

## **Persuasive Da'wah Approach from the Perspective of the Qur'an**

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### **Abstract**

Persuasive da'wah is an approach that emphasizes gentleness, wisdom, and exemplary conduct in conveying Islamic teachings. This paper aims to explore the concept, foundation, and implementation of persuasive da'wah from the perspective of the Qur'an. This study employs a library research method with a qualitative-descriptive approach, which involves tracing, collecting, and analyzing primary sources in the form of verses from the Al-Qur'an and scholarly interpretations (tafsir), as well as secondary sources in the form of literature on the science of da'wah and Islamic communication. This paper examines Qur'anic verses that serve as the basis for persuasive da'wah, including Surah An-Nahl (16:125), Ali Imran (3:159), and Thaha (20:43-44). The findings reveal that the Qur'an emphasizes that da'wah should be carried out with hikmah (wisdom), mau'izhah hasanah (good advice), and mujādalāh billatī hiya ahsan (dialogue in the best manner). These principles affirm that da'wah is not merely the transmission of religious messages but a process of touching hearts and fostering spiritual awareness without coercion. In the context of modern society, persuasive da'wah is increasingly relevant as it promotes humanistic, dialogical, and contextual communication. Through this approach, da'wah serves not only as a means of spreading Islamic teachings but also as a medium for nurturing moral, social, and humanitarian values in accordance with the spirit of Islam as rahmatan lil 'alamin (a mercy to all creation).

**Keywords:** Qur'anic Da'wah Principles; Islamic Communication Ethics; Humanistic and Dialogical Da'wah

### **Abstrak**

Dakwah persuasif adalah pendekatan yang menekankan kelembutan, kebijaksanaan, dan perilaku teladan dalam menyampaikan ajaran Islam. Makalah ini bertujuan untuk mengeksplorasi konsep, dasar, dan implementasi dakwah persuasif dari perspektif Al-Qur'an. Studi ini menggunakan metode penelitian studi kepustakaan (library research) dengan pendekatan kualitatif-deskriptif, yang melibatkan penelusuran, pengumpulan, dan analisis sumber primer berupa ayat-ayat Al-Qur'an dan tafsir ilmiah, serta sumber sekunder berupa literatur tentang ilmu dakwah dan komunikasi Islam. Makalah ini mengkaji ayat-ayat Al-Qur'an yang menjadi dasar dakwah persuasif, termasuk Surah An-Nahl (16:125), Ali Imran (3:159), dan Thaha (20:43-44). Temuan ini mengungkapkan bahwa Al-Qur'an menekankan bahwa dakwah harus dilakukan dengan hikmah (kebijaksanaan), mau'izhah hasanah (nasihat yang baik), dan mujādalāh billatī hiya ahsan (dialog dengan cara terbaik). Prinsip-prinsip ini menegaskan bahwa dakwah bukan hanya penyampaian pesan-pesan agama, tetapi juga proses menyentuh hati dan menumbuhkan kesadaran spiritual tanpa paksaan. Dalam konteks masyarakat modern, dakwah persuasif semakin relevan karena mendorong komunikasi yang humanistik, dialogis, dan

kontekstual. Melalui pendekatan ini, dakwah tidak hanya berfungsi sebagai sarana penyebaran ajaran Islam, tetapi juga sebagai media untuk memupuk nilai-nilai moral, sosial, dan kemanusiaan sesuai dengan semangat Islam sebagai rahmatan lil 'alamin (rahmat bagi seluruh ciptaan).

**Kata Kunci:** Prinsip Dakwah Qur'ani; Etika Komunikasi Islam; Dakwah Humanis dan Dialogis

## Introduction

Da'wah is an important activity in the lives of Muslims because it is a means of spreading the values of Islamic teachings to all people. Through da'wah, people are guided to have the right beliefs, understand and appreciate Islamic values, and practice them in their daily lives. Thus, da'wah is not only about conveying teachings, but also a process of nurturing the personality and morals of society towards happiness in this world and the hereafter (Munawir, 1964).

In a broad context, da'wah can be understood as an invitation or call to goodness that is carried out consciously and deliberately through various media such as speech, writing, and concrete actions (Abdullah, 2020). The purpose of da'wah is not to coerce, but to foster awareness and internal willingness in the mad'u (the object of da'wah) to accept and practice Islamic values willingly (Natsir, 2000).

Da'wah activities play a strategic role in building a civilization founded on divine values. Da'wah not only serves as a means of conveying religious messages, but also as a social and cultural process that shapes a society with noble character. Therefore, the implementation of dakwah must be based on guidance sourced from the Qur'an and the Hadith of the Prophet, so that the message conveyed remains within the bounds of Islamic truth (Hasjmy, 1994).

In order for da'wah to be well received, a da'i needs to pay attention to the methods and approaches used in communication. The Qur'an provides guidance that da'wah must be delivered in a polite, gentle, and soothing manner, without resorting to violence or coercion. Allah SWT says:

“Invite (people) to the way of your Lord with wisdom and good instruction, and argue with them in the best way. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is guided.” (QS. An-Nahl: 125) (Ma'sum, 2018).

This verse demonstrates that the method of preaching taught in the Qur'an emphasizes a persuasive approach, namely one that touches the heart, awakens awareness, and fosters the urge to do good from within oneself. Persuasive preaching not only addresses intellectual aspects but also engages the emotional and spiritual dimensions of the audience (Shihab, 1996).

A persuasive approach is important because it embodies humanistic and dialogical values. A preacher is not only tasked with delivering a message, but also acts as a communicator who can understand the psychological, social, and cultural conditions of their audience. Thus, preaching will be more easily accepted, understood, and practiced.

Based on this, this paper will discuss the concept and principles of persuasive preaching from the perspective of the Qur'an, as one of the strategic approaches that can be used to make preaching more effective, touching, and bring positive change in modern society (Chozin, 2015).

## **Literature Review**

### **Persuasive Da'wah**

Da'wah comes from the Arabic word *da'a yad'u da'watan*, which means to call, summon, or invite someone to do good. According to Prof. Toha Yahya Oemar, Islamic da'wah is an effort to invite people wisely to the right path in accordance with God's commands for the benefit of this world and the hereafter (Susanto, 2015). Literally, the word *dakwah* comes from the Arabic *da'a-yad'u-du'aan wa da'watan*, which means invitation, call, appeal, and request. Based on the literal meaning, it can be understood that *dakwah* is an activity carried out by anyone in the context of inviting, calling, summoning, or requesting, regardless of religious background or race. If the word da'wah is given the meaning of call, then what is meant is a call to Islam or an Islamic call. Similarly, if it is given the meaning of invitation, then what is meant is an invitation to Islam or an Islamic invitation (Riyadi, 2013).

According to Sheikh Ali Makhfudz in his book "Hidayatul Mursyidin," he defines Islamic preaching as encouraging people to do good and follow guidance (*hidayah*), calling them to do good and prevent evil, so that they may attain happiness in this world and the hereafter (Saputra, 2012).

Persuasive in English means: to persuade, to induce, to believe, which means to coax, cajole, convince. Persuasion is a psychological activity that aims to change attitudes, opinions, or behavior without using threats, violence, force, power, pressure, blackmail, bribery, terror, intimidation, or boycotts. Instead, it uses awareness, sympathy, and empathy.

Most communication processes involve persuasion. Persuasion is an activity carried out by someone to change attitudes and behavior. Therefore, it can be concluded that persuasive preaching is the process of influencing the audience to follow the teachings of the preacher, making them feel that they are doing something

of their own free will without coercion.

Da'wah, in its implementation, is a conscious activity carried out by individuals or groups to uphold Islamic teachings and achieve the pleasure of Allah SWT. Da'wah activities, regardless of their context, are needed by humanity to realize the piety of the ummah. Therefore, da'wah is not only a process of conveying Islamic teachings, but also gives rise to public awareness to uphold tauhid, foster brotherhood, justice, and create an Islamic society (Hidayat, 2012).

According to Ilyas Ismail, persuasive preaching must meet at least four criteria (Sakdiah, 2015): First, it must prioritize exemplary behavior and good examples or models. Here, the da'i, as a caller to the path of Allah, does not invite people with words (his mouth), but with good character (his morals). Second, it emphasizes goodness (hasanah) rather than evil. A da'i is commanded in the Qur'an not to repay evil with evil. "And good and evil are not equal. Repel evil with what is better." (QS. Fushilat (41): 34) (Ma'sum, 2018). Third, guarding and protecting oneself from despicable morals. In art, a da'i strives hard to avoid despicable morals. "The most perfect in faith is the one with the most noble morals," said the Prophet. Fourth, exert a good influence. Influence is a change in attitude and behavior, as desired by Allah and His Messenger. Influence is the ultimate goal of every da'wah process. Without influence, da'wah activities are like a body without a soul, namely lively, even boisterous, but leaving almost no mark (Sari, Soiman, & Syawaluddin, 2023).

The varying psychological conditions of the audience result in different levels of persuasiveness in preaching. However, to achieve persuasive preaching, there are clearly supporting elements. The elements that determine whether preaching is persuasive or not can come from:

- a. Personal characteristics of a da'i, where the da'i has academic qualifications in Islam, consistency between his deeds and knowledge, is polite and open-minded, courageous, does not expect gifts from others, is content or generous, has good communication skills, possesses relevant supporting knowledge, is confident and humble, is not stingy with knowledge, is elegant, has good taste, is patient, and has added value.
- b. Persuasive preaching material. Psychologically, language plays a significant role in shaping human behavior. The way a person speaks, certain gestures, and the structure of the language used can convey a specific meaning to the listener. By paying attention to the psychology of the message, preachers can use language to regulate, motivate, and control societal behavior.

Persuasive preaching emphasizes that activities are carried out in a manner that convinces and makes the audience aware of accepting and implementing the messages of preaching, rather than forcing the audience to act on those messages. Persuasive preaching is the delivery of religious information through a communication process that includes motivating and persuading the audience to accept the preacher's message. The preaching is expected to guide and shape certain behaviors.

Therefore, in persuasive preaching, the message conveyed aims to encourage and influence the audience, prompting them to change their opinions, attitudes, and behaviors in accordance with the messages presented by the preacher, all with their own awareness and without coercion. Currently, society needs more authentic and persuasive preaching that emphasizes exemplary and noble character. In the Qur'an, Surah Ali Imran verse 159 explains the steps of persuasive preaching, namely:

"So by the mercy of Allah, you (Muhammad) are gentle toward them. If you had been harsh and hard-hearted, they would have broken away from you. So pardon them and ask forgiveness for them, and consult with them in the matter. Then, when you have made up your mind, put your trust in God. Truly, God loves those who put their trust in Him." (Q.S. Ali Imran: 159) (Ma'sum, 2018).

#### **The Qur'anic Basis for Persuasive Da'wah**

The Qur'an, as the main source of Islamic teachings, provides very clear guidelines on how da'wah should be carried out. In it, Allah SWT not only commands Muslims to preach, but also regulates the ethics, methods, and approaches that da'wah preachers must use. One of the basic principles emphasized is that da'wah must be carried out with hikmah (wisdom), mau'izhah hasanah (good advice), and mujādalāh billatī hiya ahsan (dialogue in the best way).

This is as stated in the words of Allah SWT in Surah An-Nahl, verse 125:

"Call (people) to the way of your Lord with wisdom and good instruction, and argue with them in a better way. Indeed, your Lord is the most knowing of those who have strayed from His path, and He is the most knowing of those who are guided." (Q.S. An-Nahl: 125) (Ma'sum, 2018).

This verse forms the theological and methodological foundation for persuasive preaching. According to Quraish Shihab, this verse shows that preaching is not only a process of conveying the truth, but also the art of speaking to the human heart. "Hikmah" is interpreted as wisdom in choosing the right words, timing, and methods according to the audience's circumstances. Meanwhile, "mau'izhah hasanah" means advice delivered with gentleness and compassion, while "mujādalāh billatī hiya ahsan" indicates the importance of dialoguing in a polite, argumentative, and non-condescending manner (M. Q. Shihab, 1996).

This approach, as commanded by the Qur'an, aligns with human nature as

beings endowed with both reason and emotion. Therefore, preaching that is carried out with violence, coercion, or a punitive tone will only provoke resistance and rejection. On the contrary, a persuasive approach that is gentle and exemplary will foster inner awareness and sincere acceptance (Safei, 2002).

A concrete example of the persuasive approach can also be found in the story of Prophet Moses and Prophet Aaron when Allah sent them to preach to Pharaoh. Although Pharaoh was known to be arrogant and tyrannical, Allah still commanded them to speak gently, as He said:

Go, both of you, to Pharaoh, for he has truly transgressed all bounds. Then speak to him with gentle words, in the hope that he may take heed or fear.” (Q.S. *Tāhā*: 43–44) (Ma’sum, 2018).

This verse provides a very profound lesson. If Allah commands gentleness in preaching even to a tyrant, then all the more so to the general public whose hearts are still open to receiving the truth (Katsir, 2004). Furthermore, the Qur'an also emphasizes that there is no compulsion in religion, as stated in Surah Al-Baqarah, verse 256:

There is no compulsion in religion; truly, the right path has become distinct from the wrong path. (Ma’sum, 2018)

This verse forms the theological basis for a persuasive approach to preaching. Islam recognizes freedom of religion as a human right guaranteed by Allah. The duty of the preacher is only to convey, not to force, as is also emphasized in the words of Allah SWT:

“And if your Lord had willed, all those on earth would have believed entirely. So will you (Muhammad) compel people to become believers?” (QS. Yunus: 99)”(Ma’sum, 2018)

The message from these verses shows that persuasive preaching is deeply rooted in the principles of the Qur'an. Preachers are expected to be figures who are not only eloquent speakers but also role models in terms of morals, patience, and compassion. Thus, preaching becomes a means of awakening society's spiritual and moral awareness, rather than a tool for oppressing or judging others (Abduh, 1987).

Furthermore, the persuasive approach is also in line with the method of preaching used by the Prophet Muhammad. He was known for his *rahmatan lil 'alamin*, mercy to all creation. Every invitation he made was delivered with gentleness, patience, and compassion, as explained in Surah Ali Imran verse 159:

"So by the grace of Allah, you (Muhammad) are gentle toward them. If you had been harsh and hard-hearted, they would have broken away from you.”(Ma’sum, 2018)

This verse emphasizes that the success of the Prophet Muhammad in touching the hearts of his followers was not solely due to the power of his words, but also due

to the beauty of his character and sincerity in preaching. Therefore, persuasion has become the spirit of authentic and contextual Islamic preaching to this day (M. Q. Shihab, 2010).

Thus, persuasive preaching in the perspective of the Qur'an is not merely a communication strategy, but a manifestation of the values of compassion (rahmah), wisdom (hikmah), and gentleness (rifq). Preaching that embodies this principle is not only effective in conveying teachings but also fosters a harmonious spiritual relationship between the preacher and the audience. This is the essence of Qur'anic da'wah that guides people towards guidance with an open heart and a peaceful soul.

## **Research Methods**

### **Research Design**

This study employs a qualitative descriptive research design with a library research approach, as stated in the abstract. This design is used to explore and describe the concept, foundations, and implementation of persuasive da'wah based on the perspective of the Qur'an (Creswell, 2019).

### **Data Collection**

Data were collected through library research, focusing on both primary and secondary sources.

The primary data sources consist of verses of the Qur'an related to persuasive da'wah, particularly Surah An-Nahl (16:125), Surah Ali Imran (3:159), and Surah Thaha (20:43–44), along with scholarly interpretations (tafsir).

The secondary data sources include books, journal articles, and academic literature on da'wah studies and Islamic communication.

### **Unit of Analysis**

The unit of analysis in this study is Qur'anic texts and their interpretations that discuss da'wah methods emphasizing wisdom (hikmah), good advice (mau'izhah hasanah), and dialogue in the best manner (mujādah billatī hiya ahsan).

### **Data Analysis**

Data analysis was conducted using a qualitative descriptive analysis. The collected data were systematically examined, interpreted, and described to identify key principles of persuasive da'wah as emphasized in the Qur'an. The analysis focuses on explaining the meanings and values contained in the selected verses and relevant literature without statistical measurement.

## Result and Discussion

### Principles of Persuasive Da'wah According to the Qur'an

In Islam, da'wah is not merely the dissemination of religious information, but a process of cultivating spiritual and moral awareness through an approach that resonates with the human heart. Therefore, the Qur'an not only commands da'wah, but also emphasizes ethical and communicative principles so that da'wah can be well received by the mad'u (object of da'wah). These principles form the basis for persuasive da'wah, which fosters awareness rather than pressure, and inspires love rather than fear.

#### 1. The Principle of Wisdom (Wisdom)

The principle of wisdom is at the heart of persuasive preaching. Wisdom refers to the ability to understand the situation, conditions, and character of the audience, enabling the message of preaching to be conveyed appropriately and effectively. In Surah An-Nahl verse 125, Allah SWT commands:

“Call (people) to the path of your Lord with wisdom and good instruction...”(Ma'sum, 2018)

According to Quraish Shihab, wisdom in the context of preaching refers to the ability to combine material truth with the appropriate method of delivery (Q. Shihab, 1996). Da'wah with wisdom requires the preacher to be wise, not hasty in judgment, and to understand the differences in the level of knowledge, emotions, and culture of the audience. Thus, wisdom is not only related to intellectual intelligence, but also emotional and spiritual intelligence.

#### 2. The Principle of Mau'izhah Hasanah (Good Advice)

The second principle is mau'izhah hasanah, which means conveying a message with gentleness and compassion. Good advice is not only reprimanding or warning, but also giving hope and encouragement so that the mad'u is willing to change voluntarily. The Qur'an describes that the Prophet Muhammad was an example who used a compassionate approach in every call, as stated in Surah Ali Imran verse 159:

“So by the grace of Allah, you (Muhammad) are gentle towards them. If you had been harsh and hard-hearted, they would have broken away from you.”(Ma'sum, 2018)

Good advice in persuasive preaching does not come from a patronizing attitude, but from a sincere intention to improve (Safei, 2002). The preacher



does not place himself above the audience, but rather as a brother who reminds them of goodness.

### 3. The Principle of Mujādalāh Billatī Hiya Ahsan (Dialogue in a Good Manner)

In preaching, differences of opinion often arise between the preacher and the audience. Therefore, the Qur'an emphasizes the need for mujādalāh billatī hiya ahsan — dialogue in a kind, polite, and rational manner. This principle is particularly important in the context of a modern, pluralistic, and critical society.

According to Fazlur Rahman, preaching through dialogue means establishing two-way interactions that respect human reason and freedom of thought (Rahman, 1982). Through polite dialogue, preachers can open up space for understanding and foster awareness without provoking emotional debates. This principle reflects Islam's encouragement of civilized communication rather than confrontation.

### 4. The Principle of Qudwah Hasanah (Good Example)

The success of preaching is not only determined by words, but also by exemplary behavior (qudwah). The Prophet Muhammad (peace be upon him) is the perfect example of persuasive preaching because his entire behavior reflects Islamic values. Allah says in Surah Al-Ahzab, verse 21:

“Indeed, there has been in the Messenger of Allah an excellent example for you, for those who hope for Allah and the Last Day and remember Allah often.”(Ma’sum, 2018)

Exemplary behavior is concrete evidence of a preacher's faith and integrity. A preacher who is honest, patient, humble, and consistent in their words and deeds will more easily touch the hearts of their audience than a thousand words. Conversely, moral inconsistency can undermine the credibility of preaching.

### 5. The Principles of Love and Patience

Compassion (rahmah) and patience (sabr) are the spirit of persuasive preaching. The Qur'an emphasizes that the Prophet Muhammad was sent not as a threat, but as a mercy to all creation (QS. Al-Anbiya: 107). A compassionate approach makes preaching a joyful process, not a frightening one.

Patience is also key, because not all mad'u immediately accept the invitation to goodness. Da'wah requires a long process, and a da'i must be

prepared to face rejection, ridicule, and even trials. Allah SWT reminded the Prophet Muhammad SAW in Surah Al-Muzzammil verse 10:

“And be patient with what they say, and avoid them in a good way.”(Ma’sum, 2018)

It is this patience that keeps preaching cool and peaceful, and builds change from within the human heart (Abduh, 1987).

Thus, the principles of persuasive da'wah in the Qur'an are based on the values of wisdom, gentleness, exemplary behavior, compassion, and patience. These principles are not merely communication strategies, but also a reflection of the teachings of humanistic and merciful teachings of Islam. Da'wah based on these values not only fosters faith but also strengthens the social and moral bonds of the ummah.

### **Implementation of Persuasive Da'wah in Modern Society**

In the context of modern life, which is fast-paced, open, and highly competitive, da'wah faces complex challenges. Society now lives amid the currents of globalization, digital technology development, and cultural and ideological plurality. These conditions demand a more adaptive, communicative, and humanistic approach to da'wah, without losing the spirit of Islamic spirituality. This is where the importance of applying persuasive da'wah lies, specifically da'wah that focuses on awareness, participation, and moral exemplarity.

#### **1. Persuasive Da'wah and the Challenges of the Digital Age**

The development of information technology has changed the way humans interact and access knowledge. Social media, websites, and digital platforms have become new spaces for the dissemination of religious values. However, challenges arise when religious information is disseminated without control, making it difficult for many people to distinguish between enlightening and divisive preaching (Arnold, 1983).

In this situation, a persuasive approach is crucial for maintaining the substance of preaching as calm and rational. Modern preachers need to utilize digital media in an educational and inspirational manner, not a confrontational one. According to Azyumardi Azra, preaching in the digital age should not only convey normative messages but also provide contextual social solutions to humanitarian problems (Azra, 2000). For example, by conveying the values of honesty, hard work, and empathy through content that is interesting, light, and easily accepted by various groups.

Persuasive preaching on social media will be more effective if it

showcases the preacher's personal example (personal branding), who is consistent in both words and deeds. This aligns with the principle of *qudwah hasanah*, exemplified by the Prophet Muhammad (peace be upon him). Preachers who appear simple, polite, and open will find it easier to touch the hearts of modern society, which tends to be critical and rational.

## 2. Persuasive Approach in a Multicultural Environment

Modern society is characterized by religious, ethnic, and cultural diversity. In this context, preaching should not be interpreted as a tool of domination, but as a bridge for dialogue between civilizations. A persuasive approach is important because it respects freedom of thought and values differences.

The Qur'an itself teaches tolerance and respect for diversity. In Surah Al-Hujurat verse 13, Allah SWT says:

“O mankind, indeed We have created you from a male and a female and made you into nations and tribes so that you may know one another...” (Ma’sum, 2018)

This verse forms the basis that da'wah must encourage the creation of a society that respects and understands one another. According to Nurcholish Madjid, persuasive da'wah is not oriented towards conquest, but towards a process of learning and getting to know one another (*ta'aruf*) (Madjid, 1992). Thus, da'wah serves as a means of strengthening universal human values that are in harmony with the teachings of Islam *rahmatan lil 'alamin*.

## 3. Persuasive Da'wah in Social Empowerment

One concrete form of persuasive da'wah implementation is through community empowerment. Da'wah is not only in the form of lectures or sermons, but also concrete actions that help, educate, and foster independence among the people.

This concept is in line with Allah SWT's command in Surah Al-Ma'un, verses 1–3:

“Do you know those who deny religion? They are those who rebuke orphans and do not encourage feeding the poor.” (Ma’sum, 2018)

This verse suggests that the success of da'wah is not measured by the number of congregants in attendance, but rather by the extent to which Islamic values are integrated into social life (Rahardjo, 1996). Persuasive da'wah in the form of empowerment, such as education, community economics, and social activities, is an effective means of fostering public trust in Islam as a practical and down-to-earth religion.

Thus, da'wah is not only about intellectual aspects, but also spiritual and social aspects. Da'i who apply persuasive da'wah will be able to inspire the community to take an active role in creating change for the common good.

#### 4. The Character of Persuasive Preachers in the Modern Era

The implementation of persuasive preaching depends heavily on the personal character of the preacher. In modern society, preachers are required not only to understand religious texts but also the social and psychological context of the congregation. Some of the key characteristics that a persuasive preacher must have include:

- a. Empathetic and communicative, able to understand the feelings and perspectives of others.
- b. Inclusive, open to differences, and avoids judgmental attitudes.
- c. Critical and innovative, utilizing various media to spread messages of kindness.
- d. A moral role model, demonstrating integrity and consistency between words and actions (Al-Qardhawi, 1989).

With this kind of character, preaching will not feel patronizing, but will become a lively spiritual dialogue process that builds collective awareness among the people.

#### **Examples of Persuasive Preaching in the Qur'an**

The Qur'an contains examples of verses that can be considered a form of persuasive preaching, specifically the verses regarding the prohibition of khamr. Allah SWT did not prohibit khamar suddenly and directly. Instead, it took a gradual process. It seems that Allah SWT knew very well the character of the Qurays society, who were accustomed to drinking alcohol, so that if it were immediately prohibited, there would be resistance. The process of prohibiting alcohol is explained as follows:

1. Initially, khamar was permitted

“And from the fruit of the date palm and the grapevine, you derive intoxicating drinks and good provisions. Indeed, in that is a sign for a people who reflect.” (QS. An-Nahl: 67) (Ma'sum, 2018).

2. The verse that mentions the harm of alcohol is greater than its benefits

“They ask you about wine and gambling. Say, “In both there is great sin and some benefit for people, but the sin of both is greater than their benefit.” And they ask you what they should spend. Say: ‘What is beyond their needs.’ Thus does Allah explain His verses to you so that you may think” (QS. Al-Baqarah: 219) (Ma'sum, 2018).

3. The verse prohibiting alcohol at one time is permitted at another time

“O you who believe, do not pray while you are intoxicated, so that you may understand what you say.” (QS. An-Nisaa’: 43) (Ma’sum, 2018).

4. Alcohol is strictly forbidden

“O you who believe, indeed, intoxicants, gambling, [sacrificing animals to] idols, and divining arrows are among the major sins of Satan. So avoid them so that you may succeed.” (QS. Al-Maidah: 90) (Ma’sum, 2018).

## Conclusion

Persuasive da'wah is a form of da'wah approach that emphasizes gentleness, wisdom, and exemplary behavior in conveying Islamic teachings. This approach has a strong foundation in the Qur'an, particularly through the principles of hikmah (wisdom), mau'izhah hasanah (good advice), and mujādalāh billatī hiya ahsan (discussion in the best manner), which serve as the main guidelines for da'is in carrying out their duty of amar ma'ruf nahi munkar (enjoining what is good and forbidding what is evil).

Through persuasive preaching, Islam can be presented as a religion that fosters peace, compassion, and spiritual awareness without resorting to coercion or violence. Preaching is not merely verbal communication, but also a manifestation of morals and behavior that fosters trust and exemplary conduct. The Prophet Muhammad himself was the prime example of persuasive preaching, as all of his teachings were conveyed with gentleness and love for humanity.

In the modern context, persuasive preaching has become increasingly important because people live in a rapidly changing and complex information landscape. Preaching that is coercive or judgmental will only distance people from the true values of Islam. Therefore, preachers need to adapt their preaching strategies to the times, namely by utilizing technology, social media, and cultural approaches that emphasize universal Islamic values such as justice, compassion, and humanity.

Persuasive preaching is not only a communication strategy, but also a spiritual path to building a society that is faithful, moral, and civilized. Preaching that is done with heart, sincerity, and compassion will always remain relevant throughout the ages, because it aligns with human nature and the message of mercy that Islam itself embodies. Thus, may this article be useful for the development of Islamic preaching, both theoretically and practically.

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