



The Relevance Of Da'wah Psychology In Q.S. Thaha: 43-44 In The Modern Era

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Abstract

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The psychology of da'wah as one part of Islamic psychology plays an important role in providing the effectiveness of da'I in spreading Islam. Allah has sent messengers to preach and provide methods that should be emulated by their successors, namely da'i. one of them Q.S. Thaha: 43-44 which tells the story of prophets Musa and Harun who were sent to warn Fir'aun who had exceeded the limit. This article describes the relevance of the psychology of da'wah contained in the verse. This research uses a qualitative method by examining literature reviews and tafsir books that discuss the verse. This research produces a conclusion that the qaulan layyina da'wah method that contains psychological elements is still very relevant in this modern era. This method will also remain relevant over time, because realistically all humans accept peace and reject violence.

INTRODUCTION

Studies related to moderation have been widely studied by previous researchers, among others: Husnah. Z, et al, analysed the role of religious moderation in overcoming the phenomenon of intolerance in the perspective of the Qur'an, and strategies to build and strengthen religious moderation in Indonesia. The strategies referred to above are the inclusion of religious moderation content in the education curriculum, intensifying inter-religious dialogue, and utilising social media as a tool for socialising religious moderation.¹ Furthermore, M. Kholis Amrullah who analysed several rules that integrate in the life of religious people, namely wasatiyyah through the approach of meaning and substance. Wasatiyyah side by side with history, wasatiyyah as a counterweight. Side by side with shari'a, wasatiyyah and change, wasatiyyah and change, wasatiyyah and worship, wasatiyyah and economy, and wasatiyyah and environment.² This study tends to lead us to be in the centre (neither to the right nor to the left).

Researchers try to study religious moderation in a different perspective, namely religious moderation in preaching. Research on this has also been studied from various sides by previous researchers, including: Aep Kusnawan and Ridwan Rustandi concluded that the regeneration process of the West Java Islamic Union youth will create da'wah resources that have values of openness, critical, responsive, adaptive, collaborative and transformative. Each stage of regeneration of West Java Islamic Unity youth uses a strategy of instilling moderation values that are formal and informal. In certain areas such as methods, materials, and duration, the West Java da'wah organisation is expected to apply a model of da'wah based on religious moderation.³

¹ Husnah. From Husnah, "MODERASI BERAGAMA PERSPEKTIF AL-QURAN SEBAGAI SOLUSI TERHADAP SIKAP INTOLERANSI," *AL-MUTSLA* 4, no. 1 (July 4, 2022): 41-53, <https://doi.org/10.46870/jstain.v4i1.202>.

² Abu Amar, "Wasathiyah Islamic Education to Indonesia," *Al-Insiyroh: Journal of Islamic Studies* 2, no. 1 (March 16, 2018): 18-37, <https://doi.org/10.35309/alinsiyroh.v2i1.3330>.

³ Aep Kusnawan and Ridwan Rustandi, "Finding Religious Moderation in Da'wah Cadre: A Study on Islamic Unity Youth in West Java," *NALAR: Journal of Islamic Civilisation and Thought* 5, no. 1 (June 25, 2021): 41-61, <https://doi.org/10.23971/njppi.v5i1.2900>.

Mutaqin Alzamzami in his article states that the M. Quraish Shihab Official Website provides Islamic insight, and through the website the author finds a concept of da'wah moderation that provides messages of peaceful Islamic teachings with four forms of delivery, namely in the form of articles, quotes, e-posters, and YouTube videos.⁴ Furthermore, there is Fathurrahman 'Arif Rumata, et al, the results of his research show that the familiarity of the younger generation with social media opens up great opportunities for da'I, especially among young people, in disseminating digital da'wah content. This is very supportive in conveying the importance of religious moderation to prevent conflicts that arise in the life of a heterogeneous society.⁵

Edy Sutrisno concluded that da'wah, which is a contestation event to win the hearts of the community, must position itself in the digital world. Among the da'wah models that need to be done by da'I are packaging messages in ways that are easily accepted by mad'u, digitalisation of da'wah, maximising video content via the internet, moderation of da'wah in the form of articles or writings, moderation of da'wah in the family.⁶

The study of da'wah methods is also discussed in various points of view, among others: Azzam Marsus who studied the preaching method of the prophet Musa to modern society. He found that in this digital age, with the sophistication of technology that makes it easier for people to remind or criticise each other, it will be a necessity for all people to apply the qaulan layyinan method found in QS. Thaha: 43-44.⁷

⁴ Mutataqin Al Zamzami, "The Concept of Da'wah Moderation in M. Quraish Shihab Official Website," *Journal of Islamic Guidance* 12, no. 1 (December 27, 2019): 123-48, <https://doi.org/10.37302/jbi.v12i1.98>.

⁵ Fathurrahman 'Arif Rumata, Muh Iqbal, and Asman Asman, "Digital Da'wah as a Means of Increasing Understanding of Religious Moderation Among Youth," *Journal of Da'wah Science* 41, no. 2 (December 31, 2021): 172-83, <https://doi.org/10.21580/jid.v41.2.9421>.

⁶ Edy Sutrisno, "Moderation of Da'wah in the Digital Era in an Effort to Build a New Civilisation," *Al-INSAN Journal of Guidance Counselling and Islamic Da'wah* 1, no. 1 (November 9, 2020): 56-83.

⁷ Azzam Marsus, "Study of the Phenomenon of Critical Society through the Qoulan Layyinan Da'wah Method of Prophet Musa A.S (Thematic Study of Surah Thaha Verses 43-44)," *Komunika: Journal of Communication Science and Islamic Dakwah* 4, no. 2 (December 20, 2020): 82, <https://doi.org/10.32832/komunika.v4i2.4992>.

M. Hizbullah's writing in the form of a thesis that analyses the da'wah methods in three Qur'anic letters with certain verse specifications, one of which is QS. Thaha: 43-44. The results of his research describe that da'wah is an obligation for all Muslims. However, there must be two special groups that are the core of the da'wah movement in Islam as referred to in QS. Al-Imran: 104. By using two methods contained in QS. An-Nahl: 125, namely by mau'idzah hasanah and QS. Thaha: 43-44 which is with gentle words.⁸

Imam Sadili studied QS. Thaha: 43-44 related to the effectiveness of the da'wah method contained in the essence of the verse. He concluded that the qaulan layyinan da'wah method is very effective against communicants, both directly and indirectly. The effectiveness technique of da'wah using subtle words to mad'u is to provide stimuli of subtle words to win his heart so that da'wah can be accepted without coercion.⁹

Every religion certainly invites its people to good things, including Islam as one of the largest heavenly religions in the world. Islam is also referred to as a religion of da'wah that leads humans to a good, civilised and peaceful direction.¹⁰ Through the messengers and the miracles given to him, Allah provides guidance for mankind living in this universe from the prenatal period until the separation of the spirit from the human body. All of that is summed up in one miracle given by God to his beloved, the prophet Muhammad SAW in the form of the Qur'an.

Da'wah is an individual obligation for followers of Islam. As commanded by Allah SWT in Q.S. Ali-Imran: 104.¹¹ Therefore, studying and studying to be

⁸ M. Hizbullah, "Methods of Da'wah in Al-Quran Surah Ali Imran 104 An-Nahl 125 and Thaha 43-44 According to the Views of M. Quraish Shihab and Hamka," 2019.

⁹ Imam Sadili, "The Effectiveness of Da'wah Using Smooth Words (A Study of Al-Quran Surah Taha Verse: 43-44)," *Meyarsa: Journal of Communication and Da'wah Science* 1, no. 1 (June 2, 2020), <https://doi.org/10.19105/meyarsa.v1i1.3261>.

¹⁰ Agus, Jamaluddin, and Edy Kusnadi, "Da'wah Methods in Overcoming Adolescent Deviant Behaviour in Mendahara Ilir," *MAUIZOH: Journal of Da'wah and Communication Science* 4, no. 1 (July 13, 2020): 103-30, <https://doi.org/10.30631/mauizoh.v4i1.32>, p. 103.

¹¹ Wahyuningsih M. Umulu, Andries Kango, and Kamaruddin Mustamin, "DAKWAH BIL-LISAN AND DAKWAH THROUGH THE INTERNET: A COMPARATIVE STUDY OF DA'WAH MEDIA," *SAF: Journal of Islamic Communication and Broadcasting* 2, no. 1 (June 1, 2022), <https://ejournal.iaingorontalo.ac.id/index.php/saf/article/view/238>, pp. 1.

able to master existing da'wah methods or even renewing da'wah methods that are considered irrelevant to this era is very urgent for each individual Muslim. What more for da'I who have a special task to preach and straighten out what is considered deviant from the teachings of Islam.

Of the various stories of the prophets in preaching told in the Qur'an, Q.S. Thaha: 43-44 is one of the stories of the prophets' da'wah that is very interesting to study. Where the essence contained in the verse tells of two messengers of Allah, namely Moses and Aaron, who were ordered to remind a mad'u, namely Fir'aun as a king who has high authority but is wrong in using this right. He had used his power to satisfy his ego and claimed to be a god and told his people to worship him. The attraction for every researcher who studies this verse lies in the command of Allah SWT in reminding Fir'aun who was very arrogant and exceeded his limits with the term qulan layyina which means gentle words.

The psychology of da'wah as part of Islamic psychology itself aims to provide a view that human behaviour and mental attitudes can be changed in accordance with the rules determined by Islam. That is, the psychology of da'wah focuses on how to understand human behaviour.¹² Nowadays, human behaviour is the core of discussion in western psychology. Starting from psychoanalysis which says that human behaviour is influenced by the unconsciousness to the humanistic school that emphasises humanity. It is very important for da'I to know the situation and mental condition of the mad'u, so that it can help da'I in choosing the right da'wah method for the mad'u.

METHOD

This research is a type of library research. There are two primary data sources, namely: Al-Azhar interpretation and Al-Misbah interpretation. Both sources are the main sources because they have relevance to the research. While secondary data sources are articles, books, and documents related to this

¹²M. A. Dr Mohd Rafiq, "The Application of Da'wah Psychology in Islamic Community Development in the Modern Industrial Era," *Journal of At-Taghyir: Journal of Da'wah and Village Community Development* 3, no. 2 (June 30, 2021): 229-42, <https://doi.org/10.24952/taghyir.v3i2.3967>. pp. 235.

research. Researchers used a knife analysis to examine the literature review starting from tafsir books as primary sources to journals. Qualitative method is considered more relevant in this research because it essentially wants to reveal human behaviour and a phenomenon in the modern era.

RESULT AND DISCUSSION

Surah Thaha is the twentieth surah in the Qur'an, consisting of 135 verses, all of which are classified as makkiyah surahs because all the verses contained in Surah Thaha were revealed before the prophet Muhammad SAW made the hijrah to Medina. The majority of Qur'anic scholars argue as above, however, there are a handful of Qur'anic scholars who interpret that verses 130-131 belong to the madaniyah verses (verses revealed after the prophet migrated to Medina). However, this opinion is weakened by many Qur'anic scholars. Some also say that this surah is named al-kalim which means conversation partner. Because the letter does describe a lot about the prophet Moses a.s. as al-kalim. It is called al-kalim because prophet Moses a.s. received revelation without the intermediary of angels.¹³

Prophet Musa as a messenger of Allah certainly had a mandate to convey Islam to his people at that time. However, this mandate does not arbitrarily preach with its own will. But it must adjust to the situation and conditions at that time. In understanding the situation and conditions, of course, a da'I needs extensive knowledge, so that the messages he wants to convey to mad'u can be accepted with a spacious heart without coercion or other elements of violence. Moreover, the mad'u is a king or ruler who is arrogant, greedy, arrogant, and stubborn, namely Fir'aun.

Allah SWT sent Prophet Moses and Prophet Aaron to rebuke an arrogant ruler for his behaviour that had exceeded the limit, namely by claiming to be a god. As what has been stated in the Qur'an surah Thaha verses 43-44 which

¹³ Hizbullah, "Methods of Da'wah in Al-Quran Surah Ali Imran 104 An-Nahl 125 and Thaha 43-44 According to the Views of M. Quraish Shihab and Hamka." h. 509

means: Meaning:" 43. Go ye both unto Pharaoh, verily he hath transgressed; 44. So speak to him with gentle words, so that he may remember or fear".

In the beginning of the verse above, there is the word (اُدْهَبَا) fi'il amr which means an order to both Moses and Aaron to warn Fir'un as a proud, arrogant and greedy king.¹⁴ Moses and Aaron were commanded by Allah because Fir'un had gone too far. As the word Thagha at the end of verse 43 above means exceeding. Fir'un had exceeded the limit that was very inappropriate for a creature. According to Prof. Dr Hamka in Tafsir Al-Azhar, the word Thagha in verse 43 is usually used to indicate arbitrariness. And worshiping fellow humans and polytheists or worshiping other than Allah is called Thaghut.¹⁵ This is exemplified by a king who acts arbitrarily towards his subjects, without regard for the law. With the granting of such magnificent power, Fir'un was so arrogant that he claimed to be a god and told his people or followers to worship him. He forgot that he was a creature who would lose his kingly rank, either because of old age or death.

Furthermore, Allah provides a very important lesson in preaching through verse 44 above. How preachers should not use harsh methods so that they can harm all parties and the main purpose of the da'wah is not maximally achieved. There it is told that the preachers of the class of prophets Moses and Aaron alone were ordered to remind the proudest and most stubborn person in this world (Fir'aun) with the Qur'anic term qaula al-layyina "gentle words". Preachers should remind their mad'u with a peaceful atmosphere and not contain elements of violence. Because, when from the beginning reminding mad'u with things that are hard or harsh, the purpose of da'wah will not be achieved.¹⁶ In addition to unachievable da'wah goals, violent actions will actually cause new problems that could be more severe.

¹⁴ Sadili, "The Effectiveness of Da'wah Using Subtle Words (A Study of Al-Quran Surah Taha Verse.)" h. 29

¹⁵ Prof. Dr Hamka, Tafsir Al-Azhar, vol. volume 6 (Pustaka Nasional PTE LTD Singapore, n.d.). pp. 4429

¹⁶ Hamka. h. 4429

Shaykh Abu Bakar Jabir Al-Jazairi in Tafsir Al-Aisar interprets that the word Thagha means exceeding the limit, namely Fir'aun whose essence as a creature who is obliged to worship Allah the creator instead claims to be a god and orders other humans to worship him.¹⁷ Followed by the next verse when Allah teaches da'wah methods to Musa and Harun, namely with the term Qaula al-layyina (soft words) not to speak loudly and harshly, nor behave badly when meeting face to face.

In the interpretation of Al-misbah, M. Quraish Shihab interpreted that in the verse Musa and Harun were sent to remind Fir'aun who was equipped with miracles that Allah had given. Because Fir'aun had exceeded the limit in disobedience. They were both ordered to remind Pharaoh with gentle words, full of peace, and not inviting anger. So that he remembers his helplessness as a creature.¹⁸ The term Qaulan layyina in the editorial of the verse above indicates the importance of a da'i in reading the situation and conditions when giving advice to his mad'u. And be wise by using words that are full of peace, so that it can be accepted gracefully by his mad'u.

The Concept of Religious Moderation in Preaching

Indonesia as one of the countries known as a multicultural country is in need of a high attitude of tolerance to prevent things that smell of radicalism. This is due to the absence of self-awareness in each individual, causing an intolerant attitude that tends to trigger negative actions against each other. To overcome this kind of problem requires da'wah by da'I who are able to make their mad'u follow the directions suggested by the da'I. Therefore, da'I must make modifications in organising da'wah strategies in this millennial era to prevent radicalism. Therefore, da'I must make modifications in organising da'wah strategies in this millennial era to provide an understanding of religious moderation to all Muslims in general and their jama'ah in particular.

¹⁷ Marsus, "Study of the Phenomenon of Critical Society through the Qoulan Layyinan Da'wah Method of Prophet Musa A.S (Thematic Study of Surah Thaha Verses 43-44)". p. 88

¹⁸ M. Quraish Shihab, Tafsir Al-Misbah "Message, Impression, and Concordance of the Qur'an," vol. 8 (Lentera Hati, n.d.). pp. 305-306

Religious moderation is at the core of creating tolerance and harmony, starting from the local, national, and even global levels.¹⁹ Religious moderation will keep us away from extremism and radicalism. This is a special task that is very urgent for da'I in this digital era. They are required to have very broad knowledge so as to be able to mediate between these cases. Moderation in Arabic is familiar with the term wasathiyah which means the middle. The flow of extremism which is considered very harsh in seeing everything and liberalism which is known as a flow that comes out of certain teachings must be mediated by the jama'at who follow the invitation of the da'I who are in the middle, in the sense that they do not take sides with any flow. This action needs to be realised to create peace between fellow human beings, so that there is no bloodshed. Because Islam itself hates bloodshed. In Islam, as much as possible, problems are resolved properly without bloodshed.

The Qur'an, through surah Thaha: 43-44 offers a method that can be accepted in all circles regardless of social status and so on, namely da'wah with gentle words without any elements of anarchism. This method is very relevant for da'I to carry out religious moderation in preaching in the millennial era. Modification of da'wah media in the millennial era also needs to follow trends that are considered to have high effectiveness such as using social media to spread da'wah that aims to moderate religion. Da'wah on social media, whether in the form of video or writing, will be a very relevant da'wah in this digital era, because millennial society has proven that it cannot be separated from social media.

Religious moderation in Islam creates a new stream as a mediator of extremism, radicalism, and puritanism, namely moderate Islam, which is also referred to as wasathiyah Islam.²⁰ Moderate Islam teaches to be tolerant in religion, not forcing our beliefs to be accepted by others who have different

¹⁹ Sutrisno, "Moderation of Da'wah in the Digital Age in an Effort to Build a New Civilisation."

²⁰ Mohamad Fahri and Ahmad Zainuri, "Religious Moderation in Indonesia," *Intizar* 25, no. 2 (2019): 95–100, <https://doi.org/10.19109/intizar.v25i2.5640>.

understandings. When someone forces their beliefs to be believed by others, it will also lead to intolerance which helps the flow of extremism and radicalism spread its wings. The religious tolerance in question is to give freedom to every Indonesian to embrace the religion believed by each individual and to give respect to the implementation of the teachings embraced in the religion.²¹ This is very suitable with the context of da'wah offered by QS. Thaha: 43-44 which instructs to preach subtly and prioritise peace.

Religious Moderation can be shown through several attitudes such as tawazun (balance), tasammuh (tolerance), and awlawiyah (prioritising priorities) and others.²² All of the attitudes mentioned above are fairly important, however, the nature of awlawiyah (prioritising priorities) is the emphasis in this discussion. Because, in reality, people often forget to distinguish between priorities. This is evident when there is one extremist sect that acts so extreme that it is willing to destroy peace in order to achieve the goal of forcing people to believe in their beliefs.

Religious moderation in preaching is very important to fight radicalism that uses harsh preaching methods. Radicalism is claimed to be an intolerant understanding and is not in accordance with Pancasila.²³ This is caused by excessive fanaticism that considers itself the most correct and does not give freedom to others who do not agree with it. Religious moderation in preaching, which includes tawazun (balance), tasammuh (tolerance), awlawiyah (prioritising priorities), and others, must be applied to straighten out people's understanding. A da'I is required to have the nature of tawazun in the sense of being in the middle, not siding with one side so that there is no social jealousy. Furthermore, he must also be tolerant, not imposing his own will and feeling the most righteous so as not to give freedom to others to express their beliefs. Awlawiyah

²¹ Mhd Abror, "RELIGIOUS MODERATION IN THE FRAME OF TOLERANCE," RUSYDIAH: Journal of Islamic Thought 1, no. 2 (December 18, 2020): 143-55, <https://doi.org/10.35961/rsd.v1i2.174>.

²² Fahri and Zainuri, "Religious Moderation in Indonesia."

²³ Hilman Saripudin, "Dawah communication of Nahdlatul Ulama branch board of Purwakarta Regency in preventing radicalism" (masters, UIN Sunan Gunung Djati Bandung, 2022), <http://digilib.uinsgd.ac.id/54593/>.

is a point of emphasis for radicals not to preach in a violent way, because such things will only cause new problems and trigger the creation of anarchist actions against each other.

It is certain that when a da'I does not have the characteristics of tawazun, tasamuh, awalawiyah, and others will use da'wah methods that contain elements of violence. This is proven by several mass organisations in Indonesia, with their violent da'wah that causes controversy. FPI (Islamic Defenders Front) is one of the mass organisations that is claimed by violent da'wah methods. This action actually makes people afraid because many mass organisations disagree and blame each other which makes da'wah ineffective. As Muchtar Machrus Zaman and Ahmad Nurchois concluded in their research that da'wah in the current era has decadence due to the pros and cons between mass organisations that are only concerned with individual social status.²⁴

Analysis of Surah Thaha Verses 43-44 from the Perspective of Da'wah Psychology

Essentially, the editorial of the verse above discusses the messengers of Allah (Moses and Aaron) who were ordered to preach or warn Fir'aun, a king who was arrogant and had exceeded the natural limits of humans as creatures of Allah by claiming to be a god and asking his followers to worship him. However, Allah gave them a method of da'wah that is very good and important to be applied by da'i in this digital era. Prophet Moses and Aaron who acted as messengers of Allah in advising or reminding Fir'aun who had exceeded the limit, Allah ordered him to remind him with gentle and peaceful words, let alone just a da'i to his mad'u. Is it still appropriate for a da'i to advise his mad'u with harsh and hateful words?. Of course not. However, as human beings who by nature are forgetful and wrong, da'Is are often impatient and use harsh methods by yelling at their mad'u, causing resentment. This is not uncommon, and many do not realise it.

²⁴ Muchammad Machrus Zaman and Ahmad Nurchois, "Reconstruction of Da'wah in the Era of Media Revolution Case Study of the Upheaval of the Islamic Defenders Front," *Journal of Da'wah Science* 41, no. 2 (December 31, 2021): 160-71, <https://doi.org/10.21580/jid.v41.2.9420>.

Agus Salim in his article said that a da'I is like a guide for those who want to get the salvation of the world and the hereafter.²⁵ Da'I can also be said to be a facilitator or communicator in matters related to religious values. Therefore, da'i, as a facilitator or communicator for his mad'u, is very important to know the object of da'wah, the situation and condition of mad'u.

As a da'I who is commonly known as a guide, facilitator, and communicator in leading others to the right path, of course, must have extensive knowledge and pay attention to the mechanism of da'wah itself. Therefore, Siti Rohmatul Fatihah quoted Tutty Alawiyah's opinion about da'I ethics in preaching, namely; not lying, patience, compassion, humility, sociability, and trustworthiness.²⁶ This is in line with what was applied by Prophets Moses and Aaron in the verse above. With the term qaula al-layyina, it shows that Moses and Aaron, who in this context can be referred to as da'I, have been compassionate and humble in reminding Fir'aun. The matter of honesty and socialism as a prophet is certainly no doubt.

The Prophet Muhammad SAW has also exemplified a method of da'wah that is full of peace and patience. The method of da'wah of Prophet Muhammad SAW includes correspondence, patience, gentleness, the method of denial of evil, priority scale, ease, bringing good news, clarification methods, and praying. Ideally, a da'I should have the above traits, as well as knowing the mechanism or method of good da'wah as taught by the Qur'an and Sunnah.²⁷ The characteristics of da'I that are not in accordance with what is said will make the da'wah biased.

Da'I as a communicator or facilitator for mad'u has a necessity to learn the right communication science for the local community, seeing in Indonesia

²⁵ Agus Salim, "THE ROLE AND FUNCTION OF DAI IN THE PSYCHOLOGICAL PERSPECTIVE OF DAKWAH," *Al-Hikmah Media of Da'wah, Communication, Social and Culture* 8, no. 1 (April 22, 2018), <https://doi.org/10.32505/hikmah.v8i1.401..> pp. 95

²⁶ Siti Rohmatul Fatihah, "THE CONCEPT OF ETHICS IN DAKWAH," *Journal of Da'wah Science* 38, no. 2 (July 30, 2019): 241, <https://doi.org/10.21580/jid.v38.2.3886..> h. 244

²⁷ Ridwan and Hijrayanti Sari, "Communication Methods of the Prophet's Da'wah (Thematic Study in the Book of Şahîh Muslim)," *NUKHBATUL 'ULUM: Journal of Islamic Studies* 7, no. 2 (December 10, 2021): 259-78, <https://doi.org/10.36701/nukhbah.v7i2.408..> h. 259

there are various tribes, races, cultures, and local languages that are easy to understand.²⁸ This becomes very urgent for a da'I to make it easier to achieve the main objectives of the da'wah. If observed more deeply related to the essence of verses 43-44 above, Musa and Aaron remained patient and sincere despite knowing that Fir'aun would not turn away from his heinous actions. However, with their preaching that is rational and there is no element of aggressiveness provides wisdom that makes some of Pharaoh's followers realise that Pharaoh is only a creature who is king and will still die when it is time.

Things that have an important role in the da'I's da'wah are related to the development of society universally which is influenced by two aspects, namely; aspects of culture and social organisation. Community culture can be influenced by several factors including geographical, hereditary, and environmental factors.²⁹

In the procession of da'wah, a preacher is required not only to convey messages, but as much as possible can be accepted and applied by his mad'u in everyday life. Therefore, the Qur'an provides a theoretical basis in Surah An-Nahl; 125.³⁰ Not only that, the Qur'an also provides many examples of cases of good and correct da'wah methods through the messengers of Allah, including one of them the story of prophets Moses and Harun listed in Surah Thaha; 43-44.

The Relevance of Da'wah Psychology in Q.S. Thaha: 43-44 in the Modern Era

Over time, science has undergone a very significant development from various sectors or sides, one of which is da'wah. The da'wah method given to Moses and Aaron a few centuries ago, of course, is very different from the phenomenon faced by da'I today. Given the da'wah carried out by the prophets,

²⁸ Ahmad Ainun Najib, "DA'I'S AGGRESSION ON MAD'U IN THE STUDY OF DAKWAH PSYCHOLOGY" 1 (2022): 15.. h. 68

²⁹ Salim, "PERAN DAN FUNGSI DAI DALAM PERSPEKTIF PSIKOLOGI DAKWAH." h. 102-103

³⁰ Silvia Riskha Fabriar, "THE URGENCY OF PSYCHOLOGY IN DAKWAH ACTIVITIES," *An-Nida: Journal of Islamic Communication* 11, no. 2 (December 27, 2019), <https://doi.org/10.34001/an.v11i2.1027..> pp. 131

especially the prophets Moses and Aaron, there is still no technology and sophisticated media such as those faced by da'I today. Then the question arises whether the da'wah method used by Moses and Aaron a few centuries ago is still relevant to face the new dynamics that occur today.

Verse 43, which orders both of them to go for da'wah, shows the importance of strengthening da'wah and forming partnerships between da'I to achieve the main goal of da'wah.³¹ Seeing that the target of da'wah is not only individuals and not only the lower middle class, but includes leaders, groups, and all non-Islamic humans. With this, it is important for da'I to be able to open themselves to help each other or form certain groups to achieve the main objectives of da'wah. Therefore, in Indonesia there are institutions or groups in charge of da'wah, including; Muhammadiyah, Nahdhatul Ulama (NU), Al-Washliyah, Indonesian Islamic Da'wah Council (DDII).³²

There are various variants of da'wah methods commonly used by da'I, namely; da'wah bil lisan is one of the classic da'wah methods that is quite relevant from time to time. da'wah bil hal is also fairly classic, da'wah bil qalam is da'wah with writing. However, this da'wah was not used in the classical era because in that era people still could not read and write. Da'wah bil social media that exists recently and is very relevant in this modern era. Given that in the last two years the covid-19 virus has been rampant, forcing people to minimise gathering activities.

With the changes in da'wah methods that develop from time to time. A da'I is required to always be up to date in absorbing trending issues in the present, especially in social media. The Covid-19 virus that has hit this country requires da'I to preach through social media. Although this includes other da'wah methods such as making video lectures which are then uploaded to social media is a form of bil oral da'wah method through social media. In preaching, of course,

³¹ Sadili, "The Effectiveness of Da'wah Using Subtle Words (A Study of Al-Quran Surah Taha Verse.)". h. 29

³²Hizbullah, "Methods of Da'wah in Al-Quran Surah Ali Imran 104 An-Nahl 125 and Thaha 43-44 According to the Views of M. Quraish Shihab and Hamka.". p. 106-112. 106-112.

da'I still pay attention to the mechanisms of da'wah taught by Islam. As exemplified in the verse above, a da'I should preach using gentle and peaceful words in order to achieve the main purpose of da'wah. Usually, the emergence of verbal and non-verbal aggressive actions is due to the lack of filtering of information obtained so that it invites us to information that is hoax, diatribe, and slander. This includes many victims, including mad'u who are provoked by these acts of aggression.³³ Therefore, preaching using gentle and peaceful words will always be relevant as time progresses.

The qoulan layyinan da'wah method is consistently applied by a very viral da'I called Gus Miftah. Not only among ordinary people, he is also known among officials or rulers, even among non-Muslims, many of whom decided to convert to Islam after hearing lectures from him. This is due to the da'wah method he uses, namely the qoulan layyinan method which is full of peace so that it can be accepted by all groups. Behind the controversial case of Gus Miftah who preached at the Bethel Indonesia Church (GBI) which caused a very lively debate, especially on social media, there are non-Muslims who decided to embrace Islam after hearing the lecture. One of them is a Dutch citizen who is an atheist (does not believe in the existence of god) who claims to want to embrace Islam and asks to be led to read the shahada directly by Gus Miftah. He said he was convinced to embrace Islam after hearing Gus Miftah's talk at the church because Gus Miftah's Islam is full of peace, unlike what he saw out there.

³³ Najib, "AGRESI DAI' TERHADAP MAD'U DALAM KAJIAN PSIKOLOGI DAKWAH.". h. 69.

CONCLUSIONS

Religious moderation in da'wah provides a huge contribution for da'I in finding the right method to apply to the mad'u they are facing. With the psychology of da'wah, da'I can use their da'wah methods effectively against their mad'u, because they have adjusted to the conditions and situation of the mad'u. Therefore, a da'I is required to master many fields of science including communication science and the psychology of da'wah itself, in order to achieve the desired da'wah goals.

The Qur'an, which was revealed several centuries ago to solve problems at that time, is still very relevant to be actualized in this digital era by da'i. One interesting example given by the Qur'an is found in Q.S. Thaha: 43-44 which tells about the da'wah of Prophet Musa and Harun against the arrogant king, Fir'aun. The method given there is qaulan layyina which is still relevant today to be applied to millennials and even rulers.

The suggestion so that the essence contained in this article can be known and applied by many people is that it is immediately published and made easier to access so that it can be known by many people, especially millennial da'I who have an important role in fighting extremism and radicalism subtly.

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