

The Effectiveness of Ulama's Preaching in Changing: Abdullah bin Bayyah's Perspective

Sari Nopalisa Putri

The World Islamic Science and Education (WISE) University Yordania
sari_putri7@gmail.com

Abstract

The Method of Prophetic Preaching according to Abdullah bin Bayyah discusses the highly effective and relevant preaching methods of Prophet Muhammad (PBUH) that are still applicable today. The readers can learn about the principles of effective preaching and how to apply them in daily life. The absence of a clear strategy in implementing preaching activities is also noted. Many preachers lack a clear strategy in carrying out preaching activities, resulting in ineffective preaching that fails to motivate people to increase their religious awareness and social responsibility. This study uses a literature review method, where the researcher collects and reads information from various available sources, then analyzes and evaluates the data obtained. It can be concluded that Sheikh Abdullah bin Bayyah emphasizes the importance of bringing Muslims and non-Muslims closer together, promoting dialogue and tolerance, and avoiding extremism and violence. In addition, scholars have an important role in spreading religious teachings and motivating the people to do good deeds, as well as helping to improve the social and political conditions of a country. The effectiveness of scholars' preaching can be seen from various factors such as their ability to understand and introduce religious teachings well to the community, their success in inspiring and motivating people to worship and improve themselves, as well as the positive influence produced by their preaching on the social and moral life of the community.

Keyword: Effectiveness, Ulama's Preaching, Abdulllah bin Bayyah.

Introduction

Abdullah bin Bayyah's Method of Da'wah of Prophet Muhammad (PBUH) discusses the highly effective and relevant da'wah methods employed by the Prophet Muhammad (PBUH) that are still applicable today. The book explains the da'wah techniques used by the Prophet Muhammad (PBUH) and their application in modern contexts. Readers can learn about effective da'wah principles and how to apply them in their daily lives. The book also highlights several of the Prophet Muhammad's (PBUH) effective da'wah methods that can be applied in today's context. This statement refers to the importance of understanding the audience's condition before delivering the message. The Prophet Muhammad (PBUH) always paid attention to

and understood his audience's condition before delivering his message to ensure that the message was well-received and that there were no misunderstandings or confusion in the message.

In the context of Islamic da'wah, understanding the audience's condition means understanding their background, knowledge, and needs. This is done so that the message can be tailored to the audience's condition and needs, making it easily understandable and well-received.

In practice, understanding the audience's condition can be done in various ways, such as through observation, interviews, or discussions with the audience. By understanding the audience's condition, the da'wah message can be tailored to their needs and conditions, making it more effective and well-received.

One of the identified problems in da'wah activities is the lack of clear strategies in their implementation. Many da'wah practitioners do not have a clear strategy in carrying out their da'wah activities, resulting in ineffective da'wah activities that do not motivate people to increase their religious awareness and social concern. The lack of clear strategies in the implementation of da'wah activities is identified as a problem that causes da'wah activities to be ineffective and fail to motivate people to increase their religious awareness and social concern.¹

Another effective da'wah method is using language that is easy to understand. Prophet Muhammad (peace be upon him) always used language that was easily understood by his audience. Therefore, in delivering da'wah, we should use language that is easily understood by the audience so that the message can be conveyed effectively.

However, there are some challenges that da'i or da'iyah may face in delivering their da'wah. One of them is language limitation. In the context of da'wah, the use of language that is easy to understand should be adjusted to the language used by the audience. However, sometimes the audience has different languages, even within one country. This can be a challenge because not all speakers have the ability to speak in all languages used by the audience. Another challenge is losing nuances in the message. In some cases, using language that is too simple can eliminate the nuances or meanings contained in the message that is being conveyed. Therefore, sometimes the use of more formal or specific language is needed to deliver the message accurately. Lastly, conveying complex concepts can be difficult. Some da'wah concepts may be difficult to understand with language that is too simple. Therefore, sometimes the use of specific technical terms or phrases is needed to deliver the

¹ M.T. Taufik, *Dakwah Era Digital: Sejarah, Metode dan Perkembangan*, Dakwah Era Digital (Yayasan Islam Ta'limiyah Al-Ikhlash, 2020), 18, <https://books.google.co.id/books?id=zcXYDwAAQBAJ>.

message accurately.²

However, these obstacles can be overcome by using appropriate approaches and adjusting the communication style to the targeted audience. This can be done by observing and adapting to the audience and their needs in conveying the message of dakwah. Some factors that contribute to the lack of strategy in implementing dakwah activities include:³

1. Lack of understanding about the principles of da'wah and effective strategies.
2. Lack of training and education on effective da'wah.
3. The lack of utilization of modern technology in carrying out dakwah activities.
4. The lack of coordination among dakwah actors in planning and carrying out dakwah activities.

The absence of training and education on effective dakwah can have a negative impact on the efforts made. Without adequate training, one may not have sufficient understanding of the fundamentals of dakwah, such as effective dakwah strategies and techniques, ways to communicate with different audiences, and ways to deal with challenges and criticisms that may arise. As a result, dakwah activities may be ineffective and unable to achieve the intended targets. Moreover, there are many obstacles that occur in the field of dakwah, such as the aforementioned lack of utilization of modern technology in spreading religious teachings and conducting dakwah activities. This could mean that dakwah activities still rely on traditional methods such as lectures, recitations, and direct face-to-face interactions, without utilizing modern technology such as social media, websites, or other digital platforms.

The lack of utilization of modern technology in spreading religious teachings and conducting dakwah activities can result in reliance on traditional methods such as lectures, sermons, and face-to-face interactions, without utilizing modern technology such as social media, websites, or other digital platforms. Additionally, the coordination among dakwah performers in planning and executing dakwah activities is also a challenge. This can be interpreted as a situation where dakwah performers, whether individuals or groups, do not have sufficient coordination in planning and executing dakwah activities.

In this context, coordination refers to the process of organizing and managing dakwah activities systematically, involving various parties involved in the execution of dakwah activities. With a lack of coordination, dakwah performers may not have clear goals, appropriate strategies, and effective resource utilization in the

² Muhammad Qadaruddin Abdullah, *Pengantar Ilmu Dakwah* (CV. Penerbit Qiara Media, 2019), 40.

³ Endang Sulistiyani, Ahmad Syafiq Kamil, dan Fajar Annas Susanto, "Pendampingan Optimalisasi Pemanfaatan Website Di Madrasah Aliyah Abadiyah," *Prosiding SEMADIF 1* (26 November 2020): 121, <http://semadif.flipmas-legowo.org/index.php/semadif/article/view/24>.

implementation of dakwah activities.

The lack of coordination among dakwah actors can be caused by various factors, such as differences in views and goals between dakwah groups, lack of effective communication facilities, or differences in the use of methods and approaches in implementing dakwah activities.

Theoretical Study

In order to improve the effectiveness of dakwah activities, it is important for dakwah actors to have good coordination and regular communication to ensure that dakwah activities are carried out with clear goals, appropriate strategies, and effective use of resources. Therefore, a clear strategy is needed in implementing dakwah activities, which can help improve the effectiveness of dakwah activities and motivate the community to increase religious awareness and social concern. These strategies may include:

1. Learning the principles of da'wah and effective strategies.

Learning the principles of dakwah and effective strategies refers to the effort to understand the basic principles of dakwah and strategies that can help improve the effectiveness of dakwah. In the context of dakwah, the basic principles that need to be understood include understanding the purpose of dakwah, understanding the audience or target of dakwah, and understanding effective methods or ways to convey dakwah messages. Meanwhile, effective strategies may include selecting media or means of conveying dakwah, adapting dakwah messages to the situation and conditions of the audience, and using language that is easily understood by the target audience. By understanding the basic principles and effective strategies in dakwah, one will be better able to convey dakwah messages more effectively and efficiently. This can help achieve the desired goals of dakwah, whether in terms of spreading religious values, improving individual quality of life, or efforts to build a better and more harmonious community.

2. Conducting training and education on effective da'wah.

Conducting training and education on effective da'wah refers to efforts to provide education and training to an individual or group of individuals on effective ways to perform da'wah. In this context, training and education on effective da'wah can include an introduction to the basic principles of da'wah, effective da'wah strategies, communication skills, interpersonal skills, and technical skills related to implementing da'wah. Through proper training and education, an individual can improve their ability to perform da'wah more effectively and efficiently. This can help to increase the influence of da'wah, expand the reach of da'wah, and achieve the desired goals of da'wah. Additionally, training and education on effective da'wah can also help an individual to gain a better understanding of the importance of da'wah in

religious life, as well as to develop attitudes and behaviors that are appropriate for effective da'wah. This can help to improve the quality of life of individuals and help to build a better and more harmonious society.

3. Using modern technology in the implementation of dakwah activities.⁴

Coordinating well among the preachers in planning and implementing dakwah activities is essential to ensure that dakwah activities are carried out in an organized and well-coordinated manner. Meanwhile, using modern technology in the implementation of dakwah activities refers to the use of current technology, such as social media, websites, applications, or other modern communication tools, as a means of delivering dakwah messages. In this context, modern technology can help improve the effectiveness and efficiency of dakwah activities. For example, the use of social media can help expand the reach of dakwah, communicate dakwah messages more quickly and easily, and reach a wider and diverse audience.

Effective dakwah is said to be achieved when it can achieve its goals of inviting people to understand and practice religious teachings properly and correctly. In addition, dakwah is also considered effective if it can provide inspiration and motivation for people to worship, improve themselves, and have a positive impact on social and moral life in society. Other factors that can affect the effectiveness of dakwah are the methods used, the ability to adapt to changing social conditions, and the ability to improve oneself and enhance the quality of dakwah.

Here are some ways to improve the effectiveness of da'wah:⁵

- a. Understanding the needs of the community: Prior to delivering dakwah, it is important to understand the needs and situation of the community that will receive the dakwah. By understanding the needs of the community, dakwah can be delivered in a more appropriate and suitable way for their needs.
- b. Adapting the methods of dakwah: Not all methods of dakwah are suitable for all types of communities. Therefore, it is important to adapt the methods of dakwah to the situation and needs of the community being given dakwah. For example, if the community being given dakwah is less educated, then simple and easily understandable methods of dakwah should be applied.
- c. Building good relationships with the community is crucial in da'wah. A dai (a preacher) should be able to establish connections with the community being preached to, through social, educational, or other religious activities. This can strengthen the relationship between the dai and the community, and make the

⁴ Muhammad S.AG.,MA S. AG ,MA & Wahyu Ilahi, *Manajemen Dakwah* (Prenada Media, 2006), 67.

⁵ Muhammad Alim Ihsan, "Efektifitas Dakwah Dalam Mengembangkan Kognitif-Fungsional Audiens: Suatu Pendekatan Psikologi Sosial," *HUNafa: Jurnal Studia Islamika* 7, no. 1 (15 Juni 2010): 40, <https://doi.org/10.24239/jsi.v7i1.112.91-106>.

process of delivering da'wah easier.

- d. Maintaining integrity and credibility: The credibility of a dai is very important in dakwah. A dai must have good integrity and should not do anything that contradicts the values of the religion. By maintaining integrity and credibility, the dakwah conveyed will be more accepted and respected by the community.
- e. Innovating in delivering dakwah: Innovating in delivering dakwah can make it more interesting and easily digestible for the community. For example, by utilizing technology such as social media, videos, or podcasts to deliver dakwah. In this way, dakwah can reach more people and increase the effectiveness of dakwah.

Research Methods

This research uses the literature review method which is a research method that is conducted by studying and analyzing various sources of information available, such as books, journals, articles, documents, or other relevant publications related to the research topic. In a literature review, researchers gather and read information from various sources available and then analyze and evaluate the data obtained. Literature reviews are conducted to gain a better understanding of the research topic, identify emerging issues, identify relevant theories, and develop a conceptual framework or hypothesis. Literature reviews can be conducted in various ways, such as accessing information sources available in libraries, accessing online databases, or conducting searches on search engines.

In addition, literature research can also be conducted by considering certain methods in data collection and analysis, such as sampling techniques, data coding, and thematic analysis.⁶ Penelitian kepustakaan can be conducted in various disciplines, including social sciences, health, sciences, and technology. The results of literature research can be used as a basis for further research, policy development, or as a basis for taking appropriate action.

Discussion

Sheikh Abdullah bin Bayyah has a long history of preaching in the Islamic world. He has been active in preaching since he was young and has embarked on a long and meaningful preaching journey. After completing his formal education at Al-Azhar University in Cairo, Egypt, he returned to Mauritania in the 1960s and began preaching there. In addition, he is often invited to give lectures in various Arab countries and is one of the intellectual and spiritual leaders in the Islamic world. In addition to preaching directly, Sheikh Abdullah bin Bayyah is also involved in several preaching and educational organizations around the world. He is a member

⁶ Sugiyono, *Metode Penelitian kuantitatif, kualitatif dan R & D / Sugiyono Metode Penelitian kuantitatif, kualitatif dan R & D* (Bandung: Alfabeta, 2014), 80.

of the Indonesian Ulama Council and also serves as the chairman of the North American Fiqh Council. In addition, he is also a senior member of the Interfaith and Security Forum in Saudi Arabia.⁷

Syekh Abdullah bin Bayyah's opinion on the science of dakwah is that it is an effort to invite people towards goodness, whether it be in terms of religion or morality. Therefore, dakwah should be done in a good, friendly, and persuasive manner, not through violence or coercion. This is one of the basic principles in dakwah. As quoted from Surah Al-Nahl verse 125: "Invite (all) to the way of your Lord with wisdom and beautiful preaching, and argue with them in ways that are best and most gracious: for your Lord knows best, who have strayed from His Path, and who receive guidance." In terms of dakwah, a good and persuasive approach can help increase understanding and acceptance of the message being conveyed, and can build good relationships between the da'i (dakwah giver) and the community being dakwah'd. A good approach can also help minimize conflicts and strengthen openness in communication. However, of course in certain situations such as when facing violence or actions that violate the law, more assertive or persuasive actions can be justified in order to maintain security and justice.⁸

1. Abdullah Bin Bayyah Biography

Abdullah Bin Bayyah was raised in a family that emphasized the importance of religion and education. His own father, Shaykh Mahfuz bin Bayyah, was his first teacher in teaching Islamic law, Arabic language, and the Quran when he was young. Later, Abdullah Bin Bayyah continued his studies in law in Tunisia after being left by his father. Abdullah Bin Bayyah's expertise in Islamic knowledge was very strong because his teacher, Shaykh Mahfuz bin Bayyah, was a prominent Maliki jurist in West Africa. Shaykh Mahfuz was the first Chairman of the Conference of Ulama in Mauritania after its independence.

After completing his studies in Tunisia, Abdullah Bin Bayyah returned to his homeland and was appointed as the Chief Sharia Judge in the Ministry of Justice. He later served as the Vice President of the Supreme Court and then became the Head of the Department of Islamic Law. Currently, Abdullah Bin Bayyah serves as the President of the Forum Promoting Peace in Muslim Societies (Muntada Ta'ziz al-Silmi Fi al-Mujtama'at al-Muslimati) and actively promotes the theme of peace and

⁷ "Republika Online," diakses 23 Februari 2023, <https://www.republika.co.id/berita/dunia-islam/islam-nusantara/17/08/15/otdju1407-syekh-abdullah-bin-bayyah-jalan-dakwah-di-abad-21>.

⁸ Salim Farrar, "Shariah-Based Sufism In The Modern Era: A Look At The Work Of Abdullah Bin Bayyah," *Malaysian Journal of Syariah and Law* 10 (Oktober 2022): 65, <https://doi.org/10.33102/mjssl.vol10no2.404>.

security worldwide, both in Muslim and non-Muslim countries.⁹

2. Educational Background

Abdullah Bin Bayyah started his education in his hometown in Mauritania under the guidance of his father, Shaykh Mahfuz bin Bayyah, who was a prominent Maliki jurist in West Africa and the first chairman of the Mauritania Ulama Conference after its independence. Abdullah Bin Bayyah then continued his studies at al-Azhar University in Cairo, Egypt, where he earned a degree in Islamic law and theology. He then pursued further studies at Muhammad bin Saud University in Riyadh, Saudi Arabia, where he earned a doctoral degree in hadith studies.

In addition to being a scholar and Islamic intellectual, Abdullah Bin Bayyah is also known as a community activist who promotes peace and religious tolerance. He has founded several institutions and organizations that focus on education and interfaith dialogue, including the Forum for Promoting Peace in Muslim Societies and the Global Center for Renewal and Guidance.

Abdullah Bin Bayyah is a well-known Muslim scholar, who received a structured and organized education. He has acquired extensive knowledge and is able to master the turath sciences as well as modern-day issues. Initially, Abdullah Bin Bayyah learned from his own father, Shaykh Mahfuz bin Bayyah, in the mahzarah or Islamic boarding school in his hometown in Mauritania. Then, he deepened his knowledge of the Arabic language with al-Allamah Muhammad Salim ibn al-Shin. Furthermore, he also learned from Shaykh Bayyah al-Salik al-Masumi in the sciences of the Quran. At this level, Abdullah Bin Bayyah has mastered core sources of Islamic religious knowledge such as the Arabic language, balaghah, pre-Islamic Arab poetry, and so on. He also deepened his knowledge in fields such as fiqh, ulum al-Quran, legal theory, and mastered ten famous qiraat and all the sciences of shariah.

Abdullah Bin Bayyah's teachings continued to a higher level. He pursued his education in law at the Faculty of Law in Tunisia. He also underwent judicial training as preparation for working in the Mauritanian justice system. Although he underwent training at a young age, in his early twenties, Shaykh Abdullah managed to complete his education with excellence. Sheikh Abdullah Bin Bayyah is a great scholar from Mauritania who is known for his moderate thinking and his activities in the field of da'wah. His prominence and scholarship have been recognized by many religious and political figures worldwide, and he is frequently invited to give lectures and speeches at universities and international forums. He also meets with world leaders to discuss global issues related to Islam and the Muslim community. Overall, Abdullah Bin Bayyah is a respected figure in the academic and religious world, with his significant contributions to the field of religious knowledge and interfaith peace.

⁹ مكتبة العلامة «عبدالله بن بيه»، | Abdullah bin Bayyah,” diakses 1 Maret 2023, <https://binbayyah.net/arabic/lib>.

3. **Abdullah bin Bayyah's da'wah.**¹⁰

- a. Abdullah bin Bayyah has been engaged in dakwah (Islamic preaching and propagation) through various means, including the following: Delivering lectures and speeches on various Islamic topics to people in mosques, universities, and other forums around the world.

Abdullah bin Bayyah is a renowned Islamic scholar and intellectual known worldwide. He has given numerous lectures and speeches on various Islamic topics to people in mosques, universities, and other forums. Some of his famous works are as follows:¹¹

- 1) Kitab al-Wajiz fi Fiqhis Sunnah
- 2) Tafsir Ayat al-Ahkam
- 3) Fathul Majeed bi Sharh Kitab at-Tawhid
- 4) Al-Madkhal ila al-Fiqh al-Islami
- 5) Al-Shifa' bi Ta'rif Huquq al-Mustafa

- b. Establishing Islamic educational institutions, such as Dar al-Mustafa University in Yemen, which has thousands of students from around the world.

Universitas Dar al-Mustafa is an Islamic institution of higher education located in the city of Tarim, Hadhramaut, Yemen. It was established in 1414 H (1994 CE) by Habib Umar bin Hafiz, a prominent Yemeni scholar.

Dar al-Mustafa is known for offering comprehensive and integrated programs of study in Islamic religious sciences, including the study of tafsir, hadith, fiqh, aqidah, tasawwuf, and Arabic language. In addition, the university also offers programs of study to learn social and humanities sciences, such as history, philosophy, literature, and others.

Currently, Universitas Dar al-Mustafa has become one of the leading centers of Islamic education in the world, with thousands of students from around the world studying there. The students who study there come from various countries, including Indonesia, Malaysia, Singapore, South Africa, Australia, and others.

In some opportunities, he explained why studying Islam is very important. Initially, the study of Islam in Europe was an effort by a group of Orientalists in the 19th century to study Islam from a perspective different from the dominant theological and controversial views before. The aim was

¹⁰ Musab Salman Ahmad, "Juristic Renewal of the Concept of Peace in the Perspective of Sheikh Abdullah Bin Bayyah," *Islamic Sciences Journal* 11, no. 9 (2020): 65, <https://www.iasj.net/iasj/article/195604>.

¹¹ "Goodreads Authors," diakses 1 Maret 2023, <https://www.goodreads.com/author>.

to obtain comprehensive scientific knowledge about all aspects related to Islam, including religion, civilization, nation, culture, art, language, and the results produced by Islam and Muslim communities, such as knowledge, practices, cultural patterns, and history. In addition, the study of Islam aims to understand the reality of Islamic civilization as well as to explore its future and development prospects.

However, this concept is not upheld by universities in the Islamic world, and some of them maintain the name "Islamic Studies" with the aim of teaching Islamic sciences such as law and doctrine, or what some scholars refer to as Sharia and legal studies. Legal studies encompass Quran, Sunnah, interpretation, and fiqh, while other legal studies include language, grammar, principles of fiqh, rhetoric, logic, and other sciences.

Why is it necessary to develop and update Islamic Studies? This is due to the awareness of the responsibility of religious education curriculums that are accused of spreading extremism and cultural failure, whether related to programs, books, or educators. Therefore, it is necessary to reconsider these curriculums. If someone is not given a proper and solid religious narrative taken from reliable sources in an institutionalized kindergarten authorized by Sharia, they will be forced to seek other sources that may be popular but are at risk of spreading extremism and dangerous diseases in this era.

However, this does not mean canceling programs and accusing them altogether, but rather improving them with wisdom and depth in order to fix what has been damaged by extremism and ignorance, which is the basis of all problems. In addition, another reason for the reform and renewal of Islamic Studies is the shrinking space for jurisprudential interpretation, resulting in an inability to keep up with the developments of the times in transactions and intellectual production. Therefore, the renewal of Islamic Studies needs to be done continuously.¹²

- c. Participating in interfaith and world leader dialogues, in an effort to promote better understanding of Islam and help resolve conflicts.

Abdullah bin Bayyah is known to actively participate in interfaith dialogues and dialogues between world leaders. Several articles have highlighted his involvement and contributions to these dialogues. The Berkley Center is a research and discussion center focused on religion, peace, and global affairs. Their website provides information on Abdullah bin Bayyah's participation in interfaith dialogues and dialogues between world leaders, as well as publications and discussions involving him.

¹² «مكتبة العلامة» عبدالله بن بيه»¹² || Abdullah bin Bayyah.”

- d. Forming Islamic organizations, such as the Forum for Promoting Peace in Muslim Societies, to promote moderate thinking and counter extremism and violence in the name of religion.

One of the organizations empowered by Abdullah bin Bayyah is the Forum for Promoting Peace in Muslim Societies (FPPMS). This forum is one of the Islamic organizations founded by Abdullah bin Bayyah. On the official website of FPPMS, there is information about the objectives and activities of the organization, as well as the participation and contribution of Abdullah bin Bayyah as the founder and leader of the organization. Abdullah bin Bayyah also serves as a leader in promoting moderate thinking and combating extremism and violence in the name of religion, through Islamic organizations he founded.

In all of his efforts, Sheikh Abdullah bin Bayyah emphasizes the importance of bringing Muslims and non-Muslims closer together, promoting dialogue and tolerance, and avoiding extremism and violence. He also focuses on providing good education to Muslims and improving the image of Islam in the eyes of the world. The effectiveness of the da'wah of scholars can be seen from various factors, such as the ability of scholars to understand and introduce religious teachings properly to the community, the success of scholars in inspiring and motivating the people to worship and improve themselves, as well as the positive influence generated by the da'wah of scholars on the social and moral life of the community.

The importance of the role of scholars in da'wah can be seen from the history of Islam, where scholars have always been important figures in spreading Islamic teachings and motivating the people to do good deeds. In addition, scholars often act as a bridge between the community and the government, thus helping to improve the social and political conditions in a country

However, the effectiveness of the da'wah of scholars cannot always be directly measured, as it depends on many factors, such as the condition of the community receiving the da'wah, the methods of da'wah used, and the ability of scholars to adapt to the constantly changing social conditions. Therefore, it is important for scholars to continue to improve themselves and enhance the quality of their da'wah so that they can have a positive and tangible impact on the community.¹³

The effectiveness of the da'wah of scholars can be seen from various factors, such as their ability to understand and introduce religious teachings

¹³ Ihsan, "Efektifitas Dakwah Dalam Mengembangkan Kognitif-Fungsional Audiens," 78.

properly to the community, their success in inspiring and motivating people to worship and improve themselves, as well as the positive influence generated by the da'wah of scholars on the social and moral life of the community.

The importance of the role of scholars in da'wah can be seen from the history of Islam, where scholars have always been important figures in spreading Islamic teachings and motivating the people to do good deeds. In addition, scholars often act as a bridge between the community and the government, thus helping to improve the social and political conditions in a country. However, the effectiveness of the da'wah of scholars cannot always be directly measured, as it depends on many factors, such as the condition of the community receiving the da'wah, the methods of da'wah used, and the ability of scholars to adapt to the constantly changing social conditions. Therefore, it is important for scholars to continue to improve themselves and enhance the quality of their da'wah so that they can have a positive and tangible impact on the community.

The success of Sheikh Abdullah bin Bayyah's dakwah can also be seen from his achievements, such as his appointment as the chairman of the International Union of Muslim Scholars (IUMS) and receiving awards from governments worldwide for his contributions in promoting world peace and interfaith tolerance.

Sheikh Abdullah bin Bayyah is a highly respected and recognized Islamic figure in the international community due to his contributions in promoting tolerance, interfaith dialogue, and world peace. Here are some factors contributing to Sheikh Abdullah bin Bayyah's success in dakwah.:

- a. Inclusive approach: Sheikh Abdullah bin Bayyah places inclusivity as the main foundation of his dakwah. He promotes interfaith dialogue and builds bridges between Islam and non-Muslims. This allows him to gain support from both Muslim and non-Muslim communities.

Abdullah bin Bayyah's inclusive approach to dakwah means that he chooses an approach that promotes interfaith dialogue and builds bridges between Islam and non-Muslims. This means that he not only focuses on teaching and understanding Islam to Muslim communities, but also strives to introduce Islam to non-Muslims and bridge the differences between Islam and non-Muslims.

By doing so, Abdullah bin Bayyah is able to gain support from both Muslim and non-Muslim communities, and build better relationships between Muslims and non-Muslims. This inclusive approach also helps to strengthen social agreements, reduce conflicts, and increase harmony among religious communities.

- b. Focus on education: Sheikh Abdullah bin Bayyah is deeply concerned with education and emphasizes the importance of education in dakwah. He advocates for better access to education for Muslim communities worldwide and teaches universal Islamic values.

Sheikh Abdullah bin Bayyah places great importance on education in dakwah. He focuses on providing education about universal Islamic values and advocating for better access to education for Muslim communities worldwide. By prioritizing education, Sheikh Abdullah bin Bayyah believes that good education will help Muslim communities better understand Islam, strengthen their faith, and address the challenges faced by the Muslim ummah. In addition, education also helps Muslim communities to actively participate in society and make positive contributions to the world. By focusing on education, Sheikh Abdullah bin Bayyah teaches universal Islamic values that can be applied by anyone regardless of their religious or cultural background.

- c. Sheikh Abdullah bin Bayyah has a high credibility among scholars and the Muslim community. He is known as a figure who is faithful to the teachings of religion and his integrity is never in doubt.

"High credibility" refers to Sheikh Abdullah bin Bayyah's good reputation and respect among scholars and the Muslim community, as he is known as someone who is devout to religious teachings and has high integrity. This makes his preaching more effective as people are more likely to accept and follow his callings because they see his honesty and trustworthiness. This high credibility also makes it easier for him to build partnerships and collaborations with various parties in order to pursue his preaching goals.

- d. Effective communication: Sheikh Abdullah bin Bayyah is able to communicate well with both Muslim and non-Muslim communities, including with government officials and world leaders. He uses easily understandable language and always speaks politely..

Effective communication is the ability to convey a message clearly and easily understood by the message recipients, so that communication goals can be achieved well. In the example given, Sheikh Abdullah bin Bayyah is able to communicate well with both Muslim and non-Muslim communities, as well as with governments and world leaders, because he uses language that is easily understood and always speaks politely. The ability to communicate well is very important in various situations, both in daily life and in professional or business settings. Effective communication can also help build good relationships between individuals and groups, and can help create a healthy and productive work

environment.

- e. Sheikh Abdullah bin Bayyah lives a simple life and does not display the luxurious lifestyle that is usually associated with religious figures. He also promotes a humble and modest attitude in his preaching.¹⁴

Simplicity is a trait or characteristic that shows a lack of bias towards luxury or material wealth. In the given context, Sheikh Abdullah bin Bayyah lives a simple life and does not show a luxurious lifestyle that is usually associated with religious figures. This shows that he has a humble attitude and is not tempted by wealth or social status. In addition, Sheikh Abdullah bin Bayyah also promotes humility and modesty in his preaching, which means that he teaches the values of simplicity and emphasizes the importance of having a humble attitude in practicing religious teachings. Simplicity can be a good example for others to appreciate what they have and not focus too much on the desire for high wealth or social status, thus helping one to focus more on important and meaningful things in life.

Conclusion

In this conclusion, we can summarize that the effective and relevant method of da'wah used by Prophet Muhammad (PBUH) is to understand the audience being targeted. Sheikh Abdullah bin Bayyah emphasizes the importance of understanding the background, knowledge, and needs of the audience to effectively convey the message of da'wah. However, many da'wah practitioners lack a clear strategy in their da'wah activities, resulting in ineffective and uninspiring efforts to increase religious awareness and social responsibility. Therefore, a clear strategy is needed in implementing da'wah activities to be effective in motivating people to increase their religious awareness and social responsibility.

In this conclusion, it is also highlighted that Sheikh Abdullah bin Bayyah emphasizes the importance of bringing together Muslims and non-Muslims, promoting dialogue and tolerance, and avoiding extremism and violence. Additionally, scholars play an important role in spreading religious teachings, motivating the community to perform righteous deeds, and helping to improve the social and political conditions in a country. The effectiveness of da'wah by scholars can be evaluated by various factors such as their ability to understand and introduce religious teachings correctly to the community, their success in providing inspiration and motivation for worship and self-improvement, as well as the positive influence resulting from their da'wah on the social and moral life of the community. However, the effectiveness of da'wah by scholars cannot always be directly measured as it depends on many factors, such

¹⁴ Miftakhul Arif, "Konsep Maqasid Al-Shari'ah Abdullah Bin Bayyah," *El-Faqih : Jurnal Pemikiran Dan Hukum Islam* 6, no. 1 (9 Mei 2020): 29, <https://doi.org/10.29062/faqih.v6i1.100>.

as the condition of the community being given da'wah, the method of da'wah used, and the ability of scholars to adapt to the constantly changing social conditions. Therefore, it is important for scholars to continually improve themselves and enhance the quality of their da'wah to provide a positive and tangible influence on the community.

Bibliography

- Abdullah, Muhammad Qadaruddin. *Pengantar Ilmu Dakwah*. CV. Penerbit Qiara Media, 2019.
- Ahmad, Musab Salman. "Juristic Renewal of the Concept of Peace in the Perspective of Sheikh Abdullah Bin Bayyah." *Islamic Sciences Journal* 11, no. 9 (2020). <https://www.iasj.net/iasj/article/195604>.
- Arif, Miftakhul. "Konsep Maqasid Al-Shari'ah Abdullah Bin Bayyah." *El-Faqih : Jurnal Pemikiran Dan Hukum Islam* 6, no. 1 (9 Mei 2020): 18–35. <https://doi.org/10.29062/faqih.v6i1.100>.
- Farrar, Salim. "Shariah-Based Sufism In The Modern Era: A Look At The Work Of Shaykh Abdullah Bin Bayyah." *Malaysian Journal of Syariah and Law* 10 (Oktober 2022). <https://doi.org/10.33102/mjssl.vol10no2.404>.
- "FPPMS2022." Diakses 1 Maret 2023. <https://fppms.org/>.
- "Goodreads Authors." Diakses 1 Maret 2023. <https://www.goodreads.com/author>.
- Ihsan, Muhammad Alim. "Efektifitas Dakwah Dalam Mengembangkan Kognitif–Fungsional Audiens: Suatu Pendekatan Psikologi Sosial." *HUNAFa: Jurnal Studia Islamika* 7, no. 1 (15 Juni 2010): 91–106. <https://doi.org/10.24239/jsi.v7i1.112.91-106>.
- "Republika Online." Diakses 23 Februari 2023. <https://www.republika.co.id/berita/dunia-islam/islam-nusantara/17/08/15/otdju1407-syekh-abdullah-bin-bayyah-jalan-dakwah-di-abad-21>.
- S.AG.,MA, Muhammad, S. AG ,MA & Wahyu Ilahi. *Manajemen Dakwah*. Prenada Media, 2006.
- Sugiyono. *Metode Penelitian kuantitatif, kualitatif dan R & D / Sugiyono Metode Penelitian kuantitatif, kualitatif dan R & D*. Bandung: Alfabeta, 2014.
- Sulistiyani, Endang, Ahmad Syafiq Kamil, dan Fajar Annas Susanto. "Pendampingan Optimalisasi Pemanfaatan Website Di Madrasah Aliyah Abadiyah." *Prosiding SEMADIF* 1 (26 November 2020). <http://semadif.flipmas-legowo.org/index.php/semadif/article/view/24>.
- Taufik, M.T. *Dakwah Era Digital: Sejarah, Moetode dan Perkembangan*. Dakwah Era Digital. Yayasan Islam Ta'limiyah Al-Ikhlash, 2020. <https://books.google.co.id/books?id=zcXYDwAAQBAJ>.
- الرئيسية "دار المصطفى للدراسات الإسلامية." Diakses 1 Maret 2023. <http://daralmustafaedu>.

com/.
« عبدالله بن بيه » مكتبة العلامة || Abdullah bin Bayyah.” Diakses 1 Maret 2023.
<https://binbayyah.net/arabic/lib>.