

# Da'wah strategy of the Indonesian Ulema Council in broadcasting *wasathiyah* islamic values in Wonogiri

 Muhammad Syarifuddin<sup>1,2</sup>,  Agus Riyadi<sup>3</sup>,  Mukti Ali<sup>4</sup>

<sup>1,3</sup> Universitas Islam Negeri Walisongo, Indonesia

<sup>2</sup> Universitas Muhammadiyah Madiun, Indonesia

<sup>4</sup> Universitas Islam Negeri Salatiga, Indonesia

Email: [msyarifuddin654@gmail.com](mailto:msyarifuddin654@gmail.com)

## Article

### Information:

Received:

23 February 2024

Revised:

29 June 2024

Accepted:

30 June 2024

### Keywords:

Da'wah strategy,  
Indonesian Ulema  
Council, *wasathiyah*  
islam.

## Abstract

**Purpose** – This study aims to determine the Indonesian Ulema Council (Majelis Ulama Indonesia, MUI) Da'wah Strategy in Wonogiri in broadcasting *Wasathiyah* Islamic values in Wonogiri as well as the supporting and inhibiting factors of the MUI Da'wah Strategy in Wonogiri.

**Method** – This research is qualitative research, Data was collected by several data collection techniques: Observation, Interview, Documentation. The data analysis process is carried out throughout the research process, from planning and data collection to interpretation or interpretation of data or the content of data discussion in the field.

**Result** – This research shows that there are three da'wah strategies used by MUI Wonogiri, namely: (1) Sentimental Da'wah Strategy (*Al-Manhaj 'athifi*), (2) Rational Da'wah Strategy (*Al-Manhaj Al-Aqli*), (3) Sensory Da'wah Strategy (*Al-Manhaj Al-Hissi*).

**Implication** – The implications of this research are related to the importance of the da'wah movement of the Indonesian Ulema Council Wonogiri in strengthening the value of *Wasathiyah* Islam

**Originality/Value** – This study analyzes the views of the *Da'i* of the Wonogiri Indonesian Ulema Council on the understanding of *wasathiyah* Islam, and the activities of the da'wah movement in strengthening the understanding of *Wasathiyah* Islamic Values

JID | 129

 JURNAL  
ILMU DAKWAH



Jurnal Ilmu Dakwah  
Vol. 44 No. 1 (2024)  
1693-8054 (p)  
2581-236X (e)  
129-148  
<https://doi.org/10.2158/jid.44.1.20462>

**For citation:** Syarifuddin, M., Riyadi, A., & Ali, M. (2024). Da'wah strategy of the Indonesian Ulema Council in broadcasting *wasathiyah* islamic values in Wonogiri. *Jurnal Ilmu Dakwah*. 44(1). 129-148. <https://doi.org/10.2158/jid.44.1.20462> .

**\*Corresponding author:** Muhammad Syarifuddin, [msyarifuddin654@gmail.com](mailto:msyarifuddin654@gmail.com), Postgraduate, Universitas Islam Negeri Walisongo, Walisongo Street No. 3-5, Ngaliyan, Semarang City, Central Java, Indonesia.

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



**Kata kunci:**

Strategi Dakwah,  
Majelis Ulama  
Indonesia, Islam  
*wasathiyah*.

JID | 130

**Abstrak**

**Tujuan** - Penelitian ini bertujuan untuk mengetahui Strategi Dakwah MUI di Wonogiri dalam menyiarkan nilai-nilai Islam *Wasathiyah* di Wonogiri serta faktor-faktor pendukung dan penghambat Strategi Dakwah Majelis Ulama Indonesia (MUI) di Wonogiri

**Metode** - Penelitian ini merupakan penelitian kualitatif, Data dikumpulkan dengan beberapa teknik pengumpulan data: Pengamatan, Wawancara, Dokumentasi. Proses analisis data dilakukan selama proses penelitian, mulai dari perencanaan dan pengumpulan data hingga interpretasi atau interpretasi data atau isi pembahasan data di lapangan

**Hasil** - Penelitian ini menunjukkan bahwa: ada tiga strategi dakwah yang digunakan oleh MUI Wonogiri, yaitu: (1) Strategi Dakwah Sentimental (*Al-Manhaj 'athifi*), (2) Strategi Dakwah Rasional (*Al-Manhaj Al-Aqli*), (3) Strategi Dakwah Sensorik (*Al-Manhaj Al-Hissi*).

**Implikasi** - Implikasi dari penelitian ini terkait pentingnya gerakan dakwah Majelis Ulama Indonesia Wonogiri dalam memperkuat nilai Islam *Wasathiyah*

**Orisinalitas/Nilai** - Penelitian ini menganalisis pandangan *Da'i* Majelis Ulama Indonesia Wonogiri terhadap pemahaman Islam *Wasathiyah*, dan aktivitas gerakan dakwah dalam memperkuat pemahaman Nilai-Nilai Islam *Wasathiyah*

## **Introduction**

Islam as the mercy of the entire universe (*rahmatan lil alamin*) for mankind in its teachings does not teach damage, but teaches goodness, reading its history, the universal value that Islam has always been inherent and has no equal, this makes Islam continue to be eternal until now, then from this concept Islam cannot be separated from the name of grounding Islamic values developed through the basis of: *amr ma'ruf nahi munkar* and *jihad*, this process is recognized or not to make Islam always eternal because the two Islamic values that Islam has go hand in hand, have rules that must be understood by Muslims, if talking about the next level of rules on both become determinants of the implementation of the next Islamic teachings. (Afidatul 2018: 165)

The process of da'wah has occurred since Allah created the first man, namely Prophet Adam (as), to his eldest son Qabil, Prophet Adam (as) failed to persuade his son not to prioritize property, women and position (status and position) even though Qabil the first son, the eldest among his younger brothers, but when related to most cultures that occur in society, is often used as a fulcrum of family hope, In the end, often asking for rights that resulted in excess, this culture that has even existed since the Prophet Adam As was played by Qabil, turned out to be one form of very strong challenge in the process of broadcasting the teachings of da'wah. (Puspianto, 2020: 45; Riyadi & Karim, 2023) In order to make Islam a mercy for the entire universe, da'wah also occurs to the Prophet or Messenger afterwards can take the example of one of them the Prophet SAW, the Prophet SAW broadcast da'wah occurred in two phases between the Makkah phase and the Medina phase in the Mecca phase since the Prophet received revelation from Allah first in the Hira Cave, the spread of da'wah to convert to Islam from brothers, relatives, the closest family to the Messenger of Allah, such as Abu Bakr, Ali bin Abi Talib, and Zaid bin Haris then followed by Uthman Ibn Affan, Abd Al-Rahman bin Auf, Zubair bin Al-Awam. (Faizah, 2006: 23)

Da'wah activities carried out by the Prophet went through several stages, ranging from secretly using a personal approach, to openly using a collective approach, and politically using an institutional approach. (Faizah 2006: 166; Karim et al, 2021) Next occurred in the Medina phase as the laying of the principles of the state, led directly by His Majesty the Messenger of Allah, the underlying policy in the establishment of the state was to build a mosque by making it a center of activity for Muslims, fraternizing, uniting between the Ansars and the Muhajireen besides that the Prophet made a covenant of the Medina constitutional charter between the Ansars, the Muhajireen and the Jews, The Prophet faced something more complex, more extra, namely the treacherous Jews, hypocrites who appeared to believe even though in their hearts they were infidels. (Firmansyah 2014: 110) This da'wah strategy during the time of the Prophet was able to be used as a focus for the Islamic ummah after being abandoned by the Prophet with its historical value and meaning in the later times which should be presented again, especially in the modern Islamic world now, including the Indonesian state.

The current situation of maintaining peaceful harmony with the environment in social life can be said to be the success of social interaction in society. (Riyadi and Wigati 2020: 152) Maintaining mutual integrity is basically the main key goal of the common ideals of the Islamic ummah, the views and actions of the ummah that prioritize the Islamic value of wasathiyah with a sense of nationalism are characterized as a frame of diversity. (Nur Syam 2018: 67) It turns out that it is not easy to make it happen, Islam as a teaching of mercy deserves to be obeyed appropriately and

correctly, not just learning because learning Islamic teachings through the wrong process can cause harm to oneself and others both the world and the hereafter, in the order of people's lives can also be devastating, it should be as an Islamic ummah able to present with wise religious contributions, Extreme behavior studying religion is a form that can destroy the image of Islam which should be religion able to steal the hearts of the Ummah, can make calm and calm (Farihah, 2015: 296).

Islam cannot stand without the accompaniment of da'wah, neither any stream nor ideology da'wah will not be evenly distributed if without any effort to broadcast it, broadcasting the religion of Islam must be right on target, its implementation must be correct so that da'wah can be conveyed to the ummah can be received with a sense of awareness of its own will without any coercive encouragement from any party, the causes of the destruction of Islam are very diverse, one of which is because its adherents leave da'wah, Da'wah is the most important factor for the breath of Islam to be disseminated to the ummah. (Farihah 2015: 297; Mudhofi & Karim, 2024) Preaching to the ummah can be done by anyone, not only the obligation of scholars to spread it. (Aziz 2019: 2) Da'wah is a real part of the duties and responsibilities of every Muslim, and every individual believes that he is obliged to preach according to his ability, and that form of commitment can be achieved in the implementation of Islamic teachings by individuals or citizens of society. (Chakim 2007: 140; Riyadi & Karim, 2024)

Islam has a fairly large capital to achieve a harmonious and prosperous life because the Qur'an expressly states the importance of making piety as an energy. (Riyadi, Priyangga, and Mustolehudin 2021: 4) Three fundamental aspects of *mad'u* regarding religious information, seem to be in line with the strategy of da'wah and the core of the purpose of da'wah, first, namely the change in cognitive aspects from not understanding to understanding, from those who do not have an understanding of science to acquiring knowledge, second, namely changes in the behavioral aspects from impolite behavior to polite focus in the teachings of Islamic values taught from *Da'i*, Third, the transformation of the perspective of the initial will that had not been done to actively practice what was conveyed from *Da'i*, this is the ultimate goal of communication, of course, it is desirable for every da'wah to carry out according to the teachings of the Qur'an, Hadith. (Jafar 2010: 288)

Islamic organizations or Islamic-based institutions are now in broadcasting the purpose of da'wah has been many, including through Bil Qalam, Bil Hal, and Bil Lisan there are even also combining between the three, depending on the *Da'i* who preaches, one form of da'wah is broadcasting *Wasathiyah* Islamic values. *Wasathiyah* Islam is one form of da'wah using Bil Hal and Bil Oral through *Wasathiyah*, *Da'i* must be able to lead the ummah to have a comparable attitude, be in the middle of not being biased between two opposing aspects, *Wasathiyah* Islam is always in the middle of religion, consistently adhering to the guidance of Allah, between excessive to holding new ones without reducing religious teachings. *Wasathiyah* is one of the concepts of Islamic teachings that other religions do not have, *wasathiyah* consciousness calls for tolerant Islam, opposes all forms of radical and liberal thinking, shows that Muslims are fair, balanced, something that brings good and appropriate, in all sectors, *wasathiyah* is believed to be able to bring Muslims to be superior, more just, relevant, strong, Smart in communicating with modern civilization in the era of globalization technology, information and communication scholars realize the meeting conditions of two conflicting currents of thought, extreme right (tafrith) and extreme

left (ifrath) currents of thought, very dangerous for Islamic civilization and the life of Muslims in the competition of world civilization. (Arif 2020: 23)

Islam is a religion of da'wah that contains commands and prohibitions from Allah SWT so that the ummah individually has a person who is righteous, civilized, moral, virtuous, professional, Islam calls on His ummah to teach good things in realizing modern civilization, in the structure of the life of the ummah, free from various problems of threats, oppression, Islam is called the religion of da'wah because the spread of Islamic da'wah is carried out in a polite manners, wisdom and compassion, so that the ummah can accept Islam, invite the ummah to understand the meaning of truth without coercion, spread it in a peaceful way not by violence. (Pirol 2017: 4) Responding to the threats and needs for various kinds of things above, it is necessary to have a da'wah mobilizer, one of which is the Indonesian Ulema Council.

The Indonesian Ulema Council was born on July 26, 1975, as a result of the meeting of deliberations on the consensus of scholars, Zu'ama, Muslim Scholars, coming from various regions in Indonesia, including covering twenty-six provinces at that time, ten of them representatives of central Islamic community organizations, Nadlatul Ulama, Muhammadiyah, Persatuan Tarbiyah Islamiyah, Mathlaul Anwar, Al-Washiliyah, Islamic Company, Islamic Education Reform Business Association, PTDI, Al Ittihadiyah, the Indonesian Council of Mosques, four people from the Islamic Spiritual Service, Air Force, Navy, Army, Police of the Republic of Indonesia and thirteen prominent Muslim scholars from the deliberative meeting resulted in an agreement that a forum for the deliberation of Ulama, Zu'ama, Scholars, contained in the "Charter of the Establishment of the Indonesian Ulema Council" was signed by all members participating in the National Ulema Consultation. (Habibaty 2018: 447-448)

The Indonesian Ulema Council is an independent religious institution accommodating Ulama, Scholars, Zu'ama in broadcasting Islamic da'wah, not dependent and influenced from any party in expressing opinions, views, attitudes in making decisions. Upholding the spirit of independence, the Indonesian Ulema Council strives to appear to provide guidance, guidance, advice and guidance to Muslims to realize, unite the steps of Muslims towards religious life in society regarding religious issues for the realization of Ukhwah Islamiyah to strengthen the unity and unity of the nation, directly or indirectly the Indonesian Ulema Council has its da'wah strategy in broadcasting *wasathiyah* Islamic teachings in providing guidance to the Muslim ummah.

The Indonesian Ulema Council has seven main tasks, namely: *First*, as the heir of the duties of the Prophets (Warasatul Anbiya), the Indonesian Ulema Council serves as the heir to the duties of the Prophets, in spreading the teachings of Islam and participating in fighting for the realization of a wise life based on Islamic teachings. *Second*, as a Fatwa Giver, the Indonesian Ulema Council serves as a fatwa giver for Muslims whether requested or not, the Indonesian Ulema Council directs, provides and channels the opinions of Muslims who are very diverse schools of understanding and thought of religious organizations. *Third*, as a Guide and Servant of the ummah (ri'ayat wa khadim al ummah), serving the ummah to fulfill hopes and aspirations, striving to fulfill the requests of the ummah, for religious guidance and fatwas, trying to appear in front to defend and fight for the aspirations of the ummah. *Fourth*, as the Pioneer and Renewal of Islamic Thought, the Indonesian Ulema Council served as a renewal movement of Islamic thought, emphasizing Islam as a movement that accommodates various associations. *Fifth*, as the Enforcer of Amar Ma'ruf Nahi

Munkar, the Indonesian Ulema Council serves as an enforcer of orders to invite and encourage good and truth and prohibit actions that are not recommended in Islamic teachings (doing evil). (Muksin 2016: 111). *Sixth*, as the pioneer of the Tajdid Movement, the Indonesian Ulema Council served as a pioneer of tajdid, namely the purification movement (*tashfiyah*) and dynamization (*tathwir*) of Islamic thought. *Seventh*, as the Ummah Leadership, the Indonesian Ulema Council serves as an element of the nation to be responsible for the back and forth of the nation's life (*Syirkatu al-Mas'uliyah*), especially in terms of (1) the creation of harmony in the lives of religious people, (2) the improvement of morality (3) the empowerment of Muslims in all aspects of life.

The existence of the Wonogiri Indonesian Ulema Council until now remains solid, its existence continues to grow, especially in broadcasting *Wasathiyah* Islamic values, the Indonesian Ulema Council in Wonogiri also has a work program in accordance with the main task, it is very necessary in carrying out its duties as a religious institution, because without an adequate work program the Wonogiri Indonesian Ulema Council will not run properly, understand the reality that in Islam *Wasathiyah* must remain in faith with Aqidah and the main point in worship, understand something that must come first, understand how to teach the ummah easily in practicing Islamic teachings, verses of the Qur'an are studied comprehensively, able to accept neatly uncut and openly dialogue with other groups.

The existence of the Indonesian Ulema Council of Wonogiri is considered very important, namely giving fatwas, the process of making fatwas to produce fatwas is not an easy task that can be done but a difficult task, because considering the purpose of the work is to explain the law of Allah to the ummah to guide and practice, because if the entire book of ushul fiqh that talks about the results of the fatwa establishes a number of adab and very heavy requirements that must be upheld for everyone who will issuing fatwa (Mulyati, 2019: 87) In the history of the establishment of the Indonesian Ulema Council Wonogiri has had many fatwas, suggestions, recommendations from the Indonesian Ulema Council as part of the Islamic legal thinking in laws and regulations, the effectiveness of fatwas in regulating the attitude of the ummah in resolving the problems faced by the ummah is highly dependent on the level of obedience of the ummah to Allah and the Messenger, and the authority of the ulema who issue fatwas, The fatwa of the Indonesian Ulema Council is a view of legal opinion that is produced, the fatwa must have scientific capacity in the field of Islamic law to answer questions based on the Qur'an and Hadith (Mulyati, 2019: 87).

The Indonesian Ulema Council of Wonogiri has agreed on a *wasathiyah* Islamic model that is suitable in Indonesia, meaning that the middle Islamic model is an Islamic position that prioritizes the benefits (*maslahat*) of the ummah and does not bring harm to the ummah, *wasathiyah* Islam can be accepted by Muslims everywhere by not setting aside the value of faith, correlated with the issue of muamalah, the main orientation is the principle of *wasathiyah* Islam, namely moderate Islam, not extreme left and extreme right, If the extreme left will make liberalism, pluralism, secularism, united in religious thought, extreme right will make radicals move towards terrorism in the name of religion, because it is very unsuitable for both to be applied in Indonesia, Islam in Indonesia as a friendly and tolerant face of Islam, has a variety of ethnicities, languages, races and religions, the ummah lives in harmony and peace (Wijaya, 2020: 264; Mudhofi et al, 2023).

The understanding of *wasathiyah* Islam must be a solid defense building in the face of future threats because it has the potential to occur in Indonesia, it is considered very important to prevent it, strengthening *wasathiyah* Islam is the agenda of the Indonesian Ulema Council Wonogiri, the movement of these two understandings is a picture of the battle of ideological understanding that will destroy Indonesia and destroy the Islam that has been built by the ulama, If *wasathiyah* Islam is not enforced, understanding *wasathiyah* Islam can make the ummah not go astray, so that if there is a threat, including the extreme understanding of the right and left can be immediately stopped with the understanding of *wasathiyah* Islam, the Indonesian Ulema Council is obliged to preach *wasathiyah* Islam to the ummah, so that the understanding of Islam that has been built by the previous scholars can be present again to become the identity of Muslims.

The Indonesian Ulema Council of Wonogiri as a religious institution must be a role model for the ummah and be able to contribute to straightening the direction of the nation's journey forward, the role and function of the Indonesian Ulema Council of Wonogiri that must be carried out to the ummah such as integrity, work, and contribution. Integrity in this case, leadership science and success in the field of expertise are distinctive, it can also be from the perspective of integrity of behavior and morality, the Indonesian Ulema Council of Wonogiri must produce works both physical and non-physical works that are beneficial to the ummah, then the contribution of its participation in real terms in providing service directions to the ummah both in the form of thoughts and so on (Asep Firmansyah, 2021).

The Indonesian Ulema Council Wonogiri is able to mita with the ummah, this is very necessary so that the development of streams that are not in accordance with Islamic values can be anticipated, must prioritize human values with fellow Muslims so that there are no obstacles in creating an atmosphere of familiarity, discussing with meetings of hearts and minds according to universal aspects and achieving the goals of good that are desired together, The fair and intermediate attitude between Muslims is an indication of the concept of *wasathiyah*, Allah made Muslims a just ummah, because the fairest thing is the best. The Wonogiri Indonesian Ulema Council controls Islamic da'wah institutions directly or indirectly, especially the da'wah material broadcast by the *Da'is* of the Wonogiri Indonesian Ulema Council.

Through the reality that has been presented above, the author tries to research the da'wah strategy of the Indonesian Ulema Council in broadcasting the Islamic values of *Wasathiyah* in Wonogiri, by using the da'wah strategy process approach, namely a solution in providing the delivery of da'wah teachings to Mad'u through the general public environment. With the harmony of life within the framework of Diversity and Ukhuwah Islamiyah

As a religious institution born by Ulama, Muslim Scholars, Zu'ama. The Indonesian Ulema Council Wonogiri grows as a religious institution among Muslims, the Indonesian Ulema Council Wonogiri is no different from institutions or community organizations in general, especially Islamic organizations The Indonesian Ulema Council Wonogiri upholds the value of the spirit of independence and has an autonomous existence, the Indonesian Ulema Council Wonogiri does not hinder to establish cooperation and relationships with institutions or organizations from other parties, as long as it is carried out on the basis of mutual respect, it does not deviate from the vision and mission of the main task of the Wonogri Indonesian Ulema Council. This relationship indicates

that the Wonogiri Indonesian Ulema Council is a living institution and must be upheld in the very diverse order of life of the nation and state.

## Research Methods

JID | 136

This type of research is qualitative research explain the context of words thoroughly through the collection of data information from the subject under study and the author utilizes himself as the main data source, The author concludes that Enter and observe every event that occurs, what kind of field with the validity of research data obtained from observing the existing situation, checking each document and direct and indirect observations and in-depth interviews by interacting with informants to obtain the validity of research data, This research was conducted at the Indonesian Ulema Council in Wonogiri, the choice of location was based on efforts to fortify the understanding of extremism and cults that characterize this understanding, namely intolerant, fanatical, exclusive and revolutionary occurred especially in Wonogiri, of course the role of the Da'wah Strategy of the Indonesian Ulema Council is considered very important in order to overcome this, so that harmony that occurs must always be maintained and preserved

This research is the main source is *Da'i* of the Indonesian Ulema Council in Wonogiri who plays an active role in Wonogiri community activities ranging in age from their 30s to 50 years, obtained through direct interviews from the informant of the *Da'i* Indonesian Ulema Council, about *Wasathiyah* Islam which is closely related to the research to be researched. Secondary data are sourced from books, scientific articles, theses as support, observation and documentation of relevant reading literature either directly or indirectly according to the discussion in the research studied. Data was collected by several data collection techniques: observation, interview, documentation.

The author carried out observations using participatory observation techniques, the author participated in broadcasting the value of *Wasathiyah* Islamic teachings carried out by the Indonesian Ulema Council, directly and composed, this method was used to collect data on the description of the Indonesian Ulema Council, conducting in-depth interviews of questions and answers orally and in writing, in a face-to-face situation the main informant source with the *Da'is* of the Indonesian Ulema Council in Wonogiri, with this technique the author first compiles and then asks several questions related to the Da'wah Strategy of the Indonesian Ulema Council in Broadcasting *Wasathiyah* Islamic Values in Wonogiri, The author will try to interview directly with the *Da'i* of the Indonesian Ulema Council who knows the focus of research to get correct and relevant data, so that the results can get the authenticity of the data openly. documentation is used to reveal the condition of *wasathiyah* Islam in Wonogiri, especially the level of understanding of Muslims in understanding *wasathiyah* Islam, documents are useful for collecting written data to complete and check data obtained from interviews and observations, documentation as a basis for strengthening data, so that when combined it will produce accurate data.



## **Results and Discussion**

### *MUI Wonogiri Profile at a Glance*

The Wonogiri Indonesian Ulema Council was born in 1980, five years after the Central Indonesian Ulema Council was established, the foundation for the establishment of the first Wonogiri Indonesian Ulema Council should be a mandate from the management of the Central and Regional Indonesian Ulema Council, the second is in substance the needs of organizations in the area that shelter as a large tent of mass organizations in the area of Islamic mass organizations, through the Wonogiri Indonesian Ulema Council can gather together as a place of communication exchange of insights that will later become tafakuh fiddin among mass organizations in Wonogiri. The main goal must be to build friendship, communication between Islamic mass organizations in Wonogiri Regency, strengthen the work program of mass organizations, what is the relationship, how da'wah cannot be separated from da'wah facilitate the development of Islam and increase the human resources of Muslim Ummah in Wonogiri (Source interview with : H. Mursidi, S.Ag., M.S.I.)

JID | 137

The Indonesian Ulema Council Wonogiri is a mercy from God for the nation and the State that must be grateful, the Indonesian Ulema Council is present when the Indonesian nation is in the revival phase, so it is less concerned about the spiritual and physical welfare of the ummah, then there is an opportunity to build an advanced nation, and have noble character, the Indonesian Ulema Council Wonogiri as a forum for the deliberations of scholars, zu'ama and Muslim scholars sought to: *First*, provide guidance and guidance to Indonesian Muslims in realizing religious and community life that Allah SWT recognizes. *Second*, provide advice and fatwas on religious and social issues to the Government and society, increase activities for the realization of ukhwah Islamiyah and inter-religious harmony in strengthening national unity and unity. *Third*, to be a liaison between ulama and umaro (government) and a reciprocal translator between the ummah and the government in order to succeed in national development

Improve relations and cooperation between organizations, Islamic institutions and Muslim scholars in providing guidance and guidance to the community, especially Muslims by holding mutual consultations and information. Ulama in Indonesia realize themselves as heirs of the duties of the Prophets (*waratsatul anbiya*), bearers of the Divine treatise and continuation of the mission carried out by the Prophet Muhammad SAW. They are called together with zuama and Muslim scholars to bear witness to the historical role in the struggle for independence that they have given during the colonial period, as well as play an active role in building society and succeeding development through the various potentials they have in the forum Indonesian Ulema Council. The benevolent efforts carried out by the Indonesian Ulema Council are always aimed at the progress of religion, nation and state both in the past, present, and future.

In line with the development in national life in the current reform era which is marked by a strong desire to build a new Indonesian society that is just, prosperous, democratic and civilized, it is a must for the Wonogiri Indonesian Ulema Council to strengthen its identity and will with an insight to accelerate the process of realizing Islamic civilization in the world, and especially the realization of a new Indonesian society, which is none other than a quality society of khaira ummah that emphasizes the values of equality (*al-musawah*), justice (*al-adalah*), moderation (*at-tawasuth*), balance (*at-tawazun*), dynamic (*at-tathowur*), and Islamic democracy (*al-shura*).

### *The Da'wah Strategy of the Indonesian Ulema Council in broadcasting Wasathiyah Islamic values in Wonogiri*

JID | 138 *Wasathiyah* Islam is an Islamic teaching that directs the ummah to be just, balanced, benevolent and proportionate, in all dimensions of life. Muslims are the chosen ummah who must be able to mediate. The teachings of *wasathiyah* Islam understand the reality that in the teachings to keep faith, qidah, and the points of worship can change according to the times, understand which should come first, understand how to make it easy for people in Islamic teachings, always see the verses comprehensively and not cut into pieces and open with other groups, by applying *wasathiyah*, Muslims are expected to be able to appreciate differences in views and thoughts without neglecting the teachings. Therefore, the da'wah strategy in broadcasting the value of *wasathiyah* Islam carried out by the *Da'i* of the Wonogiri Indonesian Ulema Council was carried out with several efforts. Based on the results of interviews with the General Chairman, Chairman of the Informatics and Communication Commission and from the *Da'is* of MUI Wonogiri, the strategy used by MUI Wonogiri in broadcasting the Islamic values of *wasathiyah* is through several activities, as follows:

#### 1. Conducting Socialization on Religious Moderation

Religious moderation which is a middle way in the midst of religious diversity in Indonesia, where moderation is an archipelago culture that runs not negate each other between religion and local culture, with moderation does not contradict each other but seeks solutions tolerantly if problems occur in the ummah, the Indonesian Ulema Council Wonogiri always echoes to always be moderate, especially between religious ummah, Socialization activities on religious moderation by the Indonesian Ulema Council Wonogiri are expected to be able to emphasize having a moderate attitude in promoting tolerance in differences, openness to accepting religious diversity, not hindering cooperation on humanitarian principles, believing that Islam is the majority religion does not mean harassing minority religions, so that brotherhood and unity between religions are formed.

with religious moderation activities so that religion really functions to maintain human dignity and dignity, religious moderation is needed as a strategy in caring for Indonesia, religious harmony is also one of the strategic targets that need to be improved, religious moderation attitudes in Wonogiri are very harmonious and mutual respect between ummah, indicators of the success of religious moderation in Wonogiri can be seen from four attitudes, namely: National commitment, tolerance, nonviolence, and acceptance of tradition.

#### 2. Doing *Wasathiyah* Da'wah

The da'wah of *wasathiyah* Islam carried out by these *Da'is* is to emphasize more to Mad'u to know good da'wah, *Da'i* of the Indonesian Ulema Council Wonogiri teaches guidance related to *wasathiyah* itself, in the Qur'an *wasathiyah* means choosing the middle way by avoiding excessive attitudes, related to the religion of the Muslim ummah to choose a fair way to have a mission that is to straighten, add insight to awareness, giving instructions so as not to be wrong in carrying out religious sharia this is His noble form and God's gift to the Islamic ummah, not forgetting to be based on the spirit of ukhuwah Islamiyah, ukhuwah watoniyah, ukhuwah basyariah.

Wasathiyah Islamic da'wah is a unique asset of the Islamic ummah that relies on the teachings of tawhid as the basis of Islamic teachings and the establishment of balance, becoming increasingly

relevant to realize the *wasathiyah* attitude of creed and tolerance, because *wasathiyah* Islamic da'wah is among the idealists for the welfare of the ummah in the world and in the hereafter when faced with reality, the values of *wasathiyah* Islamic da'wah lie in freedom, justice, diversity are able to create a transformative, flexible Islam so that it is able to take positive values to exchange ideas for changes that occur.

The strategy of the Wonogiri Indonesian Ulema Council through *wasathiyah* Islamic da'wah activities is expected that Mad'u can keep himself from controlling himself from extreme attitude thinking, meaning excessive attitudes and reducing attitudes that Allah commands, besides that the attitude of *wasathiyah* Islam is an attitude of rejection of extremism in the form of tyranny and immorality. Wasathiyah Islam is a gift from Allah, when the Islamic ummah consistently implements Islamic law, then at that time the Islamic ummah becomes the best ummah chosen by Allah, *wasathiyah* Islamic da'wah is one of the characteristics of Islam that is not owned by other religions, *wasathiyah* understanding calls for tolerant Islamic da'wah, opposing all forms of liberal and radical thinking.

### 3. Guiding pilgrims to the right path

As servants of faith we ask Allah SWT to always be guided to the right path, as done by *Da'is* in general, especially *Da'is* in Wonogiri, *Da'i* hopes that mad'u always try to be curious, have awareness that learning is an obligation, one of which is by deepening the study of religious science, so that humans on a better and quality path of life, emphasizing the realization to mad'u that life on earth is only temporary, eternal life is the afterlife because true life is there, to achieve happiness between the two Allah has shown His way one of them by studying.

Guiding pilgrims to the right path is a responsibility between *Da'i* and Mad'u as *Da'i* has a different strategy in conveying his da'wah strategy by inviting to the path of your God through wisdom delivered by example and wisely looking at the situation through various subtle approaches to target Mad'u, making Mad'u feel sympathy for Islamic teachings trying not to force, understand Mad'u in detail and knowledge of Islam, of course *Da'i* has been equipped with religious knowledge, patience, never run away from the right path according to Sharia, following the light of the Qur'an and Hadith.

The strategy of the Indonesian Ulema Council Wonogiri through guiding pilgrims to the right path, it is hoped that mad'u make Allah a goal by always hoping for His pleasure in carrying out all His commandments and avoiding His prohibitions, getting closer to Allah through the straight path by learning, through *Da'i* trying and surrendering to Allah to always convey and call to God's way, must not just sit quietly waiting for an answer, always pray that it is really given the best to broadcast *wasathiyah* Islamic da'wah.

### 4. Doing Mental Coaching

Doing mental coaching is one way to nurture and educate mad'u to provide motivation, deepening religion because it is still a layman so that there is a need for coaching, so that there is a desire to increase awareness in *mad'u* to learn, have maximum religious knowledge, develop awareness to carry out obligations in his daily life. Human nature has an instinct that drives him to fulfill the need to do something good, it is necessary to instill good values through mental coaching to become a person in accordance with religious norms, *Da'i* early conveyed the main creed, belief

is assured not to be complicated but made easier so that mad'u does not run away, do not make mad'u mentally fall through the development of attitudes, abilities, skills.

Human nature has an instinct that drives him to fulfill the need to do something good, it is necessary to instill good values through mental coaching to become a person in accordance with religious norms, *Da'i* early conveyed the main creed, belief is assured not to be complicated but made easier so that mad'u does not run away, do not make mad'u mentally fall through the development of attitudes, abilities, skills.

JID | 140

##### 5. Teaching Qur'an Memorization

There are two practices that can make a Muslim the best among his fellow Muslims, namely learning the Qur'an and teaching the Qur'an, of course both learning and teaching can make someone the best here, cannot be separated from the virtues of the Qur'an itself, of course both learning and teaching can make someone the best here, cannot be separated from the primacy of the Qur'an itself, the Qur'an is the kalam Allah, His word was revealed to the Messenger of Allah, through the intermediary of Jibril, the Qur'an is the first source and the main reference in Islamic teachings, guided by *Da'i* continuously until memorizing the sentences of each surah, from the illiteracy of the Qur'an especially the elderly who must patiently guide it.

With the activity of memorizing the Qur'an there is no age limit, where an activity instills a Qur'an reading writing to mad'u in his memory, so that a sense arises to recall it in reading, in accordance with the reading taught, the process of the spirit of reciting the Qur'an to prepare to be recalled into the conscious, consciously and earnestly permeating the reading of the Qur'an using the strategies taught by *Da'i*. The Qur'an is a recitation or that is read, before being able to memorize the Qur'an at least mad'u start from Iqra', *Da'i* teaches consistently at home or in the mosque, the Qur'an is a miracle with various kinds of surah readings in it, as worship for those who read and even memorize it, to be noticed and taken lessons contained in each verse, starting with surah Al-Fatihah ending with surah An-Nas.

#### *Supporting and Inhibiting Factors of the Indonesian Ulema Council's Da'wah Strategy in Broadcasting Wasathiyah Islamic Values in Wonogiri*

The Wonogiri Indonesian Ulema Council in broadcasting *wasathiyah* Islamic values in Wonogiri does not always run easily and smoothly, in this case there must be a difficulty or obstacle that makes something that hinders the process of broadcasting *wasathiyah* Islamic values. There are several supporting factors and inhibiting factors in carrying out the vision and mission, including:

1. Supporting Factors of the Indonesian Ulema Council's Da'wah Strategy in Broadcasting Wasathiyah Islamic Values in Wonogiri
  - 1) Mandate from the Central Indonesian Ulema Council and the Indonesian Ulema Council for the Central Java Region
  - 2) The Indonesian Ulema Council is substantially an independent institution of da'wah that houses as a big tent of Islamic mass organizations
  - 3) Through the Indonesian Ulema Council, scholars can gather, stay in touch as a broadcast communication event in the Wonogiri area

- 4) The synergy between *Da'i* Mad'u is very helpful in the process of progress and independence of the Indonesian Ulema Council in the success of various activities
  - 5) The existence of *Da'is* to facilitate Islamic da'wah
2. Inhibiting Factors of the Indonesian Ulema Council's Da'wah Strategy in Broadcasting Wasathiyah Islamic Values in Wonogiri
- 1) There are still many Mad'u who still exclusively accept the teachings of Islam do not want to be open, this is an obstacle for *Da'i* finally Mad'u is disrespectful, considers what is obtained the most correct
  - 2) The location is very far away and cannot be reached for routine activities
  - 3) When there is corona, some *Da'i* do not have Islamic broadcasting activities for mad'u, it only conveys through social media, but not all have mobile phones this is one form of obstacle in Islamic broadcasting, proposing MUI Wonogiri to have social media so that Mad'u who has mobile phones can access Islamic teachings

*Analysis of the Da'wah Strategy of the Indonesian Ulema Council in Broadcasting Wasathiyah Islamic Values in Wonogiri*

After all stages of data collection that have been completed are presented by researchers in a structured and accurate manner the data obtained from the *Da'i* of the Indonesian Ulema Council Wonogiri from the field through the technical collection of interview data, observation, documentation, then the researcher will analyze the data that has been collected, the researcher will try to explain in depth about the da'wah strategy used by the Indonesian Ulema Council Wonogiri in broadcasting the Islamic values of *wasathiyah*. The plan of da'wah strategy through Islamic broadcasting values in the form of *wasathiyah* Islamic teaching activities to change Mad'u's attitudes, nature, opinions, behavior and behavior with the hope and desire of *Da'i* so that Mad'u always sticks to Islamic sharia is in His path, with that it is necessary for the da'wah strategy used by *Da'i* to conduct the broadcast, in addition to a map that shows guiding the direction to be taken to Mad'u, *Da'i* also has a great challenge for the upholding of *wasathiyah* Islamic teachings, Islamic broadcasting is one of the main keys of the part for the means of advancing Islam, when preaching as a medium of changing the value of Islamic teachings, actually has a tendency to change Islamic teachings to be followed by mad'u so that there is a call and advice

The Indonesian Ulema Council (MUI) Wonogiri as one of the da'wah institutions, must have a da'wah strategy used to achieve a goal. The role of the da'wah strategy in the Askhabul Kahfi Islamic Boarding School is intended to be the basis for da'wah in order to carry out its functions and achieve its goals as a da'wah institution properly and as desired, as described in the theoretical basis of Chapter II as mentioned one of the strategies used in da'wah, namely the Al-Bayanuni da'wah strategy. Al-Bayanuni's da'wah strategy defines the da'wah strategy (*Al-Manhaj Al-da'wah*) as the provisions and plans of da'wah formulated for da'wah activities. Furthermore, Al-Bayanuni classified the strategy of da'wah into three forms, namely *Al-Manhaj 'athifi*, *Al-Manhaj Al-Aqli*, *Al-Manhaj Al-Hissi*.

### 1. Sentimental Da'wah Strategy (Al-Manhaj 'athifi)

Al-manhaj 'athifi is a da'wah strategy that focuses on the aspect of the heart and moves feelings, awakens Mad'u's inner feelings, gives Mad'u impressive advice, and calls with gentleness, giving da'wah teachings to Mad'u fulfilling the best service (Puspianto 2020: 56-57).

JID | 142

The word "wasathan" in the hadith of the Prophet (peace be upon him) narrated At-Tirmidhi means "adlan" i.e. "just". *Wasathiyah* has three meanings, first, the notion of fair is not to the right and not to the left (too to the right and too to the left) Secondly, fair also means not only right, and also not just left, but integration between right and left, combining "sohibul manqul" and "sohibul mafrub" combining "common sense logic" and "absolute truth" Islam combines worldly interests and ukhrawi interests, is not biased and does not leave one of them to lean towards one of them, Third, adil also means "wad'u al-sya'i fi mahallibi" (putting things in their place) the application of this third meaning is found in many Islamic fiqh legal texts. (Haris 2020: 7-8)

the meaning of the da'wah strategy of the Indonesian Ulema Council Wonogiri in broadcasting the value of *wasathiyah* Islam is by doing *wasathiyah* Islamic da'wah the existence of *wasathiyah* Islamic da'wah activities carried out by *Da'i* is expected to keep themselves in control of themselves from extreme attitude thoughts not to right to left, *wasathiyah* Islam broadcast by *Da'i* can form a person who consistently carries out Islamic sharia combining logic of common sense and absolute truth, This is a grace from Allah, rejecting the form of tyranny and immorality, so at that time the teachings of *wasathiyah* Islamic da'wah brought by the Prophet were in accordance with what was commanded, the understanding of *wasathiyah* which called Islam tolerant. *Wasathiyah* Islam should color all aspects of Islam, the dimension of Islam ideally always displays a moderate face, namely in the aspect of aqidah, the moral aspect of Sufism, the aspect of muamalah and the aspect of manhaj (mindset).

Broadcast media used in *wasathiyah* da'wah uses face-to-face media, because it is very effective in conveying information to be more focused, understanding the teachings of *wasathiyah* Islam, this can be felt by Wonogiri Muslims who are able to understand and animate Islam in accordance with the concept of the Messenger of Allah, Islam in Wonogiri is able to adjust changes and new things in aqidah, worship, law and muamalah so as to avoid shirk and bid'ah, when it has a negative impact on Islam it creates a bad stigma.

### 2. Rational Da'wah Strategy (Al-Manhaj Al-Aqli)

Al-manhaj al-aqli is da'wah whose study aspect focuses on aspects of the method of reason, with rational strategy Mad'you will feel compelled to be able to think, ponder, stare, take lessons what has been taught by *Da'i* Rational Strategy is commonly used with discussion models, laws of logic, by taking examples for its implementation.

Moderation is a middle ground, just as in discussions there is a moderator to mediate the discussion process, so as not to side with anyone or any opinion and try to be fair to all parties involved. Moderation as a reduction in violence and avoidance of extremism, moderation is defined as first, an effort to always avoid extreme behavior or expression second, trying to tend towards the middle way of making the Qur'an a reference. (Farihah, 2021: 15)

For this reason, the meaning of the da'wah strategy of the Indonesian Ulema Council Wonogiri in broadcasting wasathiyah Islamic values with religious moderation activities, the basic principles are expected to be Mad'u way of bergama middle way, it is hoped that it will not be extreme and not to be excessive when living the teachings of each religion, the principle of balance and fairness is the essence of Islamic teachings that are often forgotten by Muslims, Always maintain togetherness by having tolerance, religious attitudes and behaviors are able to reflect a friendly attitude in their diversity, as long as they do not conflict with the main teachings of religion.

Da'wah broadcast media used in broadcasting Islamic values *wasathiyah* with religious moderation activities using face-to-face media *Da'i* MUI also grounded the religious moderation movement as a spirit for strengthening the nation, one of the efforts to maintain the character of moderate diversity, make da'wah as maintaining and caring for Indonesian harmony, religious harmony in Wonogiri can become religious peace, Practicing religious diversity as a friendly and shady religion.

### 3. The Strategy of Sensory Da'wah (Al-Manhaj Al-Hissi)

Al-Manhaj Al-Hissi (the strategy of sensory da'wah) has the understanding of da'wah rules that focus on sensory aspects and are guided by observation. That is because the rules of da'wah cannot be expressed unless with a combination of several appropriate styles of delivery, al-manhaj al-hissi is sometimes called scientific strategy, considered clearer and more profound. (Al-Bayanuni 2010: 223-227) The strategy of da'wah through 'athifi carried out by the Indonesian Ulema Council in broadcasting the Islamic value of *wasathiyah* is as follows:

#### 1) Guiding Pilgrims to the Right Path

The teachings of Islam are the spirit for life and become the most important part in moving the ummah because in Islam a good ummah will be formed as well as in Islam the ummah will be destroyed, from all this the most basic role of Islamic education is to guide and guide the ummah towards the right path which is the way of Allah. The teachings of Islam are very important and valuable if the teachings of Islam are destroyed then the future of an ummah will definitely be destroyed, because future generations will lead them in the future do not get good guidance, so it can be said that these teachings of Islam are the first step of the progress of a nation in the future. (Ikhsan 2018: 52-53)

For this reason, the meaning of the da'wah strategy of the Indonesian Ulema Council Wonogiri in broadcasting the value of *wasathiyah* Islam in activities to guide pilgrims to the right path, *Da'i* MUI invites all ranks of *Da'i* MUI to continue to guide the ummah towards practicing Islamic teachings kaffah in accordance with the commands of Allah and His Messenger, it is important to do considering that currently the ummah needs guidance and guidance from all *Da'i* to avoid the ummah from misinterpreting Islamic teachings, So that teachings that lead to acts of radicalism and liberalism among the ummah can be avoided.

Da'wah broadcast media in broadcasting the value of *wasathiyah* Islam using face-to-face media *Da'i* as a religious figure has a very important position in the community with a fairly vital role, has a very large role because of His knowledge and example in religious practice and the protection of the ummah, being the front line as a guide for the ummah in the context of moral mental formation and devotion to Allah.

## 2) Doing Qur'an Memorization

JID | 144

The Qur'an is passed down continuously to the current generation, tahfidz activities in the modern era also continue to be carried out, various pesantren and educational institutions are trying to implement the Qur'an memorization system as a requirement for graduating students. It is evident that tahfidz has quite a strategic role in preserving and safeguarding the Qur'an from tahrif efforts. The meaning of the da'wah strategy of the Indonesian Ulema Council Wonogiri in broadcasting the Islamic value of *wasathiyah* through teaching memorization of the Qur'an is to teach others how to read the Qur'an correctly based on the law of tajweed and people who learn the Qur'an get the same degree of virtue in the side of Allah, the Qur'an is the core of religion, the most perfect is to learn, it will be even more perfect to know its purpose and content.

Da'wah broadcast media in broadcasting the Islamic value of *wasathiyah* through memorization of the Qur'an with face-to-face media, *Da'i* provides teachings on how to memorize easily, the more Muslims who memorize the Qur'an will make it a hafiz of the Qur'an, but among Mad'u sometimes there are also those who forget the memorization, forgetting the Qur'an after memorizing it is a great crime, when forgetting the noblest thing is the Qur'an then the Mad'u is punished in the most honorable member of the body, namely the head, then repent truly repentance so that Allah forgives his mistakes for forgetting the memorization of the Qur'an that Mad'u already has.

### *Analysis of Supporting and Inhibiting Factors of the Da'wah Strategy of the Indonesian Ulema Council in broadcasting Wasathiyah Islamic values in Wonogiri*

After analyzing the da'wah strategy and human resources owned by the Indonesian Ulema Council in broadcasting the Islamic value of *wasathiyah* in Wonogiri, then the author will try to analyze the factors that support and inhibit the da'wah strategy in forming akhlakul karimah santri. The author will analyze supporting and inhibiting factors using SWOT analysis, which is a strategic planning method in an organization used to evaluate strengths, weaknesses, opportunities, and threats in order to develop a more advanced strategy for the creation of a peaceful and prosperous Islam

1. Supporting Factors of the Indonesian Ulema Council's Da'wah Strategy in Broadcasting Wasathiyah Islamic Values in Wonogiri
  - a. Strengths

The Indonesian Ulema Council Wonogiri is one of the independent institutions that has been authorized by the Government and is a necessity because as an institution that accommodates scholars to provide guidance, guidance to Muslims, improve relations between organizations, realize religious and community life that God preaches, improve relations between organizations. Because MUI Wonogiri was established in the 1980s after the Central MUI was established, MUI Wonogiri mandated by the management of the second Central and Regional Indonesian Ulema Council is substantially the needs of organizations in the area that shelter as a large tent of mass organizations in the region

Improve relations and cooperation between organizations, Islamic institutions, Muslim scholars in providing guidance and guidance to the ummah, especially the Islamic ummah, by conducting consultations and informants.



b. Weakness

Many mad'u who are exclusive as long as they receive some teachings that are only from the skin of swallowing raw raw finally disrespect make consider their opinions the most correct

Although there are still many shortcomings because MUI Wonogiri has not informed about the fatwa issued, many shortcomings are due to lack of information

2. Inhibiting Factors of the Indonesian Ulema Council's Da'wah Strategy in Broadcasting Wasathiyah Islamic Values in Wonogiri

1) Opportunity

The location of the Wonogiri Indonesian Ulema Council which is very strategic and easy to reach by vehicles both public transportation and private vehicles, the location is located in the middle of densely populated settlements of Wonogiri sub-district, close to the highway on the Wonogiri district road government center, making the Wonogiri Indonesian Ulema Council an institutional center for independent da'wah institutions disseminating information related to Wonogiri Islamic da'wah can be easily accepted by the ummah.

The Wonogiri Indonesian Ulema Council has been trusted as an independent institution that has been trusted by the Islamic ummah, which has successfully formed Mad'u as an Independent institution successfully inviting Mad'u to always worship well doing something that Allah has commanded, according to the recommendations that Islam teaches, in the science of da'wah.

2) Threats

If MUI Wonogiri participates in politics, MUI Wonogiri's function as an advisor to the people and also to the government will experience peculiarities. The Indonesian Ulema Council of Wonogiri has been trusted as an independent institution has been trusted by Muslims, who have successfully formed Mad'u as an independent institution and successfully invited Mad'u to always worship well doing something that Allah has commanded, according to the recommendations that Islam teaches, in the science of da'wah.

## Conclusion

After the author makes the results of the discussion description and analyzes the source of the data findings that have been explained, then analyzed based on the description and analysis of the da'wah strategy of the Indonesian Ulema Council Wonogiri in broadcasting the Islamic value of *wasathiyah* then the researcher will provide the following conclusions:

1. The da'wah strategy carried out by the Wonogiri Indonesian Ulema Council in broadcasting *wasathiyah* Islamic values is carried out through various strategies in the strategy, namely: a) Semental da'wah strategy is carried out by: 1) doing *wasathiyah* da'wah, . b) Rational da'wah strategy is carried out by: 1) conducting socialization about religious moderation, c) Sensory da'wah strategy is carried out by: 1) guiding pilgrims towards the right path, 2) Working on memorization of the Qur'an.

2. Supporting Factors in broadcasting the value of *wasathiyah* Islam in Wonogiri, supporting factors are: 1) Mandate from the Central Indonesian Ulema Council and the Indonesian Ulema Council in Central Java, 2) The Indonesian Ulema Council is substantially an independent da'wah institution that covers as a big tent of Islamic mass organizations, 3) Through the Indonesian Ulema Council scholars can gather, stay in touch as a broadcast communication event in the Wonogiri area, 4) Synergy between *Da'i* Mad'u is very helpful in the process of progress and independence of the Indonesian Ulema Council in the success of various activities.
3. Factors Inhibiting the Da'wah Strategy of the Indonesian Ulema Council in broadcasting the value of *wasathiyah* Islam in Wonogiri: 1) There are still many Mad'u who still exclusively accept Islamic teachings in their skin just do not want to open this is an obstacle for *Da'i* finally mad'u is disrespectful, considers what is obtained the most correct, 2) When there is corona, as *Da'i* there is no Islamic broadcasting activity for mad'u, it only conveys through social media, but not all have mobile phones, 3) Locations that are very far away and cannot be reached for routine activities.

## References

- Afidatul, A. (2018). Genealogi dan Strategi Dakwah Kultural NU. *ISLAMICA: Jurnal Studi Keislaman*, 13(1), 165. Retrieved from <http://islamica.uinsby.ac.id/index.php/islamica/article/view/574>
- Al-Bayanuni, M. A. A.-F. (2010). Pengantar Studi Ilmu Dakwah. *Terj. Masruri Ilham Dan Muhammad Malik Supar. Jakarta: Pustaka Al-Kautsar.*
- Arif, K. M. (2020). Moderasi Islam (*Wasathiyah* Islam) Perspektif Al-Qur'an, As-Sunnah Serta Pandangan Para Ulama dan Fuqaha. *Al-Risalah: Jurnal Studi Agama Dan Pemikiran Islam*, 11(1), 22–43.
- Asep Firmansyah. (2021). Islam *Wasathiyah* jadi Benteng hadapi Radikalisme. Retrieved from <https://www.antaranews.com/berita/2350474/ketua-umum-mui-islam-wasathiyah-jadi-benteng-hadapi-radikalisme>
- Aziz, M. A. (2019). *Ilmu Dakwah: Edisi Revisi*. Prenada Media.
- Chakim, S. (2007). Strategi Dakwah dan Kemajemukan Masyarakat. *KOMUNIKA: Jurnal Dakwah Dan Komunikasi*, 1(1), 137–147.
- Faizah. (2006). *Psikologi Dakwah* (First). Jakarta: Kencana Prenada Media Group.
- Farihah, I. (2015). Strategi Dakwah di Tengah Konflik Masyarakat. *Addin*, 8(2).
- Farihah, R. K., Ritonga, D., & Masykur, M. (2021). *Kesadaran Moderasi Beragama dalam Dunia Pendidikan Islam* (pertama; Guepedia, Ed.). Serang: GUEPEDIA.
- Firmansyah, Z. A. (2014). *Panduan Resmi Pramuka*. WahyuMedia.
- Habibaty, D. M. (2018). Peranan Fatwa Dewan Syariah Nasional-Majelis Ulama Indonesia Terhadap Hukum Positif Indonesia. *Jurnal Legislasi Indonesia*, 14(4), 447–453.
- Haris, M. (2020). *Menuju Islam Moderat*. Zayadi E-Publishing House.
- Ikhsan, A. M. (2018). *Beginilah Jalan Dakwah*. Elex Media Komputindo.

- Jafar, I. (2010). Tujuan Dakwah dalam Perspektif Al-Qur'an Mempertajam Fokus dan Orientasi Dakwah Ilahi. *MIQOT: Jurnal Ilmu-Ilmu Keislaman*, 34(2).
- Karim, A., Adeni, A., Fitri, F., Fitri, A. N., Hilmi, M., Fabriar, S. R., & Rachmawati, F. (2021). Pemetaan untuk Strategi Dakwah di Kota Semarang Menggunakan Pendekatan Data Mining (Mapping for Da'wah Strategy in Semarang City Using Data Mining Approach). *Jurnal Dakwah Risalah*, 32(1), 40-55.
- Mudhofi, M., & Karim, A. (2024). Transformation of new media in Aswaja al-Nahdliyyah da'wah: Strategies and challenges in the contestation of religious authority in Indonesia. *Islamic Communication Journal*, 9(1), 133-146.
- Mudhofi, M., Supena, I., Karim, A., Safroedin, S., & Solahuddin, S. (2023). Public opinion analysis for moderate religious: Social media data mining approach. *Jurnal Ilmu Dakwah*, 43(1), 1-27.
- Muksin, A. (2016). Metode Majelis Ulama Indonesia (MUI) Dalam Pengawasan Dan Pembinaan Aliran Keagamaan Di Kabupaten Seluma. *Manthiq*, 1(2).
- Mulyati, M. (2019). Kontribusi MUI dalam Pengembangan dan Penerapan Hukum Islam di Indonesia. *Al-Mashlahah Jurnal Hukum Islam Dan Pranata Sosial*, 7(01), 83-100.
- Nur Syam. (2018). *Menjaga Harmoni Menuai Damai Islam, Pendidikan dan Kebangsaan* (First). Jakarta: Kencana Prenada Media Group.
- Pirol, A. (2017). *Komunikasi dan Dakwah Islam*. Deepublish.
- Puspianto, A. (2020). Strategi Dakwah Masyarakat Kota. *An-Nida': Jurnal Komunikasi Dan Penyiaran Islam*, 9(1), 42-64.
- Riyadi, A., & Karim, A. (2024). Social Harmony through Local Wisdom: Da'wah in the Kalang Obong Tradition. *Jurnal Dakwah Risalah*, 35(1), 68-87.
- Riyadi, A., & Karim, A. (2023). Da'wah bil-hikmah: Tracing Sunan Kalijaga's footsteps in the transformation of Islamic society. *Jurnal Ilmu Dakwah*, 43(2), 281-296.
- Riyadi, A., Priyangga, Z. G., & Mustolehudin, M. (2021). Dakwah Islam dan Nasionalisme: Studi Kasus Dakwah Kebangsaan AR Baswedan (Islamic Da'wah and Nationalism: A Case Study of Nationalism Da'wah of AR Baswedan). *Jurnal Dakwah Risalah*, 32(1), 1-19.
- Riyadi, A., & Wigati, Y. I. (2020). Komunikasi Interpersonal Komunitas Pelita dalam Membangun Toleransi Beragama. *Jurnal Komunikasi Islam*, 10(1), 146-172.
- Wijaya, A. (2020). *Berislam di jalur tengah*. IRCiSoD.

