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

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Abstract

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

Keywords: Dakwah bil Hal, Method of Dakwah, Society

Introduction

Islam is a da'wah religion, meaning a religion that always encourages its adherents to always actively carry out da'wah activities.(Saputra, 2009). The progress and decline of Muslims is very dependent and closely related to the da'wah activities carried out, therefore the Qur'an in calling da'wah activities with Ahsanu qaula. In other words, it can be concluded that da'wah occupies a high and noble position in the advancement of Islam. Every time they hear the word da'wah that comes to some people is the delivery of activities to deliver Islamic teachings which are only limited to oral, for example lectures and sermons. It cannot be denied, although basically da'wah can be delivered in other forms or methods, namely da'wah bil-hal (perbutan). Because Islam is a truth, Islam according to its nature must be widely spread, introduced and shown to mankind.(Amin, 2002)

Efforts to deliver Islamic teachings (da'wah) can be done in three ways, namely oral, written, and deed. The oral approach (bil-lisan) is a da'wah effort that prioritizes oral skills.

The written approach (bil-risalah) is da'wah carried out through writing in the form of books, brochures, and electronic media. While the action approach (bil-hal) is a da'wah activity that prioritizes the creative ability of da'i da'i behavior widely or known as real action.

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

- a. Functional Education. The adherents of religion argue that the teachings of the religion they profess provide teachings that must be fulfilled. These two elements of orders and prohibitions have the background of directing religious guidance so that the adherents personally include: introduction to sacred issues, in the form of faith in God.
- b. Rescue function. The salvation given by religion to its adherents is salvation that includes two realms, namely the world of the world and the world of the hereafter. In achieving salvation, religion teaches its adherents including, introduction to sacred issues in the form of faith in God.
- c. Serves as peace. Through religion someone who is guilty or sinful can achieve inner peace through religious guidance. The sense of sin and guilt will disappear from his heart if a person who violates has atone for his sins through repentance, in the form of faith in God.
- d. Function as social control. Religious teachings are considered by its adherents as norms, so that in this case religion can function as social control for individuals and groups.
- e. Serves as a sense of solidarity. The adherents of the same religion psychologically will feel they have something in common in one unity, faith and belief. This sense of unity will foster a sense of solidarity within groups and individuals.
- f. Transformative function. Religious teachings can change the life of a person's personality or group into a new life in accordance with the teachings of the religion he adheres to.
- g. Creative function. Religious teachings encourage and invite adherents to work productively not only for their own interests, but also for the interests of others. Adherents of religion are required to make innovations and new discoveries.(Jalaluddin 2012)

Da'wah bil hal is also referred to as da'wah bil-Qudwah which means practical da'wah by displaying good morals. In line with this, as said by Buya Hamka, "Akhlak is a tool of da'wah, namely character that can be seen by people, not in sweet spoken words and captivating writing but also noble character.(Susiyanto 2002)

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

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

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

Research Method

a. Types of research

The type of research used is qualitative field research, namely field research procedures that produce descriptive data, in the form of written or oral data and people, and observed research.(Maeolong 2014). Field research is research conducted directly in the field. Which aims to solve practical problems in everyday life.(Sadiah)

b. Nature of research

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

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

c. Primary data sources

Primary data sources are direct data sources that provide data to data collectors.(Sugiyono 2016). Means data obtained from the main source.

In this study, primary data was obtained from the author himself, because the author lives in Muneng Ledokdawan Village, and can see firsthand all the activities in this village.

d. Secondary data source

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

Discussion / Research Results

Da'wah bil-hal is da'wah whose delivery is through action or example. Bil-hal da'wah is believed to have a majority success rate, because it provides real examples by da'i, the success of bil-hal da'wah can be felt by an individual or a group of people who are being preached.

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

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

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

Taking care of the corpses for these women is a clear form of da'wah bil-hal because Ustadz directly teaches how to take care of women specifically for mothers so that there are no more men who are involved in taking care of the bodies of these women, and vice versa. This activity is also carried out once a week, every Wednesday, at B'da Isha time and this activity is carried out at the village mosque.

Based on the explanation above, the analysis of da'wah bil-hal, namely the morality in question, is the main thing that must be considered before preaching to others. Because mad'u before thinking about carrying out an invitation to preach bilhal, he must have thought about the da'i or the person who preached it first. Is he good morals or not. If mad'u is sure that the preacher has good morals, then it is easy for him to carry out an invitation that leads to goodness.

From the aspect of preachers, they will usually be more authoritarian in terms of delivering their da'wah material, this is because the nature of the mad'u is passive and easy to accept not critical so that with this authoritarian attitude it makes it easy for mad'u to accept whatever is conveyed by the preacher. The material presented in the recitation activities is also usually more religious in nature, for example, such as: worship, fiqh, morality and muamalah. Rural communities do not really like the material of da'wah which is related to technology science or state politics.

The image of being a very important thing in conveying da'wah in the countryside compared to the content of the da'wah itself because of the nature of the village community who really appreciates people who are knowledgeable and have a high spirit of sociality.

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

- It is superior to bil-lisan da'wah, where sometimes oral utterances are nothing more than lip embellishments for which there is no evidence of the verse, so in order to guide the information process, da'wah must be carried out with good examples.(Susiyanto 2002)
- Bi-hal da'wah is more active, dynamic, and practical through various activities and community potential development with normative goodness.(Suady 2005)
- Da'i who become role models in carrying out actions as messages of da'wah can be directly imitated by their congregations, so that they become more real.

While the shortcomings of bilhal da'wah are: the da'i who becomes a role model, if what he says and what he does is not appropriate, it will become the ridicule of the people, and more than that, he is a big sin, and in turn he will be abandoned by his congregation.(Susiuanto 2002)

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

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