# Da'wah in community development: Analysis of community development methods in the Al-Qur'an

## Achmad Ghozali[1], Yulia Annisa[2], Muhlasin[3]

[1,2,3]Faculty of Da'wah and Communication, Universitas Islam Negeri Sultan Syarif Kasim, Indonesia
email: ghozalisyafei@uin-suska.ac.id

## Abstract

**Objective -** The objective of this study focuses on analyzing the Qur'anic concept of empowerment methods to anticipate the negative impacts of modernization by grounding Islamic teachings through community empowerment with the concept of development that must be comprehensive, touching, and penetrating human identity.

**Method -** The study method is carried out through a literature study, with content analysis techniques.

**Result -** The results of this study analyzed 3 methods, they are 1) the al-Hikmah method a) through comparative (comparison), b) through proverbs (examples), c) through history (stories). 2) Method of Da'wah al-Mau'izhah al hasanah; a) Education and teaching, b) Guidance and counseling. c) uswahwa al-tathbiq (good example). 3) Da'wah al-Mujlah hiya ahsan method a) Deliberation of FGD (Focus Group Discussion), b) Muzakarah (Participatory Learning and Action), or Participatory Learning and Practice Processes). c) Mubahalah (Farmers Field School) or Field School.

**Implication –** This method suggests enriching insight and a comparison with empowerment theories discussed from the current concepts and improving the performance of Islamic community empowerment skills.

**Originality -** The focus of this research produces an empowerment method that is not only limited to the aspect of material welfare but can build a whole person, from all material and spiritual aspects simultaneously.

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**Abstrak**

Tujuan - Tujuan penelitian ini adalah untuk menganalisis konsep Al-Qur'an metode pemberdayaan untuk mengantisipasi dampak negatif modernisasi dengan membumikan ajaran Islam melalui pemberdayaan masyarakat dengan konsep pembangunan yang harus komprehensif, menyentuh, dan menembus identitas manusia.

Metode – Metode penelitian dilakukan melalui studi pustaka, dengan teknik analisis isi.

Hasil - Hasil penelitian ini menganalisis 3 metode yaitu 1) metode al-Hikmah a) melalui komparatif (perbandingan), b) melalui peribahasa (contoh), c) melalui sejarah (cerita). 2) Metode Dakwah al-Mau'izhah al hasanah; a) Pendidikan dan pengajaran, b) Bimbingan dan konseling. c) uswahwa al-tathbiq (teladan yang baik). 3) Metode Dakwah al-Mujlah hiya ahsan a) Musyawarah FGD (Focus Group Discussion), b) Muzakarah (Pembelajaran dan Tindakan Partisipatif), atau Proses Pembelajaran dan Praktek Partisipatif). c) Mubahalah (Sekolah Lapangan Petani) atau Sekolah Lapang.

Implikasi – Metode ini menyarankan pengayaan wawasan dan pembandingan dengan teori-teori pemberdayaan yang dibahas dari konsep-konsep yang ada dan peningkatan kinerja keterampilan pemberdayaan masyarakat Islam.

Orisinalitas - Fokus penelitian ini menghasilkan suatu metode pemberdayaan yang tidak hanya terbatas pada aspek kesejahteraan material tetapi dapat membangun manusia seutuhnya, dari seluruh aspek material dan spiritual secara bersamaan.

# Introduction

Empowerment is an alternative development effort to modernization theory that was born after World War II. Modernization in addition to producing progress also contributes to various problems. The existing problems arise from various aspects, both the economic, social, political, cultural, and other aspects. Problems arise when people experience maladjustment to the existing changes, which in the end can cause tension in life which leads to social problems, economic decline, mental degradation and independence, crime, and other environmental problems. This naturally happens when people think that modernization is progress and not everyone can take the advantage of it positively. This triggers the occurrence of various social problems that exist in society.

Anticipating the negative impact of modernization can be done by grounding the teachings of Islam. In the sense of giving a cultural color to the implementation of Islamic teachings without destroying its essence. Selecting the elements of modernity that are considered beneficial and leaving the negative ones as well as actualizing and modernizing traditions. One of the efforts that can be done is through community empowerment. Empowerment is all efforts to improve the standard of living of the community in order to achieve a prosperous life. Community empowerment will be seen when people dare to make decisions to improve their lives for the better. In the sense that it is no longer dependent on the policies and control of others to be able to come up with bright ideas to create better conditions than before.

Community empowerment as a business is described in various forms of real activities in the community. Empowerment is essentially an effort to improve the quality and quantity of human life. Empowerment also means changing society for the better, in order to achieve the aspired goals, namely increasing the standard of living, prosperity, and welfare of all people, both materially and spiritually.

Empowerment from an Islamic perspective is like the opinion of M. Quraish Shihab about the concept of development which must be comprehensive, touch and pierce into human identity. This teaching aims to be able to build a complete human being, both in terms of material and spirituality at the same time (Qureish Shihab, 2004). Islam encapsulates material and spirituality in the same container so that both strengthen each other (Zaeni et al., 2020). Humans will become superior individuals when these two aspects are fulfilled. The term empowerment may be associated with da'wah because the goal is to invite humans to become better individuals. Empowerment is not focused on material development but also on non-material and moral development. The object of empowerment in Islam is human. According to Islam, humans consist of five elements, they are religion, soul, lineage, reason, and property. The five elements will in synergy become a force for active, independent living and the ability to act and take the initiative to promote and improve the quality of life.

A growing view is that empowerment will be carried out if the community is given the right to manage the natural resources they have and use them for the benefit of the people to change society for the better. From this view, a real effort or action is needed to realize these development ideas through a social method. A method is a way of acting according to a certain system of rules so that practical activities are carried out rationally and directed, to achieve maximum results. The method of community empowerment is carried out based on da'wah which is based on religious values and can provide a major influence amid society in realizing a change in conditions for the better from all

aspects of community life, namely, increasing the quality and welfare of the community. Through a particular method, all problems can be seen or understood from a certain point of view to give birth to a way to achieve the goals set. As stated by Ahmad Tafsir that method is the most appropriate and fast way of doing something. A precise and fast method, in this case, the size is very variant, because it is in accordance with the conditions of the people, places, materials, media, and socio-culture that surrounds it.

The results of the previous research by Setiawan focused on the analysis of da'wah-based community empowerment methods which put more emphasis on efforts to improve the quality and welfare of the community (Setiawan, 2012). The next research discusses the form of da'wah-based empowerment which is carried out comprehensively from all aspects of spiritual, social, educational, and economic aspects by applying conventional models and approaches, not the methods analyzed in the Qur'an (Nurjamilah, 2017). Furthermore, previous researchers talked more about the empowerment method in the Qur'an emphasizing the economic aspect (Rodin, 2015; Syahril, S., Abdullah, W., & Syahruddin, S., 2019) and there is limited research on the concepts and methods of empowerment in general (Widjajanti, K., 2011). Therefore, this study intends to analyze the method of community empowerment in the Qur'an which is integrated with the concept of da'wah. Because the concept of successful development must be comprehensive, touching, and piercing into human identity. Therefore, the purpose of this research is the birth of an empowerment method that can build a complete human being, from all material and spiritual aspects simultaneously.

## Research Methods

This research method is qualitative research using a library research approach or literature study where the data sources come from texts in the form of documents, either in the form of books, journals, papers, or other writings related to the research. The analysis is done by reading the literature that has a relationship with the problem being studied.

## Results and Discussion

### Method al-Hikmah

Method al-Hikmah is the method that has a wise meaning, namely as a method of approaching the community as mad'u in such a way that the object of society can carry out what is conveyed by the empowerer of his own volition, without any coercion and conflict. Feeling depressed. According to the language of communication, it is referred to as a frame of reference, the field of reference, the field of experience, namely the total situation that affects the attitude of the communicant (object of da'wah) (Maullasari, 2019). The al-Hikmah method can be implemented at every level of society, both common people and educated ones, but this method requires wisdom, accuracy, and foresight in applying it because it is closely related to the consideration of the real conditions of the community as empowerment targets (Ni'mah, 2021).

Method of *al-Hikmah* in the form of comparison (comparative) taken from the *words qarana, yuqarinu, muqaranan* and *muqaranatan, muqaran* is *isim masdar* from *qarana* which means connecting, collecting, and comparing or distinguishing two things with something else. Translated

into English (comparative) this word means comparison. Meanwhile, when it is associated with the comparison method, what is meant here is a way to convey empowerment material based on giving a comparison of one thing with another against a certain object. Because in the Qur'an, this method is mostly applied by Allah to the prophet Muhammad SAW in bringing other people to Islam in Mecca through *makkiyah* and *madaniyah* verses through Madaniyah verses (Ghozali Syafe`I & Muhlasin, 2020).

In this regard, Allah SWT, in the Qur'an uses the form of a question sentence with a question using the letter *istifham* (*hamzah*), the use of the letter *hamzah* in *istifham* is in addition to providing understanding as well as demands, both demands are *taubikh* and *inkari* or demands are *taqriri* and *ta'jub*. The following are used by Allah in the Qur'an as in the *surah* al-Qalam verse 35 (68/02), namely;

أَفَنَجْعَلُ ٱلْمُسْلِمِينَ كَٱلْمُجْرِمِينَ

"So should we make the Muslims equal to the sinners (unbelievers)."

This verse compares Muslims with sinners. Is the same reward that Allah has provided for each of them. *Tafsir* scholars argue that the letter *istifham* with *hamzah* contains the meaning of *taubikh* (scorning), or contains the meaning of *inkari*. Because basically the letter *hamzah* is used to ask about a concept or opinion. Furthermore, the word istifham appears in sentences such as the verse am *naj'alu*, meaning *al-ta'jub* (astonishment).

This verse relates to the expression of a scholar commentary Muqatil in the book of commentary *al-Kabir* that the words of the *Meccan* disbelievers said to the Muslims, that Allah has prioritized them over the believers in life in this world. This indication also shows that in the hereafter, Allah will give them more merit in terms of reward, at least the same as the believers in the hereafter. So Allah refuted their question by sending this as an answer: shall we violate our promises by equating those who surrender, submit, and always disobey Allah. The disbelievers think that the picture of life in this world is also a reflection of the life of the hereafter. If his worldly life is awarded wealth, rank, power, and pleasure, of course in the hereafter will too, and vice versa. Hence, this verse gives a clear comparison, that their assumption is misleading. Because the life of this world is preparing for the afterlife. If someone is good in his deeds and worship, then the reward is also good, even if they do not have wealth, position and rank and so on, then he still gets a double reward from Allah and vice versa, if they disobey and do sinful acts, even though they get wealth and power, then in the hereafter they will be provided with a place full of misery and humiliation(Ghozali Syafe`I & Muhlasin, 2020).

The root of the word *naj'al* comes from the word *ja'ala*. Repeated in the Koran 13 times, 7 times accompanied by *istifham* as in the verse above and 3 times accompanied by the letter *al-kaf*, which means asking for comparisons, in *Surah al-Shad* is found 2 times, in the verse; 28, *al-Qalam*: 35, *al-Mursalah*; 25, *al-Naba*'; 6, *al-Balad*; 8, For example, in *Surah al-Shad* verse 28 (38/38), it says:

أَمْ نَجْعَلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ كَٱلْمُفْسِدِينَ فِى ٱلْأَرْضِ أَمْ نَجْعَلُ ٱلْمُتَّقِينَ كَٱلْفُجَّارِ

"Should we consider those who believe and do righteous deeds the same as those who believe who do mischief on earth? Should we consider those who are pious to be the same as those who have sinned?"

The letter *am* in this letter is *munqathi* (definitely)', which means with *bal* while the letter *hamzah* shows the nature of *inkariyah*, so that these verses show as if they were preceded by the letter *bal* which means are they the same. Whereas in the sentence *Kalmufsidiina fil ardhi,* it means disbelief, disobedience (damage), so that between the two groups are doing the opposite work, with consequences, they also do not accept the same risk. While the connection of the verse which reads *am naj'alu muttaqiina kalfujjar* means as it is impossible to equate people who are *taqwa* and people who drown by committing sins or disobedience. This verse compares that there is no difference between the believer and the disbeliever, between *al-muttaqin* and *al-hawa*. This verse counters the assumption of the disbelievers that they measure pleasure only in this world. Therefore, the letter *al-Shad* verse 28 shows that the disbelievers always compare the believers when they were weak with pleasure with the world, so they claim that material possessions are synonymous with worldly pleasures. This is understood because the verses of the Qur'an come to them to trap such examples, which they think they are capable of digesting. This verse describes the existence of a da'wah method which is very essential for humans, because humans have both body and mind, hence with this reason they are invited, to be able to compare good and bad. which one will bring benefits and which one will bring harm to him. Thus, the Qur'an invites the human mind to compare good deeds (believers) and evil deeds (immorality)(Ghozali Syafe`I & Muhlasin, 2020).

This da'wah method appears in various examples in the Qur'an, from people who get the light (*nuuran*) to those who are still in darkness (*zhulumaati*) contained in the *surah* al-An'am verse 122 (06/55), between polytheists with *'abid*, as well as between those who know and those who do not know, it is found in the *surah* al-Zumar verse 9 (39/59), between the wretched person and the miserable person, it is contained in surah Fushilat verse 40 (41/61), In the Makkiyah verse, for example, people who know about the truth (*al-haq*) and people who are blind to the truth of Allah are found in the surah *ar-Ra'd* verse 19 (13/96).

The verse above illustrates that Allah has given a guideline for the use of the comparative method. This method is shown as an example of preaching according to the intellectual level of a person faced in the early days of Islamic development. The purpose of this method shown by Allah to the Prophet Muhammad was that the da'wah material conveyed should easily be able to be accepted and digested by the audience. The da'wah method in this form will continue to develop in accordance with the development of science and humanity. In an effort to apply the da'wah method of wisdom in the form of comparison, it is not only relying on something to provide da'wah material to the community by comparing one opinion with another or between one school and another, even one religion with another religion, so that the understanding of the people in understanding their religion is *kaffah* and intact.

Parable is taken from the Arabic root of the root word of *masal*, eg and *masil* and in the form of *isim, al-matsilu, al-mitslu* and the plural form of proverbs. Similar to *syabah, syibh and syabih*. The word proverb in Indonesian can mean parable or example. Whereas in literature it is: An expression that is widely spoken and is intended to equate the state of something that is told with the state of something to be addressed such as saying: how many archery there are no archers. That is, many events for disasters occur accidentally (Abd al-Jalal, 1998). Al-Isfahani, suggests that mass can be called *misl* (parable), as in al-Quran, *mitslu* which means *musyabbih* (like), furthermore he explains that mass is an expression that describes something else, which is in the point of equality

(Salmandanis, n.d). From the above, it can be understood that proverbs are expressions in the form of equations or descriptions contained in the Qur'an with a beautiful and attractive language style with the aim of making it easier to understand and absorb the purpose of the content of the Qur'an. Kinds of parables: (Ghozali Syafe`I & Muhlasin, 2020)

1. *Al-Amtsal al-Musharrahah* (a clear parable), is a mass that uses mass *lafadz* or which shows *tasybih*. This is contained in the Qur'an 60 times in 22 letters, namely; The parable of the creation of a mosquito is found in Surah al-Baqarah; 26 (2/87), the parable of the inhabitants of a city becomes a lesson for the people of Mecca in the letter Yasin; 13 (36/41), when Maryam's son is used as an example in Surah al-Zukhruf; 57 (43/63), a slave who cannot act against anything and a person who is given good sustenance from Allah, in Surah al-Nahl; 75-76 (16/70) (75), a person who calls for other than the way of Allah can never make up an example of a fly, in surah al-Hajj; 73 (22-103), Allah has sent down rain from the sky, al-Ra'd; 17 (13/96),.

2. *Al-Amtsal al-Kaminah* (hidden parables), namely parables that do not expressly use mass *lafadz*, but contain the meaning of a beautiful, short and concise parable. In this case, the Qur'an does not assert as a form of parable of an expression, only its content shows a meaningful parable, not *lafzi*. Examples of proverbs *kaminah* in Arabic are: *Khairul amri ausathoha*, "that the best work is in the middle (medium)". Furthermore, if you look for similarities in the Qur'an, you will find at least 4 times in the Qur'an. The female cow is a female cow that is neither old nor young, al-Baqarah 68 (02/87), people who spend their wealth not excessively and are not stingy, al-Furqan 67 (25/42), do not make hands shackled around the neck and don't stretch it too much, al-Isra' 29 (17/50), don't raise your voice in prayer and don't lower it either, al-Isra' 110 (17/50).

3. *Al-Amtsal al-Mursalah* (parables that are detached), namely expressions that do not use an example of *lafaz* or clear *tasybih*, but can be used as an example. Say each person acts according to his own circumstances, then Allah knows best the more righteous way, al-Isra'; 84 (17/50), it is obligatory for you to fight even though fighting is something you hate, maybe you hate something, even though it is very good for you and maybe you like something, even though it is very bad for you, Allah knows what you do not know, al-Baqarah; 216 (02/87), every man for himself, al-Muddatstsir; 38 (74/04), there is no reward for good except goodness too, ar-Rahman; 60 (55/97), because of their arrogance on earth and because that evil will not happen to anyone other than the one who planned it himself, al-Fathir; 43 (35/43).

The purpose of using the method of proverbs based on the verses above is so that people can think from one example to another so that they can take lessons and become practical in living life (Harahap, 2020).

The word *Qisah* is taken from Arabic, *qashsha, yaqhushu, qasshashan,* which means telling the news to him, or the main meaning shows to follow something that is told or means by (telling). Meanwhile, in Indonesian, *qashash* is a story which is defined as a story about events (*Qisah*) in a person's life (Departemen Pendidikan dan Kebudayaan, 1990). In Indonesia, *qisah* are translated into stories, historical events (*Qisah*), and so on. Stories that describe how something happens (events), events, and so on. History is events that actually happened in the past (WJS. Poerwadarminta, 1982). Taking into account the above understanding, it seems that stories and history are identical because they relate to the nature of facts that have occurred in the past.

In the Qur'an, Allah SWT presents various stories. From the form of (*sighat*) which is rooted in the words *qasha, yaqashu,* and *qishashan* amounted to 30 times in various *surah* and verses (Muhammad fuad Abdu al-Baqi, 1992). While it is not a direct sentence, a word rooted in *qassha*, but the verse tells the incident directly contained in the Qur'an 15 times, *makiyah* 11 *surahs* and *madaniyah* 4 surah. Observing the verses related to the story, it seems that the Qur'an reveals about (Ghozali Syafe`I & Muhlasin, 2020):

1. Historical events that occurred by mentioning the actors and the place where they occurred, in this case, contained in *surah* al-Nisa'; 164, al-'A'raf; 7, 101, Hud; 3, an-Nahl; 118, al-Kahf; 13, Thaha; 99, and Ghafir; 78. The perpetrators referred to here are the apostles and previous prophets with their people. These stories are mostly found in *Surah* Hud and al-Syu'ara'. Furthermore, stories that are not from among the apostles and prophets, such as the story of Ashabul Kahf (Kahf; 9-26), Zulkarnain (al-Kahf; 83-89), the pious servant with Prophet Musa As (al-Kahf; 60-82), Qabil and Abel (al-Maidah; 28-31), the story of Luqman al-Hakim (Luqman; 12-190), the story of the king of the land of Saba' (an-Naml; 22-44 and Saba'; 15-21), the person who believes in the power of the king of pharaoh (al-Ghafir; 26-45), and the story of ya'juj wa ma'juj (al-Kahf; 94-97 and al-Anbiya'; 96-97) (Muhammad Sabb'am Rasyidi al-Zaini, 1996).

2. Furthermore, events related to the place where it happened, for example, the story of the king of the land of Saba' is found in *surah* al-'A'raf; 101 (07/39), Furthermore, the events that occurred during the companions of al-ahad are contained in *surah* al-Buruj; 4-10 (85/27), the story of al-Fil (the elephant army) is found in surah al-Fiil; 1-5 (105/19) the story of Abu Lahab and his wife that happened during the time of the Prophet Muhammad. It is contained in *surah* al-Lahab; 1-5, the story of the inhabitants of heaven with all its pleasures, is found in *surah* al-Qalam; 17-23(68/02), al-Kahf; 32-44 (18/69) (Muhammad Sabb'am Rasyidi al-Zaini, 1996).

3. Events that have occurred and can still happen again, in the Qur'an there are abundant of events that are very likely to happen again. For example, the incident between Qabil and Abel about their sincerity in making sacrifices is reflected in *surah* al-Maidah; verses 27-31 (05/112).

4. A symbolic event that does not describe an event that has occurred but can occur at any time can be understood in *surah* al-Kahf; 32-43. The story of a knowledgeable man, but his knowledge does not lead him to the perfection of a good degree, is contained in *surah* al-'A'raf; 176 (07/39), this verse provides an example of how to invite people who are proud of their wealth to others, so that with that wealth they can live forever. In this case, Allah explains that what one should be proud of is a good deed. The symbolic events above in terms of reality will return again and again because nothing is eternal in this world except Allah SWT. Furthermore, the story from the aspect of narration below is found in *surah* Yusuf; 5 (12/53) and al-Qashash; 25 (28/49). Paying attention to the two verses above, the first is about the dream of Prophet Yusuf, when his father forbade him to tell his dream to his brothers, and finally the dream came true and actually happened. Likewise, Moses, whose kindness was repaid by marrying Musa with the daughter of Shu'aib. This story shows that good is done, then gradually that goodness will appear as a truth in the history of life (Salmandanis, n.d).

In presenting various stories, Qur'an generally describes the problems of past humans as they are, not only as an effort to highlight so that other people are interested in their attention but the

picture is intended to make other people use it as a lesson for humans after. Manna Khalil Al-Qattam suggests that the story method is a method used by preachers and educators. Because they are interested in listening to or reading a story without realizing it, they will receive messages in the form of advice, instructions, teachings, and so on from the story (Salmandanis, n.d.).

A good story will be loved and will penetrate the recesses of the human soul easily. The stories in the Qur'an will not make people bored and bored while the stories outside the Qur'an make the listeners tired of hearing and reading them. The use of the story method in preaching plays an important role because the story is one way to focus the attention of the listeners, especially in lectures that take a long time to approach the story method found in the Qur'an.

## Method of Da'wah al-Mau'izhah al hasanah

### Education And Teaching

Education and teaching or more accurately use the word advice (*nashihah*) is taken from the root words *nun*, *shad*, and *ha* which means the basis for improving between two things or reconciling them. While in the form of *nashih*, apart from giving advice, it also means clean; i.e. not mixed with anything else. This method is a way of preaching by giving advice or conveying teachings with compassion so that the advice and teachings of Islam that are conveyed can touch the hearts of the people, besides that, what must also be considered is that the content of the material is in accordance with the group of people who will receive the empowerment (Salmandanis, n.d.). Taking into account the theme of *mau'izhah* in the Qur'an which generally means lessons, advice, warnings, explanations, and guidance or to something that comes from Allah, this understanding is relevant to several root words in the Qur'an. Similar to the root word *nashihah*. In Qur'an, there are 13 times in 6 *surahs*, as follows (Ghozali Syafe`I & Muhlasin, 2020):

1. In al-A'raf; 21, 62, 68, 79, and 93. In verse 21 Satan swears to act as an advisor to the Prophet Adam and Eve by persuading them both to eat the *khuldi* (forbidden fruit) fruit by deceit. So this verse describes to convince his audience he uses the word *qasam*, so that both of them ate the fruit. The logical consequence of the actions of Adam and Eve was expelled from heaven. In verse 62, Allah sent the prophet Noah to his people to convey a lot of (religious teachings) and advise in order to know unseen things. In verse 68, Allah sent the prophet Hud to convey religious teachings and his presence is a trusted adviser, while verse 79 sent the prophet pious to deliver the message and gave advice and in verse 93, Allah sent the prophet Shuaib as a giver of advice but his people still refuse to accept the advice.

2. *Surah* at-taubah; 91, Allah gave *rukhsah* to people who are in charge of giving advice or lessons to others not to participate in jihad because of weakness, illness, or paying a living whose value is the same in the sight of Allah.

3. *Surah* Hud; 34, Allah sent Prophet Noah to his people to give advice but it could not bring any benefit because his daily activities did not reflect Allah.

4. *Surah* al-Qashash, 20, a man who gave advice to the prophet Moses in order to save himself, if Moses refused, of course, Moses would have a disaster.

5. *Surah* Yusuf, 11, the brother of the prophet Yusuf went to his father because he did not trust the brother of the prophet Yusuf.

*Guidance and counseling*

The right word is *tabsyir* taken from the root word *basyara-yubasyiru-basyiran-wa mubasyiran. Basyiran* (giving) good news this word means that the basis always leads to *al-khair* (the good) as opposed to the bad. Or the bearer of good news. If this word becomes *isim* fail (*tabsyiran*) then the meaning is to invite to religion (Ibrahim Anis, dkk, 1989, p. 58). The word *Basyara or Tabsyir* is repeated in the Qur'an as many as 80 times, in *Surah* Makiyah 34 times and *Surah* Madaniyah 52 times. In Qur'an, the derivation of the root word *Basyara* is polarized into 6 forms, namely:

1. The bearer of good news from the prophets to his people is contained in *Surah* Al Baqarah; 213, an-nisa; 175, al-maidah; 19, al-an'am; 48, al a'raf; 188, hud; 2, al kahfi; 56, al furqan; 56, al-ahzab; 45 saba'; 28, fushilat; 4 and al shaffat; 6.

2. Good news for people who do good deeds by getting a reward from Allah swt. It is contained in *surah* al Baqarah; 25, 155, 223, Ali Imran; 170-171, al taubah; 112, Jonah; 2, 64, 87, al-nahl; 89, 102, al isra'; 9, alkahfi; 2, Maryam; 97, al hajj; 34, 37, al naml; 2, al ahzab ; 47, yasin; 11, az zumar; 17.

3. Good news with various kinds of goodness that God has given to his creatures, al baqarah; 97, Ali Imran; 126, al a'raf; 57.

4. Good news that brings suffering, missery to the ignorant people, al nahl; 58-59, az zumar; 45 and al zukhruf; 17.

5. Good news for the believers when the disbelievers receive punishment from Allah, Ali Imran; 21, an-nisa; 138 and at-taubah; 3, 34, al-furqan; 22, lukman; 7.

6. Good news with the birth of the sons who would become a prophet of Allah, Ali Imran; 39, 45, hud; 71, 74 and az zariyat; 28-29. After paying attention to the verse above, it shows the prophet as a da'wah interpreter, tasked with giving good news to others, good news for people who do good, namely blessings on the day of vengeance later. On the other hand, the information conveyed is also the material for da'wah which is awaited and longed for by Muslims, namely eternal pleasure in the hereafter.

The purpose of good news is in the form of exclamations and utterances containing good and positive information conveyed by a preacher as an empowering actor who has the potential to awaken the spirit of goodness that is integrated within the community and reduce negative potential (Maullasari, 2019). So from the implementation of guidance or counseling to the community, a change in attitude will be realized faster with an empowering emotional relationship with the community as an output of the empowerment activities.

*Uswah Wa Al-Tatbiq (Good Example)*

In Qur'an, the word *uswatun* is found, it is only found 3 times in 2 *surah*, namely Surah Al Ahzab; 21 and surah al-mumtahanah; 4 and 6. Observing from the point of view that these two surahs are both physical surahs. This can be seen as follows:

1. *Surah al-ahzab*; 21, it actually is contained in the Messenger of Allah (Prophet Muhammad) a good role model for you, for those who hope for Allah's mercy and the coming of the Judgement Day and he often mentions Allah.

2. *Surah al mumtahanah*; 4, Indeed there was a good role model in Abraham and those who were with him.

3. *Surah al mumtahanah*; 6, they (Ibrahim and his son) are indeed a good example for you.

Paying attention to the three words *uswatun* in the Qur'an, the commentators analyze them, among others, Imam Ahmad Mustafa Al Maraghi stated that the first is contained in *Surah* Al Ahzab; 21 shows as the highest example, a good role model, both in terms of practice and success in carrying out Allah's commands (Ahmad mustafa al maraghi, 1973). While in *Surah* al-Mumtahanah; 4-6 *uswatun* means *al qudwah*. The word *qudwah* is a set of good examples not only through the language of communication, and transactions with the audience but is internalized in real life, both in words, actions, as well as attitudes and daily behavior to become role models for the environment. In empowerment, the good character and personality of a facilitator (da'i) is the main thing to attract a close relationship between the community and the facilitator. Morality is an attitude that exists in humans as a form of life guidance to interact (Junaidi, 2020).

## Methods of Da'wah al-Mujadalah hiya ahsan

The *mujdalah al-lati hiya Ahsan* method is a way of bringing other people to Islam by means of discussions based on different arguments by using complex arguments that can guide the disbelievers and can lead them to back all *maqashid shari'ah and furu'* (Ghozali Syafe`I & Muhlasin, 2020). *Mujadalah* means an effort to exchange opinions carried out by two parties synergistically, without an atmosphere that requires the birth of hostility between the two by presenting strong arguments and evidence (Rosi, n.d., p. 5).

## Conference (FGD) or Focused Group Discussion.

FGD is a form of da'wah method that is used in the form of giving answers to questions posed by Muslims who have not found or know with certainty the nature or explanation. This form of method appeared at the time of the Prophet, especially among the companions, they asked the Prophet a lot about the religious problems they faced, in the hope that the Prophet could provide answers. Especially the problem of *aqidah*, law, and its implementation. Problems that arise are answered through transparent revelation to the Prophet and sometimes through hadith.

The verse of the Qur'an that alludes to this issue begins with the word *yas alunaka* with the root words of *sin, hamzah, and lam,* which are strung together in *saal, yas alu* which means the basis for asking. The word *yas alunaka* is found in various places in the Qur'an 18 times; *Surah* al-,A'raf; 187 (07/39), they asked about the Day of Judgment when it happened, Al-Isra; 85 (17/50) on the spirit, al-Kahf; 83 (18/69), regarding *dzulkarnain*, Thaha; 105 (20/45) concerning the mountains, al-Naziaah; 42 (79/81) the disbelievers ask about the day of resurrection, al-Baqarah; 189 (2/87) crescent moon, al-Baqarah; 215 (2/87) what they spend, al-Baqarah; 217 (2/87) fought in the month of Haram, al-Baqarah; 219 (2/87) alcohol and gambling. Al-Baqarah 220 (2/87) this world and the hereafter, al-Baqarah; 222 (2/87) menstruation, Al-anfal; 1 (8/88) division of the spoils, al-Ahzab;

63 (33/90) days of awakening, al-Maidah; 4 (5/112) what is lawful for them (Ghozali Syafe`I & Muhlasin, 2020).

Paying attention to the word *yas* alunaka aims for the benefit of all Muslims, according to Ibn Abbas's expression, all of that aims to ask questions related to their benefit, both for the interest of the questioner and all Muslims (Salmandanis, n.d.). It seems that this concept will continue until the end of time.

*Muzakarah (Participatory Learning and Action), or Participatory Learning and Practice Process)*

*Muzakarah* or better known as *Hiwar* (dialogue) comes from the Arabic word (*ha, ra, wa yuhawiruhu, muhawaratan*) which means debate that requires answers (Ahmad Warson Munawir, 1997, p. 306). In other words, *hiwar* is an exchange of ideas between the object of da'wah and the implementation of da'wah on a problem that has been known in advance to be discussed. This dialogue is found in the Qur'an, *Surah* Makkiyah 75 times and 18 times in Madaniyah. Dialogue of Prophet Adam, al-Baqarah;35-39 (2/87), Allah with Prophet Ibrahim, al-Baqarah; 124,126, 131, 260 (2/87) Zakaria, Ali-Imran; 38-41 (3/89), Isa Almaidah; 110,114, 119 (5/112) Musa al-'a'raf; 143-145 (7/39), Noah, Hud; 45-48 (11/52).

Observing the dialogue above, it seems that there is a method that will determine whether an idea is accepted or not in the discussion, as seen when there is pressure, you humble yourself while praying and hoping and not always being arrogant or winning yourself in a discussion. And even acknowledge the superiority of the opponent if he is right so that the problem is solved and finds a way out. The Prophet's dialogue with his people is 23 times in the Qur'an, including: 1). Abraham with his father and his people, is contained in the *Surah* Mary; 41-47 (19/44, al-Anbiya'; 52-57 (21/73), al-Syu'ara'; 69-82 (26/47) 2). Moses with Pharaoh, al-,A'raf; 104-122 (7/39). 3). Prophet Muhammad with the People of the Book, makkiyah al-Ankabut; 46 (29/85) and Madaniyah al-Baqarah; 80, 82, 91, 92, 111, 112, 135 and 139 (2/87), Ali Imran; 20, 61, 64, 67, 93, 98, 99, (3/89), al-Nisa'; 171, 172 (4/92), and Al-Maidah; 17, 19, 68, 77, (5/112)(Ghozali Syafe`I & Muhlasin, 2020).

The mudzakarah method is a scientific meeting method to train the community (mad'u) to be trained in solving problems through dialogue. The application of this method can develop and raise the intellectual spirit of the community as mad'u. They are invited to think scientifically by using reasoning based on the Qur'an and Al-Sunnah as well as empowerment materials (Sagala, 2015).

*Mubahalah (Farmers Field School) or Field School.*

Da'wah applied to field schools is da'wah with a non-formal concept, built so casually as if this school is a place for sharing between da'i and mad'u where there is openness between others and there is no fear of expressing opinions. The concept of field education of da'wah for empowerment has a very important role, besides that, da'wah is useful for getting closer to understanding the environment, determining the goals to be achieved, identifying and formulating alternative choices, evaluating processes, results, and impacts of activities (Ghozali Syafe`I & Muhlasin, 2020).

Thus, strategic management seeks to utilize various new opportunities that may occur in the future to empower the community. Field school is a new form of modification in da'wah science, in the process that is carried out, there are no teachers who tutor and no students who are tutored

(Hadi fahrudin, 2011). Field school participants become the subjects of change for problems that entangle their lives, at least the mad'u (community) can dig up information from searches and come together to rise for change. The communicator (da'i) himself is tasked with creating an agreement so that people can learn on their own and find out for themselves. As scientist Albert Einstein put it: "*I never teach my students. I'm just trying to create opportunities for him to learn on his own and discover for himself*" (pengembangan masyarakat sub, 2012).

The packaging of the field school is designed to provide the maximum opportunity for the community to be independent. The task of the communicator is only to provide great opportunities for the community to be creative and innovative. The view of the field school is to invite the public to understand the reality that exists in life, the community will learn to find their own knowledge and principles that are packaged in the realities of life. A dynamic discovery learning process is highly expected in welcoming the desired changes (Mansour fakih, et al., 2004). Therefore, the target that appears is the creation of a community that is skilled and ready to research future threats and challenges. The characteristics of field schools are as follows:

1. Self-created learning facilities, the facilities available in field schools are not complete and luxurious facilities like formal schools or counseling in general.

2. The role of the guide is as a facilitator, not as a teacher who considers the community as students who are invited to play in class forums and even friends.

3. Analysis and decision-making, problem analysis in field schools is studied in a participatory manner where the community is introduced to and confronted with the problems that exist in their group so that the community will develop well and quickly.

4. In seasonal training, field schools have been formed to start the class with the preparation for the season, such as when various seasons occur or natural conditions.

5. Group dynamics and vehicle development, where an activity is presented by the facilitator (communicator) to the community as field school participants so that the class atmosphere does not feel boring. The rides created are not only physical but also a vehicle for a sustainable learning system and community breakthrough.

## Conclusion

The current progress is so swift that it creates various social problems, especially in terms of building an Islamic society. The concept of empowerment in Qur'an about community empowerment methods as a step to anticipate the negative impacts of modernization by grounding Islamic teachings through community empowerment are; *First Al-Hikmah* Method a) Through Comparative, This method is shown as an example in preaching according to the intellectual level of a person who is faced with the early development of Islam. The purpose of this method shown by Allah to the Prophet Muhammad is so that the da'wah material conveyed is easily accepted and digested by the audience. Efforts to apply the da'wah method of wisdom in the form of comparisons, not just relying on something to provide da'wah material to the community by comparing one opinion with another, between one school and another. Even one religion with another religion, so that the understanding of the people in understanding their religion is *kaffah* and intact. b) Through Proverbs (Examples), namely the delivery of empowerment material through the provision of

examples which are intended to equate a situation that is told with the state of something to be addressed. c) Throughout history (qisah), the use of the story method in preaching plays an important role, because the story is one way to focus the attention of the listeners, especially lectures that take a long time to approach the story method found in the Qur'an.

*The second* Method of *Da'wah al-Mau'izhah al hasanah*; a) Education and teaching lessons, advice, warnings, information, and guidance on something that comes from Allah b) Guidance and counseling, which is a method of conveying good news to always lead to (good) inviting to religion, namely good news for those who do good, namely favors on the Day of Judgment later. On the other hand, the information conveyed is also the material for da'wah which is awaited and longed for by Muslims, namely eternal pleasure in the hereafter. c) *uswah wa al-tathbiq* (good example), showing as the highest example, a good role model, both in terms of practice and success in carrying out Allah's commands, not only through the language of communication, transactions with the audience but internalized in real life, both in words, actions, as well as attitudes and daily behavior, become role models for the environment.

*The Third* Method of *Da'wah al-Mujlah hiya ahsan* a) Deliberation of FGD (Focus Group Discussion) is a form of da'wah method used in the form of giving answers to questions posed by Muslims who have not found or they may know with uncertainty the nature or explanation. b) *Muzakarah* (Participatory Learning and Action), or Participatory Learning and Practice Process) means a dialogue that requires answers through an exchange of ideas between the facilitator and the community (mad'u) regarding a problem that has been known beforehand which will be discussed. c) *Mubahalah* (Farmers Field School) or Field School, is a concept of field education of da'wah for empowerment which has a very important role, besides, da'wah is useful for getting closer to understanding the environment, determining the goals to be achieved, identifying and formulating alternative choices, evaluate processes, outcomes, and impacts of activities.

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