

## THE PROBLEMS OF DAKWAH UMMAH

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### **Abstract:**

*The article titled "The Problems of Dakwah Ummah" offers an in-depth exploration of the contemporary challenges faced by the Ummah (the global Muslim community) in propagating Islamic teachings and values, known as dakwah. As globalization continues to interconnect societies, new platforms and mediums for dakwah emerge, but so do an array of complications. This piece sheds light on various facets such as the influence of modern technology on dakwah, the potential distortion of religious messages, socio-political constraints, and cultural adaptations. It also underscores the necessity for a holistic understanding and a renewed methodology in dakwah to ensure its efficacy in contemporary contexts. Through a careful balance of historical analysis, and case studies, this article provides both a diagnostic view and prospective solutions for the ongoing struggles of dakwah in the Ummah.*

**Keywords:** *Dakwah, Ummah, Problems*

### **A. Introduction**

In the ever-evolving landscape of the 21st century, the Ummah — the collective body of Muslims around the world — finds itself grappling with numerous challenges in preserving and disseminating its age-old traditions and teachings. The very essence of dakwah, the act of calling or inviting people to understand and practice Islam, has encountered an array of obstacles in contemporary society. "The Problems of Dakwah Ummah" delves into these complexities, seeking to shed light on the myriad of issues that have arisen in modern contexts. As technology transforms the ways we communicate and as cultures continuously intermingle, the preservation of the sanctity and purity of dakwah becomes paramount. This article aspires to not only elucidate the challenges but also to offer a lens of introspection for the Ummah. By understanding these problems, we embark on a journey to find innovative solutions that align



with both the tenets of Islam and the realities of today's interconnected world. Join us as we explore the confluence of tradition and modernity, and the implications it holds for the future of dakwah.

## B. Theoretical Framework

### Dakwah

According to Al Laits, Dakwah is taken from the word *da'a yad'u da'watan* - دَعَا يَدْعُو<sup>1</sup> which means inviting and calling. It says *da'a bihi* - دَعَا بِهِ means *istahdharahu* – اِسْتَحْضَرَهُ that is, asking him to come,<sup>2</sup> or inviting him. Also means *an nida* – النِّدَاءُ which is a call, and *ath thalab* – الطَّلَبُ means request, supplication, and prayer.<sup>3</sup> So it says:

قُمْ إِلَى الصَّلَاةِ مَتَى سَمِعْتَ النِّدَاءَ مَهْمَا تَكُنَ الظُّرُوفُ

*Establish prayer when you hear its call regardless of your circumstances.*<sup>4</sup>

Imam Abu al Qasim al Zamakhsyari said:

وَدَعَاهُ إِلَى الْوَلِيْمَةِ، وَدَعَاهُ إِلَى الْقِتَالِ

*He invited her to a party, he invited her to war.*<sup>5</sup>

He also said that there are *du'at al haq* (callers to the truth) and *du'at al bathil wa al dhalalah* (callers to falsehood and error).<sup>6</sup>

So, in terms of language, the meaning of da'wah is all activities to invite, call, call, ask, and invite people to do something, both true invitations and invitations that are false. The perpetrators of da'wah are called ad du'at, if one is called ad da'i.<sup>7</sup>

In the Quran, Allah SWT clearly explains about da'wah in several verses, including:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

*Call (people) to the way of your Lord with wisdom and good lessons and argue with them in a good way. Indeed, your Lord is the One who knows better who has strayed from His path, and He is the One who knows better those who are guided. (QS. An Nahl (16): 125)*

<sup>1</sup> Syekh Abu al Fadhl Ibn Manzbur, *Lisa>n al 'Arab* (Beirut: Dar Shadir, 1414H), juz. 14, p. 261

<sup>2</sup> Syekh Ahmad Warson Munawwir, *Kamus Al Munawwir* (Surabaya: Pustaka Progresif, 1997), p. 406

<sup>3</sup> *Ibid*

<sup>4</sup> Syekh Hasan al Banna, *Maqalat Mutanawwi'ah Jadidah*, p. 1

<sup>5</sup> Imam Abu al Qasim al Zamakhsyari, *Asas al Balaghah* (Beirut: Dar al Kutub al 'Ilmiyah, 1998), juz. 1, p. 288

<sup>6</sup> *Ibid*

<sup>7</sup> Imam Murtadha> al Zabi>di>, *Ta>j al 'Aru>s*, (Dar al Hidayah), juz. 38, p. 51

In another verse:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعِيَ وَسُبحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Say: "This is my way (religion), I and those who follow me call (you) to Allah with a clear proof, Glory be to Allah, and I am not of the polytheists." (QS. Yusuf (12): 108)

From these two verses there are five elements in da'wah, namely: the activity, da'wah ilallah, calling people to Allah SWT. The perpetrators, namely the da'i (du'at). The method, namely by means of wisdom (wise), giving good lessons, and arguing in the best way. The target and goal, namely so that people get guidance, and stay away from misguidance. The object, namely mankind.

Quite a variety of definitions of da'wah according to contemporary scholars, including from Sheikh Abu al Majd Naufal, quoted by Sheikh Ibrahim bin Abdullah al Muthlaq as follows, "Da'wah is the effort of people who have the ability to provide advice, the right direction, from Muslims in every time and place, by encouraging people to Islam both in aqidah and manhaj, and warning them from other than Islam, with a variety of specific methods." <sup>8</sup>

While from Shaykh Muhammad Namr al Khathib:

الحث على فعل الخير واجتناب الشر، والأمر بالمعروف والنهي عن المنكر، والتحبيب بالفضيلة، والتفجير عن الرذيلة، وإتياع الحق ونبذ الباطل

*The urge to do good and avoid evil, to command the good and forbid the evil, to love what is good and avoid what is bad, to follow the truth and reject falsehood.* <sup>9</sup>

From these various definitions, we find that the substance of da'wah is all efforts to convey (*tabligh*), spread Islamic thought (*nasyr al fikrah*), direct (*taujih*), and invite people to goodness, truth, Islamic guidance, and save them from misguidance both aqidah and way of life, with the right method. So, from here we understand that Islamic da'wah is not only a lecture, but also by example, Islamic writings, good morals, social care, nurturing and protecting, providing solutions, and various efforts to convey guidance and love for Islam.

## Problems of the Ummah

Problems in Arabic are called musykilât, which is a condition where there are obstacles and obstacles in the implementation of something planned, causing difficulties. According to

<sup>8</sup> Syekh Ibrahim bin Abdullah al Mutlaq, *Al Tadaruj fi al Da'wah al Nabi*, (Wizarah al Syu'un al Islamiyah wa al Awqaf wa al Da'wah wa al Irsyad, 1417H), p. 19-20

<sup>9</sup> *Ibid*

Al Laits, *musykilât is al Musytabihât min al Umur*,<sup>10</sup> which is a word that is unclear or vague. Sometimes it is also called Qadhiyyah which means problems, affairs, cases, and problems. In the online version of the Big Indonesian Dictionary (KBBI) the word problematics has 2 (two) meanings, 1. still causing problems; 2. things that still cannot be solved; problems.

Meanwhile, according to the dictionary, ummah has two meanings, 1. adherents (followers) of a religion, adherents of the prophet; 2. human beings; all (nations) humans. From this understanding, the problematics of the ummah means unsolved problems in a group of human beings.

In human life there are always conditions that become obstacles to smoothness in realizing the goals of creating peace that is the ideal of a society, both in their individual lives, families and in the scope of life in society and the state. This means that in life in this world humans need to prepare themselves to have the skills to deal with situations where there are problems, and if each individual of a family and society has prepared themselves to deal with problems that are very likely to occur, then there will be no chaos in the family or society when dealing with problems that arise. What happens in general is that a person is not equipped with the skills and abilities to deal with problems, this is due to education in childhood which is often spoiled, so that children grow up in an atmosphere of pampering, and when they grow up it is difficult to solve the problems of life they face. If this happens to many humans, then the problem of the people is something that will often be seen, and at that time da'wah is a need that cannot be ignored to treat the situation that occurs.

### **C. Research Method**

Based on the given information and the abstract I provided earlier, the research method for the article titled "The Problems of Dakwah Ummah" isn't explicitly stated. However, I can infer a potential research method based on the content mentioned:

1. Literature Review: An exhaustive review of existing literature on the history and evolution of dakwah in the Ummah, as well as its problems, is conducted. This helps establish a foundational understanding and context for the topic.
2. Qualitative Case Studies: A selection of specific case studies might be used to exemplify the challenges and opportunities of dakwah in different cultural, social, and technological contexts.

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<sup>10</sup> Abu Manshur al Azhari, *Tahdzib al Lughah* (Beirut: Dar Ihya at Turats, 2001), jilid.6, p.56

4. Content Analysis: With the emergence of new platforms for dakwah like social media and online forums, a content analysis can provide insights into how messages might be distorted or how they might evolve in digital spaces.

5. Comparative Analysis: Given the global nature of the Ummah, a comparison of dakwah practices across different regions and countries can offer insights into best practices and pitfalls.

## D. Result and Discussion

### Problems of the Ummah Today

Al Qadhiyyah Al Mu'ashirah القضية المعاصرة - Today's problems, experienced by Muslims are so diverse. Some of them occur evenly in almost all Muslim countries, some of them occur in certain countries only. In general, Muslims experience four problems: ignorance (al jahlu), weakness (al dha'fu), inferior and underestimated (al dhullah), and division (at tafarruq).

### Ignorance (*al Jahl*)

Imam al Qurthubi said that al Jahlu naqi>dhul 'Ilmi - ignorance is the opposite of knowledge.<sup>11</sup> Imam al Zabidi quoted from Ar Raghbi, that al jahl is of three kinds, namely:

الأول: هُوَ خُلُوُّ النَّفْسِ مِنَ الْعِلْمِ، وَهَذَا هُوَ الْأَصْلُ. وَالثَّانِي: اعْتِقَادُ الشَّيْءِ بِخِلَافِ مَا هُوَ عَلَيْهِ. وَالثَّلَاثُ:

فِعْلُ الشَّيْءِ بِخِلَافِ مَا حَقَّهُ أَنْ يُفْعَلَ، سِوَاءَ اعْتِقَادِهِ فِيهِ اعْتِقَاداً صَحِيحاً أَمْ فَاسِداً، كِتَارِكِ الصَّلَاةِ عَمداً  
*First, a soul void of knowledge, this is the basic meaning. Secondly, believing something other than what it actually is. Thirdly, doing something that should not be done, whether the belief is a true belief or a corrupt one, such as deliberately leaving the prayer.*<sup>12</sup>

In the Quran, Prophet Musa AS satirized the attitude of the Children of Israel as ignorance when they always rejected his orders with various questions. Allah SWT said:

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً فَقَالُوا أَلَيْسَ لَنَا بِقَرَّةٍ قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

*And (remember) when Moses said to his people: "Allah has commanded you to slaughter a heifer." They said: "Do you wish to make a mockery of us?" Moses replied: "I seek refuge in Allah so as not to be one of the ignorant." (QS. Al Baqarah (2): 67)*

<sup>11</sup> Imam al Qurthubi, *Jami' li Ahkam al Quran* (Kairo: Dar al Kutub al Mishriyah, 1384H/1964M), juz. 1, p. 446

<sup>12</sup> Imam Murtadha al Zabidi, *Taj al 'Arus* (Da>r al Hida>yah, tanpa tahun), juz. 28, p. 255

According to Imaam Qurthubi, their ignorance was evident when they said: *أَتَّخِذْنَا هُزُؤًا* - "Do you want to make us a mockery?"<sup>13</sup> This is because they regarded the command to slaughter a heifer as a mockery.

*The term jahiliyah often refers to the pre-Islamic Arab era, which was filled with ignorance and misguidance.*<sup>14</sup> Allah SWT said:

*وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى*

*And you shall remain in your houses, and shall not adorn yourselves and act like the former Jahiliyyah. (QS. Al Ahzab (33): 33)*

In an article by Shaykh Abdurrahman bin al Harits al Bunani entitled *Baina al Jahiliyah al Qadimah wa al Mu'ashirah* in *Al Da'i* magazine published by Dar al 'Ulum University, Deoband, India, he emphasized that:

*إن الجاهلية ليست منحصرة فيما كان قبل بعثة النبي -صلى الله عليه وسلم- بل قد توجد في مصر من الأمصار، أو توجد في شخص من الأشخاص ولو بعد البعثة*

*Indeed, jahiliyyah is not limited to the time before the Prophet (SAW) but can also be found in various countries, or individuals, even after the time of the Prophethood..*<sup>15</sup>

So, jahiliyah after the time of the Prophet Muhammad SAW is a human condition anywhere that deviates from the teachings brought by the Prophet Muhammad SAW both in terms of aqidah, morals, and muamalah. Abu Dzar RA once insulted the mother of Bilal bin Rabah RA, then the Prophet said to him:

*إِنَّكَ أَمْرٌ فِيكَ جَاهِلِيَّةٌ*

*In you there is still the nature of ignorance.*<sup>16</sup>

This incident occurred in the period after the Prophet Muhammad was sent to Mecca Arabia. This hadith shows that jahiliyah is not limited to the time before Islam or a certain era, but can occur at any time when un-Islamic attitudes emerge.

The ignorance experienced by Muslims today is broadly of two types:

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<sup>13</sup> Imam al Quthubi, *loc.cit*

<sup>14</sup> Syekh Dr. Sa'di Abu Habib, *al Qamus al Fiqhi* (Damaskus, Dar al Fikr, 1408H/1998M), p. 72

<sup>15</sup> Syekh Abdurrahman bin al Harits al Bunani, *Baina al Jahiliyah al Qadimah wa al Mu'ashirah*, (Deoband: *Majalah al Da'i, Dar al 'Ulum*), Vol. 8, year-40. Sya'ban 1437-Mei 2016.

<sup>16</sup> Imam al Bukhari, *Jami' al Shahih, Kitab al 'ilmi, Bab al ma'ashi min amri al jahiliyah* (Kairo: Dar Ibn al Jauzi, 2010), p. 14, no hadits. 30, penomoran versi Syekh Fuad Abdul Baqi. Imam Muslim, *Jami' ash Shahih, Kitab al Iman, Bab ith'am al Mamluk mimma ya'kul wa ilbasuhu mimma yalbas wa laa yukallifuhu mimma yaghibuhu* (Kairo: Dar Ibn al Jauzi, tanpa tahun), P. 400, no. 1661.

## **1. Ignorance of religious values (*al Jahl fi al Din*)**

In simple terms, ignorance of religion is ignorance of the knowledge, appreciation, and practice of Islamic teachings, both those in the Quran and as Sunnah. So that the teachings of Islam are only scattered in writing, but not real in life.

For example, Quran illiteracy in Indonesia reaches 65% of the Muslim population. This was conveyed by Minister of Religious Affairs Fachrul Razi during the launch of the XXVII National MTQ publication in West Sumatra, Tuesday, July 28, 2020.<sup>17</sup> This means that only 35% are able to read the Quran, not to mention fluency, mujawwad (bertajwid), and memorization, of course even less. Another example is the divorce rate, which has continued to increase since 2015 until now, to the point that the Director General of Islamic Guidance, Kamaruddin Amin, said the average number of divorces in Indonesia each year is a quarter of the two million who marry in a year.<sup>18</sup> That is, there are about five hundred thousand divorces a year. Then, based on a survey conducted on July 17-21, 2018 conducted by the Youth Cadre Department, PP Dewan Masjid Indonesia (DMI), in collaboration with the Merial Institute, that only 33.6% of Muslim youth pray at the mosque every day.<sup>19</sup> The Indonesian Child Protection Committee (KPAI) and the Ministry of Health (MOH) have released a survey in October 2013 that 62.7% of Indonesian teenagers have had sex outside of marriage.<sup>20</sup> Of course, these numbers are not just numbers, but represent the condition of Muslims in religion at the individual, household and community levels.

## **2. Left behind in modern knowledge (*al Jahl fi al 'ulum al 'ashri*)**

If you want to rule the world, the first step is reading. On Kominfo's official website, kominfo.go.id, it is reported that according to UNESCO, the reading interest of Indonesian people is the second lowest in the world, only 0.001%. This means that out of 1000 Indonesians, only one person is an avid reader. Ironically, Indonesia is high in social media activity, ranking 5th in the world. In 2017 wearesocial data, Indonesians can stare at the screen for about nine

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<sup>17</sup> Menag sebut 65 persen muslim di indonesia buta huruf alquran, [terkini.id](http://terkini.id), 28 Juli 2020 (accessed October 7, 2020, at 06.07)

<sup>18</sup> Kemenag sebut angka perceraian mencapai 306688 per Agustus 2020, [merdeka.com](http://merdeka.com), 12 September 2020 (accessed October 7, 2020, at 06.10)

<sup>19</sup> Survei: Hanya 33,6 Persen Pemuda Muslim Indonesia ke Masjid, [republika.co.id](http://republika.co.id), 27 Juli 2018 (accessed October 07, 2020, at 06.15)

<sup>20</sup> Keperawatan, Kondom dan Malam Tahun Baru, [infopena.com](http://infopena.com), 31 Desember 2018 (accessed October 07, 2020, at 06.22)

hours a day.<sup>21</sup> Book production in Indonesia is also low, with less than 18,000 titles per year. Japan has 40,000 per year, India has 60,000, and China has 140,000 titles per year. Indonesia is almost the same as Malaysia and Vietnam, but when compared to the total population, Indonesia's product is low.<sup>22</sup>

In the 2019 National High School Examination results for Indonesia, seven Christian schools, two Islamic schools (MA Insan Cendekia Serpong and SMA Labschool Kebayoran), and one public school (SMA Muhammad Husni Thamrin) made up the top ten. This is why we, and the Islamic world in general, have become a nation of consumers rather than producers. The few Muslim countries that are called developed countries are generally called developing and even underdeveloped countries. The discoveries made by Muslim scientists, or Muslim countries, whether in the fields of technology or health, are not as many as those made by Western countries.

This problem is certainly not independent, the influence of the economic conditions of the average developing country can also be the cause.

#### a. Weakness (*al Dha'fu*)

Weak is the opposite of strong, in the Big Indonesian Dictionary (KBBI), it means not strong, not powerful.<sup>23</sup> Weak and strong are mentioned together in the following hadith:

المُؤْمِنُ الْقَوِيُّ، خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ

*The strong believer is better and more pleasing to Allah than the weak believer, and there is good in both of them.*<sup>24</sup>

Therefore, the Prophet Muhammad taught his people to take refuge from weaknesses:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ...

*O Allah, I seek refuge in You from weakness and laziness. ...*<sup>25</sup>

The weakness of Muslims today occurs in several aspects of life, including:

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<sup>21</sup> *Teknologi Masyarakat Indonesia: Malas Baca Tapi cerewet di Medsos*, kominfo.go.id, 10 Oktober 2017 (accessed October 7, 2020, at 06.28)

<sup>22</sup> *Jumlah Terbitan Buku di Indonesia Rendah*, kompas.com, 25 Juni 2012 (diakses 07 Oktober 2020, pukul 20.22)

<sup>23</sup> *Kamus Besar Bahasa Indonesia*, <https://kbbi.web.id/lemah.html>, accessed October 07, 2020, at 10.55

<sup>24</sup> Imam Muslim, *Jami' al Shahih, Kitab al Qadr, Bab fi al Amri bi al Quwwah wa at Tarki al 'Ajzi* (Kairo: Dar Ibn al Jauzi, 2010), p. 625, no hadits. 2664.

<sup>25</sup> Imam al Bukhari, *Jami' al Shahih, Kitab al Jihad was as Siyar, Bab Yuta 'awwadzu min al Jubni* (Kairo: Dar Ibn al Jauzi, 2010), p. 14, no hadits. 2823.



## b. Weak Aqidah

Aqidah linguistically means *al rabthu wa al syaddu bi quwwah* - bonding and tightening firmly.<sup>26</sup> Aqidah is an act of the heart, which means believing in something and justifying it.<sup>27</sup> So when he is called weak in his Islamic aqeedah, it means that his bond to Islam is weakening and his belief is thinning. So it is easy to be tempted to give it up (read: apostatize), or he falls into shirk, deviant sects, or takes actions that are contrary to the Islamic aqeedah.

In the Indonesian context, according to Mercy Mission data, as many as two million Indonesian Muslims apostatize and embrace Christianity every year. If this continues, it is estimated that by 2035 the number of Christians will be the same as Muslims, and it will no longer be said to be a Muslim-majority country.<sup>28</sup> As for suicide, Indonesia-along with India, Nepal, North Korea-accounts for more than a third of the world's annual suicides.<sup>29</sup> An equally important problem is the persistence of mystical beliefs, myths and clichés and other things that are khurafat and superstitious in Indonesian society, which is generally Muslim. Even each country in the world has similar beliefs with different forms. This shows that the tawhid da'wah relay of the du'aat still has a lot of homework to do.

## c. Weak Economy

Economic power and supported by piety, will give rise to extraordinary power. Allah SWT praised Prophet Sulaiman AS as the best servant (*ni'mal 'abdu*), he was a king, wealthy, wide in power, but still obedient. Allah SWT said:

وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ

*And We granted to David, Solomon, the best of servants. Indeed, he was very obedient (to his Lord). (QS. Shaad (38): 30)*

Sheikh Ibn 'Ashur explained that Prophet Sulaiman AS remained obedient to Allah SWT in the test of wealth and pleasure. While Prophet Ayyub AS remained obedient to Allah in the test of ugliness and poverty. Both are praised with similar praise, namely being called the best servant because both are the same in obedience even though the tests are different.<sup>30</sup> This also

<sup>26</sup> Syekh Abdul Qadir 'Atha Shufi, *Al Mufi>d fi Muhimma>t al Tauhi>d*, (Dar al A'lam, 1423H), p. 8

<sup>27</sup> Syekh Shalih bin Fauzan bin Abdillah Fauzan, *Aqidah al Tauhi>d* (Riyadh: Maktabah Dar al Minhaj, 1434H), p. 9

<sup>28</sup> *Mengapa Jumlah Umat Islam di Indonesia Menurun?*, itnnujabar.or.id, 06 Desember 2019 (accessed October 07, 2020, at 15.40)

<sup>29</sup> *WHO Ramalkan 2020, Bunuh Diri di Indonesia Meningkat*, indozone.id, 06 September 2019 (accessed October 07, 2020, at 16.22)

<sup>30</sup> Syekh Ibnu 'Asyur, *al Tahrir wa al Tanwir min alTafsir*, (Tunis: Dar at Tunisiyah,1983), juz. 12, p. 316

makes us realize that economic power and wealth are not always a barrier to the relationship between humans and Allah SWT, the status of being the best servant in the side of Allah SWT is not closed to rich people, instead wealth can bring benefits and blessings to its owners and others when controlled by righteous people. So, the Prophet Muhammad SAW was right when he said:

يَا عَمْرُو، نِعَمَ الْمَالِ الصَّالِحِ لِلْمَرْءِ الصَّالِحِ

*O Amr, the best of treasures is the treasure of the righteous.*<sup>31</sup>

It must be recognized that economic weakness is one of the reasons for many conversions.<sup>32</sup> The hadith also states: "It is almost as if poverty leads one to disbelief."<sup>33</sup> In the context of the state, poverty makes a country dependent on donor and powerful countries, so that it can shake their independence in making decisions freely and sovereignly. Including in managing their natural resources, they are powerless to prevent the intervention of these donor countries, and economic colonization begins. Similar to what the following verse describes:

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعْرَآةَ أَهْلِهَا آذِنًا وَكَذَلِكَ يَفْعَلُونَ

*She (Balqis) said, "Surely kings, when they conquer a land, destroy it, and make its noble inhabitants contemptible; and so they will do.."* (QS. An-Naml (27): 34)

#### d. Weak Politics

On the political side, in general, Muslims also experience weakness. Most Muslim-majority countries are led or won by secular political entities. Occasionally the Islamiyun won, but it did not last long as it was suppressed by the military as experienced by FIS in Algeria in

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<sup>31</sup> Imam al Bukhari, *Adab al Mufrad, Bab al Mal ash Shalih Lil Mar'i ash Shalih*, (Beirut: Dar al Basyair al Islamiyah, 1989M/1409H), Hal. 112, no hadits. 299. (*Fath al Bari*, Dar al Ma'r>fah, 1379H, juz. 8, p. 75)

<sup>32</sup> *Laporan IRP: Kemiskinan Penyebab Murtad*, republika.co.id, 09 Agustus 2018 (accessed October 08, 2020, at 11.30)

<sup>33</sup> Imam al Baihaqi, *Syu'ab al Iman*, (Riyadh, Maktabah ar Rusyd, 2003M/1423H), no hadits. 6188. Imam al Iraqi mengatakan *dhaif*. (*Takhrij al Ihya>*, Dar al 'Ashimah, Riyadh, 1st ed., 1987M/1408H, juz. 4, p.1837). (*Tadzkirah al Maudhu'at*, p. 174)

1992<sup>34</sup> and FJP in Egypt in 2012<sup>35</sup> followed by the victory of one of the FJP figures, Muhammad Mursi, as the first democratically elected civilian president in Egypt's history.<sup>36</sup>

In Palestine, the Islamiyyun represented by HAMAS only won the elections unanimously in the Gaza Strip in 2006, which was followed by Ismail Haniyah as prime minister of HAMAS (Harakah al Muqawwamah al Islamiyah) which was not recognized by President Mahmud Abbas of Fatah from the beginning. In 2007 President Mahmud Abbas dissolved Ismail Haniyah's government and formed a new government, appointing Salam Fayyad of Fatah as prime minister. This was supported by the US and Israel, even though it violated the constitution which requires the prime minister to be from the party that wins the election.<sup>37</sup> Until now, there has never been an election in Palestine, planned to be held in 2021.<sup>38</sup>

The victory of the AKP (Adalet ve Kalkinma Partisi - Justice and Development Party) in Turkey since 2002 until now, with President Erdogan as its main figure, does not symbolically indicate Islam. However, his defense of Muslims in the world and the slow Islamization program in Turkey are encouraging news in the midst of the gloom of Islamic politics today. Meanwhile in Indonesia, even though Islamic parties have never won an election since 1955 until 2019, the victory has always been won by nationalists. The multiplicity of Islamic parties is considered to be the trigger for this defeat, but the problems on the ground are more complicated.

#### **e. Humiliation and degradation (*Adz Dzillah*)**

Allah SWT honors this ummah by calling it "the best ummah" (QS. Ali Imran (3): 110). According to Ibn Abbas RA, the best people in this verse are the companions of the prophet who migrated with the Prophet from Mecca to Medina.<sup>39</sup> While Imam Ibn Kathir said that the

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<sup>34</sup> FIS stands for Front Islamique du Salut (Islamic Salvation Front). FIS won a landslide victory in the 1992 Algerian elections, immediately annulled by the military before FIS enjoyed the results of its victory, even the military hunted down and tortured its leaders and members. (FIS Mosque-Based Political Strategy in Algeria, *tirto.id*, April 05, 2017, accessed October 09, 2020, at 09.20)

<sup>35</sup> FJP stands for Freedom and Justice Party, made by the Ikhwanul Muslimin movement. They won the 2012 legislative elections by 47.18% followed by the Islamic party An Nur made by the Salafi movement by 25%. (Islamic parties win in Egyptian elections, *kompas.com*, January 22, 2012, accessed October 9, 2020 at 08.55 am.)

<sup>36</sup> Muhammad Mursi won the presidential election with 51.73% of the vote. He was coup d'état by the military led by General Abdul Fattah as Sisi, a year after becoming president on July 3, 2013, which was preceded by demonstrations by secularists who did not like Mursi's closeness to the Ikhwanul Muslimin and HAMAS. He was arrested and imprisoned for 20 years. (History of Mursi, Egypt's First Democratically Elected President, *republika.co.id*, June 19, 2019, accessed October 09, 2020 at 09.10am)

<sup>37</sup> *HAMAS: Indonesia Dapat Menjembatani Rekonsiliasi*, *koran.tempo.co*, 13 Juli 2007 (accessed October 09, 2020, at 09.44)

<sup>38</sup> *Pertama Sejak 15 Tahun, Palestina akan Gelar Pemilu pada 2021*, *islampos.com* (accessed October 09, 2020, at 09.48)

<sup>39</sup> Imam Ibnu Katsir, *Tafsir al Quran al 'Azhi* (Beirut: Daar ath Thayyibah, 1999M/1420H), Juz. 2, p. 93

truth is that this verse applies to all Muslims, but the best of them are those who lived at the time of the Messenger of Allah (SAW), then two generations after him.<sup>40</sup> Umar bin Khathab RA said who wants to be the best people, then carry out the conditions that Allah SWT set in that verse.<sup>41</sup> The words of Caliph Umar RA indicate that being the best ummah can be experienced by all Muslims throughout the ages as long as they fulfill the conditions mentioned in the verse, namely amar ma'ruf, nahi munkar, and believe in Allah SWT. Sheikh Muhammad Quthb explained that the current generation is at the crossroads between ideals and reality, they must translate the ideals of Islam to reality, raising the degree of human reality to the degree of ideals. Thus, ideals that become real, and reality that becomes reality is the main character of this religion.<sup>42</sup>

Today, Muslims are underestimated by others, even though the growth of Muslims is the fastest in the world and is expected to become the majority religion by 2070.<sup>43</sup> The occupation that Palestinian Muslims have experienced for 70 years, not to mention the Uighurs, Rohingyas, previously Afghanistan, Kashmir, Bosnia, Chechnya, Moro, and others. Millions of Muslims have been killed, including the elderly, women, and children, some were expelled and became refugees. Not to mention the war between the Sunni Syrian fighters against the pro-government forces of President Basyar Asad's Shia Nushairiyah government. All of these events have not been adequately and equitably addressed by Muslim leaders and the Islamic world in general.

This condition reminds us of the hadith, from Tsauban RA that the Prophet said:

«يُوشِكُ الْأُمَمُ أَنْ تَدَاعَى عَلَيْكُمْ كَمَا تَدَاعَى الْأَكْلَةُ إِلَى قَصْعَتِهَا»، فَقَالَ قَائِلٌ: «وَمِنْ قِلَّةٍ نَحْنُ يَوْمَئِذٍ؟ قَالَ: «بَلْ أَنْتُمْ يَوْمَئِذٍ كَثِيرٌ، وَلَكِنَّكُمْ غُثَاءٌ كَغُثَاءِ السَّيْلِ، وَلَيَنْزِعَنَّ اللَّهُ مِنْ صُدُورِ عَدُوِّكُمْ الْمَهَابَةَ مِنْكُمْ، وَلَيَقْدِفَنَّ اللَّهُ فِي قُلُوبِكُمُ الْوَهْنَ»، فَقَالَ قَائِلٌ: يَا رَسُولَ اللَّهِ، وَمَا الْوَهْنُ؟ قَالَ: «حُبُّ الدُّنْيَا، وَكَرَاهِيَةُ الْمَوْتِ»

*"The time has almost come when the nations will surround you as they surround food on a table." Someone asked: "Are we few then?" He said: "Rather you are many, but like froth in the sea, Allah has taken away the fear in the chests of your enemies of your authority and Allah*

<sup>40</sup> *Ibid*, Juz. 2, P. 894

<sup>41</sup> Imam Ibnu Jarir al Thabari, *Ja>mi' al Baya>n fi> Ta'wi>l al Quran* (Muasasah ar Risalah, 2000M/1420H), juz. 7, P. 102

<sup>42</sup> Syekh Muhammad Quthb, *Wa>qi'una al Mu'a>shir*, (al Syabakah al Islamiyah), p. 10

<sup>43</sup> *Islam agama dengan pertumbuhan tercepat di dunia*, bbc.com, 16 Maret 2017 (accessed in 09 Oktober 2020, at 15.21)

has thrown into your hearts *al Wahn*." Then someone asked: "What is *al wahn*?" He said: "Love of this world and fear of death."<sup>44</sup>

#### f. Divisions (*At Tafarruq*)

Islam does not forbid differences and disagreements, but it does forbid divisions. Of course, differences and divisions are two different situations. Allah Almighty says:

وَلَوْ شَاءَ رَبُّكَ جَعَلْنَا النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ

*Had your Lord willed, mankind would have been made one people, but they have always been at variance.* (QS. Huud (11): 118)

Imam Ibnu Katsir explained:

أي لا يزال الخلف بين الناس في أديانهم واعتقادات مللهم ونحلهم ومذاهبهم وآرائهم

*That is, there will always be disputes among people in matters of their religion, beliefs, groups, madhhabs, and opinions.*<sup>45</sup>

Imam Hasan al Bashri said:

وللاختلاف خلقهم

*Allah SWT created them (humans) to be different.*<sup>46</sup>

There is also division, attacking fellow Muslims, Allah SWT forbids it:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ

بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

*And hold fast to the rope of Allah, and do not be divided, and remember Allah's favor upon you when you were enemies, and Allah united your hearts and made you, by the favor of Allah, brothers; and you were on the brink of hell, and Allah saved you from it. Thus Allah explains His verses to you, that you may be guided.* (QS. Ali Imran (3): 103)

This verse is a warning to the Ansar (Medina), who were a combination of the Aus and Khazraj tribes who had been enemies in the jahiliyyah. Al Wahidi quoted from Ibn Abbas RA

<sup>44</sup> Imam Abu Dawud, *Sunan Abi> Da>wud, Kitab al Mala>him, Ba>b Fi Tada'i al Umami 'ala al Isla>m* (Kairo: Dar Ibn al Jauzi, 2011M), hlm. 496, no hadits. 4297. (*As Silsilah ash Shahi>hah*, al Maktabah al Ma'a>rif, Riya>dh, 1995m/1415H, juz. 2, p. 647, no. 958)

<sup>45</sup> Imam Ibnu Katsir, *Tafsi>r al Quran al 'Azhi>m*, (Beirut: Da>r ath Thayyibah, 1999M/1420H), juz. 4, p. 361

<sup>46</sup> *Ibid*, juz. 4, p. 362

that the revelation of this verse was because the Aus and Khazraj were involved in discussing past wars between them, eventually they became angry, and took swords and made their own groups. So Surah Ali Imran verses 101-103 were revealed.<sup>47</sup>

Imam al Qurthubi said:

فَإِنَّ اللَّهَ تَعَالَى يَأْمُرُ بِالْأُلُوفَةِ وَيَنْهَى عَنِ الْفُرْقَةِ فَإِنَّ الْفُرْقَةَ هَلَكَةٌ وَالْجَمَاعَةُ نَجَاةٌ

*Indeed, Allah SWT commands unity and forbids division because division is destruction and congregation is salvation.*<sup>48</sup>

The division of Muslims has actually occurred since the time of the prophet's companions. The peak was the war between the companions of the prophet, namely the Jamal war between Aisha RA and Ali Ra, and the Shiffin war between Ali RA and Muawiyah RA,<sup>49</sup> It involved thousands of people and took a lot of casualties. The issue of the wars of Jamal and Shiffin has been discussed in our book *Fiqh of Misfortune*. (Gema Insani, April 2020).

Since then divisions within the Muslim community have continued to this day. Both divisions that lead to mutual disbelief of each other, and also physical warfare. Divisions occur due to many factors, such as power struggles between dynasties, political parties, madhhab fiqh, madhhab aqidah, differences in Islamic organizations and harakah, to economic disparities. It is as if the stage for the division of Muslims is like the stage of an endless serial drama.

### **Problems of the Ummah in the Indonesian Context**

Muslims in Indonesia have diverse background roots in accepting the teachings of Islam that have been revealed by Allah SWT to his noble messenger Rasulullah Muhammad SAW. There are those who accept the flow of Sufism, which later developed in Nahdhatul Ulama (NU), there are those who accept through moderate Islamic teachings, which later developed and fought through the Muhammadiyah mass organization, there are also those who then try to understand Islam without going through the teachings of the madzhab mujtahid jurists, So that the organization of Islamic Unity (Persis) emerged, which relied on the ability of its founder, Ahmad Hassan, to understand the Qur'an and As-Sunnah, which strongly prohibited from taqlid

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<sup>47</sup> Imam Abu al Hasan al Wahidi, *Asbab al Nuzul al Quran*, (Kairo: Dar Ibn al Jauzi, 2013M/1424H), p. 89

<sup>48</sup> Imam al Qurthubi, *Jami' li Ahkam al Quran* (Kairo: Dar al Kutub al Mishriyah, 1384H/1964M), juz. 4, p. 159

<sup>49</sup> The Battle of Shiffin, so called because it took place in the Shiffin area of Syria. It took place seven months after the battle of Jamal, with the number of troops being three to four times greater than the battle of Jamal. (*Ibid*, p. 81-82)

to anyone in religious matters and returned everything to Allah and His Messenger alone, and in the end his followers made A. Hassan as a mujtahid. Hassan as a mujtahid who was then followed as well. In the not too distant future, the era of studying in Saudi Arabia began massively and with the atmosphere of political development of several countries, Saudi Arabia also intended to develop the madhhab adopted to become a madhhab that developed among alumni who graduated from several universities there, so the era of the development of the Wahabi and Salafi schools began by making the madhhab of Imam Ahmad bin Hanbal as a guide in carrying out daily worship. On the other hand, Iran, which is Shia Itsna Ashariyah and has overthrown the Sunni government, is eager to export this understanding to countries with a majority Sunni Muslim population.

These various views are gathered in Indonesia, not to mention the heretical sects that deviate from the truth of Islamic law, such as the Ahmadiyah, both Qodiyaniah and Lahore, Jama'ah Islam, and new sects such as Lia Eden, which then cause uproar in the community.

Indonesia as a Muslim-majority country, and the largest Muslim country in the world, is a miniature of the Islamic world as mentioned above. When each group conducts activities among its followers, this does not make noise, but when there are groups that are very enthusiastic about attacking ideas that are different from their groups, there are efforts to defend themselves from groups accused of heresy and counterattacks, and this condition has tapered off so that it becomes a threat to national disintegration. Even among the words uttered in opposition to those who disagree are, "*Please get out of Indonesia.*"

This is very worrying for the life of the nation and threatens the unity of Indonesia, which should be a pleasant country for Muslims who are the majority in this country. Divisions and enmity are becoming easier due to the poverty experienced by most people and widespread unemployment due to the large number of foreign workers entering the country. This condition must be corrected immediately, because it is very conducive for the enemies of Islam to utilize it for their interests.

### **Islamic Da'wah as a Solution**

The very critical situation as mentioned above requires the da'i to think hard, design strategies and make rescue efforts. Because that is what Allah SWT ordered to do.

Allah SWT says:

وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ إِيَّايَ رَبِّكُمْ وَلَعَلَّهُمْ يَسْتَفْهِنُونَ

“And (remember) when a people among them said, "Why do you advise a people whom Allah will destroy or punish with a very severe punishment?" They replied, "So that we may have an excuse to your Lord, and so that they may fear.”. (QS Al A'raf (7):164)

Without the correct guidance and instructions that come from Allah SWT humans are in error and follow their desires, and this condition can cause humans to be destroyed by Allah SWT by sending down painful punishment in the form of natural disasters and other damage, as well as humans will lose in the hereafter because they are threatened with entering hell. On the other hand, people who have gained knowledge and have guidance from Allah and then they are silent about the immoral acts committed among the community, then those who are knowledgeable are threatened with punishment also from Allah for not trying to make improvements, therefore in the verse they answer when asked about the benefits of their efforts to make improvements through da'wah in the way of Allah that what they do is to have an excuse before Allah that they have delivered, *ma'dzirotan ilâ rabbikum*. That is the need for knowledge to be possessed by someone, not only for his personal piety, but to be conveyed to others so that changes occur for the better. In a hadith narrated:

عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى جِبْرِيلَ عَلَيْهِ السَّلَامُ أَنْ أَقْلِبْ مَدِينَةَ كَذَا وَكَذَا بِأَهْلِهَا، قَالَ: فَقَالَ: يَا رَبِّ إِنَّ فِيهِمْ عَبْدَكَ فَلَانًا لَمْ يَعْصِكَ طَرْفَةَ عَيْنٍ، قَالَ: فَقَالَ: أَقْلِبْهَا عَلَيْهِمْ، فَإِنَّ وَجْهَهُ لَمْ يَتَمَعَّرْ فِي سَاعَةٍ قَطُّ "

From Jabir bin Abdullah he said: The Messenger of Allah (SAW) said: Allah Almighty revealed to the angel Gabriel AS: 'Destroy this city and this city and its inhabitants'. Jibril asked: "My Lord, there is Your servant who has never disobeyed for a moment." So Allah SWT said: 'Destroy it and them, for his face has never felt the slightest distress because of Me'.<sup>50</sup>

It means that individual piety if it is not used as a solution to the improvement of the ummah, and there is no concern for the damage that has hit will be a disaster for that person. So in addition to piety a believer must become *mushlih*, that is, participate in being a solution to the chaotic state of the people who need to be saved.

Another thing that will benefit from the da'i's concern for the improvement of the people, as Allah SWT says in Surah Al-A'raf verse 164 above is the awakening of the people from their mistakes, so that they become pious to Allah SWT, *wa la'allahum yattaqûn*, and may they be pious.

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<sup>50</sup> Imam al Baihaqi, *Syu'ab al Iman* (Riyadh: Maktabah ar Rusyd, 2003), jilid. 10, p. 74, no hadits. 7189. (Imam al Haitami, *Majma' az Zawaid* (Kairo: Maktabah al Qudsi, 1994), jilid. 7, p. 270)



This is the solution, which is to awaken the people from division, sin and sin and their submission to lust and away from the truth that comes from Allah and His Messenger. So carrying it out must follow the guidance of the Messenger of Allah SWT, which is full of gentleness and away from being harsh and humiliating.

## E. Closing

There is no problem without a solution, just as there is no disease without a cure. The main concept is as conveyed in the following hadith:

«إِنَّمَا سَتَكُونُ فِتْنَةٌ» . فَقَالُوا: فَكَيْفَ لَنَا يَا رَسُولَ اللَّهِ؟ وَكَيْفَ نَصْنَعُ؟ قَالَ: «تَرْجِعُونَ إِلَى أَمْرِكُمُ الْأَوَّلِ»

*"Verily there will come times of fitnah." They asked: "What should we do, O Messenger of Allah?" He said: "Return to the affairs of your early people.."* <sup>51</sup>

This hadith inspires us that the solution to the problems of the ummah today is to practice Islam as the early generations did. Shaykh Amir bin Muhammad al Madari said:

إننا لن نخرج مما نحن فيه من الذل والصغار ولن ننال العزة والكرامة إلا إذا عدنا إلى ديننا وتمسكنا بإسلامنا

فكما قال عمر بن الخطاب رضي الله عنه : نحن قوم أعزنا الله بالإسلام فإن ابتغينا العزة بغيره أذلنا الله

*We will not be able to get out of this lowly and small condition, and we will never reach a noble and honorable condition, unless we return to our religion and we hold tightly to our Islam, as said by Umar ibn Al Khathab Radhiallahu 'Anhu: We are a people whom Allah has honored with Islam, so if we seek glory apart from Islam, Allah will humiliate us.* <sup>52</sup>

The implementations are:

1. Revitalizing and strengthening the culture of learning for Muslims comprehensively and thoroughly, covering faith (aqidah), worship (ibadah), transactions (muamalah), morality (akhlak), and mastery of general knowledge (technology, information, economics, military).
2. Strengthening relations among Muslims by establishing communication and coordination of various Islamic organizations at various levels, both local, national, and international. Being open-minded about differences in secondary matters (furu') and collaborating on mutually agreed upon matters.

<sup>51</sup> Imam al Thabarani, *al Mu'jam al Kabi>r* (Kairo: Maktabah Ibnu Taimiyah), juz. 3, hal. 249, no hadits. 3307. (as *Silsilah ash Shahi>hah*, Maktabah al Ma'arif, Riyadh, cet.1, juz. 7, p. 497, no. 3165)

<sup>52</sup> Syaikh Amir Muhammad bin al Madari, et, al. *Da'wah 'ala Manhaj al Nubuwwah* (Da>r Nasyr wa Nu>r al Isla>m), juz. 1,p. 40

3. Solidifying the economic foundation of the Muslim community, Small and Medium Enterprises (SMEs), safeguarding Muslim nations' assets from foreign control, and maximizing the role of zakat (almsgiving) in alleviating poverty.
4. Building awareness of the importance of Islamic leadership and the political role of Muslims as an effort to serve humanity.

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