



THE USE OF *AMTHĀL* COMMUNICATION AND  
TAFSIR IN DA'WA AS A LEARNING METHOD  
FOR DEVELOPING THE ISLAMIC COMMUNITY  
IN LOMBOK

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**Abstract:** Muslim preachers (*da'i*) must possess the skill of delivering messages. Communication, dialogue, speaking, listening, and understanding other people's opinions are also part of da'wa communication. The communication process carried out by preachers can become a benchmark for the success of Islamic communication and propagation. This article offers a new perspective on da'wa activities to increase interaction and develop communication in society. This concept is concerned with *amthāl* and tafsir as a learning method to increase public interest and interest in Islamic da'wa. Dialogue and communication of da'wa like this is what is popular with the community today as an effort to develop Islamic society. The data collection techniques in this study include field observation, interviews, and literature studies. The results of this study show that da'wa by using *amthāl* and tafsir as a learning method in the development of Islamic society in West Lombok can provide influence and change the community. This method of da'wa is classified as an innovative method of conveying and spreading the message of Islamic da'wa

**Keywords:** Da'wa, *amthāl*, tafsir, community, learning methods

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## Introduction

IN THIS SOPHISTICATED, digital, and modern era, each individual is busy with their activities so even though they coexist, they rarely communicate; once they communicate in the virtual world through *WhatsApp*, phone or other communication tools, interaction and communication in the real world are often neglected. But in the real world, one should understand each other so that intentions and goals can be well captured. In this regard,

dialogue plays a vital role in human daily life, communication, and activity. It is a process for humans to express their intentions and goals and dialogue is a means for humans to express such inspirations.<sup>1</sup> What is hidden in the human heart is expressed through dialogue. The importance of dialogue is emphasized in the Qur'an since about one-sixth of the content of the Qur'an contains the significance of the importance of dialogue. The Qur'an uses several words to indicate that da'wa through effective and wise dialogue and communication is very much needed.<sup>2</sup> Communication and dialogue play an essential role in da'wa because the communication process carried out by a *da'i* can become a sign of the success or failure of da'wa. This proposition holds in many contexts such as in Lombok, an island of thousands of mosques in eastern Indonesia.<sup>3</sup>

Muslims are encouraged to respond to a call of da'wa to promote goodness and condemn badness. Communication and dialogue are important parts so that the call can be achieved and fulfilled successfully, using a good da'wa pattern and communication.<sup>4</sup> Communication and dialogue are not only in the form of speaking but also listening and understanding the opinions of others, which are also part of communication. Communication and dialogue can affect a person's attitude in receiving advice. Dialogue can also help solve problems and increase awareness of the importance of da'wa for oneself and others.<sup>5</sup>

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<sup>1</sup> Dian Mego Anggraini et al. "The Importance Of Psychology In Islamic Da'wah Communications." *Jurnal Konseling Pendidikan Islam* (2023). <https://doi.org/10.32806/jkpi.v4i1.240>

<sup>2</sup> Ries Dyah Fitriyah et al. "Reformulation of Da'wah Communication Paradigm in the Post-Pandemic Era." *Jurnal Komunikasi Islam* (2022). <https://doi.org/10.15642/jki.2022.12.2.190-219>

<sup>3</sup> Udin, Multifungsi Peran Dakwah Tuan Guru Dalam Masyarakat Lombok (Mataram : Sanabil, 2018)

<sup>4</sup> Faridah Faridah et al. "Metode Dakwah Dalam Al-Qur'an." *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur'an dan Tafsir* (2021). <https://doi.org/10.47435/al-mubarak.v6i2.740>

<sup>5</sup> M. Rofiq et al. "Persiapan Dakwah dan Segenap Sarananya dalam kitab al-Qudwah Hasanah fi Manhaji al-Da'wah Ilallah; Kajian Dakwah berbasis

In da'wa, dialogue can help overcome misunderstandings and suspicions that may arise due to differences of opinion and culture. In this way, dialogue can help build awareness and concern for the teachings of Islam and increase awareness of the importance of da'wa for oneself and others.<sup>6</sup>

Based on the background elaboration that has been explained, it can be understood that a harmonious life can be realized if there is a good relationship and dialogue between residents starting from the minor order, namely from within the family. In this case, preachers must be able to provide a new design about the pattern of communication and dialogue of da'wa. This provides awareness to the community about the importance of living peacefully and not being quickly ignited by emotions. Therefore, this article proposes some research questions: What kind of design and pattern of dialogue and communication is suitable and appropriate to use in today's society? We argue that *amthāl* and tafsir al Qur'an serve one of the effective methods of da'wa in developing Muslim society.

This research uses a qualitative method, which is carried out by collecting data both in oral form and in written form; data in written form is taken from books, journals, and documents related to the research, while oral data is taken from information from interviewed sources.<sup>7</sup> The data sources in this study are from books and documents, while the researcher obtains the data in oral form from the interview process with sources related to this research. The steps taken in this study are as follows: Researchers visit the research site to make observations of the research site. We

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Perencanaan Perspektif Konteks Kekinian." *Risda: Jurnal Pemikiran dan Pendidikan Islam* (2022). <https://doi.org/10.59355/risda.v6i1.52>

<sup>6</sup> A. Kadir et al. "Da'wah Bil Ihsan; Concept, Methods, And Application." *Jurnal Da'wah: Risalah Merintis, Da'wah Melanjutkan* (2023). <https://doi.org/10.38214/jurnaldawahstidnatsir.v5i2.138>

<sup>7</sup> Tshabangu, I., Ba', S., & Madondo, S. Qualitative Methods in Research. *Research Anthology on Innovative Research Methodologies and Utilization Across Multiple Disciplines*, (2022). <https://doi.org/10.4018/978-1-6684-3881-7.ch030>.

also conduct a face-to-face interview with the person concerned.<sup>8</sup> The parties interviewed in this study are several community members and community leaders, as well as *da'is* who are actively involved in religious sermons in the region.

### ***Amthāl* and Tafsir al Qur'an in Da'wa Communication**

*Amthāl* in the Qur'an is a style of language to express various explanations and lessons about parables related to events that occurred in the past that are expressed in the Qur'an. *Amthāl* or parable is a form of *balaghi* (metaphoric) expression, and the sentence is short but dense with the meanings contained in it; the use of *amthāl* al Qur'an in da'wa can express the feelings that are immersed in the human soul and can attract the interest of listeners to follow and carry out the messages of the Qur'an.<sup>9</sup>

*Amthāl* in the Qur'an is a parable or illustration used to give teachings, advice, warnings, etc. *Amthāl* is an expression that likens human actions to certain circumstances using similar and comparable analogies, requiring careful and deep thinking. It must be supported by mastery of religious knowledge.<sup>10</sup> In a more specific definition, the word *amthāl* comes from *mathāl*, which means example, similarity, and parable. *Amthāl* in the Qur'an is used to show the similarity between the supernatural and the present, the abstract and the concrete so that it is easy to understand and become a lesson and be absorbed by the listener.<sup>11</sup> About da'wa, *amthāl* of the Qur'an fosters moral values and provides experience in instilling positive values in individuals. *Amthāl* in the Qur'an is also used to present something real that is

<sup>8</sup> Agazu, B., Dejenu, A., & Debela, K. A Comparative Review of Qualitative Research: A Guide to Design and Implementation. *The Qualitative Report*. (2022). <https://doi.org/10.46743/2160-3715/2022.5748>.

<sup>9</sup> Aziz, A., & Saihu, M. Historisitas Dan Sumber Tafsir Kebahasaan Dalam Memahami Bahasa Al-Quran. *Al Burhan: Jurnal Kajian Ilmu Dan Pengembangan Budaya Al-Qur'an*, (2022) <https://doi.org/10.53828/Alburhan.V22i01.740>.

<sup>10</sup> Dartim, D. Method Of Munasabah In Koran And The Values Of Education On It. *Iseedu: Journal Of Islamic Educational Thoughts And Practices*. (2021). <https://doi.org/10.23917/Iseedu.V5i1.15964>.

<sup>11</sup> Aly Reda Aly Darwish et al. "Linguistic Miracles in The Noble Qur'an." *International Journal of Academic Research in Business and Social Sciences* (2021). <https://doi.org/10.6007/ijarbss/v11-i9/11137>

commonly seen or found in daily life, making it easier to understand.<sup>12</sup>

The way to use *amthāl* in al Qur'an in the field of da'wa is to use parables that connect abstract things with concrete things, presenting something real that is commonly seen or found in daily life, to facilitate the understanding and absorption of moral values.<sup>13</sup> *Amthāl* functions as a bridge of thinking from the concrete to the realm of abstract ideas. Thus, humans can understand abstract concepts easily by paying attention to more concrete concepts that are easily understood.<sup>14</sup> Examples of *amthāl* of al-Qur'an that teach moral values include:

Allah uses the parable of a person who spends his wealth in the way of Allah as a person who sows a seed and grows seven stalks on each stalk, there are a hundred seeds.<sup>15</sup>

*This amthāl* provides motivation and enthusiasm so that someone is diligent in *sadaqah*.<sup>16</sup>

*Amthāl* about Allah's power over his creatures so that he does not make his creatures God as explained by the Qur'an; in fact, the metaphor of the creation of Jesus for Allah is like the creation of Adam; Allah created it from the ground and then said, "Be it, then be it."<sup>17</sup>

*Amthāl* about the difference between believers and disbelievers as Allah says, which is a metaphor for the two groups

<sup>12</sup>Faridah Faridah et al. "Metode Dakwah Dalam Al-Qur'an." *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur'an dan Tafsir* (2021). <https://doi.org/10.47435/al-mubarak.v6i2.740>.

<sup>13</sup>Kusnadi Kusnadi Et Al. "Tafsir Ayat – Ayat Dakwah." *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur'an Dan Tafsir* (2020). <https://doi.org/10.47435/Al-Mubarak.V5i2.434>.

<sup>14</sup> Muhammad Zulkarnain Mubhar et al. "Metode Maudu'y Dalam Penafsiran Al-Qur'an (Meneguhkan Metode Penelitian Tafsir sebagai Metode Ilmiah)." *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur'an dan Tafsir* (2021). <https://doi.org/10.47435/al-mubarak.v6i1.433>

<sup>15</sup> al Baqarah (2: 26)

<sup>16</sup> Annajar Z. R. M. *Tafsir āyatu al-Kauniyyah Fī Al-Qur'ān Al-Karīm*. Maktabah Asyruq Addauliyyah, 2008

<sup>17</sup> Quraish Shihab, *Tafsir al-misbah*. (Jakarta: Lentera Hati, 2002), 2.

(disbelievers and believers), such as the blind and the deaf, with those who can see and hear.<sup>18</sup>

*Amthāl* Qur'an functions as an effective means of teaching moral values and providing experience in instilling positive values in individuals

### **Application of *Amthāl* and Tafsir in Da'wa in the Sekotong Region**

This study took place in coastal areas of West Lombok. Sekotong District is one of ten sub-districts in West Lombok Regency. This sub-district is directly adjacent to Lembar District to the North, Central Lombok Regency to the East, the Indonesian Ocean to the South, and the Lombok Strait to the West.<sup>19</sup>

The people of Sekotong have experienced significant development in various aspects, including education, health, and the economy. In recent years, the local government has made efforts to improve the quality of life of the people of Sekotong by developing infrastructure, improving access to health and education facilities, and raising public awareness about the importance of health and education.<sup>20</sup>

An effective Da'wa in the region must pay attention to and address these challenges appropriately and effectively. The people of Sekotong, West Lombok are a society that has a distinctive culture and tradition. The Sekotong community consists of indigenous Lombok residents and immigrants from various other regions, such as Sulawesi, Kalimantan, and West Java.<sup>21</sup>

In the context of da'wa, the people of Sekotong, West Lombok, have great potential to be provided with religious information and

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<sup>18</sup> Al Hud, (11:24)

<sup>19</sup> Badan Pusat Statistik Kabupaten Lombok Barat, Kecamatan Sekotong Dalam Angka (BPS Kabupaten Lombok Barat, 2021), 3

<sup>20</sup> Ayu, C., Sari, N., W., &, I. The contribution of the carrying capacity of dry land agriculture to the socio-economic level of farming communities in west Lombok Regency. *IOP Conference Series: Earth and Environmental Science*, (2022) <https://doi.org/10.1088/1755-1315/1107/1/012108>.

<sup>21</sup> Mr. Solihin, interview, February 25, 2023

guidance. They need better religious education and spiritual guidance to increase their awareness and faith in God.<sup>22</sup>

An effective da'wa in the region must pay attention to the culture and traditions of the local community and utilize appropriate media to transmit relevant religious messages.<sup>23</sup> In recent years, the people of Sekotong have experienced significant development in various aspects, including education, health, and the economy.<sup>24</sup>

Various *da'is* come to da'wa in Sekotong village, West Lombok, with various patterns, both with lectures and a combination of da'wa with local wisdom traditions such as da'wa in commemoration of the Prophet Muhammad's birthday or da'wa at other events, but what the author witnessed is that most *da'is* use a one-way method, namely only lectures or one-way communication. At the same time, in this study, the researcher researches the use of *amthāl* and the interpretation of the Qur'an in developing da'wa communication in the people of Sekotong, West Lombok, so the object of this study is the community in the village of Sekotong, West Lombok where the community in the village is a community that is thick with nuances with customs and traditions as well as nuances to the Islam of its residents.<sup>25</sup>

In doing da'wa using *the Amthāl Qur'an* method in the Sekotong area, *da'i* performs the following steps of da'wa:

1. *Da'wa by Using Amthāl al Qur'an in Joining with Tafsir Verse.*

In doing da'wa using *amthāl al Qur'an*, *da'i* uses short verses that are easy to understand by the community, and even *da'i* uses verses that are familiar and often heard by the public; after explaining *the amthāl* verse, then *da'i* explains the meaning of the interpretation of the verses, using *amthāl*. It is used to explain complex and abstract religious concepts so that it becomes easier for listeners to understand. Like the difference with the theme of

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<sup>22</sup> Observation, January 25, 2023

<sup>23</sup> Mr. Rahman, interview, February 27, 2023

<sup>24</sup> Observation, January 25, 2023

<sup>25</sup> Observation, January 25, 2023

the importance of honesty, *da'i* uses the parable of a tree that grows strong because of its strong roots.<sup>26</sup>

Using this parable, *da'i* can explain that honesty is a strong foundation for life and that an honest person will have greater strength in the face of challenges.<sup>27</sup>

### 2. *Da'wa by Including Metaphorical Meaning*

In *da'wa*, metaphors are used to explain deeper meanings. In *da'wa*, this metaphor can be used to describe the great relationship between the power of Allah and the various readings of His creation in the universe *da'wa* about the importance of worship, *da'i* can use metaphors about love and affection; by using this metaphor, *da'i* can explain that Allah loves humans who do good and Allah will reward those who do good.<sup>28</sup>

### 3. *Da'wa using Imagery (Parables)*

Imagery describes the atmosphere and situation related to the message being conveyed. In *da'wa*, this imagery can be used to describe the atmosphere of fear and depression experienced by humans so that listeners can more easily understand and identify themselves with the situation.<sup>29</sup>

In *da'wa* about the importance of purity, *da'i* can use imagery about darkness and light; in this case, *da'i* explains the typology and nature of hypocrites contained in the Qur'an their parable like those who light a fire in a night, but when the fire illuminates their surroundings Allah removes the light that shines on them and allows them to be tossed in the darkness so that the hypocrites cannot see anything.<sup>30</sup>

They suspect that a small fire and its dim light can defeat darkness, but suddenly, a strong wind blows or heavy rain pours or runs out of oil so that the fire goes out, which makes their path dark again. They are confused, and then the next verse mentions that hypocrites will lose faith in understanding the truth as

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<sup>26</sup> Mr. Zuhadi, interview, February 25, 2023

<sup>27</sup> Mr. Sabaruddin, interview, February 25, 2023

<sup>28</sup> Mr. Zuhadi, interview, February 27, 2023

<sup>29</sup> Mr. Sabaruddin, interview, February 27, 2023

<sup>30</sup> Mr. Solehuddin, interview, February 2023



mentioned in the Qur'an; they are deaf and blind to seeing the truth that exists.<sup>31</sup>

The hypocrites who choose the path of hypocrisy suspect that, in this way, they can safeguard their interests and guard against the dangers that are likely to arise; they take advantage of the interests of both sides and groups, and whoever wins will join him if the believers who win their victory will stand in line with the believers and if the victors are the disbelievers then they will also immediately join these disbelievers. This is the reality of the life of hypocrites explained in the Qur'an, the Qur'an reveals and dismantles their lies as contained in the Qur'an.<sup>32</sup>

Observing this verse, the Qur'an uses the sentence of blaming fire or *histokodanāron*; to reach the nur or light, they use *the* fire that smokes, ashes, and burns, while the believers use pure light and bright lamps.

### **The Impact of the Implementation of Da'wa Communication in the Development of Islamic Society**

In da'wa, dialogue can help overcome misunderstandings and suspicions that may arise due to differences of opinion and culture. In this way, dialogue can help build awareness and concern for the teachings of Islam, as well as increase one's own and others' awareness of the importance of da'wa. In da'wa, dialogue can also help increase one's and others' awareness of its importance. In da'wa, dialogue can help overcome misunderstandings and suspicions that may arise due to differences of opinion and culture.<sup>33</sup> In this way, dialogue can help build awareness and concern for the teachings of Islam, as well as increase one's own and others' awareness of the importance of da'wa. Thus, dialogue can help build awareness and concern for

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<sup>31</sup> Bustami Saladin et al. "Reconstruction of Alquran Study with Social Linguistic Approach Method Amin Khulli.", 12 (2020): 407-420

<sup>32</sup> Syahida et al. "Semantic Study Of Al-Harb Words In The Qur'an According To The Az-Zuhaili Wahbah.", 9 (2020): 61-71. <https://doi.org/10.15575/ljik.V9i2.9022>

<sup>33</sup> Dartim Dartim Et Al. "Method Of Munasabah In Koran And The Values of Education On It." *Iseedu: Journal of Islamic Educational Thoughts and Practices* (2021). <https://doi.org/10.23917/iseedu.v5i1.15964>

the teachings of Islam, as well as increase one's own and others' awareness of the importance of da'wa. Dialogue can also help solve problems and increase awareness of the importance of da'wa for oneself and others.<sup>34</sup>

In dialogue and communication da'wa, a *da'i* is not only a person who is heard by what is said in his lecture, but he must also be able to hear aspirations and expressions of hidden problems conveyed by the congregation who hears him.<sup>35</sup>

The Qur'an also provided a concept in da'wa communication, as contained in Surah *al Ashr*, reminding each other of truth and patience, meaning that a *da'i* can be a person who hears. He can be a person who is heard because the purpose of da'wa is to convey the truth of the teachings of Islam and remind each other of the truth.<sup>36</sup>

One of the exciting forms of da'wa communication is to use *amthāl* al Qur'an or give parables of parables contained in the Qur'an so that da'wa becomes alive and seems to be carried away in dimensions according to what is said in the *amthāl*

The use of *amthāl* Qur'an can also prevent *da'i* telling stories about something that is a *hoax* or something that does not contain the truth to be conveyed in its da'wa, dialogue and communication da'wa by including the theme of *amthāl* Qur'an will be able to provide lessons and lessons in the present about the events of the past that occurred and told in the Qur'an because the communication style using *amthāl* al Qur'an will leave a mark and provide an example for the listeners.

Da'wa, in the context of *amthāl* Qur'an, focuses on using metaphors and parables contained in the Qur'an to explain and clarify complex concepts. Thus, da'wa can more effectively communicate Islamic values and influence people's behavior.

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<sup>34</sup> Muhammad Thahir et al. "Da'wah and the Dynamics of Modern Communication." *Al-Ulum* (2023). <https://doi.org/10.30603/au.v23i1.3484>

<sup>35</sup> Rusydan Abdul Hadi et al. "Dakwah dalam Perspektif Al Qur'an dan Al Hadits." *Religion : Jurnal Agama, Sosial, dan Budaya* (2022). <https://doi.org/10.55606/religion.v1i5.25>

<sup>36</sup> Muhammad Thahir et al. "Da'wah and the Dynamics of Modern Communication." *Al-Ulum* (2023). <https://doi.org/10.30603/au.v23i1.3484>

In da'wa with *amthāl* Qur'an, da'wa uses dialogues containing examples from the Qur'an to explain and clarify complex concepts. These examples help people understand and remember better and allow them to relate these concepts to everyday life. Thus, da'wa can more effectively communicate Islamic values and influence people's behavior.<sup>37</sup>

In addition, da'wa with *amthāl* Qur'an also allows da'wa to use more creative and interactive strategies. For example, da'wa can use stories inspired by the Qur'an to explain complex concepts or use dialogues containing questions to provoke discussion and reflection in the community. Thus, da'wa can become more exciting and effective in communicating moral messages and Islamic values to the community.

Steps to convey *amthāl* Qur'an through da'wa in Sekotong village by using several effective da'wa strategies in communicating moral messages and Islamic values to the community; in this case, several steps can be taken by *da'i* in da'wa in Sekotong village, including

1. *Da'i* uses the language style of analogy or analogy, da'wa, by using a practical and proportional language style of analogy to provide logical arguments through relevant and memorable examples. This style of language allows da'wa to explain complex concepts using easy-to-understand examples.
2. *Da'i* uses dialogue in the Qur'an, which is an exciting da'wa method because da'wa is listened to and listened to.
3. *Da'i* uses stories and stories in the Qur'an to enable *da'i* to interact with the community and explain Islamic values using relevant and memorable examples.
4. *Da'i* uses *amthāl* and tafsir that are related to the conditions of the situation; in the case of this *da'i* using the effective *method of amthāl* and the interpretation of verses of the Qur'an, the use of relevant and easy-to-understand parables to explain complex concepts.
5. *Da'i* conveys messages and advice that are easy to remember; da'wa can use a short, easy, and clear message delivery model

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<sup>37</sup> Aliyudin dkk. "Prinsip-prinsip Metode Dakwah menurut Al-Qur'an.", (2014): 1007-1022. <https://doi.org/10.15575/idajhs.v5i15.431>

to understand, as contained in the Qur'an. This model allows da'wa to provide solutions in answering various problems in human life; however, by using these strategies, da'wa can be more effective in communicating moral messages and Islamic values to the community, as well as helping people understand and apply Islamic values in their daily lives

## Conclusion

In the development of da'wa communication as a method of learning Islam for the community, a *da'i* is not only a person who listens to what he says in the da'wa, but a *da'i* must listen to complaints and questions raised by the community about religious problems that occur in the middle of his life, in this case, the dialogue and da'wa communication in the development of the Islamic community must prioritize the principle of The Qur'an is reminding each other in truth and patience as stated in the Qur'an, surah *al Ashr* is reminding each other in truth and patience, the meaning of each other is that it can be *da'i* as a person who reminds and is heard and can be *da'i* as a person who listens to the community so that the understanding of da'wa communication for the progress of society is to listen to each other and remind each other in goodness.

Da'wa communication using *amthāl* can be a method of religious learning for the community because this method is very suitable to be used for da'wa during society, more so in today's contemporary era so that a *da'i* who conveys da'wa during society is not trapped by hoax news or stories about unclear issues that are used as da'wa material, *amthāl* in the Qur'an is used as da'wa material, it is clear that the truth is clear, a *da'i* who uses da'wa communication by including *amthāl* in the Qur'an no longer makes the saga of da'wa by vilifying others and taking hoax stories as story material in da'wa.

In da'wa using the *amthāl* learning method in the Qur'an, the thing that needs to be avoided and is part of da'wa communication is not to make da'wa a tool for campaigning to win in the regional elections, more so in the da'wa *da'i* vilifies one of the certain candidates in the election.

Among the forms of development of Islamic society that are visible by using the da'wa communication pattern using *amthāl* and the rhetoric of this tafsir is that every time there is a religious ceremony. There is a religious event; people are reluctant to choose other *da'i* as preachers or *da'i* in their area; they feel suitable for the *da'i* so that whatever is said by the *da'i*, the community always obeys. From here, it can be seen that there is a real change in progress in society, which means that the correct da'wa method that the community can accept will be able to cause the development of progress in Islamic society, such as the community will be enthusiastic in working together or carrying out social, religious activities if it is attended by a *da'i* that is suitable and following the taste of the community.

The public is more suitable and interested in da'wa, the source of reference than in making up a story whose source is unclear to be clarified.

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