



## Dynamics of mosque-based *da'wah* and its implications for the Diversity of muslim communities in Medan

Abdullah

Universitas Islam Negeri Sumatera Utara, Indonesia

Email: [abdullah@uinsu.ac.id](mailto:abdullah@uinsu.ac.id)

### Article Information:

Received:  
4 May 2023  
Revised:  
2 June 2023  
Accepted:  
29 June 2023

JURNAL  
ILMU DAKWAH



Jurnal Ilmu Dakwah  
Vol. 43 No. 1 (2023)  
1693-8054 (p)  
2581-236X (e)  
92-106  
<https://doi.org/10.2158/jid.43.1.16082>

### Keywords:

Dynamics of mosque-based *da'wah*, implications, community diversity.

### Abstract

**Purpose** - This study aims to determine the dynamics of mosque-based *da'wah* and its implications for the diversity of society in the city of Medan.

**Method** - This study used a qualitative-quantitative approach (mixed method) with a descriptive method. This study uses data sources in the form of primary and secondary, which are based on experience or literature review. Data collection techniques were carried out through interviews and observation. In data analysis techniques, researchers reduce data, present it, then conclude.

**Result** - this study indicates that the preachers in Medan have approached the professional direction in preaching. The preachers can be said to have competence so that they can carry out their duties as *rijalud da'wah* properly.

**Implication** - The preaching material delivered is generally still focused on the basic Islamic sciences, and a small part has started to develop *da'wah* material more broadly.

**Originality** - The *da'wah* methods used by the preachers are very diverse; providing problem-solving offers on religious issues, building religious awareness, mastering social media *da'wah* strategies, and paying attention to the philosophy of *da'wah* (goals to be achieved), abilities and expertise (*da'i* background), sociology (situations and conditions), and psychology (pleasant thing)

This is an open access article under the CC BY-NC-SA license



**For citation:** Abdullah. (2023). Dynamics of mosque-based *da'wah* and its implications for the Diversity of muslim communities in Medan. *Jurnal Ilmu Dakwah*. 43(1). 92-106. <https://doi.org/10.2158/jid.43.1.16082>

\***Corresponding author:** Abdullah, [abdullah@uinsu.ac.id](mailto:abdullah@uinsu.ac.id), Universitas Islam Negeri Sumatera Utara, Jl. William Iskandar Ps. V, Medan Estate, Percut Sei Tuan, Deli Serdang, Sumatera Utara, Indonesia.

**Kata kunci:**

Dinamika dakwah berbasis masjid, implikasi, keberagaman masyarakat.

**Abstrak**

**Tujuan** - Penelitian ini bertujuan untuk mengetahui dinamika dakwah berbasis masjid dan implikasinya terhadap keberagaman masyarakat di Kota Medan.

**Metode** - Penelitian ini menggunakan pendekatan kualitatif-kuantitatif (mix method) dengan metode deskriptif. Penelitian ini menggunakan sumber data dalam bentuk primer dan sekunder, yakni berdasarkan pengalaman ataupun kajian literatur. Teknik pengumpulan data dilakukan dengan cara wawancara dan observasi. Pada teknik analisis data, peneliti melakukan reduksi data, menyajikannya, kemudian membuat suatu kesimpulan.

**Hasil** - penelitian ini menunjukkan bahwa para *da'i* di Kota Medan telah mendekati kearah professional dalam berdakwah. Para *da'i* dapat disebutkan sebagai *da'i* yang memiliki kompetensi, sehingga mampu menunaikan tugas sebagai rijaluddakwah dengan baik.

**Implikasi** - Materi dakwah yang disampaikan umumnya masih terfokus pada ilmu-ilmu dasar keislaman dan sebahagian kecil sudah mulai mengembangkan materi dakwah secara lebih luas.

**Orisinalitas** - Metode dakwah yang digunakan oleh para *da'i* sangat beragam; memberikan tawaran problem solving isu-isu keagamaan, membangun kesadaran beragama, mengusai strategi dakwah media sosial, serta memperhatikan filosofi dakwah (tujuan yang kaan dicapai), kemampuan dan keahlian (latar belakang *da'i*), sosiologi (situasi dan kondisi), dan psikologi (hal yang disenenangi).

## Introduction

JID | 94 Islam is a religion of *da'wah*, which obliges its adherents to convey and disseminate the truth of Islam during society as a mercy to the universe. The obligation to preach is following the ability of each person to spread religion either orally, in writing, or by deed (*bil hal*), according to A. Hasjmy, *da'wah* invites other people to believe in and practice the Islamic creed and Shari'a that the preacher himself has previously believed and practiced. (Suhandang, 2002).

Normatively, the Qur'an emphasizes that the best human beings are human beings who try and strive to carry out the social transformation of society towards a more dignified life, inviting others to do good things and prevent bad things. (Al Azhar, 2003). *Da'wah* has an inclusive dimension and scope, and there are several exciting things to examine in the context of research—first, the professionalism of the *da'i*. The preacher or lecturer will determine the success of the *da'wah* because they are the subjects or actors of the *da'wah*.

The professionalism of the preacher is understood as the capacity and capability of the preacher to preach. Professionalism is related to the competence of preachers in preaching. Referring to Sa'd Al-Qahthani, several competency aspects that a preacher must possess include: (1) knowledgeable; (2) Wise and polite; (3) Gentle; (4) patient; (5) honest and sincere; and (6) exemplary. In line with that, Jum'ah Amin Abdul Aziz stated that the competence of preachers includes (1) Trust; (2) Siddiq; (3) sincerity; (4) compassion; (5) Gentle; (6) patience; (7) hirsh or having great concern for *mad'u*; and (8) *tsiqah* or having strong faith—second, *da'wah* material.

This includes problems that are very complicated and very complex. The breadth of Islamic teachings forces the preacher to make rational choices regarding the *da'wah* material to be conveyed, at least, for example, during Friday sermon activities as well as at recitations or taklim assemblies. Of course, there are many factors in these choices; it could be the influence of education, environment, interests, and also the condition of the congregation itself. Which factor is the most dominant in the *da'i* is an exciting issue to be studied further.

Third, the method of preaching. The *da'wah* method is related to how the *da'wah* is conveyed. The *da'wah* method that is used correctly will make it easier for the congregation (audience) to capture the *da'wah* material and then internalize it within themselves. It is from this internalization process that the implementation of the teachings becomes possible. In addition, *da'wah* has goals to be achieved. The purpose of *da'wah* is often divided into two, namely, general goals and specific goals. The general goal is the same as the purpose of the messenger, namely the Prophet Muhammad, to be a mercy to the universe (Qs. Al Anbiya: 107) (Kementarian Agama, 2019).

While the specific goal is for humans to become Islamic as a way of life for every individual, family, and Muslim community. Through the mosque, the Prophet taught people to believe in monotheism to Allah SWT. It taught various religious knowledge and nurtured the congregation so Muslims could appear as the best people (*khaira ummah*) in Islamic history. The function of the mosque at the time of the Prophet was not only a place of prostration in the sense of worship but also a place of prostration in the sense of culture. (Khoiri, 2020).

In other words, the mosque is not only a vehicle for establishing human relations with Allah through worship but is the center of the fabric of the social life of Muslims. As a source of Islamic teachings, the Qur'an recommends that believers prosper in the mosque. (Qs. At-Taubah: 18)

(Kementerian Agama, 2019). Efforts to prosper will be realized if the mosque has complete facilities and infrastructure, qualified human resources for the Mosque Prosperity Agency, sufficient mosque finance, and good mosque management. Besides the suggestion to build a mosque, there is also an order to prosper it.

Prospering the mosque is the obligation of Muslims around the mosque or those who hear the call to prayer. According to the five prayer times, the obligation is at least five times a day and night. Congregational prayers are highly recommended in Islam in addition to obtaining a value of 27 degrees compared to prayer alone because it can form a solid Muslim unity and is based on seeking the pleasure of Allah. The importance of prospering the mosque so that the Apostle almost ordered to burn the houses whose residents did not pray at the mosque. The words of the Prophet means: JID | 95

From Abu Hurairah ra, he said Rasulullah Saw said:

*Really I want to order my youth to collect several bundles of firewood; then I go to people who pray in their houses without (correct) reasons, then I burn their houses* (Khoiri, 2020).

The people who are entitled to prosper the mosque are further emphasized in surah At-Taubah [9] the verse 18:

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَحْشَ إِلاَّ اللَّهَ فَعَسَىٰ أَوْلَىٰكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

“Only those who prosper in Allah's mosques believe in Allah and the Last Day and still establish prayers, pay zakat, and do not fear (anyone) other than Allah; then they are the people who are expected to be among those who got a hint”. (Kementerian Agama, 1971)

Every believer is required to participate in the prosperity of the mosque. The way to prosper is by participating in congregational prayers at the mosque. Besides having to participate directly or indirectly in various activities in the mosque. With the implementation of congregational prayers, the mosque will be the beginning and end of daily Muslim activities. The dawn prayer is the beginning of the activities of a Muslim, and the evening prayer is the closing of the daily activities of Muslims. So thus, from the mosque, a Muslim starts and ends activities every day.

The Prophet, apart from receiving his revelations partly in the mosque, also taught and educated the Muslims also in the mosque. In the history of Islamic education, it is stated that education carried out during the time of the Prophet was with the *Halaqah system*. (Mukroji, 2012). Until now, we can see that several mosques have managed education well, such as Taman Kanak-Kanak Alquran (TKA), Taman Pendidikan Alquran (TPA), Madrasah Diniyah Awaliyah (MDA), some even manage up to Madrasah Tsanawiyah and Aliyah.

The management of this education is even more important because, in general, people now send their children to public schools, so to create a balance between general knowledge and religion, the presence of TKA, TPA, and MDA is increasingly essential. In addition, the mosque can be used as a taklim assembly. If the education mentioned above is formal, routine, scheduled, and syllabus lectures are essential to foster the quality of the people's religion.

There is a philosophy that needs to be an afterthought, namely, "Society has built a mosque, so the mosque must be able to build society." Community building, among others, through educational activities and *da'wah*. To support educational and *da'wah* activities, procuring a mosque library

and providing brochures and wall magazines is necessary. Reading is one way to increase knowledge and knowledge. There is no doubt about the importance of reading; even the first revelation received by the Prophet Muhammad SAW was about the command to read.

JID | 96 Mosques can be used for various social worship or *da'wah* bil things. Social worship is mentioned because, in practice, it has a social dimension. This group can include many activities, including the receipt and distribution of zakat, both zakat fitrah and zakat mal. Slaughter of qurban, activities of sunnah Rasulullah, distribution of nine staple foods, provision of mosque clinics, and other activities of a social nature. In addition, weddings should be held in mosques so that married couples feel more of the sacred value of the marriage. Mosque-based *da'wah* needs to be realized in order to increase religious activities so that the *da'wah* process that has been planned can be carried out and implemented in a managerial form by mosque administrators. The *da'wah* process is carried out in stages so that the results of preaching can be obtained effectively and efficiently if the implementation of *da'wah* starts from the *da'wah* planning stage, the *da'wah* organizing stage, the *da'wah* mobilization stage, and the *da'wah* evaluation stage. (Dewi 2006)

It is hoped that the problems that will be faced in married life will be more able to be handled wisely. Marriage is not fragile by only encountering a small amount of trouble; the marriage bond is broken or opens the way to court. However, marriage through the mosque will provide spiritual strength and a solid psychological influence of spirituality for the integrity and harmony of the household mahligai (Suhandang, 2002). The mosque as a center and source of information implies that Muslims can obtain the information needed for life through the mosque.

Even further than that, mosque administrators must proactively collect and present the information needed for the wider community, for example, employment information. The mosque must also function as a place of deliberation and resolution of social and economic problems of the ummah. Therefore, solving problems through deliberations must always be cultivated through mosques. To make this happen, it is necessary to have mosque administrators with various educational backgrounds directly elected by the people.

The existence of heterogeneous administrators from the point of view of education, profession, and expertise will enable mosque activities to touch various problems of people's lives in the context of *da'wah* bil hal. Especially in the economic field, during the time of Umar bin Khatab, the Bait al-Mal was placed in the mosque, derived from the words bait and al-mal. Bait means building or house, while al-mal means property or wealth. Bait al-Mal means house of property or wealth. In terms of Islamic jurisprudence, it is meant as an agency or institution tasked with managing state assets, especially finance, related to income, management, and expenditure, which functions as the state treasury or the treasury of the Muslim community. (Nasution, 1992).

Moreover, this activity has been partially taken over by Badan Amil Zakat (BAZNAS) for the future. However, creating Badan Amil Zakat (BAZNAS) or Unit Pengumpulan Zakat (UPZ) representatives at each mosque is still deemed necessary and urgent. For the community sector, parts of the mosque are made or provided as a place to live for several friends (*ahlus suffah*). This title was given to a group of companions of the Prophet Muhammad, both the noble-hearted Muhajirin and Ansar, who became the occupants of the verandah of the Prophet's Mosque in Medina.

They are poor people who do not have families, wealth, homes, and livelihoods, so a suffah or veranda is built at the back of the mosque as a place to live or hostel for them. They are not people who are lazy or do not want to work but instead want to focus their attention on worship. They all day and night recite, pray, memorize the Qur'an, and fast. Wealthy friends support their lives, but their food needs are minimal because they are often fast (Nasution, 1992).

Travelers also often use the mosque as a place to spend the night. Functioning the mosque for the above activities is included in *da'wah bil hal* activities. Presumably, today, the mosque can function optimally as practiced by the Prophet Muhammad. *Da'wah* experts use several terms to describe the preacher (*da'i*), namely the subject of the *da'wah*, the preacher, the preacher, and the Ustaz. A Hasjmy uses two terms: preachers and preachers (Hasjmy, 1974). The preacher means the person who invites, while the preacher is the person who delivers. The term *da'i* has a broader meaning than the word *muballigh*. Subjects in other sciences as partners in *da'wah* science also have their terms. In communication science, it is known as a communicator (encode); in rhetoric, it is called an orator; and in guidance and counseling, it uses the term counselor.

So the science of *da'wah* has its own terms regarding all elements of *da'wah* and never adopts terms from other sciences. Starting from the description and views above, it is necessary to redefine *da'i*. So the preacher is a person who conveys and invites and changes a situation for the better, based on indications outlined by Islam through *da'wah bil verbal*, *bil kitabah*, and *bil hal*. If agreed, these limits align with the diversity of Muslim society in terms of mastery of knowledge, abilities, and professions.

So, every Muslim can carry out the role of preacher according to their expertise. Considering that *da'wah* activities are challenging, meaningful, and noble work, the *da'i* is the chosen human being who has quality, integrity, and professionalism and can provide alternative answers to the problems faced by the ummah, especially in the post-modern era or the current era of globalization.

It is expected that at least the competence of *da'i* includes substantive competence and methodological competence. Substantive competence emphasizes the existence of a preacher in an ideal dimension in the field of knowledge so that the preacher has broad insights, both Islamic insight, scientific insight, and national insight, and even international insight, and behaves and behaves that reflects the noble character as taught by the Qur'an.

Methodological competence emphasizes the practical skills that must be possessed by a preacher in the operation of *da'wah* or its implementation. This competency includes planning, analyzing *mad'u*, and identifying the problems of the ummah through oral, written, or charitable dialogue. Strictly speaking, methodological competence is more focused on the level of professionalism of the preacher. The following description will describe substantive competence, which is also a requirement that preachers, namely must possess:

### *Mastery of Religious Sciences*

A preacher's breadth of religious understanding will undoubtedly be able to transfer his knowledge regarding the essence and truth of Islam as a universal religion of mercy (Qs. Al Anbiya: 107) (Kementarian Agama, 2019). In the current era of globalization and information, people must be fostered intensively through *da'wah* so that they have broad visions and insights because Islam does not only regulate worship, but Islam also regulates various matters concerning human life.

Regarding mastery of religious knowledge, Muhammad Ash-Shobbach, offered the terms of a preacher as follows: 1). Have been able to complete reading the Qur'an and its interpretations in a nutshell and explore in general the verses of the law. 2). Mastering laws related to worship, shari'ah, and muamalah. 3). Has mastered authentic hadiths, especially concerning worship and law. 4). Mastering the principles of true *aqidah* and being able to explain pure *aqeedah* to the people so that the people avoid shirk, kurafat, and superstition. 5). Mastering the history of the life of the Prophet Muhammad and his companions.

### *Mastery of General Sciences*

Widespread knowledge can be mastered by reading and participating in discussions, seminars, and workshops. A *da'i* should be a source of knowledge and information. He cannot miss information, so he can overcome it by being fond of reading. Allah swt has sent down the first revelation (Qs. Al Alaq: 1-5), which ordered to read. In addition to reading what is written, one must also be keen to read between the lines, such as reading the signs of the times, where the changes and developments of society are going, and reading the verses of Allah spread widely in this universe.

### *Noble Character*

For his call to leave a mark, the preacher must have a noble character (*akhlaq al Karima*) and be a role model and role model in the midst of people's lives. The *da'wah* the preachers convey will have weight and sharp, penetrating power if those who convey it have commitment and *istiqamah* and are consistent between words and deeds. If not, then not only will the *da'wah* message he conveys become insipid and tasteless, but even the image of religion will also be damaged.

As a book of *da'wah*, the Qur'an, as mentioned by Sayyid Quthub, in addition to giving awards to preachers, also provides some criticism so that *da'i* are more careful and more consistent (Quthub, 1986). A preacher says he is a true Muslim. It is not appropriate to be called a preacher if only his tongue is religious, while his actions deviate from religious provisions. In this regard, Muhammad Ghazali offers three fundamental characteristics that a preacher must have: being loyal to the truth, upholding the truth, and dealing with all human beings with the truth.

On the other hand, it is a reality that a preacher always gets the spotlight from the public, both personally and in his family. He is continuously assessed by the people, besides being observed with the eyes of the head and the eyes of the heart. Whether they realize it or not, people always place the preacher as a role model and informal leader. His words have always been a guide and a follow-up, and his attitude has been exemplary. That is why every preacher is required to show an Islamic lifestyle at all times. *Da'i*, who has commendable morals, whatever clothes he wears, always looks beautiful in the eyes of the people because of the influence of his personality and morals. In connection with the problems above, the meaning of *da'wah* must always be studied and discussed to find out how far the *da'wah* has gone well during Muslim society.

The focus of the problem in this study is how the professionalism of the preacher in conveying the preaching, the *Da'wah* method applied by the preacher in conveying the preaching, the congregation's response to the preaching delivered by the preachers, and the influence of the preaching on the religious tendencies of Muslims in Medan. For this reason, this research is an effort

to discover and provide new directions for more solutive *da'wah* activities. The focus of the problem in this research is how is the professionalism of the preacher in conveying *da'wah* in Medan.

### *Nature of a Da'i*

Today, the preacher is not an apostle but a mouthpiece for the apostle. Therefore, the preacher imitates the characteristics of the apostle. The Prophet Muhammad saw as an apostle; he studied with Allah to have a perfect personality or human being. For the *da'i* to have excellence in the field of personality, he needs continuous learning, reflection, and improvement of the quality of faith, knowledge, charity, and morals.

## **Research Methods**

This study describes five aspects related to the dynamics of *da'wah* in North Sumatra. This study uses qualitative research methods combined with quantitative research. The unit of analysis is very micro, namely *da'wah* material in *khutbah jumat* and *majelis taklim*, which are then analyzed qualitatively. Furthermore, on a macro scale, its influence on the understanding of the diversity of the Islamic community of North Sumatra will be analyzed. The location of this research is in Medan.

Furthermore, the approach used is a critical one that looks at how much influence the sermon material and study material have on religious understanding and behavior in society. In the context of this research, the data in question are quantitative data and qualitative data. Quantitative data is data in the form of numbers, while qualitative data is data in the form of sentences, words, or pictures. Data collection was carried out in three ways commonly carried out in research: Focus Group Discussion (FGD), Observation, and interviews. Concerning observation, the researcher made direct observations at the locations where this research was conducted, namely mosques and taklim assemblies that had been selected using specific considerations. Then conduct direct interviews with the preachers, BKM and the leaders of the tackle assembly, and the congregation. Data is summarized or condensed and connected into a narrative so that it can give meaning to the reader (Merriam, 1988).

## **Results and Discussion**

### *Medan Overview*

Medan is North Sumatra Province's capital and the third largest city in Indonesia after Jakarta and Surabaya. With an area of 265.00 square kilometers, the position of Medan City is almost surrounded by Deli Serdang Regency. Based on data from the Central Bureau of Statistics for 2020, the City of Medan has a population of 2,435,252 people spread across 21 Districts and 151 Sub-Districts with diverse ethnic, religious, and cultural communities (Siregar, 1980). Medan is geographically located at 3.30°-3.43° North Latitude and 98.35°-98.44° East Longitude with topography inclined to the north.

To the west, east, and south of Medan is bordered by Deli Serdang Regency, and to the north by the Malacca Strait. This strategic location has caused Medan to develop into a gateway for trade in goods and services, both domestically and internationally. Medan has characteristics with an area of 26,510 hectares (265.10 km<sup>2</sup>) or 3.6% of the total area of North Sumatra. Thus, compared to



other cities/regencies, Medan has a relatively small area with a relatively large population. Astronomically, Medan City is located between 20.27'-20.47' North Latitude and 98° 35' - 98° 44' East Longitude (Siregar, 1980).

Based on the demographics of the population of Medan City, it is a society with religious, ethnic, ethnic, and cultural diversity. This raises the character of most residents of Medan who are open. Demographically, Medan is currently also experiencing a demographic transition period. These conditions indicate a process of shifting from where birth and death rates are high to where birth and death rates are decreasing. Various factors that influence decreasing the birth rate are changes in the poor pattern of society and its socio-economic status. On the other hand, there are nutritional improvement factors; adequate health also affects the death rate.

One of the diversity of the population of Medan City is in the field of religion. Residents of this city embrace six religions, namely Islam, Christianity, Protestantism, Buddhism, Hinduism, and Confucianism. Islam is the majority religion, namely 64.53%, Christianity 31.21%, Protestantism 20.99%, Buddhism 8.28%, Hinduism 1.04%, and Confucianism 0.06%. Most Muslims live in Medan Marelan District, 161,650 people, and Medan Deli District, 153,230 people. To carry out worship, each religion has a house of worship. There are 1,120 mosques and 671 prayer rooms for Muslims spread over 21 sub-districts and 151 sub-districts.

Of the 1,120 mosques, several large mosques have been appropriately managed, namely with modern management. These mosques include the Agung Mosque in Diponegoro Street, Al-Mashun Mosque, Sisingamangaraja Street, Osmani Mosque, Medan Belawan Street, Al-Jihad Mosque, Abdullah Lubis Street, the Musabbihin Mosque in Setiabudi Indah Housing Complex, and the Raya Mosque of Aceh Sepakat Mengkara Street Medan Petisah. These mosques can be very proud in terms of physical and terms of prosperity.

### *Da'i Professionalism in Medan*

Currently, in Medan, are 1,120 mosques spread over 21 districts and 151 villages. This means that the preachers provide enlightenment to mature Muslims every Friday through sermons in these mosques. Based on data from the Alert General Daily, published every Friday on page B2 or the Friday Mimbar page, 202 mosques send a list of Friday sermon schedules. Based on this list, the educational levels of preachers can be classified into four, namely non-graduate, undergraduate (S1), Master (S2), and S3, as well as having the title of 'guru bear or professor. (Waspada, 2021).

Based on the data above, most preachers or first-place graduates have undergraduate education (S1), second-place masters (S2), and third are non-graduates. In contrast, fourth place is doctoral (S3), and last is a professor. Educational level is expected to positively correlate with mastery of knowledge, ability to prepare a sermon or lecture material, and expertise in delivering it. Preparation of good *da'wah* material is 90% of the success of delivering *da'wah*. This aligns with Dale Carnegie's view: "*A well-prepared speech is already ninetenth delivered.*"

The saying means that a well-prepared speech is 90% of delivering a speech. In this regard, in Latin, there is a famous motto: *Qui descendit sine labore, descendit sine honore*. It means going up to the pulpit without preparation, then going down without respect. Therefore, for anyone who wants to be successful in the pulpit or when preaching, the preparation of *da'wah* material is necessary. Preparation of *da'wah* material must also align with efforts to get to know the

congregation or listeners. Two main things must be mastered by a preacher, namely *tafaqquh finding*, namely understanding religion broadly and deeply, and *tafaqquh finnas*, namely knowing humans as the target of *da'wah*.

The preachers who participated in the FGD generally said that they needed to know about the objective condition of the congregation, and this was important in order to be able to adjust the *da'wah* material and use the right language. Ustaz Burhanuddin expressed this: "Regarding the condition of the congregation, it is essential to know because it greatly influences the preaching material and the language of delivery. This is useful in the material presented so the congregation understands it well.

### *Da'wah Methods in Medan*

The *da'wah* method is a way of delivering *da'wah*. The method is recognized as one of the essential things for the success of *da'wah* and gives a positive impression of Islam as the preached religion. How to give something is more important than what is given. In Arabic, it is known by the expression: "*Al-tariqah ahammu min-al Maddah*," which implies that the method is more important than the content or message of *da'wah*. The same material delivered using different or varied methods will create different impressions on the congregation.

No matter how perfect the material and the issues presented are, if the method is reckless and not systematic, especially in an impolite manner, it will create a wrong impression on listeners. Based on FGD data and interviews, preachers generally use a combined method, namely lecture, question, and answer (two-way communication), in their *da'wah* activities, and only a small number use the one-way lecture method (one-way communication). In the field of technology and information, it demands and forces the active role of the broader community as the most significant users of technology and information; apart from the negative impacts caused by the internet, which can be accessed from various places, the positive opportunities are very open for anyone. Social media, referred to as "new media," plays a vital function and role in reconstructing the new world and coloring life in various corners of the world for those who use it.

The use of lectures and question-and-answer or discussion methods has many benefits. The *da'wah* methods often used are lectures, questions, and answers, even in almost all *da'wah* activities. The *da'wah* method used is lecture and question and answer because this method is easier to convey problems regarding laws. (Suparta & Harjani, 2003). In addition, some combine question and answer with problem-solving or problem-solving methods. This method is more actual because the problems individuals and society face are discussed and solved through *da'wah* activities. This can answer the problems currently facing the people and reduce the burden or offer solutions to actual problems that are currently happening, as expressed by Yunan Yusuf above.

### *Selection of Da'wah Material in Medan*

Experts use various terms to refer to the subject matter or speech material—using terms following each discipline. The science of communication uses the term message, while the Science of *da'wah* uses the term *al-maddah*. *Da'wah* material is something to be conveyed. In general, it is clear what should be the material of *da'wah*, namely all Islamic teachings that originate from the Qur'an and Hadis. Both are absolute guiding frameworks for Muslims. At the same time, the

development of *da'wah* material covers all pure Islamic culture and originates from the two primary sources above (Abdullah, 2018).

JID | 102 In theory, the preparation of lecture or speech material is usually done in four ways. First, write the content of the lecture, then memorize it. This method is suitable for beginners or children who are just learning speech. Second, write the text, then read it, and this method is suitable for officials or parties who make important reports about something. Third, make outlines or notes, then submit them based on those notes. The fourth is the preparation of spontaneity in the mind because suddenly or spontaneously asked to speak (Abdullah, 2018).

### *Jamaah Response to Da'wah in Medan*

*Da'wah bil-lisan* and *bil kitabah*, as an activity of conveying religious knowledge to the public, actually received a positive response from the congregation. However, responses can be positive and negative, depending on one's motivation, interest, concern, and respect for Islamic sciences. The preachers need to understand and be sensitive to the congregation's response in order to be able to adjust the material and methods of their *da'wah*. In this case, the preachers always pay attention to the positive and negative responses from the *Jamaah*.

Based on the views of the *da'i*, the response is used as an evaluation and learning process for the *da'i* as well. Due to the negative response, some preachers are irritated with the congregation. One of the preachers conveyed this: "There are also pilgrims who talk to their friends next door when I am seriously explaining; sometimes it irritates me." Another Ustaz said: "I was also annoyed and did not like the congregation's response, but I conveyed it gently to them."

The world of *da'wah* is different from the world of education, the difference being that the congregation is heterogeneous in terms of age, economy, education, and religious understanding of the interests and goals of participating in *da'wah* activities. This means that a preacher must be more prepared and have many skills to succeed in dealing with *Jamaah*. However, if there is a negative response, it is necessary to evaluate whether this arises from the preacher's or *Jamaah*'s weakness. We need to assess more objectively. If this comes from a lack of preachers, then it is necessary to increase self-competence from various sides: the preaching's material, methods, and rhetoric.

However, if it is due to the weakness of the congregation because of its character, then it needs to be advised gently. The preacher also uses specific methods if they get a negative response from the *Jamaah*. According to Ustaz Sutan Syahrir, lectures must be shortened. While Ustaz Zul Arwan Lubis by exchanging material related to humor. As for Ustaz Muzakir, he said: "If the *Jamaah* does not respond, they will certainly evaluate it, including reprimanding them when they talk and disturbing others so that *da'wah* is not successful. Based on the discussion above, the *Jamaah*, in general, responded positively to the preaching activities of the preachers. At the same time, the negative response is minimal compared to the positive response. Even so, the preacher must understand these two things and be wise in reacting to them.

### *Implications of Da'wah on Religion*

The educational process from every side and part contains its educational value. The provision of educational institutions for the community brings together all these values. The provision of learning media in the form of a library is part of an effort to improve the quality of public education, and there is inevitably educational value built into it. Even digital-based entrepreneurship training must be connected to educational value. There is a learning process, guidance, direction, and signs for healthy and profitable use of technology. That, too, is part of the educational value.

Empowerment in the educational aspect refers to the ability of people to meet their basic needs and be free from ignorance that causes conditions of helplessness to improve income and participate in the development process. Mosques functioning as centers of cultural civilization should be able to provide an increase in the quality of education supported by mosque library facilities to foster interest in reading and sources of knowledge (Pertwi 2008). As the basis for the transformation and empowerment of the ummah, the mosque pays excellent attention to improving the quality of education by establishing institutions of education and library provision.

*Da'wah*, as its generic meaning, is an invitation, encouragement, and motivation so that every individual, community, society, and nation in the world (Zulfa 2015) population changes towards what Islam aspires to. At the individual level, *da'wah* aims to make society have the best human qualities, *insan kamil*, or in terms of the Qur'an; it is called *khairul bariyyah*. At the community level, it is called the best *ummah* or *khaira ummah*. Finding out about *da'wah*'s implications for the diversity of Muslims in the Medan is not easy.

The existence of a mosque is fundamental in shaping the character of religiosity and multicultural life. This religiosity is in the norms of life for Muslims as a whole. This aspect is then reflected through the practice of faith and piety. The mosque also plays a role as the mainstream in multicultural life, such as delivering *da'wah* based on tolerance and harmony among people and the state. (Ridwanullah 2018) The values reflected in various rationalization practices are moderate and can reflect the peaceful face of Indonesian Islam, known as moderate Islam.

If you look at the views of Syekh Al-Khully, that *da'wah* is an effort to move people to a better situation. Transfer implies change, so *da'wah* must be able to change Islamic society from ignorance to knowledge (*ulul ilmi*), from poverty to a decent and prosperous life, and from backwardness to progress. In other words, *da'wah* is a process of community empowerment in various aspects of life.

### **Conclusion**

Based on the findings and discussion of research in the city of Medan, the preachers in Medan have approached the professional direction in preaching. The preachers can be said to have competence so that they can carry out their duties as rijalud *da'wah* properly. The preaching material is generally still focused on the basic Islamic sciences, and a small part has developed *da'wah* material more broadly. The *da'wah* methods used by the preachers are very (Dewi 2006) diverse, and not only in one direction, namely lectures but also with questions and answers and solving social problems. In general, the community as *mad'u* responds positively to the preaching material delivered by the preacher. If there is a negative response, *da'i* can handle it well. *Da'wah* is acknowledged to have provided social change at the cognitive, affective, and psychomotor levels.

## References

- Abdullah. (2018). *Ilmu Dakwah: Kajian Ontologi, Epistemologi, Aksiologi dan Aplikasi Dakwah*. Raja Grafindo.
- Abdzar, M. (2012) *Revitalisasi Peran Masjid sebagai Basis dan Media Dakwah Kontemporer*.  
JID | 104 Jurnal Dakwah Tabligh, Vol. 13 No.1. 109-121.
- Al Azhar. (2003). *Implementasi Amar Ma'ruf Nahimunkar dalam Kehidupan Sosial Berdasarkan Kajianal-Qur'an Surah Ali Imran Ayat 104, 110, dan 114*. 7(1), 1–16.
- Arifah, S.A. & Zulfa, I. (2018). Peran Takmir Dalam Meningkatkan Kemakmuran Masjid (Studi Kasus Di Masjid Al-Huda Citrodiwangsan Lumajang). *Dakwatuna Jurnal Dakwah dan Komunikasi Islam*, 4 (2).
- Astari, P. (2014). Mengembalikan Fungsi Masjid Sebagai Pusat Peradaban Masyarakat: *Jurnal Ilmu dakwah dan Pengembangan Komunitas* Vol. 9 No.1. 33-44
- Dalmeri. (2014). Revitalisasi Fungsi Masjid sebagai Pusat Ekonomi dan Dakwah Multikultural. *Jurnal Walisongo*, Vol. 22 No. 2. 321-350
- Data diolah dari Harian Umum Waspada tanggal 13, 20 dan 27 Agustus 2021 dan 10. 17 dan 25 September 2021
- Rubawati, E. (2018). *Media Baru: Tantangan dan Peluang Dakwah*. *Jurnal Studi Komunikasi*, Vol. II.
- Pertiwi, R. (2006). *Manajemen Dakwah Berbasis Masjid*. *Jurnal Dakwah* Vol. VII, No. 2, Juli-Desember 2006.
- Hasjmy, A. (1974). *Dustur Dakwah Menurut Al-Quran*. Bulan Bintang.
- Japaruddin. (2012). *Media Massa dan Dakwah*. *Jurnal Dakwah* Vol.XIII
- Kementerian Agama, R. (2019). *Al-Quran dan Terjemahannya*. Lajnah Pentafsihan Mushaf Al-Quran.
- Kementrian Agama, S. A. (1971). Al-Qur'an Al-Karim dan Terjemahannya. In *Komplek Percetakan Al Qur'anul Karim Kepunyaan Raja Fahd* (P. 1281).
- Khumaedi, T. (2019). *Urgensi Dakwah Melalui Media Sosial*. *Jurnal Al Mubin*, Vol. II. No. 2.
- Khoiri, M. (2020). Masjid Al-Ikhlas Sebagai Pusat Budaya Keagamaan Islam Masyarakat Tempel, Caturtunggal, Depok, Sleman, Yogyakarta. *Juspi (Jurnal Sejarah Peradaban Islam)*, 3(2), 195. <https://doi.org/10.30829/Juspi.V3i2.6390>
- Kurniawan, S. (2014). Masjid Dalam Lintas Sejarah Umat Islam. *Journal of Islamic Studies IAIN Pontianak* Vol. 4 (2).169-184
- Merriam, S. B. (1988). *Case Studi Research In Education: A Qualitative Approach*. Jossy-Bass Publishers.
- Mukroji. (2012). Pesantren, Madrasah dan Sekolah Karya Karel Steenbrink (Sebuah Model Penelitian Pendidikan Islam di Indonesia). *Islam dan Realitas Sosial*, 5(2), 41–57.
- Munir, M. (2006). *Manajemen Dakwah*. Jakarta: Rahmat Semesta.
- Nasution, H. (1992). *Ensiklopedi Hukum Islam*. Djambatan.

- Nurjamilah, C. (2016). *Pemberdayaan Masyarakat Berbasis Masjid dalam Perspektif Dakwah Nabi saw.* Journal of Islamic Studies and Humanities. Vol. I, No. 1.
- Quthub, S. (1986). *Fiqih Dakwah. Terj. Suwandi Efendi.* Pustaka Amani.
- Ridwanullah, A. I. (2018). *Optimalisasi Pemberdayaan Masyarakat Berbasis Masjid.* Jurnal Ilmu Dakwah: Academic Journal for Homiletic Studies. Vol. 12, No. 1.
- Saputra, A., & Kusuma, B.M.A. (2017). *Revitalisasi Masjid Dalam Dialektika Pelayanan Umat dan Kawasan Perekonomian Rakyat.* Al-Idarah: Jurnal Manajemen dan Administrasi Islam, Vol. 1, No. 1
- Siregar, T. (1980). *Sejarah Kota Medan.* Yayasan Pembina Jiwa Pancasila.
- Suhandang, K. (2002). Ali (Ridwanullah 2018) Hasjmy dan Penulisan “Dustur Dakwah Menurut Al-Qur’an.” *Alqalam*, 19(94), 37. <https://doi.org/10.32678/Alqalam.V19i94.1007>
- Suparta, M., & Harjani, H. (2003). *Metode Dakwah.* Kencana.
- Suryanto, A. dkk. (2007). *Optimalisasi Fungsi dan Potensi Masjid: Model Pemberdayaan Ekonomi Masyarakat Berbasis Masjid di Tasikmalaya.* Jurnal Iqtishoduna Vol. 8 No. 2. 1-27.
- Susanto, D. (2015). *Penguatan Manajemen Masjid Darussalam di Wilayah RW IV Kelurahan Banjardowo Kecamatan Genuk Kota Semarang.* DIMAS. Jurnal Pemikiran Agama Untuk Pemberdayaan. Volume 15, Nomor 1, Oktober.
- Syafi'i, M. (2011). *Bangunan Masjid pada Masa Nabi dan Implikasinya terhadap Perempuan.*
- Yani, A. dkk. (2007). *Panduan Mengelola Masjid.* Jakarta: Pustaka intermasa.
- Yosepin, P. & Husin, B. (2018). *Revitalisasi Masjid melalui Kepedulian Sosial Lembaga Takmir Masjid Nahdlatul 'Ulama (LTM NU) terhadap Komunitas Pengemudi.* Academic Journal for Homiletic Studies. 12 (1)
- Zulfa. M (2015). *Transformasi dan Pemberdayaan Umat Berbasis Masjid : Studi Pada Masjid Nururussa'adah Salatiga.* Inferensi Jurnal Penelitian Sosial Keagamaan Vol.9, No. 1, 257-278.

