to the truth, not to force and show strength.

There are interesting things to criticize, for example, why did Prophet Mūsā a.s have to speak softly, even though Pharaoh was a very evil character. According to ar-Razi, for example, there are two reasons: *first*, because the Prophet Moses had been educated and lived his life from infancy to adulthood. This is an education for everyone, namely how to behave towards people who have contributed greatly in their lives; *second*, usually an unjust ruler tends to be more rude and cruel, if he is treated harshly and feels disrespected. In this regard, the Qur'an has taught that evil must be rewarded with good:

¹⁵ Waryani Fajar Riyanto, *Sistem Meta*, p. 245-247.

إِدْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ

"Repel evil with that(2934) which is best: We are well acquainted with the things they say." (Al-Mukminun 23: 96)

The terms *qaul layyina* above are equated with the terms *yatazakkar* and *yakhsya*, where both terms are closely related to the spiritualist dimensions. Thus, the term *qaulan layyina* can be interpreted as spiritualist communication. The concept of *qaulan layyina* means that it can be developed into a basic conception in the development of Interfaith Communication (Prophet Mūsā as and Prophet Harun as having different beliefs with Pharaoh) because between religions can only communicate by basing on spiritual teachings, such as justice, equality, and so on, not ritual teachings.¹⁶

Fourth, the principle of *qaulan maisura*. The term *qaulan maisura* in the Qur'an is only found once, namely:

إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا وَإِنَّمَا تُعْرَضْنَ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا

"Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (himself) ungrateful. And even if thou hast to turn away from them in pursuit of the Mercy from thy Lord which thou dost expect, yet speak to them a word of easy kindness". (Al-Isrā' 17: 27-28).

Ibn Zaid, as quoted by Rohman, said, "This verse was revealed regarding the case of a people who asked the Messenger of God for something but he did not grant his request, because he knew that they often spend their wealth on things that are not useful. So he turned away, is simply because he hopes for a reward. Because then he does not support his bad habit of squandering wealth. However, he must still speak with pleasant or comforting words.

The verse above also teaches, if we cannot give or grant a request because it does not exist, then it must be accompanied by kind words and rational reasons. In

¹⁶ *Ibid.*, p. 249-251.

principle, *qaul maisura* are all forms of good, gentle, and soothing words. There are also those who explain, *qaul maisura* is to answer in a very good way, soft words and not making things up. There are also those who identify *qaul maisura* with *qaul ma'ruf*. That is, the *maisur* word is a natural speech and has been known as a good word for the local community.

According to the author, the word *maisura* has the same root as the word *yusr* which means easy. So, *qaulan maisura* is a word or communication that is easy to understand. Usually, something that is easy to understand must be logical-rationalist, so the concept of *qaulan maisura* can be interpreted as rationalist communication.¹⁷

Fifth, the principle of *qulan ma'rufa*. In the Qur'an, this word is mentioned four times, for example in the following verse:

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

"To those weak of understanding Make not over your property, which God hath made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice" (An-Nisa 4: 5)

In Al-Baqarah 2: 235, *qaul ma'rufa* is mentioned in the context of proposing to a woman whose husband has died. While in An-Nisa' 4: 5 and 8, *qaul ma'ruf* is stated in the context of responsibility for the property of a child who has not used it properly. While in Al-Ahzāb 33:32, *qaul ma'ruf* is mentioned in the context of the wives of the Prophet.

While the word *ma'ruf* itself is mentioned in the Qur'an 38 times, which can be detailed as follows: *First*, it is related to ransom in the case of murder after receiving forgiveness related to a will; *Second*, related to the issue of divorce, maintenance, dowry, *'iddah*, husband-wife association; *Third*, related to *da'wah*; *Fourth*, related to the management of orphans' assets; *Fifth*, related to speech or speech; *Sixth*, related to obedience to God and His Messenger. The term *ma'ruf* concerns all forms of actions that are considered good by reason and *syara*. From here then emerged the notion that *ma'ruf* is a local goodness. Because, if reason is used as the basis for consideration of every goodness that appears, it will not be the same from each region and location.

¹⁷ *Ibid.*, p. 252-254.

For example, in the case of inheritance distribution, where at that time there were several relatives who apparently did not get a share of the inheritance, as well as poor people and orphans, the Qur'an was ordered to speak to them with good words. This is very appropriate, because good words can not be formulated with certainty, because it will only limit what is desired by the Qur'an. In addition, it will also be related to the culture and customs that apply in each region. It may be that a word is considered ma'ruf by a region, it turns out that it is not ma'ruf for another region. This is the sociological meaning. Likewise, in other cases as revealed by the Qur'an, such as proposing to women whose *'iddah* period has expired, advising wives, giving understanding to orphans regarding the management of their assets.

In several contexts, ar-Razi explained, that *qaul ma'ruf* is a good word, which sticks into the soul, so that those who are spoken to do not feel considered stupid (*safih*); words that contain regret when unable to give or help; words that don't hurt and are known as kind words. According to the author, the term *ma'rufa* has the same root as the term *'urf*, which means custom. The concept of custom itself is very sociological. So, *qaulan maisura* is identical with the concept of sociological communication.¹⁸

H. Conclusion

From the explanation above, some conclusions can be drawn as follows. *First*, da'wah is an invitation to the virtues of Islam carried out by a preacher to the wider community to experience transformation for the better in various aspects of life. *Second*, one of the da'wah methods carried out by a preacher must use the *hikmah* method commanded by the Qur'an. This method of *hikmah* needs to be conveyed to people who are willing to accept the Qur'an, do not oppose the truth of Islam and do not reject it. This *hikmah* turns out to have a very rich spectrum of meaning coverage as stated in the Qur'an and the Sunnah of the Prophet. *Third*, the practical implementation of the da'wah bil *hikmah* method can be done through the strategy of delivering *qaulan baligha*, *qaulan karima*, *qaulan layyina*, *qaulan maisura*, and *qaulan ma'rufa*. All of the principles of delivery can be adapted to their respective da'wah communicants.

¹⁸ *Ibid.*, p. 254-258.

BIBLIOGRAPHY

- Abdul Aziz, Jum'ah Amin. *Fiqih Dakwah*. Terj. Abdul Salam Masykur. Surakarta: Era Adicitra Intermedia, 2018.
- Al-Ashfahani, Al-Raghib. *Mu'jam Mufrodat Alfadz Al-Quran*. Libanon: Darul Kutub Al-Ilmiyah, 2008.
- Al-Ghazali, Abu Hamid. *Maqashid Al-Asna*. Libanon: DarAl-Minhaj, 2018.
- Al-Jauuziyah, Ibnu Qayyim . *Fawaidul Fawaid*. Terj, A. sjiinqithi Djamaludin. Jakarta: Pustaka Imam Asy-Syafii, 2012.
- Al-Utsaimin, Syaikh Muhammad bin Shalih. *Riyadhus Shalihin Jilid 3*. Terj. Ali Nur, dkk. Jakarta: Darus Sunnah, 2017.
- Munir, M. *Metode Dakwah*. Jakarta: Kencana, 2006.
- Rahman, Abd. *Komunikasi dalam Al-Qur'an: Relasi Ilahiyah dan Insaniyah*. Malang: UIN Malang Press, 2007.
- Riyanto, Waryani Fajar. *Tafsir Komunikasi Islam Perspektif Al-Qur'an*. Yogyakarta: Mahameru Press: 2011.
- Shan'ani, Ismail. *Subulus Salam*. Terj. Muhammad Isnani Lc. dkk. Jakarta: Darus Sunnah, 2018.
- Shihab, M. Quraish. *Kosa Kata Keagamaan*. Jakarta: Lentera Hati, 2020.
- _____. *Menyingkap Tabir Ilahi, Asma al Hunsu Dalam Perspektif Al-Qur'an*. Jakarta: Lentera Hati, 1999.