THE URGENCY OF DA’WAH POLITICS TO CREATE A RIGHTEOUS AND PROSPEROUS COMMUNITY

*Ropingi el Ishaq*

Abstract

Da’wah is an act of delivering Islamic teachings (values, norms, laws) to da’wah objects (individual, group, society) so they receive and practice the Islamic teaching, that creates a harmonious, peaceful, and prosperous life. This causes the scope of da’wah becomes so wide and complex. Therefore, da’wah cannot be merely done by certain parties. Da’wah becomes a compulsory for all muslims based on their capabilities. The complexity of da’wah must be elaborated and mapped down carefully so da’wah is implemented according to the target and its purpose. However, it must be acknowledged that da’wah mapping is not easy. Da’wah mapping and implementation need strong leadership. At this point da’wah politics is needed. This study aims to study the urgency of da’wah. Qualitative study is used as the method of analysis. The data sources come from books, research studies, da’wah information from media, and other literature related to da’wah politics. Data was analysed using da’wah theory. This study is done to understand the scheme, argumentation, and concept of da’wah in political field.

The result of the study briefly narrated that in reality the society is quite doubtful with the politics, particularly the political parties. This scepticism caused invalid political decision-making process. Another resulted in poor leadership among the society. Meanwhile, leadership is the key in community governance in order to create a good national and state life. The purpose of leadership itself is to govern the community’s life so it runs according to the religious values coming from Allah the almighty. The conformity of community governance with the religious values encourages a good community’s life. Life is considered good when the community is affluent, the environment is safe it is convenience for the people, the interaction and relationship among the people is righteous, harmonious, coexisting, and mutually-sharing it creates a safe and sound environment, as in religious term is called *baldatun thayyibatun wa rabbun ghafur*, meaning a peaceful, prosperous, and forgiven life. All of those need a leader that has a capacity, capability, and competence to present a trusted and righteous leadership based on divine religious values.

Keywords: da’wah, politics, leadership, righteous, prosperous

*Introduction*

It is frequently understood that da’wah is an act of delivering ayahs and hadith or religious teachings (Islam) through preaching, prayer rooms, masjid, and lectern. With that understanding, da’wah becomes an act that is not really different with education while in fact da’wah is not merely delivering Islamic teachings.

Da’wah is an act of delivering Islamic teachings (values, norms, laws) to da’wah objects (individual, group, society) so they receive and practice the Islamic teaching, that creates a harmonious, peaceful, and prosperous life. In a broader definition, da’wah is creating a condition and social order based on Islamic values. Through the order, it enables the society within to act according to the laws and religious teachings. With that order, the people can achieve happiness and prosperity in the world and hereafter (Ropingi el Ishaq; 2016, 11).

The question is how da’wah should be done. Normatively, da’wah should be done wisely (*hikmah)*, well-taught (*mau’idhah hasanah), and well-discussed (mujadalah bi allatiy hiya ahsan).* Those three are the basic methods. I frequently named it the grand method of da’wah because from the three methods it could be developed into more specific and various methods (Ropingi el Ishaq; 2016, 11).

The three methods can be developed in various fields, such as economics with sharia economics development. Education can be developed into Islam education. In terms of culture, it can be developed into Islamic culture. While in political fields, it can be formulated as Islamic politics.

Must all of those da’wah be done? Definitely. This is because one da’wah and another are related and mutually strengthen each other, including in the political field. At the moment, da’wah only focuses on the social, economics, and culture. Da’wah in terms of politics tends to be neglected.

Knowing that the area of da’wah is wide and complex, da’wah cannot be merely defined as a compulsory for certain parties. Da’wah becomes a compulsory for all of muslims, surely based on their capacity. The da’wah that is compulsory for muslim is the obligation to praying, paying zakat, fasting, and doing hajj (M. Ali Azis; 2004).

There are some problems that generally rise in the middle of community. The problems rise in various sides of life so it is quite difficult to be analysed as it is such a vicious circle. In the context of da’wah material, many da’wah messages deliver supernatural things as a way to explore the miracle of Al-Quran and the *hujjah* of Islam. Meanwhile, the da’wah exemplified by the Prophet and the companions related to the way of preparing and planning of Islam expansion is not, or not yet, fully done by the current *da’i* (M. Quraish Shihab; 2013, 60). Those problems make dai get difficulties to analyse the existing problems and where to begin with.

This study aims to dig deeper on the argument of da’wah in the political field through the questions of: how the problematics of da’wah in Indonesia is. How must da’wah be done by the da’i as an effort to solve the problems of da’wah objects and build a righteous and prosperous society?

*Methods*

This study employs qualitative analytical method. The sources of the data are taken from books, research studies, da’wah information from media, and other literature sources related to da’wah politics. Data was analysed using da’wah theory. This study is done to understand the scheme, argumentation, and concept of da’wah in political field.

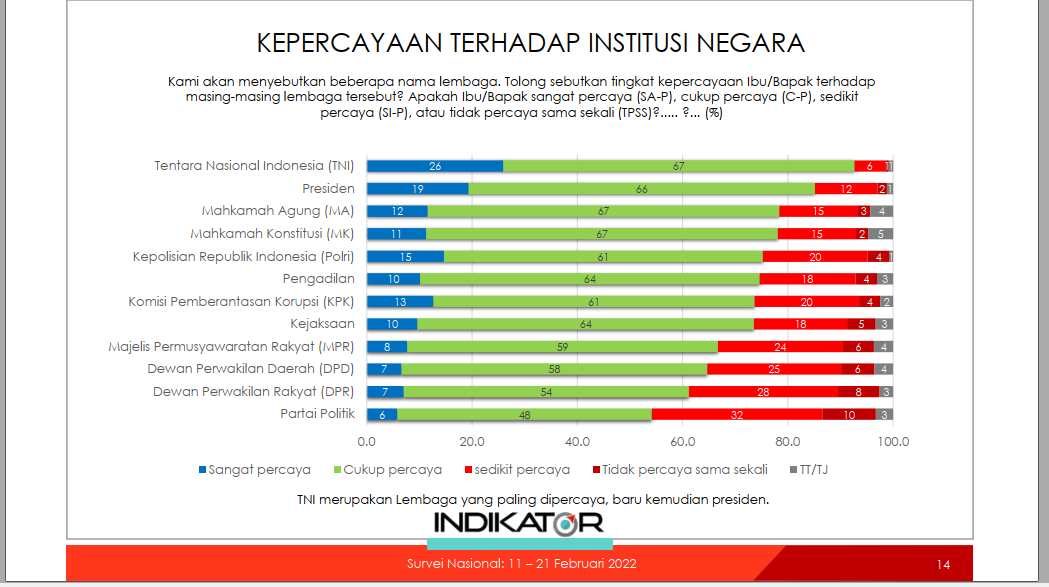
*Results and Discussion*

1. *Political Problems*

There were some problems identified that were related to da’wah politics. Firstly, the low public trust to political parties. The public trust to political parties was relatively low. Based on the data launched by Indicator survey institution, the survey result gained on 11-21 February 2022, political parties were the state institutions that had the lowest trust compared to others (Indikator.co.id).

Picture 1

The Survey Results of the Trust to State Institutons



In Indonesia, the role of political parties is very big, particularly on the leadership election both on the regional (regency/city), provincial, or national (presidential) level. The low public trust on the political parties as the official political institution that has the authority to decide the potential leaders ultimately becomes a serious problem in the political dynamics. This is because the public’s social problems cannot be separated from the political aspect. Politics become the ‘commander’ in the public’s social dynamics and process. All aspects begin to act and are recognized by politics. The political dynamics exist after the political decision. On the contrary, the social dynamics rise and then, undeniably, must be confirmed by the leaders with political decision.

*Secondly*, the political decision as the strategic key of problem solving, change, and improvement of state condition. Social, economic, cultural, educational problems that existed could be solved by political decisions. For example, the effort to implement sharia banking as a way to minimalize riba practice could be implemented because of political decision, that is because of sharia banking laws. The effort to strengthen the education could run because of educational laws. The effort to prevent illegal fees practices in various public affairs, in which in religion was believed as a riba practice, could effectively run because of the laws of corruption crime and so on.

*Thirdly* is the leadership quality. The birth of various laws that could be used as the stepping stone to improve public condition could not be separated from the leadership aspect. The good and bad sides of the law produced by the public through the government could not be separated from the leadership quality. The more quality a leadership of a nation has, the better the laws and social systems implemented. Furthermore, if the leadership system and laws are good, it gives positive influence to the quality of public life. Leadership becomes one of the key factors in creating public life.

Based on the data released by Indonesia Corruption Watch (ICW) from 2004 to 03 January 2022, as many as 22 governors and 148 regents/city mayors have been punished by the Corruption Eradication Commission ([https://antikorupsi.org/id/article/korupsi-kepala-daerah-0#](https://antikorupsi.org/id/article/korupsi-kepala-daerah-0)). The data stressed that the leadership in this country had problems.

However, this leadership factor did not stand alone. Leadership closely related to some of these:

1. The understanding of religious values and religious spirit. Religious understanding of the public was actualized in the leadership system. Therefore, the pattern of muslims’ thinking in a country was mirrored by the leadership system that they implemented.
2. Social and cultural system adopted by the public. This socio cultural system intertwiningly influenced the way the public think, including the religious thinking. This could be proved by the Islamic pattern and the public way of thinking. For example, the thinking and socio cultural pattern of people in the northern coastal of Java is different from the hinterland (southern). The socio cultural and way of thinking of the coastal community was more rational than those of the hinterland. This was caused by the position of northern coastal that was the path of world trading transportation and it enables the community to be faster in dialectics with traders from around the world with different cultural background. Meanwhile, hinterland community or those living in the southern of Java that are not of the trading part did not experience the thinking and culture as of experienced by the community in the northern coastal (<https://www.republika.co.id/berita/q72wkd320>)).
3. *National Juridical Social Problem*

In Indonesia, the problem of the basic principles seems going over and over again. The debate on Pancasila as the basic principles just becomes an actual issue. The social and disharmony of the people because of the issue of national principles and religion reappear (<https://news.detik.com/berita/d-5315098/2-organisasi-terlarang-di-era-jokowi-hti-dan-fpi>). The community split, was restless, and the democracy index decreases. In the Southeast Asia, Indonesia’s democracy index ranked fourth, under Malaysia, Timor-Leste, and Philippines (<https://www.dw.com/id/indeks-demokrasi-indonesia-catat-skor-terendah-dalam-sejarah/a-56448378>).

It previously was not a problem. National principles have previously been understood and agreed together. The government and the people have focused on how to improve the values on the justice, prosperity, and human resources to face the development and participate in the effort to solve the global problems such as global warming.

In social context, leadership becomes the strategical key in forming the people’s dynamic. According to Imam Mawardi, to create the prosperity among the people, nation is needed. Therefore, muslims are asked and ordered to build a nation to organize human’s life based on religious values (Islam). To do that, the nation must be supported by some of things, namely the values and teaching of religion as guidance, leaders that are wise and authoritative, justice, security, and resources (*Mastori, Dialektika Pemikiran Dakwah Politik di Indonesia (Era Reformasi) Jurnal Dakwah, Vol. 20, No. 1 Tahun 2019).*

1. *Islam Politics Mapping in Indonesia from the General Election in 1955 to 2019*

Leadership has the function to manage the society so they follow the ‘game’ rule in life. It makes the leadership cannot be separated from the government and the function of the nation. In the next turn, nation’s function is no other than aiming to build social structure and then bind the social practice in the social system (Gidden; 2010, 27). Through this system, social values and religion can be implemented in daily practices because it was facilitated by the system.

In the meantime, the condition of muslims in Indonesia, particularly, has not yet owned a leadership system that could be the backup to create an ideal social system. Leadership system still creates legitimate crisis, is not yet able to step in among the muslims that are from various groups and schools, and strategic steps to achieve a peaceful and blessed country is not well organized yet. The front of da’wah separated between groups, they frequently show their own pride it is difficult to build da’wah synergy between muslims.

If analysed, the first general election in 1955 to 2019 could be highlighted the red thread of the Islam politics journey in Indonesia. Following are the data resulted from the votes of the political parties in general, either from the Islamic-based that legally or factually makes Islam as the principle values of the parties, or from the non-Islamic-based political parties. The data were analysed from the report of Statistic Center Institution about the poll votes on the general election from 1955 to 2019 (<https://www.bps.go.id/statictable/2009/03/04/1573/hasil-penghitungan-suara-sah-partai-politik-peserta-pemilu-legislatif-tahun-1955-2019.html>).

Table 1

The Vote Percentage of General Election

|  |  |  |  |
| --- | --- | --- | --- |
| No | Year of General Election | % Party | |
| Islam | Non-Islam |
| 1 | 1955 | 43,29 | 56,71 |
| 2 | 1971 | 27,1189674 | 72,88103262 |
| 3 | 1977 | 27,5 | 72,5 |
| 4 | 1982 | 25,8241758 | 74,17582418 |
| 5 | 1987 | 15,25 | 84,75 |
| 6 | 1992 | 15,6565657 | 84,34343434 |
| 7 | 1997 | 20,9411765 | 79,05882353 |
| 8 | 1999 | 36,2624049 | 63,73759508 |
| 9 | 2004 | 38,3359355 | 61,66406447 |
| 10 | 2009 | 27,5911036 | 72,40889643 |
| 11 | 2014 | 31,3751161 | 68,62488388 |
| 12 | 2019 | 30,0483667 | 69,95163327 |

Graph 1

Percentage of Voting

The decreasing trend of Islamic political parties’ vote at the moment surely correlated with the political direction. Even though the Islamic formalism in political parties is not always in line with the political parties’ policy, the legality of Islamic formalism, at least, could be used as the base to formulate political parties’ policy. At least, the formal legality could be used as the ‘alarm’ to establish a policy that is in line with the spirit and values of Islamic da’wah.

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَأْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُوْنَ بِاللّٰهِ ۗ وَلَوْ اٰمَنَ اَهْلُ الْكِتٰبِ لَكَانَ خَيْرًا لَّهُمْ ۗ مِنْهُمُ الْمُؤْمِنُوْنَ وَاَكْثَرُهُمُ الْفٰسِقُوْنَ

*You are the best community ever raised for humanity—you encourage good, forbid evil, and believe in Allah. Had the People of the Book believed, it would have been better for them. Some of them are faithful, but most are rebellious. (Ali Imran (3); 110)*

The question is why the current muslims do not have significant strength in national and global political areas. It is no more than because of the stagnation of muslims’ thought in various fields. Because of that, according to Ali Muhammad Ash-Shalabi (2006; 579) it needs to establish Islamic government that is based on the Islamic teaching sources, pious leaders, good society (obedient, defending, giving advice, doing evaluation), and Islamic government system (discussing, fair, equal, and giving freedom).

In this context, when the muslims are ignorant with the politics, the people’s problems cannot be solved. Islamic da’wah was just a rhetoric on the lectern. Meanwhile, social, political, economic, law, and environmental development in the modern community needs da’wah touching, particularly in the political fields so that the problems would slowly well-decomposed (Ali Muhammad Ash-Shalabi; 2017). This also makes the function of religion could be felt by its followers and the humankind in general. Political da’wah that could touch various people’s problems is a must in the current modern era.

In Indonesian context, Islamic da’wah begins with the apprehension of the existing social condition. Some problems faced by people in Indonesia, *nusantara* at that time, was not easily solved. Poverty, newcomers’ dominations (invaders), stupidity (education), and social disharmony marked by the establishment of small kingdoms and the never-ending influential competition or authority between political elites.

Da’wah development in Indonesia cannot be separated from the long history of independence’ struggles. Indonesian muslims, since the era of Netherland colonialism have done various political efforts to gain independence. This move is no more than a part of Islamic da’wah. It tries to improve the people’s condition through Islamic teaching and *nahi munkar*. The creation of religious-social organization such as Muhammadiyah, Nahdlatul Ulama, Persatuan Islam (Islamic Association), Syarikat Islam (Islamic Company), and Islamic parties is the embodiment of political da’wah pioneered by the past da’i (Deliar Noer; 1979).

What is done by the independence warriors, such as the members of Investigating Committee for Preparatory Work for Independence (BPUPKI) and The Preparatory Committee for Indonesian Independence (PPKI) is a political effort to create a better society. It must be recognized that those efforts are part of Islamic da’wah in political fields. Further, the debate between the politicians in the parliamentary, either after independence or the old to new order and reformation order, is none other than a political da’wah’s effort aiming to create a better organization of nation and state’s life based on religious values.

Such condition must be an evaluation of Islamic da’wah for the da’i, particularly in the da’wah context in political fields. This was because the fall of Islamic parties, more or less, becomes a deciding factor in the journey of Indonesia. Is the nation run based on the laws as of the beginning spirits it was firstly established or not? Is the nation still consistent with the values and spirits of the founding fathers or not? Are the natural resources managed for the prosperity of the people or otherwise?

All of those depend on the muslims’ and da’i commitment, including the politician. It is to answer how to establish an Islamic social system that can encourage and influence people to receive, understand, internalize, believe, and implement the Islamic teachings and values in daily reality. According to Toto Tasmara (2010; 215), Islamic da’wah must be able to build a community’s characters that include creed, commitment, confident, courage, curiosity, creativity, spirit of change, communication skill, challenge, competitiveness, community, consistence and continuous, as well as culture.

Menurut Saifudin Zuhri, sebagaimana dikutip oleh Awaludin Pimay, politik memiliki tujuan yang positif, yaitu, *pertama*, menata masyarakat dengan landasan *akhaq al-karimah. Kedua*, menggugah masyarakat. *Ketiga*, mempersatukan masyarakat dengan ikatan persaudaraan. *Keempat*, menegakkan keadilan, kesejahteraan dan tolong-menolong. *Kelima*, menegakkan kepemimpinan yang mengabdi kepada kepentingan umat, mencintai dan dicintai umat. *Keenam*, menata masyarakat dengan hukum yang adil. *Ketujuh*, menegakkan martabat manusia dalam kerangka mewujdukan perdamaian dan kemajuan. (Hamzah Khaeriyah, *Tasamuh: Jurnal Studi Islam*)

According to Saifudin Zuhri, as quoted by Awaludin Pimay, politics has positive goal, that is, firstly, arrange the society with the base of *ahklak karimah* (good attitude); secondly, influencing the people; thirdly, unify the people with brotherhood bond; fourthly, practice the justice, prosperity, and helpful; fifthly, establishing a leadership that is dedicative to the importance of muslims, love and be loved by the people; sixthly, organize a lawful and fair society; seventhly, uphold a human dignity to create peace and progress (Hamzah Khaeriyah, *Tasamuh: Jurnal Studi Islam*).

1. *Political leadership, A Demand*

Mengacu pada sejarah dakwah Nabi Muhammad Saw, ada banyak pelajaran yang dapat dipetik. *Pertama,* dakwah nabi Saw di Makkah al-Mukaramah fokus pada bagaimana membangun konsepsi keyakinan ummat. Ayat-ayat makkiyah memberikan informasi dan menanamkan nilai tentang aqidah (tauhid). Dan ini adalah dasar dari sikap keagamaan masyarakat. Untuk membangun masyarakat, masalah konsep dan keyakinan menjadi hal utama. Sebagai sebuah contoh, bagaimana Indonesia mau didirikan, bentuk negara, system negara, dan landasan negara menjadi hal utama. Pada fase ini Nabi menghadapi tantangan yang luar biasa. Sebab, nabi membawa konsep keagamaan baru yang berbeda dengan keyakinan masyarakat arab kebanyakan. Di sisi lain, nabi belum memiliki kekuatan politik yang dapat dijadikan sebagai senjata atau *hujjah* untuk merekrut pengikut dan menekan pihak penentang. (Thomas W Arnold; 1977, 10)

Referring to da’wah history of The Prophet Muhammad pbuh, many lessons are learned. Firstly, The Prophet’s da’wah in Mecca focused on how to establish the conception of people’s trust. Meccan verses give information and instill values of aqidah (tauhid/creed). This is the basic of people’s religious attitudes. To build a community, concept and trust are the ultimate things. As an example, how Indonesia were going to be established needs to consider the form of the country, country’s system, and country’s principles as the main things. At this phase, The Prophet faced an extraordinary challenges because the Prophet brings new religious concept that is different from many of Arabs’ believe. On the other hand, The Prophet had not yet owned political strength that could be used as a weapon or hujjah to recruit the followers and suppress the opponents.

Secondly, The Prophet’s da’wah in Medina. The moment The Prophet Muhammad pbuh came to Medina, the first thing he did was building a masjid as the center of da’wah. Then, The Prophet pbuh built social system. He arranged the social structure. He united Ansar and Muhajirun. The Prophet Muhammad also united muslims with jews, christian, and magi within the city(Muhammad Husain Haekal; Cet. 10, 1992). Through ‘Medina Certificate’ The Prophet Muhammad built leadership in Medina, built security system, defence, and Islamic da’wah development. With his leadership and political authority that he owned, The Prophet Muhammad pbuh placed the basics of politics, economics, and social. The Prophet also built social system among religious followers based on the values of humanity, help, respect, and regard among the religious followers (A. Syalabi; 1990*,* 118-119). In the defence context, The Prophet Muhammad and companions did various wars to maintain Islamic teachings and oppressions of Quraish infidels (M. Noor Matdawam; 1993, 95)

Studying the da’wah process done by the Prophet with companions, either when they were in Mecca or Medina, there was one important point. This was how to unite strength. With strength, Islamic da’wah can do its basic task that is *amar maruf* and *nahiy munkar* (A. Hasjmy; 1974, 300).

Allah swt. in Surah At-Tawbah verse 71 mentions:

وَالْمُؤْمِنُوْنَ وَالْمُؤْمِنٰتُ بَعْضُهُمْ اَوْلِيَاۤءُ بَعْضٍۘ يَأْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَيُطِيْعُوْنَ اللّٰهَ وَرَسُوْلَهٗ ۗاُولٰۤىِٕكَ سَيَرْحَمُهُمُ اللّٰهُ ۗاِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ

*The believers, both men and women, are guardians of one another. They encourage good and forbid evil, establish prayer and pay alms-tax, and obey Allah and His Messenger. It is they who will be shown Allah’s mercy. Surely Allah is Almighty, All-Wise.*

Sayyid Qutub, as quoted by A. Ilyas Ismail (2008, 159) stated that Islamic da’wah in its principle was to build Islamic system, community, and government to enforce Islamic sharia. This was because Islam was not a religion that only gives religious teachings in merely rites, but to give teachings that are related to many life’s problems of human’s life. Islam was given to organize the human’s life in various aspects of life.

Therefore, to build a political strength into an inevitability in Islamic da’wah, political strength was needed to effectuate *amr maruf* and *nahiy munkar* that is related to various community’s problems. How could building this strength be done?

1. *Orientation and Political Goals*

In Islam, politics is not merely to gain authority. Politics in Islam ethically must be oriented to divine goal, that is establishing community that is *baldatun thayyibatun wa rabbun ghafur.* To build a prosperous community needs various authorities. At this point political da’wah is needed.

*Firstly,* creating a legitimate leadership. That is a leadership that is approved and obeyed by the community. A recognized leader will be followed by the community and becomes an asset and effort to build Islamic social system. Without legitimate leadership, the effort to build a good social system would be hard to achieve.

وَمَآ اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا لِيُطَاعَ بِاِذْنِ اللّٰهِ ۗوَلَوْ اَنَّهُمْ اِذْ ظَّلَمُوْٓا اَنْفُسَهُمْ جَاۤءُوْكَ فَاسْتَغْفَرُوا اللّٰهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُوْلُ لَوَجَدُوا اللّٰهَ تَوَّابًا رَّحِيْمًا

*We only sent messengers to be obeyed by Allah’s Will. If only those ˹hypocrites˺ came to you ˹O Prophet˺—after wronging themselves—seeking Allah’s forgiveness and the Messenger prayed for their forgiveness, they would have certainly found Allah ever Accepting of Repentance, Most Merciful (An-Nisa (4); 64)*

Sayyid Qutub (A. Ilyas Ismail; 2008, 163) defines the above verse as a highlight that The Prophet is not only a religious leader (preacher) that ignores whether the preach is accepted or not. The verse stressed that the political strength in da’wah is an absolute must.

A legitimate leader will have strength to enforce the community to gain an aspired order. It includes on to the order based on religious values and teachings. If a divine and aspired goal are not supported by a strong leadership, the effort to gain the goal would not run well. It is even possible that the aspired goal would fail to be achieved. There are many examples that could be used as references about the importance of legitimate leadership as a way to achieve goal. The new order succeeded in improving the economy because of the strong legitimate leadership. It as well with other countries that could gain success because of strong leadership.

The complexity of problem faced by the community sometimes placed general people to experience hard situation even undergo psychological stress they need guidance, motivation, accompaniment, and orientation. This is where the function of leadership becomes crucial (M. Munir dan Wahyu Ilahi; 2009, 146).

The role of leader that is strategical in forming and developing the community enforces the leaders to have strong authority and legitimacy. Legitimacy is needed so that the leaders could be effective dynamisators, either to enforce or decide the happening problems. With a strong legitimate leader, social changes to ideal order could be done effectively. According to Ilyas Ismail, legitimate leaders come from four main factors, that are knowledge, skill, attitude, and spiritual power (A. Ilyas Ismail; 2011, 77). Those factors do not only establish trust to the self of the leaders, but also decide the social and leadership system, even peaceful and prosperous community was born from the above factors. In other words, those factors were categorized as the authoritative sources coming from personal competence. Another authoritative source was the formal position (Anwar, Kekuasaan Dalam Perspektif Islam,Liwaul Dakwah: Volume 10, No. 1 Januari – Juni 2020). This source could be gained because it has personal capacity as of those three, and it could also be gained from nasab (descendant). Those authoritative sources have important roles in Islamic da’wah.

*Secondly,* mapping the problem and various tasks. Islamic da’wah with its goal of happiness in the world and hereafter covers various human life’s problems. Islamic da’wah must solve many community’s problems. In this context, problem mapping amd task distribution are absolute must. This can only be done if the existing leadership has strong legitimacy. Further, the task distribution could build da’wah strength. This was because da’wah was done by all of the existing and available resources according to its own capability.

وَمَا كَانَ الْمُؤْمِنُوْنَ لِيَنْفِرُوْا كَاۤفَّةًۗ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَاۤىِٕفَةٌ لِّيَتَفَقَّهُوْا فِى الدِّيْنِ وَلِيُنْذِرُوْا قَوْمَهُمْ اِذَا رَجَعُوْٓا اِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُوْنَ ࣖ

*˹However,˺ it is not necessary for the believers to march forth all at once. Only a party from each group should march forth, leaving the rest to gain religious knowledge then enlighten their people when they return to them, so that they ˹too˺ may beware ˹of evil˺(At-Tawbah (9); 122).*

*Thirdly,* building a system that could unite da’wah steps comprehensively. Islamic da’wah in its principle is a process of solving community’s problems. Frequently, the problems that need to be solved is complicated that it could not be simply done and needs various approaches and comprehensive solving. This is where the political leadership becomes important. Leaders are asked to be able to unite steps that orients to one main goal that is community’s problems. One main way to solve that is by enforcing Islamic sharia (Muhammad Ahmad Ar-Rasyid; 1999, 484). Islamic da’wah in principle is how to order the community so that Islamic values are accepted and implemented solely because of asking *rida* from Allah. Some of the results and gifts from Allah swt to the community that accept and implement His teachings is that it opens the *rahmah* (mercy) from heaven and earth so it creates a righteous and prosperous community’s life.

Regarding that, Islamic da’wah faced various complex problems. Various human’s problems become the responsibility of da’wah. To do that, it needs harmonious and united steps, so one pillar of da’wah to another could be in synergy, completing and prefecting each other as pictured by Allah in the Quran surah Ash-Shaf verse 4:

اِنَّ اللّٰهَ يُحِبُّ الَّذِيْنَ يُقَاتِلُوْنَ فِيْ سَبِيْلِهٖ صَفًّا كَاَنَّهُمْ بُنْيَانٌ مَّرْصُوْصٌ

*Surely Allah loves those who fight in His cause in ˹solid˺ ranks as if they were one concrete structure.*

A united steps, synergy, and collaboration becomes important in Islamic da’wah. A strong leadership is needed to unite those steps so it could solve the community’s problem in a well and precise way.

Surely in each level of leadership it has different standard of qualification and responsibility areas as of hadith of The Prophet Muhammad pbuh

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُوْلٌ عَنْ رَعِيَّتِهِ الْإِمَامُ رَاعٍ وَمَسْئُو لٌ عَنْ رَعِيَّتِهِ وَالْمَرْ أَةُ رَاعِيَة فِيْ بَيْتِ زَوْجِهَا وَمَسْئُو لَة عَنْ رَعِيَّتِهَا وَالْخَادِمُ رَاعٍ فِي مَالِ أَبِيهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ وَكُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ

“Every one of you is a shepherd and is responsible for his flock. The leader of people is a guardian and is responsible for his subjects. A man is the guardian of his family and he is responsible for them. A woman is the guardian of her husband’s home and his children and she is responsible for them. The servant of a man is a guardian of the property of his master and he is responsible for it. No doubt, every one of you is a shepherd and is responsible for his flock.” (Shahih al Bukhari and Muslim)

Leadership responsibility is needed for control and to calculate the achievement of tasks that have been done. Leadership in its various levels is the form of social function that must be implemented to achieve social dynamics for a better order. When the social function of the leadership does not work, neither does the social dynamics.

1. A fair and prosperous community

One of the Islamic da’wah goals is the establishment of peaceful, safe, and serene world or what is frequently called by *baldatun thayyibatun wa rabbun ghafur.* In the Quran Surah al-Anbya it is mentioned:

وَمَآ اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ

We have sent you ˹O Prophet˺ only as a mercy for the whole world (Al-Anbya (21); 107).

The concept of rahmatan lil ‘alamin was pictured by Allah swt in the Quran surah Saba verse 15 as follows:

لَقَدْ كَانَ لِسَبَاٍ فِيْ مَسْكَنِهِمْ اٰيَةٌ ۚجَنَّتٰنِ عَنْ يَّمِيْنٍ وَّشِمَالٍ ەۗ كُلُوْا مِنْ رِّزْقِ رَبِّكُمْ وَاشْكُرُوْا لَهٗ ۗبَلْدَةٌ طَيِّبَةٌ وَّرَبٌّ غَفُوْرٌ

*Indeed, there was a sign for ˹the tribe of˺ Sheba in their homeland: two orchards—one to the right and the other to the left. ˹They were told:˺ “Eat from the provision of your Lord, and be grateful to Him. ˹Yours is˺ a good land and a forgiving Lord.” (Saba (34); 15).[[1]](#footnote-2)*

The tribe of Sheba pictured in the Quran has two gardens on the left and right side of the river and they become the sources of life for the people. They did not feel deficiency because of their fertile soil. A picture of an ideal and prosperous life and community aspired by everyone, including what was aspired and asked by the Prophet Ibrahim As. to Allah Swt to make the country (Mecca) a safe and sound country, has enough even overflowed sustenance, and make the people have faith in Allah (Al-Baqarah (2); 126).

To gain the ideal arasy needs an ideal leadership system. This is where the urgency of da’wah politics lies. An ideal community order needs political strength, either from individual or the implemented leadership system. There is no final decision of the leadership form and system and there is even no rule that it must be direct nor respresentative. Leadership can be implemented in the form of individual or collective leadership. The most important is that the politics is implemented by following the principle of discussion, democracy, avoiding ashabiyah attitudes, orients to the order of people by implementing Islamic values and teachings. That government system was done by the Prophet’s companions, Abu Bakar, Umar ibn Khattab, Utsman ibn Affan, as well as Ali ibn Abi Thalib. The government system of those chaliphates is called as the term *Khulafa ar-Rasyidin.* (Abul a’la al-Maududi; 1990)

Therefore, the political leadership needs vision of community life’s order that is based on *baldatun thayyibatun wa rabbun ghafur.* Through the vision, the da’i in the political fields are required to do wise steps (hikmah). Jumah Amin Abdul Azis (2010) mentioned that da’i in doing da’wah are required to give good examples, bind the heart, introduce gradually, give ease, give the prominence, give big heart or motivate, as well as teach. These would effectively be implemented by qualified leaders and leadership systems.

Conclusion

Da’wah is a manipulation to build a community to accept and implement Islamic teaching. With the implementation of Islamic teaching, it would build an ideal order of community. The next consequence is that the ideality of community’s order would make a prosperous community’s life. However, the effort to build an ideal social community’s order is not easy. The efforts cover various aspects of human’s life. Therefore, the domain of da’wah fields become very wide and even complex. This complexity of da’wah needs strong da’wah pillars. Among the da’wah pillars that could support the implementation of da’wah is the political strength.

The dynamics of community’s development in Indonesia cannot be separated from the role of muslims’ politics. Since the establishment of Indonesia, the role of muslims’ politics is quite big, even the history of Indonesia’s independence is initiated by the muslims. The role of muslims in the preparation of Indonesia’s independence is also very big. However, the role of muslim’s politics continually decreased. Reading the votes of Islamic political parties as the representation of muslims’ politics in Indonesia, in 1955 Indonesia gained 43 votes or as much as 29%. While in 2019 general election the Islamic political parties only gained 30.04% votes. Even though the vote percentage in the 2019 general election was not really low in the history of Islamic politics in Indonesia, the number was relatively far from the votes gained in the 1955 general election.

Even though the votes in the general election do not symmetrically represent the da’wah content, they prove that when the voice of muslims through Islamic political parties increased, it did not merely make the concerns of da’wah well accommodated. Many muslims’ concerns were ignored. The social disintegration that continually increased among the muslims itself, the decrease of democracy index, the increase of the continuing socio-economic problems, and others were indication that the Islamic da’wah in this country had not yet been fully implemented. However, the political strength that became the pillar of da’wah cannot be left out. Political da’wah must be done. The condition stressed the importance of da’wah through political way.

To do that, political da’wah must be done holistically. The understanding that da’wah must be done inter-discipline must be implemented to all dai and muslims. Through that understanding, da’wah that is run by problem mapping, task distribution, and collaboration among the da’wah components to solve the community’s problems could be fully done. Therefore, da’wah was not only a preach on the lectern but it is how to do social manipulation. Da’wah is done to manage community so they could implement Islamic values and teachings well. Through this community’s order based on religious values (Islam) it would create a peaceful, prosperous, and serene life. This was the strategic way in da’wah politics.

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1. Demikian juga disebutkan dalam QS. Al-Baqarah (2); 126) [↑](#footnote-ref-2)