Concepts and Principles of Da'wah in The Frame of Islamic Community Development

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Abstract: This study aims to analyze how the concepts and principles of da'wah develop Islamic society. This research uses a type of qualitative research with a literature approach and with literature study methods. The study results show that the concept of da'wah for empowering the Islamic community prioritizes the example and ethics of a preacher. Besides that, it focuses more on da'wah with a series of activities that can improve people's welfare regarding economy, development, and technology. Meanwhile, the principle of community development da'wah uses the tenets of ukhuwwah, Ta'awun, justice, participation, and equality.

Keywords: Concepts, Principles, Da'wah for the Empowerment of Islamic Communities.

Abstrak: Penelitian ini bertujuan untuk menganalisa bagaimana konsep dan prinsip dakwah pengembangan masyarakat Islam. Penelitian ini menggunakan jenis penelitian kualitatif dengan pendekatan kepustakaan (*library research)* dan dengan metode studi pustaka. Hasil penelitian menunjukkan bahwa, konsep dakwah pemberdayaan masyarakat Islam lebih mengutamakan dengan tauladan dan etika seorang *da'i.* selain itu, lebih memfokuskan dakwah dengan serangkai kegiatan yang dapat menigkatkan kesejahteraan masyarakat baik dari segi ekonomi, pembangunan, dan teknologi. Sedangkan pada prinsip dakwah pengembangan masyarakat menggunakan prinsip *ukhuwwah*, *ta'awun,* keadilan, partisipasi, dan persamaan.

Kata Kunci: Konsep, Prinsip, Dakwah Pengembangan Masyarakat Islam

Introduction

Society in the order of life is constantly changing, either naturally or in a planned manner. Changes that occur in the community can affect human civilization. These changes can result in positive or negative impacts that can ultimately experience an identity crisis as a human being who has glory in the sight of Allah and his fellow creatures (Nasril, 2015, p. 53). When change has a positive impact, the technology community can utilize and use it correctly; then, this becomes the concept of da'wah of Islamic community development (Ramdhani, 2018, p. 8).

Islamic community development seeks to improve the quality of people's physical and mental lives. Efforts to improve the quality of people's lives are carried out by bringing them to an Islamic life, increasing faith and purity, and the ability to master technology. So that all community activities can utilize the ease of technology accompanied by shari'a or Islamic rules (Sany, 2019: 34). Thus, it can prosper people's lives both economically and technologically.

Community development in Islam is familiar and foreign, not even existing. Historically this case has been exemplified by the Prophet Muhammad. At that time, the Prophet Muhammad was inviting Muslims to build care or mutual help, help each other, especially in economically vulnerable communities (Ramdhani, 2018: 2). Forms of care or mutual assistance helping each other is one of the principles of Islamic community development da'wah. According to Sany (2019: 34–35), the principle of Islamic community development da'wah consists of ukhuwwah, ta'awun, and equality. Another opinion says the focus of Islamic community development da'wah consists of the principles of justice and participation (Saeful et al., 2020, pp. 8–9).

Some of the above expressions provide an understanding that da'wah of Islamic community development seeks to prosper the community in terms of economy and technology based on Islamic principles. In addition, the da'wah of Islamic community development aims to create a civilization to be fair, ta'awun, khutbah, and equality and participation in the social order of society. So that it can make a peaceful, safe, comfortable, and prosperous society; thus, based on some of the previous descriptions, in this study, researchers will search with the title "Concepts and Principles of Islamic Community Development Da'wah

Methods

Research Instrument

This research uses qualitative research with a library approach (Library Research) and library study method. Qualitative research is research that can provide explanations or express findings using sentences and not in statistical form because it can only be explained in sentences so that it can be understood by the reader (Rasimin, 2019: 23). According to (Gunawan, 2013: 80) this qualitative research can describe or describe the data obtained from the object of research. The data is presented based on the actual reality obtained through observation or documentation to be represented by the researcher based on sentences or series of words. This qualitative research aims to describe events through in-depth data collection that prioritizes quality over quantity (Kriyantono, 2016, pp. 56–57).

Library research is research that is faced directly with the data or text presented, this research is not presented with field data or through eyewitnesses in the form of events, but researchers only deal directly with sources that already exist in libraries or ready-made data, as well as secondary data used (Pringgar et al., 2020, p. 219). The literature research process is done by reviewing and analyzing the combined topics. Literature searches can utilize journals, books, dictionaries, documents, magazines, and other sources without conducting field research (Agustinova, 2015, p. 26).

Analytical Methods

According to (Miles et al., 2014), the flow in implementing this analysis or literature research consists of data collection, reduction, presentation, and conclusion drawing or validation.

Figure 1

The flow of data analysis interactive model
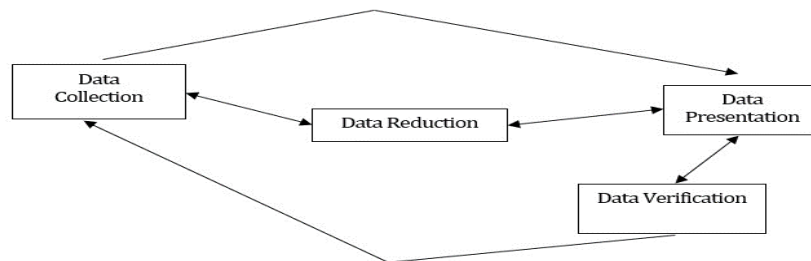
Data collection is the stage or process of extracting data from various journals, books, and others related to the research title. Data reduction is analyzing techniques, classifying, and selecting needed data. Data presentation is conveying or reviewing data patterns that researchers have obtained. Conclusion drawing or data validity is the final result of the previous process, which is explained briefly and concisely.

Results and Discussion

Definition of Da'wah

The word da'wah, based on Arabic, starts from the word "da'wah" or "da'wa tun," which means it has the meaning of invitation and appeal, so communication is formed between Da'i and made (Hermawan, 2019: 1). According to Faizah et al. (2015: 4–5) the word da'wah in masdar form based on the rules of tariff starts from the word "data, yad'u, da'watan" which means calling, inviting, encouraging, calling, and inviting. Da'wah also has many meanings, such as asking, praying, defending, etc. Da'wah also aims to invite people to walk on the right path so that Allah blesses them and gets salvation from the world to the hereafter (Saputra, 2012: 32).

Da'wah has an essence as Da'wah also essentially aims to convey the truth that refers to the Qur'an and Al-Hadith and strives so that we, as hamba, can practice it (Syamsudin, 2016, p. 11). Da'wah also invites individuals and groups to follow goodness following Islamic teachings and leave falsehood or evil (Ridho et al., 2017, p. 14). When da'wah is referred to based on the Qur'an,

Allah SWT says which reads: Meaning: "Invite (people) to the way of your Lord with wisdom and good teaching and debate them better. Verily your Lord is the One who knows best who strays from His path, and He knows best who is guided" (QS. et al. [16]: 125) (Departemen Agama, 2019).

Based on some of the above opinions, da'wah is an invitation, appeal, and example given to men to carry out and follow the teachings of Islam following religious rules. Thus, humans can live calmly and happily in the world and the hereafter.

Function and Purpose of Da'wah

Da'wah serves to create peace for all creatures that we know as rahmatan lil'alamin (Purnomo, 2022: 34). According to Ali; da'wah serves to convey da'wah messages that are not only carried out verbally but is followed by the example and good deeds of a da'I (Ali, 2014, p. 133). According to Hasan, da'wah's purpose is to improve human relations with God, human relations with other humans or society, and human relations with nature and the balance between them (Hasan, 2013: 48).

a.   **Elements of Da'wah**
     Da'i

Da'i gives da'wah messages to others (Aminuddin, 2016, p. 36). Da'i is a person who orates and preaches so that mad'u can receive his messages well (Aziz, 2012, p. 75). Sunarto (2014: 26) says that a da'i, in order to influence the man, must certainly take actions such as every speech must choose speech-language in order to understand the man, every speech must provide reviews and arguments to be more trusted by the man's, and the da'i appearance must use certain styles and characteristics so that it can provide positive feedback from the man's.

The speaker or da'i is a person who is concerned with the communicator; the communicator is also a person who gives moral messages to the communicator. Therefore, a communicator must have a receptive, selective, digestive, assimilative, and transmissive attitude (Soemirat & Suryana, 2016, p. 227). According to Hendri (2022: 188–89), receptive means that the communicator is willing to accept other people's opinions, selective means that the communicator validates or filters all the information obtained, digestive means that the communicator can digest ideas, assimilative means that the communicator can arrange ideas to be more interesting, and transmissive means that the communicator must use language and words that are functional, logical and understand the communicator.

     Mad'u

The term made, according to Ilahi, is the listener or recipient of the message, which is divided into three groups, namely: The clever group of scholars are those who love the truth, the lay group are those who are unable to think more profound, and the group different from the two are those who like to study knowledge only for a specific time and are unable to explore its essence (Ilahi, 2013, p. 20). Sunarto (2014: 22) says that man is an audience that has a role as an object of the elements of rhetoric.

Communicants, often referred to as men, are people who have a common goal to receive or listen to data messages. Communicability is also one of the essential elements in a communication activity. If a communication process does not have a communicator, they have no interaction (Hendri, 2022, p. 248). According to Sulistyarin and Zainal, listeners participating in rhetoric activities come from different circles and backgrounds. Thus, it is only natural that the messages

they receive have different responses based on each man's character and background (Sulistyarini & Zainal, 2020, p. 90). A group of people who receive da'wah or made is all human beings to whom the Prophet was sent to give the message to all humans on earth. Allah SWT says: Meaning: "(those) who follow a messenger, an Ummi Prophet (whose name) they find written in the Torah and the Gospel which are with them, who enjoins them to do what is right and forbids them from doing what is wrong and makes lawful for them all that is good and forbids them all that is bad and removes from them the burdens and shackles that are upon them. So those who believe in him, honor him, help him and follow the bright light revealed to him (the Quran), they are the fortunate ones" (QS. Al-A'raf: 157) (Departemen Agama, 2019).

*Madh*u is people on earth who get instructions to accept the da'wah brought by the Prophet for their way of life or guidance in running life. The object of a man here applies to all humanity with whatever language, country, race, and culture because Islam can man cover all in this world.

Order

Messages are Islamic rules or values that contain moral messages and truth (Aziz, 2012, p. 94). According to Sunarto, in this context, the message is the content of the speech or message conveyed by the speaker (Sunarto, 2014: 21). In this context, the message conveyed is of da'wah value or contains Islamic rules. According to Madjid (2013: 30), da'wah messages are usually related to divinity, humans, and the universe.

Da'wah Media

Media from Latin is median in its plural form medium which means etymologically has the meaning of the root of the intermediary (Saputra, 2013, p. 113). Media da'wah is an instrument or tool utilized as an intermediary to carry messages from da'i to man (Aminuddin, 2016, p. 346). According to Yusuf (2018: 237), da'wah media delivers da'wah messages to men.

Feedback

Feedback is a response or action given by audiences (men) after getting or receiving a da'wah message from the speaker (Saputra, 2013, p. 113).). another opinion says that feedback can also be called a response, feedback, and response that occurs in a communication process, where the recipient of the da'wah message gives an attitude or response to the message he received (Munawaroh et al., 2020: 4).

Islamic Community Development
Definition of Islamic Community Development

Etymologically, Islamic community development consists of fostering and improving quality. In contrast, Islamic society means a group of people living together with one ideology and are Muslims (Nasril, 2015: 55). According to Suharto (2014: 37), development is a process of gaining strength and creating action in a society. According to Saeful and Ramdhayanti (2020: 8), Islamic community empowerment is a movement or action given by a da'i to advance society based on Islamic principles so that they can run the social system following religious recommendations.

Ramdhani said that Islamic community development is a way or action given to improve the quality of people's lives based on Islamic principles so that people can have taqwa and have the technological ability to utilize available instruments in order to achieve the welfare of the world and the hereafter (Ramdhani, 2018: 8). Based on some of these opinions, Islamic community development is a strategy used by Muslim communities to achieve technological success and faith to bring prosperity and happiness both in the world and in the hereafter.

Functions and Objectives of Islamic Community Development

Islamic community development aims to create prosperity in various fields, especially economics. In addition, it seeks to economically benefit every community (Saeful & Ramdhayanti, 2020, pp. 11–12). According to Nasril (2015: 56–57), the functions and objectives of Islamic community development are divided into several groups. Some of these groups include the following: (1) Individual. Every human being must have advantages and disadvantages. These advantages could develop human personality in building Islamic-based civilization and technology. (2) Kinship. Kinship is one of the essential points in carrying out a religious vision and mission to create peace, prosperity, and amal ma'ruf nahi munkar within the scope of the family. (3) Community. The presence of a community that helps each other and helps each other, as well as the growth of solidarity and cohesiveness, will help to create a society that develops both from an economic and educational aspect. (4) The State. In this context, the state acts as a forum that provides policies based on ideology to each community to live a more ideal, prosperous, and moderate life. (5) Civilization. The goal of Islamic community development is the creation of a civil society. The creation of a high civilization, respecting the values of difference, upholding justice, democracy, and the creation of prosperity.

Types of Islamic Society

Islamic society based on intelligence is divided into three parts; the first group of intellectuals is those who think critically, like the truth, and respond quickly or respond to the messages they get. Second, the lay group must be more critical and robust with complicated, deep paradigms. Third, the middle group likes to discuss and exchange ideas to create the ultimate mind (Rakhmawati, 2013, p. 52).

According to Atabik (2014: 124–25), Islamic society consists of many criteria, including based on biological aspects; Islamic society consists of rural communities, small cities, and large cities. Based on the institutional structure, Islamic society consists of government, society, and family. Based on social culture, Islamic society consists of the Priyayi, santri, and Abangan groups. Based on the age of the Islamic community, it consists of children, teenagers, and parents. Based on class, Islamic society consists of farmers, traders, artists, laborers, civil servants, and state officials. Based on an economic level, it consists of poor, rich, and middle-class people. Based on gender, the Islamic community consists of men and women. Based on the particular needs of the Islamic community, it consists of convicts, people with disabilities, homeless people, and people with disabilities.

The Concept of Islamic Community Development Da'wah

In essence, da'wah tries to invite someone to improve the bad things done to be good and better (Affandi et al., 2022, p. 162). According to Hamka in Hayati (2017: 79) da'wah is an appeal or call that aims to adhere to amal ma'ruf nahi mungkar. According to Tajiri, da'wah is an invitation to all humanity carried out through writing, speaking, and doing (Tajiri, 2015: 16). Thus, the advancement of the times can make the da'wah system adapted to civilization.

Technology development is increasingly advanced, affecting society more likely to pluralize. Amid plural or plural society, da'wah activities can be carried out in full, employing wisdom and wisdom so that plural societies can be well conditioned. Islam has laid the foundations for determining good and bad behavior and provides a fixed source for determining moral behavior based on the Qur'an and Sunnah so that humans can walk according to the rules of truth (Nasril, 2015, p. 59).

Da'wah is an activity or work done by someone by inviting, calling, or calling without having to pay attention to his background from any religion or race (Mustafirin and Riyadi, 2022: 24). Thus, the basic concept of Islamic community development da'wah always provides role models. In addition to providing role models, this da'wah concept always applies its da'wah in the form of a series of activities that can improve the standard of living and welfare of the community. Thus, the community can live a more established life economically and technologically (Nasril, 2015, p. 65).

In directing Islamic views toward the reality of community development, da'wah can be carried out by providing exemplary examples so that da'wah will be easier to accept. Rajdhani (2018: 22) says that when da'wah is given by example to men, the opportunity to be followed is more fantastic than da'wah by speech alone because it cannot be expected that men will carry out da'i's recommendations and invitations if da'i himself has never done it. Rachmawati (2015: 327–28) says that to be Uswatun Hasanah or an example of a da'i, one must have good ethics, speech, and manners so that mad'u can follow the invitation. Thus, the purpose of da'wah can be appropriately achieved.

Community development following Islamic teachings. In addition to teaching about obedience to God, Islam teaches that every human being is concerned for others. This means that community empowerment is a form of actualization of human values contained in Islamic teachings. Development is a relentless movement as part of the change. Community development can actualize change toward a better life (Saeful et al., 2020, p. 5).

Based on some of the above expressions, the concept of Islamic community empowerment da'wah focuses more on a series of activities that are applied in the community in order to create a developed, established, and prosperous society. In addition, da'wah is carried out based on role models who are perfected by good manners and ethics so that people can be touched and follow the da'wah message. This da'wah concept also seeks to carry out Islamic shari'a correctly, care for each other, and bow to the Lord of the Worlds.

Principles of Islamic Community Development
Principle of Ukhuwwah

In language, Ukhuwwah, when written according to the original using tasydid on the letter wawu, is the infinitive form of the verb Akha, which means brotherhood (Amin, 2018, p. 31). The principle of Ukhuwwah or brotherhood is a relationship between one human being and another even though they are not blood (Sany, 2019: 35). According to another opinion, Ukhuwwah is a brotherhood built between fellow Muslims (Kesuma, 2018, p. 87). The principle of Ukhuwwah is based on the word of Allah in Surah Al-Hujurat verse 10, which reads: Meaning: "Indeed, the believers are brothers, so reconcile your two brothers (who are in conflict) and fear Allah that you may be blessed." (QS. Al-Hujurat [49]:10) (Departemen Agama, 2019).

Another opinion says that the word khutbah in the Qur'an is mentioned 90 times. The words that are often used are Ikhwan and Mahwah. The word Ikhwan means non-brother. While the word Ihkwah has the meaning of siblings or descendants with other names of blood relatives (Faridh, 2014: 21). Junaidi and Ninoersy (2021) say that khutbah is divided into three types, first khutbah insanity is a brotherhood among humans, second khutbah Islamiyyah is a brotherhood among Muslims, third khutbah Wathaniyyah is a brotherhood among countries.

Based on some of the explanations above, khutbah is a brotherhood between humans, Muslims, and countries. Furthermore, when this khutbah principle is used as one of the concepts in Islamic community empowerment, it can create peace and tranquility between fellow humans, fellow Muslims, and countries.

Ta'awun Principle

The principle of ta'awun, or helping each other, is essential to Islamic community development. Helping each other is a synergy from one side to the other or interrelated between one community and another to create a common goal (Sany, 2019, p. 35). Another opinion says, "Islam advocates the practice of al-ta'awun to achieve social harmony and unity amongst the ummah." This expression means that Islam advocates ta'awun to achieve social harmony and unity among the ummah (Husin et al., 2020, p. 1469). The principle of ta'awun is based on the word of Allah in Surah Al-Hujurat verse 10, which reads: Meaning: "Help each other in (doing) virtue and piety, and do not help each other in sin and enmity. Fear Allah, surely Allah is very severe in His punishment." (QS. Al-Maidah [5]:2) (Departemen Agama, 2019).

Ta'awun is a form of helping fellow creatures. Someone with the nature of ta'awun used to always be sincere in helping others. In addition, the nature of ta'awun can present a high social attitude, avoid hostility, and have a gentle heart towards anyone (Balad, 2019, p. 19). Based on some of the above opinions, ta'awun is a form of help between fellow humans with the aim of social care for fellow human beings. Thus, the principle of ta'awun is indispensable for creating a civilized society. In addition, the principle of ta'awun can empower Islamic society to care more about each other and uphold solidarity in the community environment.

The Principle of Justice

Justice in Arabic comes from the word "ADL," which means behaving and acting in balance. Balance in this context gathers in the balance between rights and obligations and harmony with fellow creatures. Justice, by its nature, is an action according to one's rights and obligations that have been carried out (Rangkuti, 2017, p. 3). Social justice in Muslim society applies to the entire population with various religions, races, languages, and skin colors (Susilo, 2016, p. 202).

Social justice is one of the important elements in creating peace and tranquility in society. Conversely, if justice is not applied, it will cause inequality, tension, and social unrest in the social order (Amin, 2018: 34). The principle of justice is based on the word of Allah in Surah Al-Hadid verse 25 which reads: Meaning: "Indeed, We have indeed sent Our messengers with clear proofs, and We sent down with them the book and the balance (of justice) so that man may be just. We sent down iron, which has great power and many benefits for humanity, so that Allah may know who helps Him and His messengers, though He does not see him. Verily, Allah is the Mighty and the Powerful." (QS. Al-Hadid [57]:25) (Departemen Agama, 2019).

Based on several opinions above, justice is a balance or policy based on a person's menthol Makom and menthol hal and based on the rights and obligations of each person following their abilities. Thus, the principle of justice is one of the essential points to empower Islamic society based on equal welfare.

Principles of Participation

Participation can be interpreted as participation or involvement either directly or indirectly. In participation, there is usually a sense of responsibility, ready to assist in achieving goals and ready to go directly to complete a planned program (Sulistiyorini et al., 2015, pp. 73–74). Islamic community empowerment is always formed to strengthen skills and be involved in the development process dynamically and periodically so that people can run and solve the various problems they face calmly and precisely (Firmansyah, 2012, p. 33).

Participation is a voluntary contribution or volunteer contribution given to the community in order to form empowerment in the community (Jaya, 2012: 5). During the time of the Prophet, the development and preservation of the state and the values of civilization as an ideal form of society were well realized. At that time, a society with an excellent social order was formed based on moral principles that ensured the balance of individual rights and obligations and social obligations (Susilo, 2016, p. 204).

The stages of participation usually begin with planning, implementing, enjoying the results, and evaluating. Participation is also inseparable from contributing thoughts, energy, expertise, goods, and money to build Islamic community empowerment or civil society (Sulistiyorini et al., 2015, pp. 73–74). Based on some of these opinions, participation is one of the principles of Islamic community empowerment to achieve economic welfare and peace in the community environment.

Principle of Equality

The principle of equality in this context is the equality of degrees between fellow human beings. The principle of equality is a principle that exists because of the aqidah of justice in it (Susilo, 2016, p. 203). According to the Islamic point of view, all humans are equal, and there is no difference except for their piety to Allah which is the benchmark (Irham, 2012, p. 11). The principle of equality is based on the word of Allah in Surah Al-Hujurat verse 13, which reads: Meaning: "O people, indeed, We have created you from a man and a woman. Then, We made you into nations and tribes so you know each other. Indeed, the noblest among you in the sight of Allah is the most pious. Verily, Allah is All-Knowing and All-Absorbing." (QS. Al-Hujurat [49]:13) (Departemen Agama, 2019).

The principle of equality has the concept that everyone has the same degree level, there is no superiority between one individual over another, nor is anyone immune to the law unless the punishment is appropriate for him (Amin, 2018, p. 34).

Conclusion

Based on some of the results of the discussion above, the results of this study can be concluded that the concept of Islamic community empowerment da'wah is more focused on a series of activities that are applied in the community order for the creation of a developed, established and prosperous society, besides that, da'wah is carried out based on role models that are perfected by good manners and ethics, so that people can be touched and follow the da'wah message.

This da'wah concept also seeks to carry out Islamic shari'a correctly, care for each other, and bow to the Lord of the Worlds. During the principle of Islamic community empowerment, da'wah uses the principles of *ukhuwwah*, *ta'awun*, justice, participation, and equality. In future research, it is hoped that this research can provide more detailed, complete, and in-depth research. Future research can also analyze the indicators and rules of da'wah in Islamic community development.

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