



Da'wah Strategy for Jabatan Hal Ehwal Agama Islam Negeri Sabah (JHEAINS) in the Tuaran Region Towards Muallaf

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ABSTRACT

Jabatan Hal Ehwal Islam Negeri Sabah (JHEAINS) is a da'wah organization that operates in society. This research aims to discover the da'wah strategy used by the Tuaran section of JHEAINS in its da'wah efforts against Muslim converts. This research analyses the methods, approaches and obstacles to JHEAINS' da'wah towards Muslim converts. The technique used in this research is descriptive; this method aims to systematically describe specific facts factually and carefully using observation, interviews and documentation techniques. The research results show that JHEAINS uses several da'wah methods with Fardbiyyah, tarbiyyah, al-Ardiyyah, al-Bi'thiyyah, al-Mujadalah and counselling approaches. Even so, the JHEAINS organization faces several obstacles in preaching to Muslim converts. This research has significant implications, especially for converts and preachers in the JHEAINS organization spreading da'wah in Tuaran.

Keywords : *Da'wah strategy; JHEAINS, muallaf; Tuaran region.*

INTRODUCTION

Da'wah and Islam are two aspects that are mutually bound and cannot be separated. Without da'wah, Islamic teachings and the good values contained in them will not spread widely among society. Da'wah activity was the first thing carried out by Rasulullah SAW when he carried out the mission of the Islamic Treatise; he conveyed the treatise to his closest people until, one by one, they began to convert to Islam and helped spread Islamic teachings so that Islam spread rapidly during the prophetic period.

These da'wah efforts made by Rasulullah SAW and his companions were the initial capital for the development of Islam in remote areas of the country. Also, they became the foundation for those carrying out da'wah

after the death of the Prophet to this day.

The da'wah method used by Rasulullah SAW cannot be separated from efforts to cadre the people; he gave birth to quality da'wah cadres when Islam had spread widely to various regions. These da'wah cadres were sent to spread Islamic teachings, uphold the sentence of Allah, and teach the al-Qur'an and al-Hadith to the broader community.

This continuous da'wah will continue to sow Islam so that it will always produce servants of Allah who consistently carry out all His teachings. Apart from that, da'wah is also a necessity because life with all its problems requires the best solutions, which can only be found in the Qur'an and Sunnah, which have been passed down by His Majesty the Prophet Muhammad, so that da'wah of Islamiyyah is essential to do, especially for specific groups. Converts who are new to Islam and need consistent guidance to guide them to understand Islam comprehensively.

Sabah is the name of a country in Malaysia which is also one of the founders of Malaysia on the island of Borneo. Sabah is in the Northeast of the island of Borneo, Indonesia. Apart from Sarawak, Sabah is Malaysia's second-largest country and administratively an economic support for Malaysia (Siburian, 2013).

The development of da'wah in Malaysia, especially in the State of Sabah, is very encouraging, but there are still adverse circumstances that can damage da'wah (Nasution & Ghofur, 2017). One of the many reasons believed to be a factor in the destruction of da'wah is the development of da'wah from a theoretical and scientific point of view, which needs to be faster compared to effects from a practical point of view through the efforts made.

Islam first entered the Sabah region around the 15th century because of *muamalah* activities with Arab traders and the introduction of Islamic preaching from the Malay Sultanate of Brunei and the Sultanate of Sulu (Nasution & Ghofur, 2017). The development of da'wah in the country of Sabah has experienced rapid growth from 1994 until now; this can be seen from the emergence of various kinds of da'wah organizations, Islamic associations and organizations in Sabah.

The development of da'wah in the country of Sabah cannot be separated from the da'i/propagator as well as volunteers from non-governmental Islamic organizations (NGOs) who are always active in channelling their contributions in the form of energy, thoughts and time to carry out da'wah activities throughout the country.

Da'wah organizations such as Jabatan Hal Ehwal Islam Negeri Sabah (JHEAINS) are da'wah vehicles that carry out da'wah activities to the targets of da'wah, both from groups who are Muslim or Muslim and to groups who are not yet Muslim (Muda, 2022).

Jabatan Hal Ehwal Agama Islam Negeri Sabah (JHEAINS) is an agency of the State Government Office under the Chief Minister Office, Sabah (Mokhtar, Thia, & Ramle, 2019). This position was established to implement the basic principles of Majlis Ugama Islam Negeri Sabah (MUIS). The primary role is to monitor and carry out da'wah activities towards Muslim converts in Sabah.

In the Tuaran area, a study was held for converts under the Department of Islamic Affairs of Sabah State, Tuaran section. This study aims to provide religious understanding to converts regularly, namely once a week every Friday from two in the afternoon to four in the afternoon.

Generally, the *da'i* assigned to this recitation consists of the Jabatan Hal Ehwal Agama Islam Negeri Sabah representatives in the Tuaran section who have been scheduled according to the material to be delivered. Usually, the material presented contains an understanding of religion.

Based on the explanation above, this study further examines the da'wah strategies used by the Department of Islamic Affairs of the Jabatan Hal Ehwal Agama Islam Negeri Sabah in the Tuaran region in the da'wah efforts against *muallaf*. This research will analyze the methods, approaches, and obstacles the Jabatan Hal Ehwal Agama Islam Negeri Sabah Organization faces in preaching to *muallaf*.

The previous studies that are relevant to this research include the thesis entitled, 'Strategi Dakwah Jabatan Hal Ehwal Agama Islam Negeri Sabah (JHEAINS) Melalui Khitobah Dalam Meningkatkan Minat Mempelajari Ilmu Agama Kepada Remaja Islam Kampung Lohan Satu Ranau Sabah' by Mohd Saidun Bin Manawin, this thesis explains how the strategy of preaching *khithobah* carried out by JHEAINS to teenagers and the inhibiting factors faced by JHEAINS (Wanawin, 2015).

Furthermore, a journal written by Mohammad Raj entitled, 'Strategi Unit Dakwah Jabatan Hal Ehwal Agama Islam Negeri Sabah (JHEAINS) Dalam Menyebarkan Dakwah Pada Non-Muslim Di Negeri Sabah' that the JHEAINS Da'wah Unit plays an active role in converting non-Muslims. They have their strategy in carrying out their da'wah (Radin, 2018), as well as a journal written by Ning Amirah entitled, 'Pola Dakwah Lilis Mulyani terhadap Muallaf di Sabah Malaysia' which discusses how the da'wah

method carried out by Ustadzah Lilis against converts (Jominal, 2020). Based on a review of previous studies, this study found a novelty; namely, the JHEAINS da'wah strategy focuses more on converts in the Tuaran area.

This research was conducted in the Tuaran area of Sabah, Malaysia. Address: Urusetia Building, Mailbox No. 52, 89207, Tuaran. In addition, the researcher has limited the research locations to be carried out by stating the reasons that made the location chosen. The method used in this research is descriptive, which is research conducted to determine the value of independent variables or more without comparing or combining one variable with other variables (Sugiyono, 2007).

This method has the aim of systematically describing a fact factually and accurately. As for the data collection process, the author uses observation techniques, where in practice, the author collects the required data by going directly to the field; for example, the researcher observes the recitation himself by Jabatan Hal Ehwal Agama Islam Negeri Sabah, Tuaran section, towards the Muslim converts, in addition to conducting interviews with preachers to obtain the necessary data.

Data was collected using observation, interview, and documentation techniques. The researcher himself carried out this observation to obtain the necessary data, Jabatan Hal Ehwal Agama Islam Negeri Sabah (JHEAINS) and places where activities were carried out by *da'i* and groups of *muallaf*, such as villages and mosques where recitations were carried out. According to Moleong, an interview is a conversational activity with a purpose and objective, where the dialogue is carried out by two parties, the interviewer and the interviewee (Herdiansyah, 2013). In contrast, according to Kartono, an interview is a process of collecting data by conducting questions and answers or oral dialogue, which is carried out by two or more people and carried out directly (Herdiansyah, 2013).

Researchers collected this data with related parties such as JHEAINS staff, *da'i* and the *muallaf*. The answers obtained are usually recorded or recorded. Apart from that, it can also be done by telephone. Documentation techniques refer to documents related to the data needed by researchers. The documents studied can be of various types, not only official documents but diaries, reports, letters, meeting minutes, forms, newspapers and others.

RESULT AND DISCUSSION

Background and Development of JHEAINS

Exactly on January 1, 1996, a da'wah organization called Jabatan Hal Ehwal Agama Islam Negeri Sabah (JHEAINS) was established, whose management was previously under the auspices of Majlis Ugama Islam Sabah (MUIS). Furthermore, the duties and responsibilities controlled by MUIS have been divided into three positions, namely, Jabatan Hal Ehwal Agama Islam Negeri Sabah (JHEAINS), Kemuftian Department and Sharia Justice Department (Radin et al., 2018).

The JHEAINS organization is a State Government Department under the Department of Chief Minister, Sabah. JHEAINS was established through Cabinet Paper Nil.25/95, RCC.101/469 Jld.3, on August 11, 1994, in carrying out Majlis Ugama Islam Negeri Sabah (MUIS) foundations. Majlis Ugama Islam Negeri Sabah (MUIS) has the function of changing the basis and rules relating to Islamic matters in the land of Sabah and the rules of justice. In addition, MUIS also functions as an adviser to the Supreme Court on some issues mentioned in the article of Majlis Ugama Islam Sabah Council No. 5 of 2004 and other related articles.

Seeing the background of the establishment of the JHEAINS organization, it is appropriate for JHEAINS to be established by its role as executor and ruler for MUIS based on the Administrative Article of the Sabah State Islamic Law 1992 which was subsequently amended to Article of the Sabah State Islamic Religious Council No. 5 of 2004 (Radin et al., 2018).

Its primary responsibility is to carry out the regulations that MUIS has made by implementing Islamic laws related to family issues such as marriage, divorce, reconciliation and issues of living and protection; education problems by controlling Islamic madrasas; sharia issues; carry out the guidance, administration and leadership of the mosque; as well as carrying out and monitoring the progress of the Islamic da'wah agenda as well as continuing the duties and responsibilities of carrying out services previously carried out by Majlis Ugama Islam Sabah (MUIS). This position is chaired by a Director who is assisted by two Assistant Directors, several Assistant Directors (KPP), and staff employees with various positions and ranks.

JHEAINS Da'wah Method towards *Muallaf*

Based on the data collection carried out by the author and the results of interviews conducted, the researcher obtained data showing that the *da'i* in the JHEAINS organization conveying Islamic da'wah to Muslim converts

used several separate methods, among the da'wah methods used were as follows:

Lecture method

A lecture linguistically means a speech delivered by a speaker in front of an audience (Masrukan & Nugroho, 2018). The lecture method, or *da'wah bil-lisan*, is most commonly used by da'i (Maryatin, 2014). The lecture method is one of the methods carried out to convey understanding, instructions, information and explanations about Islamic teachings to the target of the da'wah using oral or spoken language (Saepudin & Kosim, 2020).

The da'wah method using lectures is one of the da'wah techniques that is often used by lecturers in conveying the contents of their da'wah. This method usually attracts *mad'u* because of a *da'i's* unique skills in rhetoric, discussion, and other factors that can make listeners feel sympathetic to the lecture being delivered.

This lecture method may develop from one-way communication from *da'i* to *mad'u* into two-way communication and give birth to discussions, questions, and answers because this method involves face-to-face interaction between *da'i* and *mad'u* in one *majlis*.

Question and answer method

The question and answer or discussion method is a method that uses questions and answers to find out the extent of a person's memory and level of understanding in remembering and understanding the material that has been presented. The question-and-answer method is carried out by encouraging *mad'u* to state a problem that they feel is not yet understood, and then the *da'i* answers these questions (Mukromin & Amran, 2018).

This question-and-answer method is one of the da'wah efforts carried out by JHEAINS *da'i* to help *muallaf* overcome the problems they are experiencing. This is because the *da'i* can communicate directly with the *muallaf* so that they can get an idea of the problems they face directly.

This question-and-answer method is usually carried out together with other da'wah methods, such as the lecture method; with this method, a *da'i* can convey deficiencies and discuss in more detail the content of the previously delivered da'wah.

According to Ustadz Suffian, a *da'i* in charge of controlling the class of *muallaf*, questioning is a method that is quite effective if placed in da'wah activities because *mad'u* have the opportunity to ask questions that still need

to be understood and requires.

Discussion Method

The discussion comes from the Latin *discutio* or *discusium*, which means exchanging thoughts; in Arabic, it is known *al-Mujadalah*. *Mujadalah*, in the perspective of da'wah, is a method where a *da'i* discusses a problem together with *mad'u*; this discussion requires both of them to issue arguments and exchange ideas so that this method of da'wah is effective in exploring the extent of understanding from the other side. *mad'u* and increase their Islamic religious knowledge (Maqfiroh, 2014).

This method is hinted at in the Qur'an as one of the methods for upholding *amar ma'ruf nahyi munkar* by showing its wisdom in its application because this method has its advantages so that it has effectiveness in Islamic da'wah activities.

This method applies in a *majlis* involving many people by raising specific discussion topics to gain knowledge and truth. Da'wah, with a discussion method like this, on the one hand, provides an opportunity for *mad'u* to participate and contribute ideas on an issue that is the subject of discussion at the time. On the other hand, *da'i* can develop mental qualities and knowledge of *mad'u* religion and expand views on the topic of da'wah.

Exemplary method

An example in the vocabulary of the Qur'an is '*uswab*' or '*al-qudwab*', a situation in which a person follows others either in terms of good or bad (Bastomi, 2017). In short, exemplary is something or behaviour that is used as an example by others.

The exemplary method is a way that is taken by someone in the process of da'wah through behaviour that is worthy of imitation (modelling) (Bastomi, 2017). In another sense, the exemplary method is a presentation of da'wah carried out by *da'i* by being an exemplary example in the hope of making *mad'u* interested and following and exemplifying *da'i* behaviour.

In terms of da'wah, this exemplary method gives a positive impression because without realizing it, the good behaviour of the *da'i* becomes an example to *mad'u*. Da'wah becomes more effective through the five senses, feelings, and thoughts. This da'wah method can be used in matters relating to morals, how to socialize, how to worship, householding, and all aspects of human life taught in Islam. The Prophet

SAW himself was a good role model for every human being in everyday life.

Silaturahim Method

This *silaturahim* da'wah method is carried out by using the method of visiting particular da'wah objects in order to convey the contents of da'wah to the da'wah target. Da'wah with this method has many advantages; one is that it can create a closer relationship between the *da'i* and *mad'u*; the hospitality method will also create *ukhuwwah Islamiyyah* (Mustafa, 2017).

This is in line with Asmuni Syukir's statement, which states that the da'wah method of visiting the da'wah object's house (*silaturahmi* method) has many advantages, including adding and strengthening the brotherhood. Apart from preaching, you can also fulfil your friendship obligations; it is Easy to implement and does not require many costs (Mustafa, 2017). Apart from holding *muallaf* classes, *da'i* assigned to carry out activities visit *muallaf*'s home to practice washing the *mayyit* as additional knowledge for them. In addition, stay in touch and assist less fortunate groups of *muallaf*.

This method also intends that the *da'i* can understand and help ease the moral burden that is pressing on the *mad'u* soul. With this method, the *da'i* will know the target of his da'wah closely and can also help overcome the problems *mad'u* faces.

Table 2
JHEAINS Da'wah Methods

Bill	Methods	Explanation
A	Lecture method	The event was held to gather groups of Muslim converts to listen to an explanation from a <i>da'i</i> about Islam.
B	Question and answer method	This method is an extension of the lecture method. This method also often applies in the converted classes that are held.
C	Discussion Method	Usually, a <i>da'i</i> will prepare a title/topic to be discussed by the <i>muallaf</i> in their respective groups and then present by representatives of their group (exchanging opinions) and end with an explanation by a <i>da'i</i> .
D	Exemplary Method	A <i>da'i</i> is an excellent example of <i>muallaf</i> to Islam, besides making Rasulullah SAW as <i>uswatun hasanah</i> .

E	Silaturahmi Method	JHEAINS will hold a gathering event at the homes of <i>muallaf</i> to follow their progress and provide assistance.
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Source: Interview with Ustaz Suffian, January 13 2015

JHEAINS' Various Da'wah Approaches to Muallaf

Muallaf, from one point of view, has a unique da'wah approach to it. This is because they consist of a group whose knowledge and understanding of religion is still limited, people who have embraced other religions, and they are also an isolated community. Seeing this situation, several approaches are needed to facilitate the process of da'wah activities against the *Muallaf* group. These approaches include:

Fardhiyyah Approach

Da'wah *fardhiyyah* is communication towards *mad'u*, carried out face-to-face with a small group of people with unique characteristics (Zainab, 2006). This approach has distinctive characteristics, including the existence of *mukhabatabah* (talking) and intense *muwajahah* (face-to-face) with *mad'u* and maintaining continuous da'wah (Zainab, 2006).

This approach was the earliest approach used by Rasulullah SAW in spreading his message. Since he received the revelation from Allah, he conveyed it to individuals close to him individually. Through this approach, *da'i* carries out an excellent and continuous dialogue with individual *muallaf*, explaining the problems of *muallaf's* lives and religious life.

According to Ustadz Azrin, the *da'i* who was assigned to deliver da'wah to *muallaf*. He agreed that if Muslims were a minority in a particular area or were still weak, the da'wah approach should be taken as the *fardhiyyah* (personal) approach.

Tarbiyyah Approach

This approach continues the *fardhiyyah* approach, in which those who have accepted Islam must be given a solid upbringing so that other religions do not influence them. Their strong legal form can also influence other people to approach Islam. This is where the importance of the *tarbiyyah* approach is carried out by JHEAINS for *muallaf*, namely, holding a converts class every Friday. It aims to provide further education about the religion of Islam itself. In addition, to give birth to humans as examples who may influence outsiders, primarily *muallaf*, to accept Islam happily.

The strategy used by JHEAINS in conveying Islamic da'wah is to provide education according to the background of the da'wah objectives. This ensures the effectiveness of the teachings given to the target, such as using theory and practice in teaching and learning.

Al-Ardiyyah Approach

According to Syamsul Bahri, this approach uses a way of offering to others so that he can accept Islam as his life guide (Galigo, 2006). At the time of Rasulullah SAW, he took advantage of this approach to approach people who came on pilgrimage to Makkah in business matters and in matters of Hajj, which had become a human tradition since the time of Prophet Ibrahim a.s. Through this approach, he actively visited the camps of each tribe to offer Islam without feeling disappointed if he did not get a positive response.

JHEAINS applies this approach by offering assistance with basic needs to non-Muslim groups and *muallaf* to attract them to Islam. This approach is usually applied through *silaturahmi* held by JHEAINS to groups of *muallaf* who live far outside the city.

Al-Bi'thiyyah Approach

Syamsul Bahri stated that what is meant by this approach is to refer to the form of activity for sending *da'i* to various areas outside their place of origin (Galigo, 2006). This approach is also a continuation of the *tarbiyyah* approach undertaken by the Prophet Muhammad to prepare professional *da'i* after receiving complete guidance from the Prophet Muhammad.

In the context of JHEAINS, the propagation of da'wah to *muallaf* was carried out by the proselytizers of JHEAINS itself. This da'wah movement was carried out in inland areas that had yet to reach the da'wah of Islam to people who lived in villages. The assigned *da'i* will usually use the *fardhiyyah*, *tarbiyyah*, and *al-ardhiyyah* approaches. The *fardhiyyah* approach is carried out by approaching groups who have not yet accepted Islam themselves. Likewise, the *tarbiyyah* approach is applied to groups who have just accepted Islam (*muallaf*). At the same time, offering assistance in the form of finance to *muallaf* is appropriately accepted.

In this approach, JHEAINS organizes its strategy by preparing *da'i*, who can be relied upon to jointly carry out da'wah activities to da'wah targets outside the city. They also prepare themselves for physical, mental and material resilience while carrying out da'wah assignments outside the

city.

Al-Mujadalah Approach

This conversational approach is also a way for Rasulullah SAW to carry out his preaching mission, especially to *muallaf*. It is very natural for Muslims to introduce Islam through forum performances and scientific discussions to open the minds of scholars so that they can study how far Islam brings security and prosperity that is highly dreamed of by all levels of society.

In the context of JHEAINS, a good way of *mujadalah* is to hold a debate event to provide explanations and open people's minds. However, this way of *mujadalah* is rarely held due to the condition of the *muallaf*, who are okay without forcing this agency to hold the *mujadalah*. The basics in Malaysia make the right to religion an individual right but by complying with the cases that have been determined. *Mujadalah* must be in the form of knowledge and only aims to increase the general public's knowledge, such as strengthening *aqidah*.

Counselling Approach

Counselling is a process of providing assistance by an expert to one or more people experiencing problems so that these individuals can overcome the problems they are facing (Bukhori, 2014). In the context of da'wah, this approach relates to an activity of guiding a *mad'u* regarding how a person should be able to develop the potential of the mind, soul, faith, and belief and be able to overcome problems properly according to what is taught by the Al-Qur'an and As-Sunnah (Bukhori, 2014).

In the context of da'wah and societal change, counselling is a form of community planning. It is a program that has a relationship with the community and has the concept of *amar ma'ruf nahi munkar* (Galigo, 2006). *Da'i* carries out this approach by deepening *Mad'u's* soul while helping to enlighten the problems faced, such as rights, family, Islamic teachings and other problems (Galigo, 2006).

JHEAINS provides a space to carry out this approach, which is usually carried out behind closed doors in one room, namely the Regional Imam's room, where someone has much experience in dealing with the problems faced by the community and is someone happy to approach the target of da'wah for the smooth running of Islamic da'wah. This approach is sometimes held outside the JHEAINS office area to obtain a conducive and relaxed atmosphere according to *mad'u's* wishes, such as at mosques,

restaurants and other places.

Table 3
JHEAINS Da'wah Approach

Bill	Da'wah Approach	Explanation	Strategy
A	<i>Fardhiyyah</i> Approach	Approaching groups of <i>muallaf</i> individually, namely face to face.	<i>Da'i</i> dialogue in the best way with <i>muallaf</i> .
B	<i>Tarbiyyah</i> Approach	Provide explanations or education through <i>muallaf</i> classes held.	Providing education according to the target of da'wah.
C	<i>Al-Ardiyyah</i> Approach	Offering Islam as a guide to life and conveying the good news that Allah promised to Islam. Assisting in the form of basic needs.	Through the <i>silaturahmi</i> held.
D	<i>Al-Bi'thiyyah</i> Approach	It was sending <i>da'i</i> to areas that Islam has not yet touched to convey Islamic da'wah by the JHEAINS missionary movement that has been assigned.	Choose a <i>da'i</i> who can be relied on to sit with the target of the da'wah, located far outside the city.
E	<i>Al-Mujadalah</i> Approach	Hold an excellent debate to explain and open <i>Mad'u's</i> mind.	Debates aim to increase knowledge by being controlled by <i>da'i</i> , who master the topic of discussion.
F	Counselling Approach	It deepens <i>Mad'u's</i> soul while helping shed light on rights issues, family issues, Islamic teachings, etc.	Hold counselling sessions in the room or outside, according to <i>Mad'u's</i> convenience.

(Source: Interview with Ustaz Azrin, 5 January 2015).

Barriers and Challenges to Da'wah Unit JHEAINS

Da'wah is an effort to shape human thoughts and attitudes to reference what Allah has determined as the creator of all humans. To achieve this goal, *da'i*, who came from various parties, faced many obstacles. The challenges of da'wah take various forms, including rejection, ridicule, insults, terror, slander and others. The path of da'wah is decorated with obstacles, challenges and even threats; the *sunnatullah* needs to be known and recognized by *da'i* so that they are prepared to face all possibilities that will occur (Ahmad, 2014).

So, what is meant by obstacles to da'wah are the problems faced

by *da'i* that arise in certain circumstances, especially those faced by JHEAINS. The obstacles *da'i* face can at least be divided into four factors: *da'i*, *da'wah* organizations, *mad'u*, and enemies of *da'wah*.

Four of these inhibiting factors must receive attention to ensure that the *da'wah* efforts can be carried out correctly and smoothly. After these obstacles are analyzed and, at the same time, an effort to find a way out is found, the *da'wah* efforts that are carried out will certainly be successful as expected.

Da'i

Abdul Karim Zaidan interprets *da'i* as a person who calls on the path of goodness and prevents the path of polytheism; apart from that, *da'i* has a role as a protector, guide, warning and guide who illuminates the lives of the people (Zaenuri, 2014). *Da'i* are people who try to invite others to Islam in specific ways. Therefore, the *da'i* should have sufficient equipment, especially those related to the Islamic religion, target background and equipment for himself.

A *da'i* must have confidence, attractiveness and power and be competent in spiritual, intellectual, moral and physical material matters (Apsyahawati, 2017). A *da'i* must have good knowledge about Islam as a whole, knowledge related to Islamic history and human civilization, and knowledge related to literature and language. Besides, knowledge relates to humanity, science and technology, and other knowledge, especially regarding Islam.

According to the respondent, Ustadz Suffian explained that a *da'i* should have qualities such as a good understanding of the Qur'an and Hadith, doing good deeds with his knowledge, having perfect Islamic morals, and knowing things such as the background of *mad'u*, other sciences such as psychology, sociology, history, schools of Islam and geography. He explained again that a *da'i* has three characteristics: having extensive knowledge, a strong relationship with God and good relationships with fellow humans.

One of the obstacles inherent in *da'i* is that they cannot be role models or good examples in front of *mad'u* in their daily lives. *Da'i* carry or convey Islamic teachings orally but do not convey them through good behaviour or examples. A lack of understanding of Islam has also led to disagreements. The *da'i* need to try to use the correct *manhaj da'wah*. The *da'i* need to learn about *da'wah*'s mission, strategies, ethics, state

of *mad'u*, and so on.

He also added, among other obstacles that arise from within a *da'i* himself, that entering the field of da'wah is for personal interests in the form of material, not because of the responsibility of da'wah or awareness.

Da'wah Organization

Apart from JHEAINS, many da'wah organizations carry out da'wah activities in various ways. The service given by these organizations is enormous because, through these organizations, Islam can develop and spread widely to this day. However, da'wah should be carried out jointly through the same organization so that each can contribute, besides being able to hide deficiencies and complement one another.

Among the obstacles faced by the JHEAINS organization in this aspect include: *First*, there is no excellent and orderly planning by the da'wah organization so that the da'wah strategy can be carried out well and regularly. *Second*, the need for organizational knowledge in applying media or communication channels in conveying da'wah significantly influences the success of the da'wah carried out. *Third*, is the lack of financial resources that provide capital costs for the da'wah activity itself. *Fourth*, most da'wah organizations try to convey da'wah in their way without emphasizing the proper aspects of da'wah, instead emphasizing the benevolence and solemnity of the community. With these four obstacles, the da'wah activities that had been planned were limited.

Mad'u

The term "*mad'u*" is *ism maf'ul* from the verb *da'a - yad'u - da'watan*, which terminologically, is interpreted as *man tuwajjahu ilaihi al-da'wah* (the person who is the target or object of da'wah). *Mad'u*, in this case, are generally humans, both those near and far, those who are believers or those who are not, male or female (Norhidayat, 2014).

In general, the targets of da'wah can be divided into two groups: Muslims and non-Muslims. For Muslim or non-Islamic people, it still creates problems for da'wah activities. However, the problems posed by Islamic societies are not comparable to those posed by non-Islamic societies.

The obstacles that allegedly come from Islamic communities include a lack of knowledge about their heritage, the influence of the West and their great ancestors among Muslims, the influence of material things in the form

of money or materials, divisions that prevail among Islamic communities as a result of politics and the manifestation of perceptions. That da'wah is not the responsibility of every Muslim.

Meanwhile, the obstacles posed by non-Islamic groups include prejudice against Islam and its adherents and a perception that often associates Islam with violence. In addition, according to Ustadz Azrin, the *da'i* assigned to the class of accepted *muallaf*, the obstacles often encountered in the field included dealing with groups of *muallaf* of different ages and being faced with an illiterate *mad'u*. Such obstacles must be handled wisely so that the da'wah conveyed can be accepted by *mad'u*.

Enemies of Da'wah

Enemies of da'wah consist of people who try to hinder da'wah's efforts to eliminate the religion of Allah or weaken it. The enemies of da'wah consist not only of non-Islamic groups but also come from among Muslims.

The enemies of Da'wah act in two ways. First, attacks from within, namely using Muslims by providing material assistance to attract Islamic communities to leave their original religion and become part of them. Second, what the enemies of Islam have arranged to weaken Islam are attacks from outside, namely by using violence or soft methods in the form of "mind suppression".

Based on these explanations, it can be concluded that da'wah today also faces various obstacles from various parties, both internal, such as the *da'i* himself and external, such as the critical conditions faced by the organization, the state of the *mad'u* faced and the onslaught that came from the enemies of Islam. If overcome with the best solution, obstacles like this will continue the development of da'wah, especially in Malaysia.

The right solution to overcome these obstacles must be adjusted to which factors are the obstacles. If internal factors are the obstacles, then it is necessary to address these internal conditions; for example, to minimize the challenges that come from the *da'i's* personality, a *da'i* should prepare himself with knowledge related to the science of da'wah itself. Also, prepare yourself with sciences directly related to da'wah, such as *tabligh* science, psychology, sociology, communication science and other sciences.

It is also necessary to instil each individual to accept Islamic da'wah and convey it to others because of Allah alone. This is because da'wah is the responsibility of every human being who is *mukallaf*. Likewise, obstacles

from external factors must be addressed by the problems faced. Da'wah organizations that carry out da'wah activities must realize an agreement to spread the religion of Allah on the face of Allah's earth. Complement and help each other spread Islam, besides being open to accepting comments from other parties. The following is a table of obstacles faced and their solutions:

Table 4
Obstacles To Da'wah and How to Overcome Them

Bill	Obstacle	Solution
a	<i>Da'i</i>	Mastering the science of da'wah and related matters
b	Da'wah Organization	Arrange a strategy before going to the da'wah field, collaborate with other da'wah organizations in conveying da'wah, use existing funds as best as possible without wasting them and obtain funds from those who can afford them.
c	<i>Mad'u</i>	Provide the best explanation with a strategy that suits the obstacles.
d	Musuh Dakwah	Prepare yourself for the threats that will be faced with knowledge so as not to make the matter a new thing.

(Source: Interview with Ustadz Sufyan and Ustadz Hussein, 13 June 2015).

After discussing the obstacles and how to overcome them, it clearly shows that Islamic da'wah has a big responsibility to save people and bring them prosperity. However, this must be done carefully and following appropriate methods. Even though there are many obstacles faced by *da'i* today, if each of them is aware of the responsibility to move together and honestly carry out in an appropriate form, da'wah will continue towards success.

The interview results, the researcher can also conclude that the JHEAINS da'wah strategy, through several appropriate methods and approaches, has changed from increasing the understanding of converts to Islamic teachings.

This process-shaped da'wah strategy is in the Black Box theory. It turned out that the process between JHEAINS and the converts was inside the black box that the researchers were trying to solve. Apart from that, through the methods and approaches used by JHEAINS for converts, symbolic interactions are implemented, which are interpreted through the

acceptance of targets according to each individual's level of thinking.

CONCLUSION

Jabatan Hal Ehwal Agama Islam Negeri Sabah, in the Tuaran region, as one of the da'wah organizations that spread Islam in the State of Sabah, has a unique method and approach for *muallaf*, considering that the mental and scientific conditions of *muallaf* are different from Muslims in general, so they have to use appropriate methods and techniques so that da'wah can run effectively.

In addition, the JHEAINS da'wah organization is also not free from the obstacles and challenges of da'wah that must be overcome, both internal factors such as *da'i* and external factors such as *mad'u*, da'wah organizations, even those that come from enemies of Islam. The strategy of implementing da'wah implemented by JHEAINS towards converts has significant implications, especially for converts and preachers in spreading da'wah, especially in the Tuaran region.

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