

Application of Da'wah Bil Hikmah: Efforts to Overcome Radicalism

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Abstract

Delivering dakwah that is not in accordance with Islamic teachings and is not as exemplified by Rasulullah SAW, will result in damage both in terms of practice and in terms of understanding of what is received from a preacher. Therefore, it can be said that the radical ideology that has emerged recently is a mistake by a preacher in conveying his preaching. Delivering da'wah can be effective if a da'i can provide comfort to the mad'u or the people being called upon, so that the aim of the da'wah is achieved. The comfort and goals of da'wah can be achieved if a preacher can use da'wah methods well, one of which is the bil hikmah da'wah method. In this article, the method used is the tahlili method or context analysis, namely analyzing the study of the interpretation of the Dakwah bil Hikma verse, thus giving rise to how to apply the Dakwah bil Hikma method as an effort to overcome radical ideologies

Keyword: Dakwah; bill of Wisdom; Radicalism;

Introduction

Da'wah is an activity that requires continuous renewal both in terms of content, methods, strategies and/or methods as well as the qualifications of the perpetrators. This is because of the dynamics of da'wah targets and the ever-changing social environment which demands constant renewal. This update is in order to find relevant and contextual formats in da'wah (Ghafur, 2014). In the current era of information technology, whether consciously or not, humanity is faced with choices. On the one hand, this choice will bring wisdom and benefits to one's life, but on the other hand it will actually bring harm and misery. For example, developments in computer technology, mobile phones, the internet in the fields of information technology and telecommunications (Bastomi, 2016). With the advancement of this era, it has had a positive impact with several conveniences provided in preaching. However, on the other hand, there are negative impacts that are felt, such as the ease with which children can access information and teachings or radical ideologies that have spread widely on the internet.

As a term, da'wah, experts have different interpretations according to their point of view in providing an understanding of the term da'wah. Below the author quotes several opinions regarding the meaning of da'wah, namely: first, Sheikh Ali Mahfudz, da'wah is encouraging (motivating) human beings to carry out good deeds and follow instructions and order good deeds and prevent evil deeds so that they can obtain happiness in the world and hereafter. Second, Jum'ah Amin Abdul Aziz, da'wah is calling people to a hanif Islam with its integrity and universality, with its teachings and shari'a, with its creeds and moral nobility, with its wise methods of da'wah and its unique means and methods of delivery. Correct. Third, Al-Bahy al-Khuli, da'wah is changing the situation to something better and more perfect, both for individuals and society. Fourth, Abu A'la al-Maududi, da'wah is a continuous revolution under the guidance of Allah SWT to create an Islamic order for individuals, groups and society. Fifth, Amirullah Achmad, da'wah is the actualization of faith (theology) which is manifested in a system of human activities of faith in the social sector which are carried out regularly to influence the way humans feel, think, behave and act on the plane of individual and social cultural reality in order to strive for the realization of Islamic teachings in all aspects of life using certain methods (Ridwan, 2020).

Based on survey data regarding intolerance, radicalism that occurs in Indonesia, it is stated that there are radical movements that occur in 34 provinces, intolerant conflicts often occur and radicalism is very open. It can be seen that there were 1520 respondents who said that those aged 17 years and over were Muslim and as many as 59.9% were a hated group. Then 7.7% are people who have the opportunity to take radical action and 0.4% are people who often take radical action. and 7.7% are very likely to carry out radical actions, because the population of Indonesia is 150 million Muslims, so a percentage of the population of around 11 million people is willing to be involved in radical actions (Rumbaru, 2016).

The ideology of radicalism that has spread in Indonesia at this time is due to political differences, social disparities, economics, customs and so on, until a radical movement has emerged which has become a problem in the life of the

nation and state. The issue of the existence of a radicalism movement in Indonesia so far has been caused, among other things, by the emergence of a sense of injustice or unfairness in law enforcement at this time, so that the current legal process is not serious in handling it, including in the social, economic and political sectors. radicalism can emerge as a result of injustice (Sumtahi, 2003). In the spread and perpetrators of radicalism, this is not only carried out by Islamic people, but also by non-Muslim people. You can see several events that occurred several years ago, for example the incident that occurred in Wamena, precisely in Papua province, which occurred around the year 2016 ago. Where there was burning and destruction of the Tolikara mosque, there were elements of provocateurs from a group of non-Muslim terrorists (Parolin, 2018).

However, the phenomenon of religious radicalism cannot be understood as the cause of false religious teachings, but rather it is caused by a wrong understanding of religious teachings and concepts in addition to other factors such as social, economic and political factors. Islam is a religion of peace that teaches compassion and persuasion in preaching. Rasulullah SAW introduced Islam with great affection and noble morals (Warsah, 2021), From this case it can be said that the provocation and incident were not carried out by Muslims, meaning that this radical ideology has spread throughout all beliefs in society so this must be addressed immediately.

Islam as a missionary religion always encourages its followers to play an active role in preaching, using various methods that are appropriate to the times, prioritizing peace and tranquility. Because basically preaching is inviting, calling to the path of goodness without using coercion, let alone violence. One of the methods contained in the Koran is the bil Hikmah method (Noer, 2021). Da'wah bil hikmah is much more effective, has fewer challenges, and has a huge impact on society. This is because most people prefer to imitate a virtue based on self-awareness rather than being forced by others. Let people see, appreciate and follow good behavior, until one day people will realize what they think is good and vice versa. Da'wah bil-Hikmah or a good example can be realized with good character (akhlakul karimah). The power of noble morals in attracting public sympathy for acceptance is very great. This has been confirmed by a lot of historical evidence, namely since the time of the Prophet, which was none other than preaching using morals or da'wah bil-Hikmah. (Syamsudin, 2009). Therefore, it is an obligation for Muslims to continue the Prophet's struggle in conveying Islamic teachings with full grace and affection in accordance with what is contained in the Koran.

Research Methods

This research is qualitative research with the character of library research, namely taking data from literature that is related to the research theme. Both primary sources (al-marāji' al-awwaliyyah). In this research, the verse analyzed is QS. An-Nahl verse 125 and also literature related to the bil hikma method, as well as secondary sources (al-marāji' aš-šanawiyah) related to the topic of discussion, in the form of books, papers, journals and interpretations of the Qur'an related to the study This. The analysis technique in this writing uses a content analysis model by

exploring and analyzing the verses of the Koran which discuss Islamic propagation methods. The structure of this article is as follows: first, the author determines the theme, presents a language analysis of terminology related to bil hikmah, second, the author focuses on the interpretation of the verses of the Koran regarding bil hikmah, and existing research and analyzes its relationship to conditions da'wah at this time has resulted in the application of the bil hikmah da'wah method which can be used as an effort to overcome radicalism.

Results And Discussion

Wisdom as a Da'wah Method

The main tendencies in Islamic da'wah are none other than the Al-Qur'an and Hadith which are the main sources of Islamic religious teachings. The term da'wah in Islamic religion seems familiar, it can even be said to be very popular among today's society. However, what we often encounter now is that the term da'wah is defined by most people only as recitation, lecture, sermon, or pulpit, as is done by preachers, ustadz, or preachers. Da'wah is often interpreted as just a lecture in the narrow sense. This error has actually been expressed many times, but in its implementation the meaning still occurs. If we pay attention to the Al-Quran and Sunnah, we will know that da'wah actually occupies a major, central, strategic and decisive place and position. The beauty and suitability of Islam with the times, both in history and practice, is largely determined by the da'wah activities carried out for its people. In essence, Islamic da'wah is the actualization of faith which is manifested in a system of human activities of faith, in the social sector which are carried out regularly to influence the way people feel, think, behave and act.. (Bastomi, 2016) all forms of material such as aqidah, shari'ah, muamalah, and morals as well as other Islamic scientific developments. Da'wah can be done with previous Islamic stories from which Ibrah can be drawn, advice and role models, as well as getting used to good things even if it starts from something small. The Al-Qur'an provides guidance as a reference in preaching in full, there are many illustrations or the use of vocabulary that upholds politeness as a signal or terminology for Islamic preaching in the Al-Qur'an, including:

- 1) Qaulan sadidan, in Arabic sadid means right and proper. Qaulan Sadidan means speaking correctly, precisely, honestly and not lying;
- 2) Qaulan Balighan, the word baligh has an eloquent meaning, khathib baligh means an orator who is eloquent, fluent and flexible in his speech, baligh also means being strong and delivering words that leave an impression on the human soul;
- 3) Qaulan Maysuran, the word maysuran comes from the word yasara which means easy or easy for the listener to understand;
- 4) Qaulan Layyinan, Layyin etymologically means gentle. Qaulan layyinan means gentle words;
- 5) Qaulan Ma'rufan, ma'ruf means good, polite, courteous and not rude;
- 6) Qaulan Kariman, in terms of Karima language, it means noble with respect for the object of preaching (Ahmadin, 2023).

As for the definition of wisdom as a term put forward by scholars, it has various meanings such as: wisdom is prophethood, wisdom is the Qur'an and understanding of it, wisdom is correctness in words and deeds, wisdom is wara' abstaining from immoral acts, wisdom is useful knowledge, knowledge of amaliyah and activities that bring to the benefit of the people, wisdom is the sunnah of the Prophet SAW, knowing the truth and doing good deeds with it, broad knowledge in conversation and charity by adhering firmly to the Qur'an and al-Sunnah, wisdom is a condition psychological aspects such as submission, submission, and fear of Allah, wisdom is putting things in the right place, al-da'i's knowledge of the object of da'wah and choosing media fiber methods that are relevant to them. (Al-Qattani, 1994).

Wisdom literally comes from Arabic whose root word is "hakama" which means an expression that contains truth and depth. In everyday life the word wisdom is often translated as wise, namely an approach in such a way that the object of preaching is able to realize what is preached by his own will. don't feel forced or feel pressured). In communication language it is referred to as Frame of reference, field of reference, and field of experience, namely the total situation that influences the attitude of the communicant (object of da'wah) (Nazirman, 2018).

The word "wisdom" in the Koran contains 57 surahs and 213 verses that use the lafazh or word wisdom. Wisdom is a characteristic term for the method of preaching as stated in the QS. An Nahl verse 125. This verse indicates the importance of wisdom as a characteristic of the method of preaching and how important it is for preachers to follow steps that contain wisdom. This verse seems to show a practical method of preaching to preachers which means inviting people to the right path and inviting people to accept and follow the correct religious instructions and rules. This verse also suggests that it invites people to accept and follow the correct religious instructions and beliefs. This verse also suggests that inviting people to the pure and real nature is impossible without going through an introduction or considering the climate and work environment at hand (Nazirman, 2016). One of them is QS. An. Nahl: 125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِّ لَهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

“Call (people) to the path of your Lord with wisdom and good lessons and refute them in a good way. Indeed, it is your Lord who knows better those who stray from His path and He knows better those who are guided.”

In this verse there are three terms of da'wah, namely: **الْحُكْمَةُ** – Al-Hikmah: strong words accompanied by propositions that explain the truth and eliminate misunderstandings. **الْمَوْعِظَةُ الْحَسَنَةُ** – Al-Mau'izhatul hasanah: propositions of a nature, **ظَنِّي** – zanni: which can give satisfaction to ordinary people. **الْجِدْلُ** – Al-Jadal: conversation and debate to satisfy opponents. The verse above also has a connection with the previous verses, in the previous verse Allah SWT explains about the Prophet Ibrahim AS. As a leader who has noble qualities, adherents of the monotheistic religion, and enforcers of monotheism. Allah SWT also explained his

command to the Prophet Muhammad SAW to follow the religion of Abraham AS. Through His revelation. In these verses, Allah Almighty gives guidance to the Prophet to invite people to the religion of monotheism, the religion of Prophet Abraham, whose personality was recognized by the people of the Arabian Peninsula, Jews and Christians. (Jiddan, 2016).

Then Allah Ta'ala outlined what the Messenger of Allah had to follow. in following Abraham who was commanded to him: O messenger, call upon those whom you have sent to them by calling them to the shari'ah which Allah has outlined for his creatures through the revelation given to you, and giving them the lessons and warnings laid down in His book is a proof for them, and is always reminded of them, as repeated in this letter. And refute them with better retorts than other rebuttals, such as forgiving them if they tarnish your honor, and be gentle with them by speaking kind words, as Allah says in another verse. Meaning: "And do not argue with the People of the Book, but in the best way, except with the wrongdoers among them" (Al-Ankabut: 46)

Allah also said to Moses and Harun when he was sent to Pharaoh: Meaning: "*Then speak to him both with gentle words, hopefully he will remember or be afraid*" (Thaha: 44)

Then Allah threatened and promised: Indeed, your Lord, O apostle, knows better about those who deviate from the straight path among those who dispute about Saturdays and other things, and knows better about those who deviate from the straight and true path. He will reward them all, when they return to him, according to their respective rights. Then use the best method in preaching and debating, namely preaching in the best way. That's your obligation. As for giving guidance and misguidance, and retribution for both alone, not for anyone other than Him. Because, He already knows about the condition of people who do not want to abandon error because of their bad efforts, and about the condition of people who follow guidance because they have good readiness. What Allah prescribes for you in preaching, that is what wisdom requires, and that is enough to give guidance to those who follow the guidance, and eliminate the age of those who go astray (Nazirman, 2018). In this way, da'wah bil hikmah is inviting people to goodness without violence or coercion and without judging or demanding that those who do so must conform to expectations, because basically it is Allah who will make them ready or not to be invited to goodness.

According to Hadi Zam Zam Noer AH, there are several explanations related to the da'wah method using the bil-Hikmah da'wah method, namely, giving a warning (al-Inẓar) is a delivery whose content is to convey a warning to humans about the existence of the afterlife with all its consequences; Encouraging (al-Tabasyir) Al-Tabasyir is the delivery of da'wah containing encouraging news for people who participate in da'wah; Compassion and gentleness Among preaching with wisdom is preaching with compassion and gentleness. This attitude is carried out especially when faced with people whose cultural level is still low; Providing Convenience; Firm and Hard; Delivering in stages; and adjust the Mad'u strata (Noer, 2021)

Concept and Application of Da'wah bil Hikmah in Overcoming Radicalism.

Radicalism in everyday religious life is shown as movements that attempt to completely overhaul the existing social and political order by using violence based on religious reasons or jargon. (Rahmad, 2020). In general, radicalism can be interpreted as the understanding and/or behavior of using violence in responding to differences, solving problems or achieving goals. An intensive and comprehensive study is needed to create clear boundaries, so that they can be used as a common reference in discussing radicalism (Sari, 2023). In the process of Islamic da'wah, the method factor is a factor that should not be ignored, because it also determines the success or failure of the objectives of Islamic da'wah. The relationship between the method and goal of da'wah is a cause and effect relationship, meaning that if the method of da'wah used is good and appropriate, then as a result the goal of da'wah that has been formulated is likely to be achieved brilliantly. (Rumbaru, 2016). This means that when carrying out da'wah, an appropriate concept is needed so that it does not give rise to radical movements and ideologies. Based on the previous description, the concept of da'wah bil-hikmah can be given as an effort to overcome radicalism, namely:

1. Comprehensive

The delivery of material in preaching must be presented thoroughly, not only in aspects that provide warnings or threats, but encouraging news must also be conveyed in an interesting way. That Islamic teachings are beautiful, peaceful, peaceful, do not like violence and always provide convenience. The Prophet also said to give a good explanation so that it would be easy for Mad'u to understand. Words of the Prophet: Meaning: Has told us 'Abdah bin Abdullah Ash Shafar Has told us Abdushshamad said, Has told us Abdullah bin Al Mutsanna said; Tsumamah bin Abdullah has told us from the Anas of the Prophet sallallaahu 'alaihi wasallam, that when the Prophet sallallaahu 'alaihi wasallam spoke, he repeated it three times until he could understand it and when he came to people, he greeted them three times. (Ridwan, 2020).

Among the da'wah methods taught by the Prophet are: 1). Give good news and don't frustrate Mad'u. In communication, this da'wah method is better known as approach, namely the methods used by a preacher or communicator to achieve a certain goal on the basis of wisdom and compassion. In other words, the da'wah approach must be based on a human-oriented view that establishes noble respect for humans. 2). Gradually; 3). Using new means that are considered beneficial; 4). Regarding Mad'u's soul; 5). Inviting relatives over food and drink, preaching to the family, open speeches and hijrah (WIdodo, 2020). In this way, the information received by the mad'u or the person being called upon is comprehensive, not one-sided, giving rise to many interpretations which will most likely give rise to a distorted understanding.

Comprehensive da'wah which is not only limited to one point of view makes the object of da'wah understand the true religion, the object of da'wah or society which can understand religion broadly and deeply is easier to respect other people, not only respecting fellow Muslims who have different opinions or schools of thought but can also respect people of different religions. By preaching comprehensively, people understand religion substantively, religion

teaches about how to have good morals and be polite to other people. Therefore, radicalism can be reduced and eliminated with comprehensive da'wah.

2. Exemplary (Huswatun Hasanah)

The bil-hikmah method is the delivery of material using correct and definite words, namely explaining the truth and eliminating doubts. In short, the bil-hikmah method is a system that is able to combine theoretical and practical abilities in carrying out social life. This means that by example or giving a good example, a preacher should carry out what has been conveyed during a lecture or da'wah, so that his behavior and actions can be an example.

The exemplary method has been applied by the Prophet since the beginning of the Islamic religion. Islamic da'wah becomes easier to understand and comprehend with the role model of the Prophet. The exemplary method itself is a method or path taken by preachers with actions or behavior that are worthy of imitation, with the aim of exemplary action as a means of Islamic da'wah. Exemplary is a form of responsible individual behavior that relies on direct practice. Using the direct practice method will provide more effective and maximum results in the da'wah process (Rumbaru, 2016). In the Koran it is explained that the role model who can be used as an example is Rasulullah SAW, as mentioned in the QS. Al-Ahzab verse 21:

اللَّهُ وَذَكَرَ الْآخِرَ وَالْيَوْمَ اللَّهُ يَرْجُوا كَانِ لِمَنْ حَسَنَةً أَسْوَةٌ اللَّهِ رَسُولٍ فِيكُمْ كَانِ لَقَدْ
كَثِيرًا

"Indeed, there is (in) the Messenger of Allah a good role model for you (namely) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment and he mentions Allah a lot."

Based on the verse above, the preachers should set a good example as set by the Prophet Muhammad. Exemplary da'wah causes other people to see the good example of the preacher or da'i so that other people will feel attracted to the commendable moral acts displayed by the preacher so that other people will follow the good deeds carried out.

By preaching by example, radicalism can be reduced, because effective preaching is showing example to others.

3. Newness

The bil-hikmah da'wah approach is to convey the message of Islam with wisdom, kindness and good morals. This emphasizes the importance of building positive relationships with audiences and understanding their needs and perspectives. This approach recognizes the diversity of people and the need to adapt messages to different situations and audiences. Da'wah bil hikmah also emphasizes the use of technology and modern media to spread the message of Islam in an effective and interesting way. It aims to provide a clear understanding of Islamic principles and teachings, and to promote the values of compassion, justice, and equality. This approach also encourages Muslims to be exemplary in their behavior and embody Islamic principles in their daily lives (Mubarokah, 2023).

In this update, two things are emphasized, namely: first. Renewal in the sense of conveying Islamic teachings in accordance with the guidance of the modern era, secondly, renewal in the sense of purifying Islamic teachings in accordance with what was taught by the Prophet Muhammad. Thus it can be interpreted that a da'i must convey Islamic teachings in accordance with what was taught by the Prophet and must be adapted to mastering the latest sciences, starting from technology, media methods so that he can adapt to mad'u or people who exclaimed.

4. Sabar

A preacher who invites goodness must realize that he is not a prophet so he is not free from mistakes and slippage. Therefore, a preacher must be patient and always correct himself from the mistakes he makes. Even if the one who is correcting is the enemy, because the truth must be accepted and said to be true, whoever it comes from. Shaykhul Islam Ibn Taymiyah said, "Be careful and be careful", do not hate what comes from the Messenger or reject it because you follow your desires, or because you want to defend your sect or teacher, or because you have been neglected by lust and the world, because Allah does not oblige someone to obey and accept what anyone other than the Messenger of Allah brings. If a servant were to deviate from all creatures and follow the Messenger, Allah would not question your differing from anyone.

Indeed, whoever obeys or is obeyed, does so for no other reason than following (obedience to) the Messenger. Otherwise, (if) he gives orders that contradict the Prophet's orders, of course he will not be obeyed. Know this. Listen, obey (the Messenger), follow his path, and do not create new paths that will interrupt (your goodness) and invalidate your deeds. There is no good deed that is disconnected from following the Messenger. There is no good in the perpetrator either (Triatno, 2019). Likewise, when a preacher delivers a lecture and his call, if it has not been accepted by a group or community, then he should always be patient and tolerant. Don't force it, let alone give the impression of anarchy.

5. Wasatiyah

Wasatiyah is a commendable condition that protects a person from tendencies towards two extreme attitudes; excessive attitudes and muqashshir attitudes that reduce something that is limited by Allah SWT. The wasathiyah nature of Muslims is a gift given specifically by Allah SWT. When they consistently carry out the teachings of Allah SWT, then that is when they become the best and chosen people. This characteristic has made Muslims a moderate people; moderate in all matters, whether religious matters or social affairs in the world (Kusnadi, 2020). There are several basic principles of Islamic moderation (wasathiyah): first, Justice (qisth). The principle of religious moderation (wasathiyah) is maintaining balance. Examples include maintaining a balance between rights and obligations, general interests and special interests, and others. Second, balance (tawazun). Tawazun or balance is a term used to explain attitudes and commitments that reflect a fair attitude. Third, Tolerance (tasamuh) Tolerance is very important in life, because tolerant behavior can

teach us to respect each other and live in peace and harmony. Having tolerant behavior can minimize the occurrence of divisions between religious communities. This attitude is able to provide a sense of security in a pluralistic and diverse society. The attitude of tolerance (*tawazun*) which is meant from an Islamic perspective here does not mean just submitting obediently without any support, but a believer must be strong in terms of his faith and *aqidah* so that he can reflect a true Muslim and it is not permissible for Muslims to be tolerant in terms of their *aqeedah*. In terms of worship and rituals according to their respective beliefs, if you perform other worship rituals it will damage the essence of those beliefs. In the Islamic religion, tolerance only applies in the zone of social interaction, but efforts to create tolerance in the theological aspects are not justified because it could damage the faith of its adherents. (Putra, 2021). So *wasatiyyah* in preaching is teaching balance, tolerance and a deep understanding of religious teachings, don't convey anything excessively and don't convey too little or less.

Conclusion

Based on the description presented above, it can be concluded that *da'wah bil hikmah* is conveying *da'wah* in a wise and wise manner, namely taking an approach in such a way that the object of the *da'wah* is able to carry out the *da'wah* of their own accord, without feeling any coercion, pressure or conflict. *Da'wah bil hikmah* is also the *da'i's* ability to choose and align *da'wah* techniques with the objective conditions of *Mad'u* and explain Islamic doctrines and existing realities with logical arguments and communicative language. As an effort to overcome radicalism, the application of *da'wah bil hikmah* is: First, Comprehensive, that is, when presenting the material, it should be comprehensive so that the information received by the *mad'u* or the person being called on is comprehensive, not one-sided, giving rise to many interpretations which will most likely lead to misunderstanding. which is deviant. Second, Exemplary (*Huswatun Hasanah*), by example or giving a good example, a preacher should carry out what has been conveyed during a lecture or *da'wah*, so that his behavior and actions can be an example. Third, renewal, in this renewal, there are two things that are emphasized, namely renewal in the sense of conveying Islamic teachings in accordance with the guidance of the modern era and secondly renewal in the sense of purifying Islamic teachings in accordance with what was taught by the Prophet Muhammad. Fourth, be patient, a preacher must be patient and always improve himself from the mistakes he makes. Even if the one who is correcting is the enemy, because the truth must be accepted and said to be true. Likewise, when delivering lectures and appeals, if they have not been accepted by a group or community, then you should always be patient and tolerant. Don't force it, let alone give the impression of anarchy. Fifth, *Wasatiyyah*, *wasatiyyah* in preaching, namely teaching balance, tolerance and a deep understanding of religious teachings, don't convey anything excessively and in extreme ways.

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