

Dynamics of scientific development in da'wah education Indonesia

Aep Kusnawan^{1*}, Nani Machendrawaty²

^{1,2}Universitas Islam Negeri Sunan Gunung Djati, Bandung, Indonesia
Email: aep_kusnawan@uinsgd.ac.id

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Abstract

Purpose - This study aims to determine the efforts from time to time of scientists in da'wah educational institutions in Indonesia that diligently carry out studies and publications. This research is also expected to avoid disconnection in understanding the history of Da'wah science.

Method - This research was conducted through a literature review, with a historical approach. Where several references related to Da'wah scholarship are classified, discussed, and concluded.

Result - The results show that the dynamics of scientific development in da'wah education in Indonesia have shown a dynamic history. The dynamism is illustrated by the alternation of da'wah scientific activities carried out and carries a sustainable theme from time to time. Another dynamic is evident in the productivity of the work they write and publish, both in the form of journals and books. The two aspects become one strength so that in its development, it further strengthens the science of Da'wah. As well as being an example for future generations to have enthusiasm and productivity that is more or less like them.

Implication - this paper suggests the development of da'wah science that allows correction, addition, and perfection from the development of new science.

Originality - This article is a study that shows the transformation from da'wah to da'wah science.

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***Corresponding author:** Aep Kusnawan, aep_kusnawan@uinsgd.ac.id, Faculty Da'wa and Communication, Universitas Islam Negeri Sunan Gunung Djati, Cimincrang Street Bandung City, Central Java, Indonesia, 40292

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Kata kunci:

Dakwah, ilmu dakwah, dan pendidikan dakwah.

Abstrak

Tujuan - Penelitian ini bertujuan untuk mengetahui upaya dari waktu ke waktu para ilmuwan di lembaga pendidikan dakwah di Indonesia yang rajin melakukan kajian dan publikasi. Penelitian ini juga diharapkan dapat menghindari keterputusan dalam memahami sejarah ilmu dakwah.

Metode - Penelitian ini dilakukan melalui studi pustaka, dengan pendekatan sejarah. Dimana beberapa referensi terkait keilmuan Dakwah diklasifikasikan, dibahas, dan disimpulkan.

Hasil - Hasil penelitian menunjukkan bahwa dinamika perkembangan keilmuan dalam pendidikan dakwah di Indonesia, telah menunjukkan sejarah yang dinamis. Kedinamisan tersebut tergambar dari silih bergantinya kegiatan keilmuan dakwah yang dilakukan dan mengusung tema berkelanjutan dari waktu ke waktu. Dinamika lain terlihat pada produktivitas karya yang mereka tulis dan terbitkan, baik dalam bentuk jurnal maupun buku. Kedua aspek tersebut menjadi satu kekuatan sehingga dalam perkembangannya semakin memperkuat ilmu dakwah. Serta menjadi contoh bagi generasi penerus untuk memiliki semangat dan produktivitas yang kurang lebih seperti mereka.

Implikasi - Artikel ini menyarankan pengembangan keilmuan dakwah yang memungkinkan adanya koreksi, penambahan dan penyempurnaan pengembangan ilmu baru.

Orisinalitas - Artikel ini merupakan kajian yang menunjukkan transformasi dari dakwah ke ilmu dakwah.

Introduction

Islamic Guidance and Counseling (BKI), Islamic Broadcasting Communication (KPI), *Da'wah* Management, and Islamic Community Development (PMI) are among the study programs under the Faculty of *Da'wah* and Communication. The existence of the Faculty of *Da'wah* and Communication now continues to grow along with the demands of scientific developments on which it is based, as well as the demands of professionalism that are awaited by its graduate users. At some universities, UIN, IAIN, STAIN, and STAIS which organize these study programs, various developments occur. Some grow normally, but there are also those whose graphics continue to climb.

Behind these developments, however, who would have thought that the history of his birth was smooth. Why not, like a new branch of science, *Da'wah* Science in the 1970-the 1990s experienced such a great discourse. Many people question the scientific status of *da'wah*. Some think that *da'wah* is only limited to knowledge and skills. There are even those who think that *da'wah* is only an activity of giving warnings and conveying the virtues of Islam and etiquette in Islam to others. For them, *da'wah* is not worthy of being seen as a science worth studying, and there is no need for a profession to be a messenger of religion.

But when the effectiveness of *da'wah* is questioned, then people also question why *da'wah* is not effective? What is the measurement of the effectiveness of the *da'wah*? If *da'wah* is not effective then where is the error? Therefore, this question demands to look further and deeper into this *da'wah*. *Da'wah* was then searched for why (ontology), then how (epistemology), and its usefulness (axiology). Why the science of *da'wah* concerns the understanding, limitations, and elements in it, how does it cover the methodology of how to study it, and what is the usefulness of the science of *da'wah*?

Uniquely, the birth of the Faculty of *Da'wah* and Communication in Indonesia started with the background of awareness of the command to carry out Islamic *da'wah*, in terms of practical needs. Only then did awareness and thought to grow that the command to carry out Islamic *da'wah* also meant an order to build knowledge (theoretical) and to carry out everything related to the implementation of the order properly, correctly, and professionally. Realizing everything that is ordered is an obligation for those who receive orders, thereby building and developing *da'wah* science with various disciplines is in line with the obligation of *da'wah* itself.

That is why during the 1970-the 1990s the discourse on the existence of *Da'wah* Science was quite a hot topic. Although *da'wah* has become an independent scientific discipline in the treasury of Islamic Studies, its formal recognition in Indonesia was only recognized in 1982 through K.M.A.RI number 110/1982 after receiving a recommendation from the Indonesian Institute of Sciences. Islamic *da'wah* as a study was carried out by Sheikh Ali Mahfudz in the 1930s in Egypt and *da'wah* as an independent scientific discipline – among other things – emphasized by Dr. Ahmad Ghalwusy in the 1960s also in Egypt, that Islamic *da'wah* has become an independent scientific discipline, because the science of *da'wah* fulfills the requirements required for a building of a scientific discipline as other disciplines of Islamic Religion, both in terms of ontological, epistemological and axiology.

Efforts to optimize and maximize the development of *da'wah* science with various sub-disciplines mobilize *da'wah* experts in particular and experts in Islamic religious science in general as part of the struggle to answer doubts about the existence of *da'wah* science as well as the struggle to overcome increasingly complex problems of virtue.

Why not? in an atmosphere like this, *da'wah* with various forms of activities increasingly requires professional and proportional handling, in several aspects of its dimensions. Therefore, the study of *da'wah* until now continues to experience deepening in each study program, especially when entering the third millennium. This is because entering the third millennium, humans will increasingly face problems in religious life caused by advances in science, modern technology, global cultural exchange, and global competition – for example, the occurrence of changes and shifts in positive values to negative values, and the increasing violations. religious teachings and positive local cultural norms as a mental and social illness which means also a problem of *mad'u* life.

Da'wah to Da'wah Science

For a long time, *da'wah* is a religious and social phenomenon, which is as old as Islam. *Da'wah* is also something that has no end (on-going process). Between *da'wah* and Islam, there is a dialectical relationship, Islam is spread because of *da'wah*, and *da'wah* is carried out based on the guidance of Islamic teachings. There are at least two things that are important in this regard. First, there is the truth, namely messages about the value of life and life that should be understood and accepted, and used as the basis of life by all humans. Second, there is openness, namely the process of handing over and practicing messages between *da'i* and *mad'u* should occur humanely based on certain rationality, and without coercion. Therefore, the journey of *da'wah* is not only a peaceful journey but also a dynamic one. As a form of dynamics, in the process it takes, *da'wah* has a wealth of nuances. This is because *da'wah* must deal with the dynamics of human life wherever it is.

Therefore, *da'wah* is "demanded" to experience dynamics internally, which in the process occurs a "push-pull" between *da'wah* and the condition of the society. Between "manipulating" the condition of the society, and "engineered" by the people who "created it". Therefore, the dynamics in *da'wah* and its studies are a logical consequence of these dynamics. The missionary journey was initially ordered and then carried out. *Da'wah*, then realized as a necessity, because it is loaded with benefits and salvation. Next, *da'wah* has become an activity in every place and time, facing various situations, conditions, and challenges.

In subsequent developments, *da'wah* is not only required as an activity. because more and more problems are faced by *da'wah* activists. Meanwhile, *da'wah* is increasingly difficult to study, analyze, predict, and answer various problems, opportunities, and challenges it faces. Not only that, but *da'wah* also has difficulty in understanding what it is, how it is, and what it is for. As the answer, several *da'wah* academics are trying to build its scientific foundation. The journey from *da'wah* to *Da'wah Science* will be briefly described in the following discussion. One of the most important people in the development of *Da'wah* in Indonesia is Syukriadi Sambas from UIN Bandung. The figure who was once the Dean of the Faculty of *Da'wah* and Communication, Chairman of the APDI DPP, and the APDI Expert Council, succeeded in following the "Tree of *Da'wah Science*". He

describes what are the roots, trees, branches, and twigs of the Knowledge of *Da'wah*. His goal to decipher *Da'wah* Science is that one day, *Da'wah* Science can become a "perspective" for life.

From the explanation above, this research intends to conduct a search, tracking, and study of the development of *da'wah* thinking. Through this paper, we will describe some of the efforts that have been made by *da'wah* experts to develop *da'wah* science. An attempt to photograph the dynamics of science in *da'wah* education in Indonesia. This is an effort to avoid disconnection in understanding the history of *Da'wah* science.

Research Methods

This research methodology uses the library method. The reason is related to the historical development of scientific dynamics and the education of *da'wah*, which have been recorded in various separate literature references. Therefore, the data of this research rely on various literature books which become the information enrichment of this research. As suggested by M Nazir (1985: 111) that the study of literature is a technique of collecting data by conducting a review study of books, journals, notes, and reports that have to do with the problem being discussed. The collected libraries are classified, grouped, and discussed, then concluded.

Results and Discussions

The dynamics of *da'wah* in Indonesia cannot be separated from the dynamics of *da'wah* in the world. The study of Islamic *da'wah* as a field of Islamic science was also actively carried out after the establishment of Islamic universities, al-Azhar University in Egypt, for example, Islamic *da'wah* was studied and conducted in the form of study programs. Among the writers on *da'wah* from the academics of the study program was Sheikh Ali Mahfudz in the 1930s with his book *Hidayah al-Mursyidin*. In 1960, Ahmad Ghalwusy also wrote a book entitled *al-Da'wah al-Islamiyah*, in which it was stated that Islamic *da'wah* has become an independent scientific discipline as part of the field of Islamic science.

In Indonesia itself, scientific studies of Islamic *da'wah* were carried out in line with the opening of *Da'wah* Studies in the 1970s, which was originally a department at the Ushuluddin Faculty, and later became a separate faculty at UIN and IAIN, and a department at STAIN and STAI. This is also proof that *Da'wah* is a study in the field of Islamic science. In addition, LIPI, as a competent institution in determining the scientific status of a science, has established *da'wah* as a field of Islamic science parallel to other fields of Islamic science. Not only that, *da'wah* scientific journals and magazines published by the *Da'wah* Faculty of UIN, IAIN, and STAIN and STAI *da'wah* departments have been given ISSN and LIPI recognition.

Therefore, the crisis of the scientific status of Islamic *da'wah* as part of Islamic Science in Indonesia has ended since the 1970s. What was done later, was none other than the effort to develop the *da'wah* science, as well as efforts to develop the *da'wah* education curriculum.

Efforts to develop *da'wah* science in Indonesia are carried out sustainably, over a fairly long period. In 1977, the "National Workshop on *Da'wah* Science" was held at the Sunan Ampel *Da'wah* Faculty, Surabaya. The workshop was motivated by the realization that the establishment of the Faculty of *Da'wah* was not born from the "fetus" of scientific disciplines but by consideration of the practical aspects of the need for qualified *da'i* practitioners. With the procurement of the workshop,

it was originally expected to be the starting point for the development of a *da'wah* scientific framework. However, it was possible due to the lack of representation of the speakers present at the time, so the results had not yet reached the desired one.

In the next moment, various ideas for the development of *da'wah* as a scientific discipline continued to flow from among Muslim scholars. In 1970, in Bandung, a workshop was also held on, "*Dakwah as a Discipline of Science*". Not only from the IAIN Academic Community but also various public universities with various disciplinary backgrounds. At its peak, in 1982, the 'National Seminar on Islamic *Da'wah* and Social Change', was organized by PLP2M in Yogyakarta.

The results of the seminar in Yogya were successfully recorded, entitled "*Islamic Da'wah and Social Transformation*". According to its editor, Amrulah Ahmad, the book that makes *da'wah* ideas from various disciplines, ranging from experts in *Da'wah*, education, politics, medicine, philosophy, economics, communication, physics, and so on, has successfully recorded 15,000 copies and sold well in the market within one year period. It is a sign that Muslims are experiencing a crisis of Islamic *da'wah* literature to reflect on what has been, is being, and will be implemented concerning Islamic *da'wah*.

From the seminar, it appears that several ideas have begun to be formulated. Among other things, that *da'wah* is essential, inviting mankind to the path of Allah, as a collective effort to realize Islam with its various aspects in personal life, family, congregation, and *ummah* (society) to realize *Khaira al-Ummah* (the only one and prosperous society blessed by Allah). S.W.T). Besides Islamic *da'wah*, it has also been clarified into *Billisan da'wah* and *Bil Hal's da'wah* (good deeds). However, at the meeting, the theoretical framework or epistemology had not yet been produced which could be used as a basis for realizing the *da'wah* system in achieving its goals.

Furthermore, in 1983 in Bandung, a study of the history of *da'wah* was also held, with the theme "Development of Islamic *da'wah* in Indonesia". It was followed later in 1985 in the same city, a seminar was held on "Building a Work Ethic through *Da'wah bi al-Hal*", and in 1990 on: "*Dakwah and Social Change*", and some other preaching seminars. All of these events succeeded in enriching the view of the concept of *da'wah* in its application aspect.

Furthermore, efforts to develop *da'wah* science, still in 1990 the "National Seminar on the Development of *Da'wah* Science" was held at the *Da'wah* Faculty of IAIN Walisongo Semarang. However, according to several observations, the epistemological thinking that developed at the seminar was still colored by rationalist-empirical epistemology which tends to lead to scientific secularization. Besides, his scientific thinking is still trapped in the practical aspects of *da'wah* activities.

The above remains unclear, at the *Da'wah* Faculty of IAIN Syarif Hidayatullah Jakarta, the "National Seminar on *Da'wah* as a Discipline of Science" was held again in 1992, which attempted to answer the fundamental problems of Islamic *Da'wah* scholarship. The seminar also brought together experts from various disciplines. However, in the absence of experts who can accumulate the "building" of *Da'wah* Science, the thoughts of various experts are like scattered materials. Hence, it is not clear what the material and formal objects, disciplines, and parts of the discipline are, including methodology, types of expertise, majors, and job prospects for graduates.

Then in 1993, the Faculty of Da'wah, IAIN Syarif Hidayatullah, held a "Seminar and Workshop on the Curriculum of the Faculty of *Da'wah*". However, according to one of the lecturers at the Yogyakarta *Da'wah* Faculty, the results of the workshop seminars show that the direction of the study still does not reflect the curriculum based on the *da'wah* scientific framework which is the theoretical basis, which is revealed in the technical form of the curriculum as intended. Therefore, in the last half month of 1993, a sign of progress that reflected the seriousness of the experts and all proponents of *da'wah* had succeeded in recommending 5 majors at the Faculty of Da'wah through the Curriculum Drafting Team and the Indonesian Ministry of Religion. The five recommended departments are *Da'wah* Management, Islamic Broadcasting and Information, Guidance and Counseling, Islamic *Da'wah* Communication, and Islamic Community Development. At least this

is a reflection of an epistemology of *Da'wah* Science whose footing is still not legible. Thus, part of the later work is to seek clarity in terms of the epistemology of *Da'wah* Science. This is because the epistemology of Da'wah has not been accumulated clearly in a complete building framework. For this reason, a follow-up meeting was held in Bandung, with the theme: "Approach to the Study of Islamic *Da'wah* in Theory and Practice", which was organized in 1998. The seminar on "Social Theories Needed in *Da'wah*" was still in Bandung. So from the series of activities, it appears that there is an effort to avoid breaking ideas or repeating discussions that are already clear. The result is even more evident, that the science of *da'wah* is growing and strengthening itself, even though the dynamics and debates are still ongoing.

The solidity of *da'wah* scholarship was finally marked at the Lingga Hotel, Bandung on 13-14 May 2003, by holding the "National Congress of the Islamic *Da'wah* Profession" which was attended by various delegates from IAIN, STAIN, mass organizations, experts, and practitioners throughout Indonesia. At the congress, the organization "Association of the Indonesian Islamic *Da'wah* Profession" was abbreviated as APDII, and nine formators were elected, with the first APDI management under the elected General Chairman, Dr. H. Syukriadi Sambas, M.Si from the *Da'wah* Faculty of IAIN (now UIN) SGD Bandung, who was assisted by dozens of expert councils and administrators from various universities, as well as various mass organizations and *da'wah* activists. The APDI's management has also grown from the national board of directors, to the regional board of directors, to the unit's board of directors, which are spread across various provinces in Indonesia. Until now, the management of APDI continues to change, the last one (in 2021) under the leadership of Dr. H. Soiman, MA from the Faculty of *Da'wah* and Communication at UIN, North Sumatra.

On the other hand, the *da'wah* academic community has some tenacity. This includes diligently studying, reading, learning, and researching the phenomena, concepts, and arguments for preaching. In addition, the *da'wah* academic community is also diligent in formulating, by noting, conceptualizing, and assembling the phenomena, concepts, and arguments for preaching into writing. Diligently publishing, by discussing, writing articles, and writing books about *da'wah*. Thus, every *da'wah* academic community can become part of the "ants" of *da'wah* scientists, who stand on the shoulders of the "giants" of their predecessors of *da'wah* scientists.

Several works on *Da'wah* Science have been born from the hands of *da'wah* academics in Indonesia, including: Prof. Ali Azis, (*Dakwah* Science), Prof. Abdullah (Science of *Da'wah*: Ontology Studies, Epistemology, Axiology and Applications of *Da'wah*), Syukriadi Sambas, (Tree

of *Da'wah*; Philosophy of *Da'wah*), Sahrul (Philosophy of *Da'wah*: Overview of Ontology, Epistemology and Axiology), Ilyas Supena (Philosophy of *Da'wah*), Ilyas Ismail (Philosophy of *Da'wah*: Engineering to Build Islamic Civilization), Prof. Abdul Basit (Philosophy of *Da'wah*), Prof. Wardi Bachtiar (Methodology of *Da'wah* Research), Muhammad Sulthon (Design of *Da'wah* Science: Ontological, Epistemological and Axiological Studies), Aep Kusnawan, et al (*Dakwah* Overview of Various Aspects; Dimensions of *Da'wah* Science), Enjang As, (Basics of *Da'wah*), M. Qodarudin Abdullah (Introduction to *Da'wah*), M. Qodarudin Abdullah (Introduction to *Da'wah*), Hamzah Tualeka (Introduction to *Da'wah*), Saerozi (Science of *Da'wah*), Samsul Munir Amin (Science of *Da'wah*), Tata Sukayat (Science of *Da'wah*: Mabadi Perspective Al-Asyarah), Kustadi Suhandang (Science of *Da'wah*: Communication Perspective), Tanthowi et al (Introduction to *Da'wah*), Rofingi el-Ishaq (Introduction to *Da'wah*: Comprehensive Study of *Da'wah* from Theory to Practice), Rasyid Ridla, et al (Introduction to *Da'wah*: History, perspective and scope), Wahidin Saputra (Introduction to *Da'wah*), M. Ridha Syabibi (Methodology of *Da'wah*: Ontological Study of *Da'wah* by the Ikhwan al-Safa'), Susiati Alwi (Basics of *Da'wah*), Fahrurrozi, et al (Science of *Da'wah*), Mohammad Hasan (Development Methodology *Da'wah* Science), Ahmad Zuhdi (*Dakwah* as a Science and Future Perspective), Abdil Karem Zaidan (Basics of *Da'wah*), Jamaludin Fakie (Introduction to *Da'wah*), Ahmad Subandi (*Dakwah* Science: Introduction to Methodology), Andy Dermawan, et al (Methodology of *Da'wah*), Rahmat Randhani (Introduction to *Da'wah*), Ahidul Asror (Paradigm of *Da'wah*: Concepts and Basics of Science Development), Anhar Anshari (Lecture of *Da'wah*), Prof. Dindin Solahudin (Moderate *Da'wah*), Achmad Charris Zubair (From Death to the Epistemology of *Da'wah*) and many other books by *da'wah* scientists in Indonesia which are derivatives or developments of *Da'wah*.

Da'wah journals, which usually contain research results on *da'wah* have grown in various universities, for example: UIN Bandung (Jurnal of *Da'wah* Science; Annida Journal; Tabligh Journal; Tadbir Journal; Tamkin Journal; and Mabror Journal), UIN Yogyakarta (*Dakwah* Journal: Media Islamic *Da'wah* and Communication; Hisbah: Journal of Islamic Guidance and Counseling), UIN North Sumatra (An-Nadwah: Journal of *Da'wah* and Society), UIN Imam Bonjol, Padang (Al-Irsyad: Journal of Islamic Guidance and Counseling), UIN Jakarta (*Dakwah*: Journal of *Da'wah* and Society Studies; Journal of *Da'wah* Management), UIN Walisongo (Journal of *Da'wah*), UIN Antasari Banjarmasin (Alhadharah: Journal of *Da'wah*), IAIN Pontianak (Al-Hikmah: Journal of *Da'wah*), UIN Alaudin Makasar (Journal of *Da'wah*: Tabligh), UIN Banten (Adzikra: Journal of Islamic Communication and Broadcasting), UIN Raden Fatah Palembang (Wardah: Journal of *Da'wah* and Society; Yonetim: Journal of *Da'wah* Management), IAIN Curup (Jurnal of *Da'wah* and Communication), IAIN Purwokerto (Communications: Journal of *Da'wah* and Communication), IAIN Padangsidempuan (Tadbir: Journal of *Da'wah* Management, At-Taghyir Journal: Journal of *Da'wah* and Islamic Community Development), IAIN Palu (Al-Misbah: Journal of *Da'wah* and Communication Sciences), IAIN Louksimawe (Liwaul *Da'wah*: Journal of *Da'wah* Studies and Islamic Society), IAIN Metro (Maudhoh Hasanah: Journal of *Da'wah* and Communication; Journal of Islamic Guidance and Counseling), IAIN Kudus (Tadir, Journal of *Da'wah* Management, Community Development: Journal of Islamic Community Development), IAIN Samarinda (Lantra: Journal of *Da'wah* and Communication Sciences), IAIN Jember (Al-Hikmah: Journal of *Da'wah* and Community Development), IAIN Surakarta (Al-Balagh: Journal of *Da'wah* and communication, Journal of Wasiyah: Journal of *Da'wah* and Communication

Studies), IAIN Abdurrahman shiddiq Bangka Belitung (Mawa'idz: Journal of *Da'wah* and Humane Social Development), STAIN Datokarama, Palu (Al-Misbah: Journal of *Da'wah* and Communication), STAIN Pare-pare (Community: Media for *Da'wah* Communication), STAIN Meulaboh (At-Tanzir: Journal of Islamic Broadcasting and Communication), IAI Syarifudin (Dakwatuna: Journal of Islamic *Da'wah* and Communication), IAI Kediri (Jurnal Kopis: Journal of Islamic Broadcasting Communication Thought and Research), Insud Lamobngan (Busyro: Journal of Islamic *Da'wah* and Communication), STAIT Yogyakarta (Qulubuna: Journal of *Da'wah* Management), Unisnu Jepara (An-Nida: Journal of Islamic Communication), Insuri Ponorogo (Muharrrik: *Dakwah* and Social Journal), STAI Silampari (Jurnal Khabar: Islamic Communication and Broadcasting), STAI Hubbulwathan (Al-Qalam: Journal of *Da'wah* and Community Empowerment).

The data from the research above shows that several activities for the development of *Da'wah* Science take place one after another. Each place holds scientific activities of preaching that are mutually exclusive. It is not only carried out within a year but continues for years. It shows the long journey that the *da'wah* scientific fighters have gone through, giving an illustration of how "serious" the *da'wah* academics are in building the scientific building that they are studying. From the efforts made, the direction of success is increasingly felt, although it is also increasingly known that so many works are remaining.

On the other hand, not only scientific activities are carried out one after another, but also the resulting scientific productivity. *Da'wah* scientists from various *Da'wah* Higher Education institutions continue to contribute their writings as if they don't want to be left behind to be recorded in the historical records of the development of *da'wah* science.

It also shows that *da'wah* scholars understand the characteristics of history quite well. Where the history of human civilization before knowing writing is a dark history for the current generation. What was experienced by mankind at that time, can only be guessed and touched or reconstructed from visible traces of relics and traces left behind, and it is very limited. The period before people knew writing, therefore, was called the prehistoric era, where anthropologists noted that the pace of civilization and human evolution was running parallel, very slowly.

Meanwhile, the history of human civilization is seen as just emerging, after being marked by the success of humans in creating symbols which were later called letters, which were originally written on cave walls. The letters are then assembled into words and arranged into sentences, which have the function of saying their thoughts from the experiences they have experienced. Thus, before people knew writing, a human experience or thought only belonged to them or the community at that time, then after that, they could write and read, these experiences and thoughts were not only enjoyed by the generation, but also by future generations, even generations long after they died. That way, thoughts become collectibles in an archive called writing. Since then, historians note, human civilization has experienced rapid development.

That seems to be inseparable from the important role of *da'wah* scientists, namely writing (working). On how to write scientific *da'wah*, there are many advantages. Whoever it is, if until this moment you think that writing can make you money, it is not wrong, because, with writing that is made and then published, it means that the author has contributed, and because of his service, logically the publisher will convey his "thank you" to the author.

If there are people who think that writing can sharpen their intellect, that is also not wrong. Because, with the desire to write better, then he will read more, discuss and research.

Maybe when someone thinks that writing can increase his popularity, that is also a logical thing. Because by publishing his writings, even though he is in his room with a computer, he will be known by people. He is known not only by tens of people or hundreds of people, not only by people in one campus, or one area but is more than proportional to the number of circulations published by the mass media that contains his writings or comparable to the spread and citation of journals of people who read the media, wherever it is, it can even pass it on to generations far later, even though one has been long gone.

So far, the greatness of writing has been able to play a very amazing role. How writing has been able to accommodate, save and collect works and distribute them. It has also been able to "storytelling it" to the generations who live later.

In turn, writing does not only accumulate knowledge but also allows for the correction, addition, and refinement of the development of new knowledge. It is like a recording device, besides being able to store memories from the work of human taste and creativity, it is also able to accept new inputs so that the collection is increasing day by day and getting better, not least in the development of *da'wah* science, which contributes to the future generation.

Conclusion

The dynamics of science in *da'wah* education in Indonesia have shown a dynamic history. The dynamism is illustrated by the alternation of *da'wah* scientific activities carried out and carries a sustainable theme from time to time. That shows a long journey of struggle that the *da'wah* scientific fighters have gone through and illustrates how "serious" the *da'wah* academics are in building the scientific building that they are studying.

Another dynamic, is evident in the productivity of the work they write and publish, both in the form of research in journals and in the form of books. How they are passionate about including themselves to be recorded in history, that they also contribute to the development of Da'wah Science.

These two things appear to be a dynamic force for scientific development in *da'wah* educational institutions in Indonesia. With that being sat, in its development, it increasingly shows the robustness of science. At the same time, what they are doing seems to be giving a message about exemplary enthusiasm and productivity for future generations.

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