

Gus Iqdam's Dakwah Bil Hikmah through the Sabilu Taubah Assembly

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Abstract

This article explores Gus Iqdam's Dakwah Bil Hikmah through the Sabilu Taubah Assembly, in light of the increasing prominence of majelis taklim (religious study assemblies), particularly in their methods, strategies, and use of media for dakwah (Islamic preaching). The Sabilu Taubah Assembly, led by Gus Iqdam, is notably popular among Nahdliyin communities. This study aims to analyze Gus Iqdam's dakwah bil hikmah approach in uniting diverse groups through the Sabilu Taubah assembly. Utilizing a descriptive qualitative method, data collection techniques include observation, interviews, and documentation. Findings indicate that Gus Iqdam's success in dakwah stems from his role as a preacher and mentor at the majelis taklim in Karanggayam Village, Srengat District, Blitar Regency. Gus Iqdam, also known as Agus Muhammad Iqdam, is a young preacher and leader within the Nahdlatul Ulama community. His dakwah work goes beyond delivering sermons, focusing on key elements essential for a successful dakwah practitioner, such as the rhetorical principles of ethos (hikmah), pathos (al-mau'idah hasanah), and logos ('al-Jidal billati hiya ahsan). This study aims to contribute to dakwah knowledge by reinforcing existing dakwah theories with its findings

Keywords: *Da'wah, Majelis Taklim Sabilu Taubah, Globalization*

Abstrak

Artikel ini membahas tentang Dakwah Bil Hikmah Gus Iqdam Melalui Majelis Sabilu Taubah, mengingat kehadiran majelis taklim semakin semarak, khususnya dalam penggunaan metode, strategi, termasuk media dakwah. Salah satunya majelis taklim Sabilu Taubah yaitu salah satu majelis taklim yang cukup populer di kalangan warga Nahdliyin, melalui peran Gus Iqdam sebagai pembinanya. Artikel ini bertujuan menganalisa dakwah *bil hikmah* Gus Iqdam dalam merangkul semua kalangan melalui majlis *sabilu taubah*. Penelitian ini menggunakan metode deskriptif kualitatif. Teknik pengumpulan data meliputi observasi, wawancara dan dokumentasi. Riset ini menghasilkan temuan bahwa pencapaian dakwah Gus Iqdam tidak lepas dari tugas seorang *da'i* dan pembina majelis taklim di Desa Karanggayam Kecamatan Srengat, Kabupaten Blitar. Ia adalah Agus Muhammad Iqdam, seorang pendakwah muda dan pemimpin Nahdatul Ulama di lingkungannya. Kiprah dakwah tidak sekadar berkhotbah tetapi turut memperhatikan unsur-unsur tertentu yang diperlukan bagi seorang praktisi dakwah untuk berhasil, seperti konsep retorika dakwah *etos* (hikmah), *pathos* (al-mau'idah

hasanah), dan *logos* (*'al-Jidal billati hiya ahsan*). Penelitian ini diharapkan memberikan sumbangsih pengetahuan terhadap konsep dakwah dan menguatkan teori-teori dakwah yang telah ada sebelumnya berdasarkan temuan penelitian.

Kata Kunci: *Dakwah, Majelis Taklim Sabilu Taubah, Globalisasi*

Introduction

The phenomenon of the proliferation of shalawat majelis taklim has become increasingly vibrant across the country. Its presence has managed to attract attention and unite congregations of various age groups, genders, social classes, and strata, all participating in religious activities. Religious rituals are inseparable from the role of ulama/kiai in several regions who nurture faith, serve as instruments for spiritual enlightenment, and provide avenues for acquiring religious knowledge. The contestation of symbols, products, and religious identities is openly displayed in the public religious sphere as a form of Islamic propagation within the community. The recitation of shalawat or religious sermons delivered by kiai can encourage congregants to gather, engage in the recitation of shalawat, and attentively listen to religious teachings. The Sabilu Taubah assembly is an Islamic gathering focused on accommodating congregants from diverse backgrounds.

As implied by the name Sabilu Taubah “the path to repentance”—it specifically caters to marginalized groups such as street children, gang members, and youth involved in criminal activities. Under the guidance of Agus Muhammad Iqdam Kholid, commonly known as Gus Iqdam, Sabilu Taubah engages in activities such as shalawat recitations, religious study sessions, and sermons through contemporary da'wah methods.¹ The approach to da'wah is relaxed yet emphasizes substance, even incorporating social gatherings like coffee sessions as part of the activities, aiming to reach out to congregants without distinguishing their backgrounds. Gus Iqdam's efforts in guiding all congregants without discriminating based on social class are evident in the Sabilu Taubah assembly, making every member feel nurtured. Currently, Sabilu Taubah has thousands of congregants from diverse backgrounds. This is a manifestation of da'wah bil hal (through actions), where the da'i (preacher) demonstrates tangible efforts to guide the congregation through the presence of the majelis taklim.²

Islam, as a religion of da'wah (propagation), plays a vital role in the development of the ummah (Muslim community). Da'wah is not merely about calling people to goodness, but about reviving the spirit of Islam.³ Da'wah serves as a medium

¹ Zuly Qodir, Islam Berkemajuan dan Strategi Dakwah Pencerahan Umat, *Jurnal Sosiologi*, Volume 13, Nomor 2 (2019). 209-234

² Baidawi Ramadhani, Kurniawan, “Dakwah Transformatif Melalui Pendekatan Kultural Pada Kalangan Remaja:(Studi Majelis Khoirun Dakwah Probolinggo),” *JISAB: The Journal of Islamic Communication and Broadcasting* 2, no. 2 (2023): 105–116

³ Baidawi, “Dakwah Transformatif Syubbanul Muslimin Dalam Menanamkan Spiritualitas Pada Generasi Muda,” *Jurnal Dakwah dan Komunikasi Islam* 23, no. 2 (2022): 57–76

through which Muslims can not only encourage others to do good but also improve themselves. In this context, da'wah becomes a tool for transformation, both individually and socially. The Quran holds da'wah in high regard, describing it as *ahsanul qaula* (the best of speech and actions), indicating that da'wah is not just about delivering content, but doing so through good methods that are respectful, courteous, and filled with wisdom. The title of *khaira ummah* (the best ummah) is only granted to those actively engaged in da'wah, encouraging good and preventing harm. Without da'wah, Islam would not have spread or been understood by society. Therefore, da'wah is the foundation for the development and dissemination of Islam. On the other hand, da'wah requires Islam as its source and foundation for the values being conveyed. Islam and da'wah complement each other; they cannot be separated. Da'wah helps ensure that Islamic teachings are preserved, understood, and implemented in life, while Islam provides the foundation that guides da'wah.⁴

Effective da'wah requires a deep understanding of the condition of the *mad'u* (recipient of the da'wah). This includes not only understanding the individual's background but also the cultural, social, and environmental contexts in which they live. Therefore, da'wah cannot be general or disconnected from existing realities; it must be tailored to the capabilities, needs, and thought processes of the *mad'u*. One essential element of da'wah is considering the level of civilization and the social structure of the target community. Every society has unique dynamics, and what works in one place or time may not be relevant elsewhere. Hence, a *da'i* must be able to adapt to the evolving cultural and thought processes in that society. Understanding these conditions will help the da'wah be more easily accepted and have a positive impact.

M. Abduh emphasizes the importance of *hikmah* (wisdom) in da'wah, meaning delivery that is thoughtful and meaningful, not merely abundant in words. *Hikmah* also encompasses the ability to understand and assess each event or condition well, placing every action or speech in the appropriate context. In the context of da'wah, this means using wise, compassionate methods that respect human dignity. This human-oriented approach is crucial, as da'wah is not just about conveying religious messages but also about honoring and humanizing individuals. By doing so, da'wah can be more effective and bring about positive change in the lives of the *mad'u*.⁵

The verse in Surah an-Nahl, verse 125, teaches the method of da'wah with wisdom. The principle of *hikmah* in da'wah means using wisdom, intelligence, and insight to understand and convey Islamic teachings in the right way, ensuring that the da'wah message is positively received and suitable for the audience's context. This principle stresses the importance of deep understanding for the *da'i* so that they can convey Islam not just with words but also through actions that reflect those teachings.

⁴ M Yakub, "Dakwah Humanis Dalam Lintasan Sejarah Islam," *WARDAH: Jurnal Dakwah dan Kemasyarakatan* 22 (2021).

⁵ Asna Istya Marwantika, "Tren Kajian Dakwah Digital Di Indonesia," *FICOSIS* 1 (2021): 249–265

In the context of da'wah bil-lisan (oral propagation), such as tabligh (preaching), a da'i strives to deliver da'wah materials orally while considering the psychological, social, and cultural conditions of the society they address. This aligns with the purpose of da'wah to instill a correct understanding of Islam while respecting human rights and upholding values such as justice, equality, and respect for others. The principle of hikmah also reminds us that actions are an important part of da'wah. Just as in the spread of the religious message, teachings are not sufficient just by being spoken; they must also be embodied in actions that are consistent with the message itself. This shows that da'wah is not merely about delivering information but also about reaching the hearts of the ummah through good and just methods, both in words and deeds.⁷

The goal of this study is to analyze and describe Gus Iqdam's da'wah bil hikmah in embracing all groups through the Sabilu Taubah assembly. A previous study by Reny Masyitoh titled "Da'wah through Social Media (A Study of Gus Iqdam's Da'wah at the Sabilu Taubah Majelis Ta'lim)" shared the same research subject on Gus Iqdam's da'wah. However, this study differs in that it focuses more on Gus Iqdam's da'wah bil hikmah in embracing all social groups.⁸

Research Method

In the research conducted by the author to investigate, analyze, and describe the dawah bil hikmah of Gus Iqdam in embracing all social groups through the Sabilu Taubah congregation, this study focuses on a qualitative descriptive method, which narrates a research phenomenon based on field knowledge through observation. In this research, the researcher typically focuses on observing situations or phenomena that occur naturally, in accordance with the actual conditions in the field.⁹ Data is collected using methods such as observation, interviews, and document analysis, which are then interpreted to gain an understanding of the meaning, experiences, or perspectives of the participants. The qualitative method is an approach in social science research that emphasizes the collection and analysis of descriptive data, such as words, statements, or behaviors.¹⁰ This method focuses on understanding the meanings, experiences, and viewpoints of individuals or groups within specific social contexts. Primary data centers on the results of interviews with members of the Sabilu Taubah congregation. Secondary data includes data gathered during library research,

⁶ Abdul Ghofur, "Dakwah Islam Di Era Milenial," *DAKWATUNA. Jurnal Dakwah dan Komunikasi Islam* 5, no. 2 (2019): 137–149

⁷ Saerozi, *Ilmu Dakwah* (Yogyakarta: Ombak, 2013). 34

⁸ Reny Masyitoh, "Dakwah Melalui Media Sosial," *Mukammil: Jurnal Kajian Keislaman* 6, no. 1 (2023): 1–17, <http://ejournal.alkhoziny.ac.id/index.php/mukammil/article/view/183>.

⁹ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, R & D* (Bandung: Alfabeta, 2019). 21

¹⁰ J Lexi Moleong, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2005). 32

such as literature, written data, and analysis of YouTube videos related to Gus Iqdam's dawah bil hikmah. Data validity techniques include prolonged observation and triangulation.

Result and Discussion

Gus Iqdam's Da'wah Bil Hikmah

Recognizing Gus Iqdam as the Caretaker of the Sabilu Taubah Assembly

Agus Muhammad Iqdam, commonly known as Gus Iqdam, was born on September 27, 1994, and is a young preacher from Pondok Mamba'ul Hikam II, Karangayam, Srengat, Blitar. He founded the Sabilu Taubah majelis ta'lim in 2018, an organization that means "the path of repentance." This congregation is aimed at guiding marginalized children or those who have been involved in criminal activities toward a better direction through a religious approach. Initially, Gus Iqdam combined simple activities such as drinking coffee and chatting with religious discussions, which attracted children accustomed to street lifestyles. His relaxed and enjoyable style of dawah made him popular, particularly among the youth. Through an inclusive approach, this congregation aims to embrace and provide space for members to share and receive spiritual reinforcement without rigid formalities. Thanks to his open approach and the support of other figures such as Gus Diyak, Gus Iqdam succeeded in expanding this majelis. The number of attendees grew rapidly, from just seven people to thousands. Through Sabilu Taubah, Gus Iqdam strives to present Islam as a religion of compassion, offering solutions for all those seeking repentance.¹¹ The presence of the majelis ta'lim and the shalawat activities within the community has nurtured religious activities through the massive contestation of religious symbols, products, and identities. His role has been effective in attracting the congregation to participate intensively in religious activities. The internalization of religious education has gradually increased religiosity among the attendees.¹²

Foundation in the Practice of Dakwah Bil-Hikmah

In practice, the dawah activities conducted with an approach of al-hikmah (wisdom) have a theological foundation that always serves as a point of reference. This is based on the following verse from the Qur'an:

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

¹¹ Masyitoh, "DAKWAH MELALUI MEDIA SOSIAL."

¹² Baidawi Baidawi, Abdul Rozak, Fikriyatul Islami Mujahidah, "Humanisme Islam, Media Instagram Syubbanul Muslimin, dan Edukasi Islami", *Journal of Islamic Communication Studies*, Vol 1, No 1 (2023): 1-26

“Invite (people) to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way and He is most knowing of those who are guided.” (Q.S. An-Nahl: 125)

As explained by Sayyid Qutb, this verse provides a clear explanation of dawah, emphasizing intention, method, and the ethics of preaching. The following are the main points of his interpretation:

1. Intention in Dawah

According to Qutb, dawah must be done purely for the sake of Allah, not for personal or group gain. A preacher should not expect rewards or returns from those being preached to. Dawah is an act of duty that is performed solely due to obedience to Allah, with the reward coming only from Him.

2. Method of Hikmah in Dawah

Qutb emphasizes the importance of wisdom (hikmah) in dawah. This means delivering the message while considering the circumstances of the audience, their environment, and their mental readiness. A preacher should not overwhelm the audience with difficult tasks or concepts, but instead, should present the message gradually, according to their preparedness.

3. Preparation in Dawah

Qutb highlights the importance of both internal and external preparation in dawah. Internal preparation includes the spiritual, intellectual, and physical strength of the preacher. External preparation involves strategies, methods, and an understanding of the state of the audience.

4. Method of Mau'izhah Hasanah

In addition to wisdom, Qutb also emphasizes the use of mau'izhah hasanah (good advice), which involves communication that touches the heart and feelings, offering kind and meaningful counsel.

5. Respectful Debate

If there is a need for dialogue or debate, Qutb advises doing so in a respectful manner, avoiding extreme positions, and maintaining proper etiquette in interaction.

Overall, Sayyid Qutb emphasizes that dawah is not just about conveying a message but also about considering the approach, ethics, and intention behind it.

Application of Dakwah Bil-Hikmah for the Ummah

Dakwah with hikmah (wisdom) is a principle exemplified by the Prophet Muhammad (SAW), his companions, and the tabi'in in spreading the teachings of Islam. This principle emphasizes a wise, patient, and compassionate approach, which has proven effective in touching the hearts of individuals and opening the path to guidance.

One particularly inspiring example is the story of the Prophet Muhammad

(SAW) when he faced the people of Ta'if. When the Prophet (SAW) went there to preach, he was treated very poorly. The people of Ta'if rejected his invitation, insulted him, and even physically harmed him. In the midst of this suffering, Angel Jibril and the guardian angel of the mountains approached the Prophet and offered to destroy the city of Ta'if as retribution for their mistreatment. However, the Prophet Muhammad (SAW) declined this offer and instead prayed for them, hoping that a generation would eventually arise from them who would worship Allah.

The wisdom and patience displayed by the Prophet Muhammad (SAW) in dealing with those who opposed him exemplify the essence of hikmah in dawah: not through violence, but through compassion and the hope that they would receive guidance in the future.¹³ The steadfastness and patience of the Prophet (SAW) serve as an exemplary model in dawah, demonstrating that the goal of dawah is not only to convey the truth but also to bring goodness and a transformation of the heart in the recipients of the message.

In everyday life, this approach of hikmah can be applied by maintaining patience, avoiding anger, and consistently praying for the well-being of others, even if they may reject or even oppose us.



Gambar 1 : Dakwah Gus Iqdam di Media Sosial

<https://www.youtube.com/watch?v=4Ndd8nNhXYM&pp=ygUVZ3VzIGlxZGFtIGRhbiBkaiByYXJh>

This story reflects the wisdom of Prophet Muhammad (SAW) in educating his followers. When a young man sincerely asked permission to commit adultery, the Prophet (SAW) did not immediately reprimand or dismiss him, but responded in a gentle and wise manner. He invited the young man to consider the perspective of others, asking him how he would feel if the same situation were to happen to his own

¹³ Al-Qahthani, *Dakwah Islam Dakwah Bijak, Penterjemah Masykur*.

family. By placing the young man in another's shoes, the Prophet (SAW) made him aware of the impact of his actions on others. This illustrates a dawah approach that emphasizes empathy, understanding, and kindness, rather than anger or judgment. The Prophet (SAW) then prayed for guidance and steadfastness for the young man. From this story, we learn that when facing issues, especially those involving misbehavior, a wise and empathetic approach is often more effective than a harsh reaction. The Prophet's (SAW) approach demonstrates the importance of patience, knowledge, and caution in guiding someone toward goodness.¹⁴

Abu Bakr's (RA) wise demeanor after the death of the Prophet (SAW) serves as a strong example of how to face a great calamity with calmness and courage. When the news of the Prophet Muhammad's (SAW) death left many companions shocked and in disbelief, Abu Bakr calmly verified and confirmed that the Prophet (SAW) had indeed passed away. He then immediately made a significant statement to the companions, saying, "Whoever worships Muhammad, then indeed Muhammad has passed away, but whoever worships Allah, then indeed Allah is Ever-Living and will never die." This statement affirmed that the faith of the Ummah must be based on the Eternal Allah, not on any human, even the Prophet Muhammad (SAW). Abu Bakr's actions not only comforted the companions but also redirected them to remain steadfast and focused on Allah. Abu Bakr's courage in delivering the truth, despite its bitterness, reflects leadership grounded in faith and profound wisdom.

Gus Iqdam's Dakwah *bil Lisan*

The term "dakwah" originates from the Arabic word meaning call, invitation, or summons. Its root form is mashdar, and the verb (fi'il) meaning to call, summon, or invite is da'a (دَعَا). The person conducting dawah is called a da'i (دَاعِي), and the one who receives the dawah or is the target of the call is called a mad'u (مَدْعُو). The objective of dawah is to invite others to the right path, in accordance with religious teachings.¹⁵

According to Quraish Shihab, dawah refers to an invitation aimed at awakening an individual or society toward a better and more perfect condition. Dawah functions as an effort to change the state of an individual or society toward a more Islamic, moral, and just life. If carried out consistently, dawah will master the use of media. Ahmad Anas, as cited by Asmuni, outlines five essential principles for addressing the challenges of dawah in contemporary times:

1. Philosophical Principle: This principle emphasizes understanding the goals and vision of dawah. Every dawah activity must be based on a clear understanding of the objectives to be achieved, ensuring that dawah is neither speculative nor

¹⁴ Ibid.

¹⁵ Muhammad Qadaruddin Abdullah, *Pengantar Ilmu Dakwah* (Pasuruan: Qiara Media, 2019), 43

aimless.

2. Psychological Principle: Dawah must take into account the psychological condition of the individual (mad'u) being addressed. It is crucial to recognize that each person has unique psychological characteristics, and the approach to dawah should be tailored to the mental and emotional state of the mad'u to avoid failure in the approach.
3. Sociological Basis: Dawah cannot be detached from the socio-cultural context and the prevailing circumstances in society. This includes an understanding of political dynamics, the majority religion, and local culture, all of which can influence the acceptance of dawah. This principle teaches the importance of understanding social diversity to build an inclusive dawah that aligns with the surrounding conditions.
4. Competence and Capability Principle: Dawah requires individuals with the necessary skills and professionalism. A da'i (preacher) must possess sufficient expertise and knowledge to deliver the message of dawah effectively and in accordance with the intended objectives.
5. Effectiveness and Efficiency Principle: In carrying out dawah, it is important to ensure that the efforts made produce maximum impact. Therefore, dawah must be conducted with careful planning and efficient strategies, ensuring that all available resources are optimally utilized to achieve the desired results.

In summary, dakwah is the effort to invite others to understand and practice the teachings of Islam in their daily lives, with the ultimate goal of attaining happiness in this world and the Hereafter. Dawah can be carried out in various ways, such as amar ma'ruf nahi munkar (inviting to good and forbidding evil). The Prophet Muhammad (SAW) himself demonstrated dawah through three primary approaches. First, bil-lisan (through speech), delivering teachings through words or sermons, which is effective for direct communication and easy to understand by the public. Second, through writing, where dawah through written media helps spread religious messages to a wider audience. Third, through actions, providing a role model through real-life examples, so dawah is not merely words but also practical demonstrations. This dawah approach emphasizes the importance of ethical and moral communication in delivering Islamic teachings.

Dakwah bil Lisan, which is dawah carried out through speech, includes activities such as lectures, sermons, discussions, and advice. Allah SWT says in Surah Fussilat, verse 33:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ

" And whose words are better than someone who calls 'others' to Allah, does good, and says, "I am truly one of those who submit."?"

This verse refers to oral and written preaching as well as preaching through good deeds, as demonstrated by Prophet Muhammad (SAW). In the context of preaching, the spoken word serves as a highly effective tool for conveying religious messages, whether concerning beliefs, moral teachings, or explanations about a life aligned with religious values. This is seen as our primary method for conveying ideas, emotions, and goals.

Preaching through the spoken word (*dakwah bil lisan*) has several advantages, including:

1. The content of the preaching can be delivered in a relatively short time.
2. The preacher (*da'i*) must utilize experience, expertise, and wisdom to engage the audience (*mad'u*) effectively and ensure the message is accepted.
3. The audience (*mad'u*) can be more easily influenced by the preacher.
4. Indirectly, the preacher may elevate their own status and social standing.
5. It is more flexible and efficient, in the sense that it can be easily implemented in various contexts.



Nemen - Happy Asmara Ngaji Gus Iqdam Terbaru

INDOTIZEN TV · 143 rb x ditonton · 7 bulan yang lalu

Dakwah Gus Iqdam kepada Artis

<https://www.youtube.com/watch?v=mZvpnwuolYI>

Communication Style of Gus Iqdam

Style refers to how we present or express symbols, beginning with the selection of the meaning system we attribute to these symbols, which include words, actions, symbolic behaviors, and even attire. The delivery of these symbols is the physical manifestation of the message, which can include both verbal and non-verbal forms, including written and mediated messages. Alo Liliweri asserts that to understand context, communication style can be categorized into two approaches: direct style and indirect style. Direct style (low-context culture) is more diverse and

individualistic than indirect style. The direct communication style is the most commonly used because people from different cultures often lack understanding of the values, customs, and beliefs of others. This can create social barriers, particularly with people from high-context cultures. Non-verbal messages, if any, are typically understood only by those directly involved. Messages are often delivered using spoken words, and people adapt their style to the circumstances they face. Their daily lifestyles are not dependent on others.¹⁶

According to Rohim, there are various types of communication styles: a. The Authoritarian Manner/The Controlling Style – This style reflects a controlling attitude from the speaker (da'i), marked by a specific intention to limit, force, and regulate the actions, ideas, and reactions of the audience (mad'u). Thus, this type of communication often becomes a one-way or unidirectional exchange, where the communicator is the central figure in interpreting and conveying the message. b. The Egalitarian Approach/The Equalitarian Style – This style is based on the concept of equality, where equality is defined as a two-way exchange of messages, either verbal or written. Every member of the audience (mad'u) can communicate their ideas or perspectives in a relaxed, informal, and open manner, fostering harmony. Both the da'i and mad'u understand the idea of this harmony. c. The Organizational Method/The Structuring Style – This involves the allocation of work responsibilities and scheduling tasks within an organization, both of which require a communication style that is structurally implied through the use of verbal communication, either spoken or written, to reinforce commands that must be followed. d. The Dynamic Style/The Active Manner – Because the sender of the message is aware that the workplace focuses on business or performance, this style tends to be confrontational. e. The Relinquishing Style – This style demonstrates a willingness to accept suggestions, opinions, and ideas from others. f. The Withdrawal Style – This style is employed between parties, but it can be difficult to manage and understand.

The equalitarian communication method used by Gus Iqdam in his preaching shows a strong appreciation for equality between the speaker (da'i) and the audience (mad'u). This approach creates a communication environment that is more open, unaffected by differences in social status, thus allowing the message of the preacher to be well-received. In the context of preaching, the equalitarian method enables the audience to feel respected and not alienated, even if there are social background differences. By positioning himself on equal footing with the audience, Gus Iqdam makes communication more approachable and easier to understand. This helps in delivering mau'izhah (advice), which can be more readily accepted without creating feelings of distance or tension. Furthermore, by emphasizing equality in communication, Gus Iqdam also utilizes media as a means to extend the reach of his

¹⁶ Alo Liliweri. *Komunikasi Serba Ada Serba Makna* (Jakarta: Kencana Prenada Media), 32

preaching. Interpersonal communication, like that practiced by Gus Iqdam, is highly effective in achieving the goal of preaching, which is to positively change the attitudes and understanding of the audience. Ultimately, this method fosters a friendly communication style where the equality between all parties provides a strong foundation for more meaningful and effective information exchange.



PREMAN HOBI M4B0K INSAF DI PENGAJIAN GUS IQDAM SABILU TAUBAH

278 rb x ditonton 6 bln lalu ...selengkapnya

Gambar 3 : Dakwah Gus Iqdam

<https://www.youtube.com/watch?v=1f4ItOYIUKE&pp=ygUicHJlbWFuIGhvYmkgbWFiZ2sgbmdhamkgZ3VzIGlxZGFtIA%3D%3D>

Understanding "Hikmah" in Gus Iqdam's Preaching Activities

To understand al-hikmah (wisdom) in Gus Iqdam's preaching activities, it is essential to first grasp the basic concept of dakwah and the role of hikmah within it.¹⁷ Hikmah in the context of preaching or effective communication often involves wisdom in the delivery of messages, enabling the audience to accept and internalize the message without feeling coerced or pressured.¹⁸ In this regard, hikmah is not merely about profound truth but also the ability to tailor the delivery to the psychological and social conditions of the audience, ensuring that the message is relevant and easily accepted.¹⁹

¹⁷ Salmadani, *Filsafat Dakwah* (Jakarta: Surau, 2003). 45

¹⁸ Ilyas Ismail, *The True Da'wa: Menggagas Paradigma Baru Dakwah Era Milenial* (Jakarta: Kencana, 2018). 31

¹⁹ Tasmara Toto, *Kecerdasan Spiritual* (Jakarta: Gema Insani, 2001). 56

In communication, the concepts of frame of reference and field of reference reflect the perspective or understanding of the audience, shaped by their backgrounds, including their experiences, values, and knowledge. Field of experience refers to the collective experiences that shape how an individual interprets a particular piece of information or message. When a message aligns with the audience's frame of experience and reference, it is more likely to be received effectively, which is where hikmah in delivery becomes significant.

The term hikmah is understood in various ways by scholars. Among the interpretations are:

Hikmah as Prophethood: In this context, hikmah refers to the prophetic position that brings divine teachings and guidance. Hikmah here represents the Qur'an and the understanding of it.

Hikmah as the Qur'an: Hikmah refers to the Qur'an itself, along with the ability to comprehend it thoroughly and apply it in daily life.

Hikmah as Precision in Speech and Action: This refers to the ability to speak and act appropriately, in accordance with the situation at hand.

Hikmah as Wara: Hikmah also signifies wara' (piety), the ability to avoid sins and actions displeasing to Allah.

Hikmah as Beneficial Knowledge: Hikmah is seen as knowledge that benefits both oneself and others, particularly practical knowledge that brings welfare to the community.

Hikmah as the Sunnah of the Prophet: This encompasses the practices and examples set by Prophet Muhammad SAW, which are to be followed and applied.

Hikmah as Knowledge and Action of Truth: Hikmah involves both a profound understanding of truth and actions that align with it, grounded in the Qur'an and Sunnah.

Hikmah as Psychological State: Hikmah can also refer to a state of heart that is submissive, resigned, and filled with fear of Allah.

Hikmah as Placing Things in Their Proper Place: It involves the ability to understand the subject of preaching and select appropriate methods and media to convey the message accurately.²⁰

Each of these definitions reflects the multifaceted and profound nature of hikmah, encompassing spiritual, intellectual, and practical dimensions in daily life. From these definitions, it can be concluded that a wise preacher (da'i) must be able to apply the concept of hikmah, which is rooted in a deep understanding of Islam (al-dīn al-Islāmī), particularly by comprehending the Qur'an and Sunnah as the primary sources of guidance. Furthermore, a preacher must also possess an understanding of psychology to support the wise delivery of the preaching message.

²⁰ Said Ali Al-Qahtani, *Dakwah Islam Dakwah Bijak, Penerjemah Masykur* (Jakarta: Gema Insani Press, 1994). 42

This is why Gus Iqdam, in his preaching activities, consistently chooses the right material, methods, and techniques for preaching. A preacher must be proportional and professional, adjusting to the level of understanding and the needs of the audience being addressed.

The approach taken by Gus Iqdam appears to align with the fundamental concept of effective preaching, as described by Sayyid Qutb, who states that effective preaching must be conducted with the method of hikmah, which can be achieved by considering three key factors: the state and situation of the audience, the extent or scope of the preaching material, and the varying methods of delivery suited to the conditions at hand.

Conclusion

Gus Iqdam's dawah bil hikmah demonstrates patience in dealing with recipients of dawah (mad'u) from various social, economic, cultural, ethnic, and social strata backgrounds. This attitude is consistently emphasized by Gus Iqdam through his dawah activities, which have a profound impact on the hearts of those who follow the Sabilu Taubah congregation. Gus Iqdam's communication style adopts an egalitarian approach that makes it easier for the mad'u to express their concerns, as Gus Iqdam himself is a type of scholar who does not differentiate between social status and embraces all levels of his congregation. Over the last four years, Gus Iqdam's congregation has grown rapidly, attracting people from diverse groups such as children, teenagers, the elderly, street thugs, artists, singers, and others. Embracing all segments of society in various life dimensions is the dawah concept that Gus Iqdam demonstrates through his dawah activities, both in public spaces and on social media, whether among marginalized communities or urban populations. In turn, the invitation to do good encourages the mad'u to transform bad habits into good ones, oriented towards social change and achieving well-being in both this world and the hereafter. This dawah, which embraces all groups, is carefully nurtured by Gus Iqdam so that the members of the Sabilu Taubah congregation feel at ease and comfortable within the circle of goodness.

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