

Message of da'wah *bi al-qalam* in the *Kitab Mişbāḥ Al-Zalām* by Syaikh Muhammad Muhajirin Amsar Al-Dary

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Abstract

This article explores the effectiveness of da'wah bi al-qalam, the method of Islamic preaching through writing, using Sheikh Muhajirin's Mişbāḥ Al-Zalām book as a case study. The qualitative approach involves text analysis, documentation, and literature study. The structuralism theory by Roland Barthes is employed for data analysis. The Mişbāḥ Al-Zalām book, while primarily a syarah Bulugh al-Maram, serves as a medium for conveying diverse da'wah messages addressing various aspects of human life, including sharia, aqidah, and ikhtilaf. Historically, da'wah bi al-qalam existed since the time of Prophet Muhammad but gained prominence with technological advancements. Although Sheikh Muhajirin's contributions are significant, the method faces challenges such as limited attention and creativity. Addressing these issues is crucial to project Sheikh Muhajirin's thoughts into effective solutions, considering the needs and challenges of the contemporary era. While da'wah bi al-qalam may have its weaknesses, its potential impact on a global scale requires greater recognition and commitment from Muslim scholars to enhance its effectiveness in addressing the diverse religious problems faced by Muslims today.

Keywords: Da'wah; Misbah Al Zalam; Shaykh Muhammad Muhajirin

Abstrak

Artikel ini mengeksplorasi efektivitas dakwah bi al-qalam, metode dakwah Islam melalui tulisan, dengan menggunakan kitab *Mişbāḥ Al-Zalām* karya Syekh Muhajirin sebagai studi kasus. Pendekatan kualitatif melibatkan analisis teks, dokumentasi, dan studi literatur. Teori strukturalisme oleh Roland Barthes digunakan untuk analisis data. Kitab *Mişbāḥ Al-Zalām*, meskipun pada dasarnya merupakan *syarah* dari kitab *Bulughul Maram*, berfungsi sebagai media untuk menyampaikan pesan dakwah yang beragam yang mencakup berbagai aspek kehidupan manusia, termasuk syariah, aqidah, dan ikhtilaf. Secara historis, dakwah *bi al-Qalam* telah ada sejak zaman Nabi Muhammad, namun semakin populer seiring dengan kemajuan teknologi. Meskipun kontribusi Syekh Muhajirin cukup signifikan, metode ini menghadapi tantangan seperti kurangnya perhatian dan kreativitas. Mengatasi masalah ini sangat penting untuk memproyeksikan pemikiran Syekh Muhajirin ke dalam solusi yang efektif, dengan mempertimbangkan kebutuhan dan tantangan di era kontemporer. Meskipun

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dakwah *bi al-qalam* mungkin memiliki kelemahan, potensi dampaknya dalam skala global membutuhkan pengakuan dan komitmen yang lebih besar dari para cendekiawan Muslim untuk meningkatkan efektivitasnya dalam mengatasi berbagai masalah keagamaan yang dihadapi umat Islam saat ini.

Kata kunci: Dakwah; Misbah Al Zalam; Syaikh Muhammad Muhajirin

Introduction

Da'wah must always be dynamic, not stop at one step and then die. Da'wah is not a one-time affair, but always follows and balances all cases and problems that occur in human life, especially Muslims (Bek, 1948). Initially, da'wah was only carried out orally or in Arabic known as da'wah *bi al-lisan* either from one person to another, or from one person to many people. But in its development, along with the demands to always be in tune with human life, da'wah has to innovate. Developed from what was originally only spoken, penetrated the world of writing. The goal is none other than so that preaching can be more adaptable in its efforts to keep up with the times (Aziz, 2004).

The expansion of the method of da'wah in the world of writing is known as da'wah *bi al-qalam* or dakwah *bi al-kitabah* (Ramli, 2003). The two terms have the same meaning, but in daily use da'wah *bi al-qalam* is more familiar and is often used to describe methods of da'wah through the world of writing (Yahya & Thaha, 1941). The superiority of da'wah *bi al-qalam* compared to other forms of da'wah is the massive nature of the object and its broad scope. The message of da'wah *bi al-qalam* can be received by hundreds, thousands, hundreds of thousands, even millions of readers at almost the same time (Ho and Weigelt, 2005).

Seeing the opportunities and challenges of da'wah in today's globalization era, it is increasingly complex because messages through mass media such as the internet offer ideas and values that are packaged in an attractive package. This causes a shift in values in society that are far from Islamic norms. But on the other hand, da'wah can take advantage of modern media to identify da'wah (Sirajuddin, 2014).

Facing such formidable challenges, the work of da'wah becomes clear and must be continuously developed and modified. Muslims must continue to make efforts to make information about Islam accessible to as many people as possible. This can be done provided that Muslims are able to master and develop effective information. If not, da'wah will only become a stagnant religious routine. Message packaging, varied methods of da'wah, accurate management of data on da'wah objects, positive synergy of all da'wah workers must be manifested in a

coordinated, integrated and systematic form of action (Ni'ami, 2020) with more than utopian rhetoric. As a religious vocation, da'wah must also be interpreted more openly. The principle of the call for good from a religious perspective is the starting point. This is important so that da'wah can be more widespread. Not only in the scope of discussion of religion in its narrow meaning.

In the context of human religious life, social changes that are so harsh, dramatic have become problems faced by religion. One of the crucial problems as a result of the globalization process related to religious life is the diminishing space for religiosity in the context of human life. Empirical findings and the development of science expose humans to a new awareness of reality, as if to strengthen their belief in human superiority, which has the potential to eliminate belief in God's power. Things that were previously regarded as mysteries of God have, one by one, fallen into human hands through their experiments, so it is not surprising that religion has faded away and even lost its meaning and role for humans' life.

On this side, Islamic da'wah as a process of internalizing religious values into the human belief system, must be able to place religious teachings as an instrument of life which is very important. In this context, Islamic preaching in the era of globalization as an era of information and industrialization must be able to present Islam in a substantive form. Islam must be presented in a correct and complete form, although in practice it requires actualization by taking into account the current socio historical reality (Berawi, 2019).

It is hoped that awareness of the position of Muslims in the midst of globalization will encourage Muslims to continue to improve themselves. This awareness can be stimulated through intensive and comprehensive da'wah work. The hope of actualized da'wah that continues to be developed is the creation of an Islamic society. People who have a strong religious awareness. Religious awareness like this is very much needed to knit back commitment to divinity, humanity and society, and to rebuild a morality foundation that is increasingly fading.

Indicators of the success of da'wah in the era of globalization, information and the era of industrialization as said by the Western historian W Montgomery Watt analyzed the secrets of Islamic progress, he said that Islam does not recognize a rigid separation between science, ethics and religious teachings (W. Montgomery Watt, 2019). In other words, Islam can also accept healthy (radical) thinking only for the advancement of Islamic civilization and for the sake of enriching Islamic *hasanah*. Each other, executed in one breath. The practice of Islamic law is just as important and has the same priority as scientific research.

The indicator of the success of religion in global transformation is what if humans are able to find good wisdom in accordance with the object of da'wah in each of the teachings it carries (Rakhmawati, 2013).

The facts that are currently found show that the spread of da'wah *bi al-qalam*, especially in Indonesia, is still at an alarming level. The use of the word worrying here does not mean that the activities of preaching *bi al-qalam* are completely absent, but that their activities are still very few compared to that of preaching *bi al-lisan* (oral).

Writing, as recorded in history, has had a great influence on one generation over time. Writing in its development is able to change thought patterns, perceptions, world views, and opinions, and can even change one's ideology and beliefs without having to convey them for a long time. Writing is very likely to be the forerunner of ideas, thoughts, aspirations, even the millennial revolution. This is not an impossibility, because history has proven that the French revolution moved in the light of the thoughts and views pioneered by JJ Rousseau and Montesquieu (Habibi, 2018).

Legitimacy plays a role in Muslim acceptance of the concept of civil society (Bakti, 2004). This legitimacy is needed in the sense of rejection of conservative Islamism and purification of doctrine, even Islamic values. Da'wah *bi al-qalam* has an important role in the seeking for this legitimacy. Not without reason, da'wah *bi al-qalam* has a wider scope than just other da'wah media. Da'wah *bi al-qalam*, is a meeting between the content of preaching through writing with oral da'wah based on the spirit of the times, as practiced by the Prophet Muhammad and taught to his friends.

Therefore, it is very important for Muslims to contribute in delivering da'wah messages as a means of developing *da'wah bi al-qalam*. The urgency of the importance of the role of writing in supporting the lives of Muslims has been stated in the verses of the Quran, one of which is the first revelation regarding the command to read (*iqra*) and the existence of the letter al-Qalam in the Quran shows how important the meaning and function of writing and reading is for Muslims (Al-Qandahlawi, 2001). As said by Ali bin Abi Ṭālib:

عِلْمُ الزَّمَانِ بِالْقَلَمِ وَهُوَ بُسْتَانٌ عِنْدَ الْعُلَمَاءِ

Meaning: "The knowledge of the times is written through a pen and it is the garden of the ulama (ulama)."

Through writing, scholars, *ustadz*, sheikhs, intellectuals, Muslim academic scholars, and Muslims in general can spread messages and views about information in accordance with their field of expertise or scholarship (Yolanda Y.

Johnson & Oliver C, 2004). Thus, anyone who has the competence and is trusted can carry out the role of a Muslim journalist, namely as *muaddib* (educator), *musaddid* (straightening information about teachings and Muslims), *mujaddid* (reformer of understanding of Islam), *muwahhid* (unifier or glue) *ukhuwah Islamiyah*), and mujahids (fighters, defenders, and enforcers of religion and Muslims) (Linda Allin, 2014).

Basically, da'wah *bi al-qalam* is not a new form of da'wah method in the Islamic world, it has been practiced since the early days of the Prophet Muhammad SAW conveying Islamic da'wah to various parts of Arabia. One form of preaching *bi al-qalam* carried out by the Prophet in the early days of the spread of Islam was by sending letters of invitation to convert to Islam to non-Muslim kings scattered throughout Arabia (Bobby Rachman Santoso, 2015). Several forms of da'wah *bi al-qalam* that have been carried out by *salaf* and *salafiyah* scholars can be found in the form of the yellow book (text book) which is used by students and academics to date as a reference in studying various Islamic disciplines (Azra, 1999; Mahmuddin, 2014; Syamsudin, 2009).

Like other da'wah methods, da'wah *bi al-qalam* has its own function, although it cannot be denied that da'wah *bi al-qalam* has a close and complementary relationship with other da'wah methods, especially in its delivery da'wah messages that address today's Muslim problems. It's just that, if da'wah *bi al-lisan* is a meaning that moves and has a voice, then da'wah *bi al-qalam* is a meaning that is silent. Even so, it can lead to moving action because the content leads the reader to an understanding of a problem. Therefore, it needs to be underlined that not all people can become da'wah in the category of da'wah *bi al-qalam*, because to produce useful and high value writing requires not only extensive knowledge, but also qualified writing skills.

Da'wah in the future places the right planning and strategy by referring to the method of da'wah of the Prophet Muhammad SAW. Muslim intellectuals can formulate concepts and methods of da'wah for future generations as an object of da'wah for various levels of society with a low level of religious understanding or vice versa for people with a high level of education, so that the da'wah is' Wah, the material is in accordance with the object (Maryatin, 2014). The issue of da'wah is one of the problems of Muslims that needs serious attention from all of us because the problem of da'wah is a problem for the future of Muslims. This can be seen in historical records that the development of Islam throughout the world was brought and conveyed by the preachers in accordance with the conditions and situations at that time.

The important role of writing as a medium for delivering Islamic da'wah messages, encourages scholars and scientists to record their thoughts and interpretations into a work that will not be timeless, then used as *wasīlah* (means) to educate people to carry out social transformation (*taghyir*). Apart from containing moral messages and Islamic preaching, books like other journalistic products also have their own writing ethics. According to the author, this kind of da'wah model certainly strengthens Andi Faisal Bakti's integrative concept related to the science of da'wah and communication science based on the content of *tablīgh, taḡyīr, al-amru bi al-ma'rūf wa al-nahī 'an al-munkar, ta'awun, tanzīr, al-akhlak* (Bakti, 2015). Da'wah and Islamic communication with the above content are actually concepts that are in line with the concepts of information, change, development and ethics (Bakti, 2009).

Viewed from the framework of *tabligh*, an article has the role of proclaiming the truth and preventing evil. In the function of da'wah *bi al-qalam tabligh* is a combination of the bi al-oral da'wah model which is usually carried out with da'wah on the one hand and the written aspect of journalistic work on the other. The function of da'wah *bi al-qalam* is essentially to invite every human being to virtue and truth in accordance with the universal values of Islam.

Referring to the explanation above, in this article the author will specifically reveal the messages of da'wah *bi al-qalam* contained in the book *Miṣbāḥ Al-Zalām* by Sheikh Muhammad Muhajirin Amsar al-Dary. This discussion attracted the interest of researchers due to several factors, including: 1) The *Miṣbāḥ Al-Zalām* book is considered referential in providing answers to the problems of *fiqh, aqidah* and *ikhtilaf* with different patterns, in responding to the needs of today's society, namely that its writing emphasizes on social communication approach. with the characteristics of the Betawi community, 2) Sheikh Muhajirin and students also make the *Miṣbāḥ Al-Zalām* book as one of the main media in the da'wah process which in this case focuses more on the method of da'wah *bi al-qalam* to guide people to face problems.

The author's interest is in identifying the background of the author of the book himself, namely Sheikh Muhajirin. Syekh Muhajirin is a Betawi scholar and writer who during his life produced 34 religious works including; *mantiq, balaghah, hadith, tarekh, and fiqh* jurisprudence. Among his many written works, the book *Miṣbāḥ Al-Zalām*. *Miṣbāḥ Al-Zalām* is one of the works most widely recognized by the public and academics. This book is an explanation (*syarh*) hadith *ahkam Bulūgh al-Maṣārah* compiled by Ibn Hajar al-Asqalani (808 AH) (A. Zaeny, 2005; Bruinessen, 1999). This book is usually used by scholars and students who teach and study in Islamic boarding schools, especially in the

Jakarta, Bekasi and surrounding areas to study hadith related to daily worship activities.

Methodology

This research is a type of text analysis using qualitative methods. The way this research works is divided into three stages, namely data collection, data analysis, and data presentation (Nyoman Kutha Ratna, 2004). This data collection refers to the main data source of the study, namely the book *Miṣbāḥ Al-Zalām* by Sheikh Muhajirin. In addition, to support the data, other works and literature are used in the form of books, journals and articles that discuss himself and his work.

There are four characteristics of library research, namely: 1) research that is directly related to text (manuscripts) or numerical data and not with direct knowledge from the field or eye witnesses in the form of events, people or other objects, 2) library data is ready to use (ready mode), 3) library data is generally a secondary source and 4) library data is not limited by time and space because it is "dead" the data is stored in written records. So in this study using literature study (Fahri & Zainuri, 2020).

The theory used to read the data and messages contained in it is the theory of structuralism (the structure of the language of the media) (Roland Barthes, 1957). This theory explains that the text is studied based on structure and rationality, and systematic thinking of a work. In this case, the book *Miṣbāḥ Al-Zalām* works Sheikh Muhajirin is classified based on a logical arrangement, the topic of Islamic studies. The methods used in this data collection are textual and intertextual by reading the data sources in the form of text, documentation and literature completely and thoroughly so that the writer can understand the author's ideas and ideas perfectly. The reading technique used in this research is close reading (Brummett. B., 2010).

Result and Discussion

Da'wah is an activity to invite people to do good and in accordance with the instructions, calling them to do good and prohibiting them from doing evil so that they get happiness in this world and the hereafter. In addition, Islamic da'wah can also be interpreted as an attempt by a believer to realize Islamic teachings by using certain systems and methods. Then, to face the various challenges of today's Muslims, one of the effective da'wah media that can be developed in this information age is the Islamic press (Maryatin, 2014).

Written da'wah cannot be separated substantially from oral preaching, where in the practice of da'wah one must pay attention to contents of the da'wah. Yusuf

al-Qaradhawi said that one of the requirements of a preacher or preacher is to know and master the issues of *uṣūliyah* and *furu'iyah*. Yusuf Al-Qaradhawi further explained that what is meant by the ability to know the problems of *uṣūliyah* and *furu'iyah* in religion is knowing Islamic civilization. The Islamic civilization referred to here is the literary civilization of Islamic legal texts, of which the Quran and the Sunnah are the main sources. From the two, many works have sprung up in various fields of science related to these sources and foundations (al-Qaradhawi, 1996).

Da'wah *bi al-qalam* departs from the spirit of the Quran to find the main source of Islamic law. Therefore, it is proper for a preacher to introduce Islam which is open to the times to the public. Da'wah *bi al-qalam* itself is not limited to one particular form, because there are many literary studies related to aspects of da'wah in Islam. One of them is the statement given by Muhammad al-Ghazali about the situation of literary life in Egypt, where there are many literary works that convey the contents of Islamic da'wah (al-Ghazali, n.d.-a).

Da'wah is basically an attempt to persuade others to adhere to the values of Islamic universalism. In a classical context, da'wah may be limited to a direct call, as applied to classical Islamic education models such as *madrasah* and *pesantren*. However, in its development, this oral tradition is characterized by the use of the yellow book (textbook) as a means and source of disseminating da'wah messages. Da'wah has an important role in Islamic society, because da'wah is an intense process of communication and education for the Muslim community (Seyyed Hossein Nasr, 1995).

However, before we go further into the concept of da'wah *bi al-qalam*, it is very important to understand what da'wah actually means because the concept of da'wah is at the core of the topic and is critical for social science. Da'wah is one of the most important topics in contemporary Islamic thought because it is related to social and political functions (Hirschkind, 2009). Hirschkind, for example, linked this concept to the counter public Islam (a way to counter mainstream public narratives) in Egypt where he found that da'wah had become the main reason for encouraging fellow Muslims to pursue greater piety in all aspects of life. In connection with this, one of the characteristics that cannot be separated from da'wah is *fillah* ("for God's sake"). Consequently, Muslims who are involved in da'wah activities must devote themselves only to goodness and the spread of Islamic ideas (Batara & Isra, 2019).

In simple terms, the purpose of preaching *bi al-qalam* is to help people get out of illiteracy. With the existence of books and other forms of written work, it is hoped that the public will be increasingly interested in expanding their

knowledge through existing readings, especially those with Islamic nuances. This is in line with the commands of the Quran in its verses which were first revealed that humans are told to read.

Reading in a context that is not only limited to things written on paper, but also reads the signs of Allah power that are widely plastered in the universe. Hartono A. Jaiz in his book "Enforcement of Da'wah and Fikrah," divides the functions of da'wah *bi al-qalam* into three categories, namely: *first*, serving the public's need for Islamic information. Islamic information referred to here is information sourced from the Quran and Hadith. *Second*, trying to understand and explain the appeal of the Quran carefully through various printed media to return it to its universality and to present Islamic products that are in line with thought, *Third*, to animate dialogue with nuances of thought, politics, culture, social and others (Jaiz, 1996).

Studies on Islamic da'wah reveal that some Muslims view da'wah as an individual that is obligatory for Muslims, while others, such as a well-known classical Islamic scholar, Imam Ghazali, believe that da'wah is a collective task in which one self-preach, Muslims. others, don't have to. Furthermore, according to some scholars, da'wah can be categorized into three main forms: da'wah *bil khitabah* (preaching in forums, mosques, seminars, etc.), da'wah *bil hal* (preaching in 'everyday life' by showing kindness, for example) and da'wah *bi al-qalam* (da'wah with "pen") (Kango, 2014).

The history of literacy and the beginning of Islamic writing proves that writing is one way to convey ideas as a medium for the transfer of knowledge to society. The tradition of writing in Islam was initiated by the Prophet Muhammad SAW in the early days of the spread of Islam by sending letters to the ruling kingdom leaders around the Arab region. One of the major breakthroughs in the history of Islamic writing was the decision taken by the Caliph to record the Quran (Johannes Pedersen, 2014; Seyyed Hossein Nasr, 1995).

The writing of letters during the time of the Prophet Muhammad and the bookkeeping of the Quran at the time of the Caliph, became the starting point for a shift in the oral tradition that only relied on memorization power to the written hadith which included recording all forms of information so that the public can read and enjoy it, even long after the information has been written without any changes in content or content. Social changes that occur in society, from relying on oral traditions to written traditions, are aware of or do not give a very large meaning in the social sphere, especially in the development of the method of da'wah *bi al-qalam*. This meaning was born from the spirit of collecting and

printing the Quran, so that later great works from academics, scholars (Seyyed Hossein Nasr, 1995).

Johannes Pedersen in his book "The Arabic Book" argues that book writing in the Arab world is rooted in Islamic tradition. This fact, he continued, gave the characteristics of Islam in books written in the Arab region. Even very honestly Pedersen said, "There is seldom any other culture in which the writing world has played such an important sense in Islamic civilization." (Johannes Pedersen, 2014).

The persistence of Muslim scientists in the past in the world of writing has been an important factor in the spread of Islam not only in the Arab region, but also throughout the world. In this millennial era, many books by Muslim scientists are used as mandatory references in various universities in the world, ranging from religious issues to mathematics, physics, outer space, chemistry, economics, medicine, and so on. These books include articles from Bukhari, Muslim, Ibn Hajar, al-Ghazali, Ibn Sina, Ibn Rushd, Ibn Khaldun, and many more that cannot be mentioned one by one (Azra, 1999; Habibi, 2018). They are Muslim scholars who managed to find the most brilliant discoveries in the world of science and have contributed greatly to the progress of the world today.

Basically, *bi al-qalam* da'wah is very closely related to *bi al-lisan* da'wah, because often the content presented in *bi al-qalam* da'wah comes from the essence of the work of scholars and religious writings written by qualified academics in the fields. Da'wah *bi al-qalam* contained in books of spectacular works and previous academics will be empty of essence if the reader is unable to read and understand the content and meaning contained in it. Therefore, in general the da'wah *bi al-qalam* is closely related to the da'wah *bi al-lisan* in answering the phenomena and problems faced in social life.

The *Miṣbāḥ Al-Zalām* book in its capacity as a hadith book that discusses *ahkam* hadiths from various schools of thought, can be categorized as da'wah *bi al-qalam* even though in particular this book does not mention the talk of da'wah at all. But what needs to be remembered is that the essence of da'wah itself is to convey religious messages both from the Quran, hadith and religious books that have been written by scholars and academics covering issues of *syar'i*, *aqidah*, *tauhid* and *muamalah*.

As one of the popular and phenomenal works among the *syarh* of the book *Bulugh al-Marām* by archipelago scholars, the *Miṣbāḥ Al-Zalām* book discusses a lot of *fiqh* issues seen from various perspectives and thoughts of various schools of thought. In this study, the authors describe three important substances

that play a role in providing an understanding of religious values and their rules, the three important substances are: *aqidah*, sharia and *ikhtilaf*.

A. Aqidah Akhlak Literature by Sheikh Muhajirin

Aqidah literally means "something that is tied tightly and firmly." (Munawwir, 1997). In terms of terminology, there are several definitions of *aqidah* put forward by experts including Hasan al-Banna who said, "*aqidah is a number of things that must be believed to be true by the human heart, brings peace of mind, becomes a belief that is not mixed with doubt.*" (al-Banna, nd). Machnun Husein, *aqidah* is a belief that arises from knowledge and belief. One who "knows" and restores strong belief in the oneness of Allah, His attributes, His laws, the guidance of revelation and the divine laws of reward and punishment, is called Mukmim (believer). This faith will forever guide people to lives filled with obedience and obedience to God's will (Husein, 1994).

Abu Bakar Al-Jazairy (1976) interpret *aqidah* as truth that can be generally accepted by humans based on reason, revelation (Revelation) and nature (fitrah). According to Yunahar Ilyas, "*Truth is directed at the heart and must be valid and rejected by all that contradicts this truth,*" (Ilyas, 2011). Thus, it can be understood that in general, *aqidah* is the study of the problems and existence of Allah SWT with all the elements in it, including belief in Allah Almighty and His teachings. Furthermore, it is said that Islamic *aqidah* is an Islamic belief system which includes belief in Allah by understanding His names and attributes, belief in angels, prophets, holy books, and eschatological matters (Husein, 1994; Ilyas, 2011).

Islamic *aqidah* has its own characteristics that are different from other religious beliefs. *First*, shahada. a Muslim must have a clear identity to distinguish himself from people who are not of his religion, besides that he must also be willing to acknowledge the religious identity of others as a form of tolerance and respect for one another; *Second*, the introduction of divine values. This broad view introduces Allah for the entire universe, not just Allah for a particular group of people or nation. In *aqidah*, the question of the origin of the universe and all the entities in it ranging from divinity, apostolate, prophethood, humanity, the supernatural, etc. are taught in a simple and easy to understand way; *Third*, faith related to basic services which is the manifestation of faith combined with aspects of self-development and one (Al-Hamd, 2016).

Aqidah is very closely dependent on morals, like two sides of a coin, *aqidah* cannot enter morally. Good faith comes from good morals too. The word "morality" comes from Arabic, namely "*al-Khulk*" which means character,

temperament, behavior, habits, behavior. According to the term, morals are qualities that are embedded in a human being who can issue something happily and easily without any thought and coercion. In KBBI, *akhlak* means character or behavior. According to Abu Hamid al-Gazali, morals are qualities that are embedded in the human soul which states that actions are born that are done happily and easily without self-assessment and without any prior reflection (al-Gazali, nd). Meanwhile, according to Muhammad bin Ali al-Syarif al-Jurjani, morals are something whose nature (good or bad) is deeply embedded in humans from which easy and light actions are born without thinking and contemplating (al-Jurjani, 2012).

Aqidah is closely related to faith and belief. Faith is an essence in Islamic teachings which is also closely related to reason and revelation. In the Quran, *iman* is the fourth noun from the root *a-ma-na*. This root word refers to the meaning of "safe", "entrusted", "turned to", which means derived from the meaning of "good faith", "sincerity", "obedience", and "loyalty". The fourth form of *amanah* has a double meaning, namely "to believe" and "to give up belief". Its main meaning is "to be faithful to what Allah has entrusted to him with strong conviction in the heart; not only in the tongue." With this faith, Allah unites the hearts of mankind who are scattered, enough after being poor, to teach knowledge after ignorance,

Aqidah and Akhlaq (moral) are important aspects that are emphasized in the da'wah *bi al-qalam* by Sheikh Muhajirin through the book *Miṣbāḥ Al-Zalām*. According to Sheikh Muhajirin, Islam is the most perfect religion among the previous divine religions, where it not only regulates the relationship between humans and Allah, one of which is implemented in prayer activities, but Islam also teaches aspects of *muamalah*, namely the relationship between humans and Allah and humans and humans other (Al-Dary, nd-b).

According to Sheikh Muhajirin, the perfection of Islamic teachings lies in the teachings contained in his words as stated in the letter al-Ikhlās, namely that "Allah is the only, unspoken, childless to be begotten." The implementation of *aqidah akhlak* conveyed through da'wah *bi al-qalam* by Sheikh Muhajirin through the book *Miṣbāḥ Al-Zalām* is as follows:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِيَّاكُمْ وَالْحَسَدَ فَإِنَّ الْحَسَدَ يَأْكُلُ
الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ

From Abū Hurairah RA, he said: Rasulullah SAW said: "Do not be jealous, because jealousy eats goodness like fire devours firewood." Hadith narrated by Abū Dawūd.

This hadith warns people to refrain from jealousy and clearly points out the prohibitions against it. Envy wants to lose pleasure, whether worldly or religious (Parrott, WG, & Smith, 1993). While expecting similar pleasures from others is called desire. If this desire is in a religious matter, then this quality is praiseworthy. It is like the Prophet said, "There should not be jealous except in two ways; first, someone who is given wealth by Allah, then he uses it to the end in defending the truth; second, someone who is given the knowledge of Allah SWT, then he decides (disputes) with him and also teaches him "Envy in this hadith means a commendable desire. This desire is called "jealousy" because of the similarities between the two. The words of the Prophet (out of jealousy explain the reason for this prohibition. Thus, the reason for the law is stated explicitly (*mansusah*) This hadith describes the speed at which good deeds end because of jealousy.

"Or are they jealous of humans (Muhammad) because of the grace that Allah has given him? Indeed, we have given books and wisdom to Abraham's family, and We have given him a great kingdom".

This verse shows jealousy in religious matters. This envy is one of the most despicable morals (*akhlaq*). He hated everyone who got pleasure, and got nothing of himself. When morals have been contaminated with badness, it will automatically have a negative impact on one's *aqidah*. Envy leads to the nature of not accepting and not thanking for the gifts and provisions that Allah has assigned to each individual. Feelings of blame and doubt on Allah will certainly worsen the condition of one's faith.

As mentioned above, the issue of morality is the first competence of a person's *aqidah* measure, in another hadith the Prophet Muhammad said:

وعن أبي هريرة رضي الله عنه قال: سئل رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ، فَقَالَ: "تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ". أَخْرَجَهُ التِّرْمِذِيُّ وَصَحَّحَهُ الْحَاكِمُ

From Abu Hurairah RA, he said: Rasulullah SAW said: "Most people who enter heaven are piety to Allah and good morals." The hadith was narrated by al-Tirmidhi and validated by al-Hakim (Al-Dary, nd-a).

Takwa is the will of Allah for the initial and final generations. Regarding the Word of the Prophet (good morals), 'Abd Allah bin Mubarak interprets good morals as good, generous, and does not hurt (others) (Abdullah bin Mubarak, 1989). Rasulullah SAW in this case is the most perfect human being in character and appearance. Anas bin Malik RA served the Prophet for ten years, but he never said "akh!" for Anas at all. He never said anything related to what Anas RA did, "why did you do it?" or related things that Anas RA did not do "why not do

it?" In a sahih hadith it is stated that he was never angry, unless there was a prohibition from Allah which was wasted. Among the noble examples of the Prophet SAW's morals were when the Prophet (s) never underestimated food at all. If he wants, he eats it and if not, he lets it. This is because removing foods you don't like can hurt and offend those who want them.

B. Constructive Sharia (*fiqih*) by Sheikh Muhajirin

Sharia comes from an Arabic word which means the path to be followed. It literally means "the path to the spring". It is not only the path to the pleasure of Allah SWT, but also the path to faith as a path stretched out by Allah through His Messenger, Prophet Muhammad SAW (I.DoI, 1991). This is very relevant to human life both in relation to Allah as the creator, as well as in relationships with fellow humans, both Muslim and non-Muslim (Syaltut, 1966). Muhammad Syalabi argues that Sharia is something called a number of Islamic laws that were sent down to the Prophet SAW which are recorded in the Quran and al-hadith (Syalabi, 1969).

At first the term sharia was synonymous with the term din or religion. In this case, sharia is defined as all religious regulations regulated by the Quran and the Sunnah of the Prophet. Therefore, sharia includes the main teachings of religion (*ushūl al-dīn*), namely teachings relating to Allah and His attributes, the hereafter, and those relating to other discussions of tawhid. Sharia also includes ethics, namely the way a person educates himself and his family, the basics of social relations, and the highest ideals that must be achieved or approached and how to achieve that goal or life goal.

Sharia became the highest integrative concept in Islam for later *mutakallimīn* (Muslim theologians) and *fuqahā'* (Islamic jurists). Sharia specialization is only in *amaliyyat* law or differentiated from din (religion), because religion is basically one and universal, while sharia applies to everyone and is different from previous adherents (Syarifuddin, 1993). Sharia is more specific than religion, or in other words religion has a wider scope than sharia, it can even be said that sharia is a small part of religion.

The Quran uses the words *syir'at* and *syarī'at* (QS. Al-Māidah (5): 48 and QS. Al-Jāatsiyah (45): 18) in the sense of din or religion in the sense of the path that God has set for humans or in the sense of the clear path that God shows to man. Sharia is equated with a waterway considering that whoever follows the sharia will flow and cleanse his soul. Allah made water the cause of plant and animal life and sharia as the cause of the life of the human soul (Syarifuddin, 1999).

In terms of terminology, Muhammad Ali al-Sayis defined the *shari'ah* as a "straight path." Then this understanding is translated into: "Sharia law" about human actions resulting from detailed arguments" (al-Sayis, 1970). According to Faruq Nabhan, in sharia terms it means "everything that Allah has revealed to His servants (Nabhan, nd). Meanwhile, according to Manna al-Qaththan, *syari'at* means all the provisions set for His servants, both regarding *aqidah*, worship (worship), morals (morals), and *muamalat* (al-Qaththan, nd). In addition, sharia also contains God's law for every human action, namely *halal*, *haram*, *makruh*, *sunnah*, and lawful. The latter study is now called *fiqh* (Madani & Ilyas, 1988).

Basically, the entire book *Miṣbāḥ Al-Zalām* talks about the issue of sharia, because what is discussed and in the Sharh is *ahkam* hadith. When talking about the legal issue of a case, as explained in the previous section, Sheikh Muhajirin, before issuing his own opinion, first puts forward some of the views of various *mazhab* scholars with the background of four universally recognized schools of Islamic thought. One thing that Sheikh Muhajirin did not escape discussed in his book was about the law of buying and selling of waqf land based on the following hadith:

عن ابن عمر قال: - أصابَ عمرُ بنُ الحَطَّابِ أرضًا بخيبرَ فأتى النَّبيَّ صَلَّى اللهُ عليه وسلَّمَ فاستأمره فقال يا رسولَ اللهِ إني أصبتُ مالا بخيبرَ لم أصبْ مالا قطُّ هو أنفُسُ عندي منه فما تأمرني به فقال إن شئتَ حبستَ أصلها وتصدقتَ بها قالَ فعَمِلَ بها عمرُ على أن لا يباعَ أصلها ولا يوهبَ ولا يورثَ تصدَّقَ بها للفقراءِ وفي الثُّرَيِّ وفي الرِّقابِ وفي سبيلِ اللهِ وابنِ السَّبيلِ والصَّيْفِ لا جناحَ على من وليها أن يأكلها بالمعروفِ أو يُطعمَ صديقًا غيرَ مَتموِّلٍ. متفق عليه، واللفظُ للنسَمِ

Narrated from Ibn 'Umar RA, he said: 'Umar RA got a piece of land in Khaibar, then he went to Prophet Muhammad SAW to be asked for his opinion, Umar ra said: "O Messenger of Allah I got a share of land in Khaibar and I never had any property. What is more valuable than land. "He said: "If you want, you can waqafkan the land and donate the proceeds." Ibn Umar RA said: "So Umar RA also donated the proceeds on the condition that the land could not be sold, inherited, or donated. As a result, he gave alms to the poor, *fisabilillah*, *ibn sabil* and guests. As for people who cultivate the land, they can eat their harvest. according to their needs and give it to a friend on the condition that it is not saved." (Muttafaqun 'Alaih).

Lafadz from (أَصَابَ عُمَرُ رَضِيَ اللهُ عَنْهُ أَرْضًا بِخَيْبَرَ) Some have reported that the land was called Tamgun, one of the lands in Khaibar. The area is about 100 parts of the portion given by the Prophet to the martyrs in the land of Khaibar. Apart from receiving a share from the Prophet SAW, Umar RA also received a part from Ganimah. Lafadz from: (فَأَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَأْمُرُهُ), In another narration, Umar RA gave a signal to the Prophet SAW that he wanted to give alms, in this hadith

it was drowned for deliberation with people who are more important or those who have priority (Al-Dary, nd-b).

Imam Shafi'i and Imam Malik use this hadith as proof that it is not permissible to sell everything that is blessed even though it is damaged and useless. Because some are prohibited from being sold because they have benefits, they are still prohibited from being sold even though there is no benefit. According to Abu Hanifah, *waqf* is allowed. Because according to him what is meant by *lafadz Layubā'u Aṣluhā* is the absence of ownership because someone has owned it in a previous age. According to Ibn Qadamah al-Hambalī: this sentence means when the benefits of *waqf* have been lost such as collapsed houses, damaged land and become barren and impossible to rebuild, or mosques whose residents have moved and mosques become unfit places, the mosque became narrow and it was impossible to expand the premises and it was impossible to bring it to life except to sell a part of it. So part of it may be sold, even though profit is not possible (Al-Dary, nd-b).

Sheikh Muhajirin explained that from history Umar RA instructed Sa'ad RA, to renovate the *baitul māl* in Kufah and move it to the mosque located in Tamrāni and make the *baitul māl* the mecca of the mosque. Because the mosque was still in use, the companions paid attention and disagreed. Then this became Ijma's friend. From this explanation it can be concluded that *waqf* that changes shape due to difficulty or *madharat* is still *waqf* (Al-Dary, nd-b).

Other examples that can also be found in the book *Miṣbāḥ Al-Zalām* relating to *fiqhiyah* issues are as follows:

عن عبدالله بن عمر وبين العاص رضي الله عنها قال: لعن رسول الله صلى الله عليه وسلم الراشي والمرتشي. رواه أبو داود والترمذي وصححه الحاكم

Narrated from 'Abd Allah bin' Amru bin al-As RA, he said: Rasulullah SAW cursed those who bribe and those who bribe. The hadith was narrated by Abu Dawud and al-Tirmidhi, and validated by al-Hakim.

In his *syarah*, Sheikh Muhajirin explained about bribery and bribery, where the person who bribes is the person who gives the bribe while the one who is bribed is the recipient of the bribe. A bribe is an asset that is given to the judge/leader to give a sentence incorrectly. The word 'curse' indicates that bribery is a grave sin. However, sometimes bribery becomes mandatory, just as a judge will not punish properly except with a bribe. This has been explained by our teacher Shaykh Muhammad Ahyad, may Allah have mercy on him.

C. *Ikhtilaf* Moderation by Sheikh Muhajirin

Ikhtilaf or better known as dissent is a common thing, especially among scholars of *fiqh* and hadith. The emergence of *ikhtilaf* in addressing a hadith or an act that is carried out in religion is caused by differences in the way of addressing and interpreting a verse and hadith. Sheikh Mujajirin in the book *Misbah Al-Zalam* did not escape noting the substance of the *ikhtilaf* found among scholars regarding the legal status of an act or practice carried out in Islam. Some examples of the summary are as follows:

Narrated from Anas RA. that the Prophet SAW. perform *qunut* for one month after bowing', praying torment for retribution for some Arab tribes, then Prophet SAW did not do it. (muttafaq 'alaihi / narrated by al-Bukhari and Muslim) Ahmad and al-Daraquthni narrated a similar hadith from another route, accompanied by additions "while in the Fajr prayer, the Prophet SAW continued to do *qunut* until he died."

Sheikh Muhajirin in his sharah explains the narration (the Prophet did *qunut* for one month after bowing', prayed for revenge for some Arab tribes, then the Prophet did not), this hadith shows that *qunut* after bowing'. In the al-Bukhari editorial team, "the Prophet SAW performed a *qunut* for one month praying for the torment of retribution for the Ra'i and Dhakawan tribes." The time limit of one month indicates that the *qunut* is *qunut nazilah*. History (during Fajr prayer, the Prophet SAW continued to perform), Muslims were informed about the existence of a hadith about *qunut*, then they agreed that at noon prayer, Asar, Maghrib, and Isha there was no *qunut* except because of *nazilah* (disaster). The difference of opinion about *qunut* is found in Fajr prayer. Imam al-Shafi said 'I use the above hadith as the basis for circumcision *qunut* during Fajr prayer, because the Prophet (peace and blessings be upon him) continued to do it until the end of his life. In addition, *qunut* is part of prayer, because (if something is not) it can be replaced by prostration (Al-Dary, nd-b).

Al-Imam Malik stated: *qunut* is before bowing (*ruku*). Thus, the difference of opinion between the Malikiyyah mazhab and the al-Shafi'iyyah school is viewed from the *qunut* after or before bowing (*ruku*), even though they agree that *qunut* is sunnah during Fajr prayer. Meanwhile, Abu Hanifah, Ahmad, and al-Thawri stated: *qunut* is not circumcised (sunnah) both in Fajr prayer and other prayers except in *witir*. Although there are differences of opinion among the scholars regarding the issue of *qunut*, this is based on the provisions of the sunnah *qunut* because there is a disaster (*nazilah*), based on the hadith that the Prophet SAW performed *qunut* for one month, then left it. *Qunut* was praying somewhere while standing praying. Madhhab Shafi'iyyah argues that the place of *qunut* is after waking up (*i'tidal*) from the last *ruku* '(al-Dary, nd-b).

It is narrated from 'Abd Allah bin Abi Bakr RA that in the letter written by the Prophet Muhammad SAW for ' Amru bin Hazm: "it is not allowed to contain the Quran except for the saints." This hadith was narrated by Malik mursal (cut off at the end of the sanad), but al-Nasa'i and Ibn Hibban are related (muttasil), although there are still shortcomings.

This hadith shows the absolute prohibition of touching the Quran except for those who are purified. Al-Kharaqi argues that touching the Mushaf is not allowed except for holy people. Ibn Qudamah al-Hanbali explained that the sanctity of two *hadas* (minor *hadas* and large *hadas*). That is the opinion of Malikiyah, Syafi'iyah, scholars of ratio expert (*ahl al-ra'yi*) from the Hanafiyyah circles, and other scholars. I don't know of any scholars with a different opinion besides Dawud who allow touching the Quran (in a state not purified). He argued that the Prophet had sent a letter to the Roman emperor, which contained a verse from the Quran, but he did not forbid anyone from holding the letter. This hadith is a proof that makes it possible to touch the Quran. Meanwhile, al-Hakam makes it possible to touch the Quran with the back of his hand, since the means for touching it is the palm of the hand, the prohibition is directed only to this part, not the rest of the hand. In this hadith there is an explanation that it is not permissible to touch the Quran Mushaf except for those who purify. The law of bringing mushaf is qiyas by touching it (not allowed), if it is not included with other items (al-Dary, nd-b).

Other examples of *ikhtilaf* were also put forward by Sheikh Muhajirin through his thoughts on the characteristics of prayer and the procedures for its implementation. According to Sheikh Muhajirin perfecting ablution first is a way of achieving perfection in prayer (al-Dary, nd-a). When discussing prayer, Sheikh Muhajirin is more tolerant in examining differences of opinion among the Imam of the *mazhab*. Muslims are required to be able to understand the differences of opinion among the Imam *mazhab*, especially the differences in the issue of *furu'iyah* in sharia. According to Sheikh Muhajirin, this difference of opinion is like a *tuma'ninah* state in prayer. Imam Abu Hanifah is of the opinion that it is not obligatory to *tuma'ninah* in prayer, while other scholars require the law of *tuma'ninah* in prayer (al-Dary, nd-a).

This opinion shows that Sheikh Muhajirin is neutral and accommodating in responding to differences in opinion of the scholars of *mazhab* and *jumhur* (ulama) regarding the implementation of prayers. The presentation of various viewpoints of schools and scholars in the *Miṣbāḥ Al-Zalām* book shows an accommodative and moderate attitude. Sheikh Muhajirin in responding to differences of opinion on the issue of *syar'iyah*. To minimize the possibility of confusion among readers in understanding the book and the opinions of the scholars written in it, Sheikh

Muhajirin as stated in the book *Mişbāh Al-Zalām* invites the public to improve their ability to read the Quran, from surah al-Fatihah to al-Nās.

Another moderate attitude shown by Sheikh Muhajirin in his book is when discussing differences of opinion about the need to read the *iftitah* in prayer. In his writing, it is stated that there are three opinions expressed by *jumhur* scholars regarding the law of reading *iftitah* prayer, namely; *first*, reading the *iftitah* prayer in prayer according to the number of scholars, the law is sunnah; *second*, according to Hanafiah scholars, reading the *iftitah* prayer in prayer is obligatory; and *third*, according to Imam Nawawi, reading the *iftitah* prayer in prayer is obligatory. There are differences of opinion regarding the law of reading *iftitah* prayer in prayer, it does not make Sheikh Muhajirin more in favor of one opinion or negates other opinions (al-Dary, nd-a).

The essence of the da'wah of Sheikh Muhajirin in the book *Mişbāh Al-Zalām* contains an invitation to improve the reading of the Qur'an in prayer, both in Surah al-Fatihah and other letters, accepting differences of legal opinion in reading al-Fatihah for the congregation (al-Dary, nd-a). There are four opinions about the obligation and sunnah to read the letter al-Fatihah in performing prayers; *First*, Imam Shafi'i argues that reading the letter al-Fatihah in prayer is obligatory, for an Imam and a congregation or a *munfarid*; *Second*, Imam Malik argued that reading the letter al-Fatihah is obligatory for congregations who do not hear the reading uttered by the priest; *Third*, Imam Abu Hanifah argues that the congregation is not obliged to read the letter al-fatihah in prayer, but it is enough to listen to the Imam's recitation; fourth, Imam Hambali has the same view as Imam Shafi'i, namely reading the letter al-Fatihah in the law of prayer is obligatory, for an imam and a congregation or *mufarid* (al-Dary, nd-a).

The issue of dhikr after prayer was also discussed by Sheikh Muhajirin. When discussing prayer, he expressed Imam Hambali's opinion which stated that dhikr in prayer, such as reading tasbih *tahmid* during bowing (*rukū*) and prostration as was done by Prophet Muhammad SAW, not everything that the Prophet did should be followed. Therefore, most scholars argue that the law of dhikr after prayer is sunnah, which means it can be followed or abandoned. In addition, they also agreed that the reading of the pillars of Friday prayers should not be replaced by a language other than Arabic, while the content of the Friday sermon itself may be in the language of each country (al-Dary, nd-a).

In an explanation of his prayer, Sheikh Muhajirin in his book also examines differences of opinion about Tarawih prayers. According to Sheikh Muhajirin, the number of Tarawih cycles in Witir is eleven cycles, that is, eight Tarawih cycles plus three cycles of witir. Tarawih prayers were not performed during the

time of Rasulullah SAW and Caliph Abu Bakr al-Siddiq. During the time of the Prophet SAW, on the fourth night of Ramadan, the Prophet deliberately did not pray in the mosque because he was afraid that Tarawih prayer would become mandatory. Therefore, he prayed at home which, according to Aisyah RA Prophet SAW, performed eleven *rakaat* of Tarawih prayers. *Ikhtilaf* that occurred among scholars regarding the number of rakats in Tarawih prayers also did not escape the explanation of Sheikh Muhajirin in the book *Miṣbāḥ Al-Zalām*. He expressed Aisyah RA's opinion that the number of cycles of tarawih prayer was 11 cycles as exemplified by the Prophet Muhammad. In contrast to Aisyah RA, Umar bin Khattab RA stated that the number of cycles of Tarawih prayers was 23 cycles, some thought 25 cycles, some thought 39 cycles and 41 cycles were done in Medina (al-Dary, nd-a).

The opinion expressed by Sheikh Muhajirin in the book *Miṣbāḥ Al-Zalām* regarding *aqidah*, morals (ethic), sharia (*fiqih*), and *khilafiyah* shows his openness not to be fixated on the opinion of a mazhab alone, but also to examine his opinion. other schools as a comparison. Therefore, Sheikh Muhajirin has high preaching abilities both in the form of *bi al-lisan* da'wah by meeting and face to face with the audience and preaching *bi al-qalam* through his books, introducing and inviting Muslims to be open minded, but must remain critical. in dealing with religious issues, especially those related to Sharia law.

Syekh Muhajirin in his preaching activities through writing, apart from accommodating many opinions of classical scholars, the level of implementation is also adjusted to the culture of the community where he preaches. This was revealed by Tibi, religion can be learned from two study frameworks, divided study and cultural analysis (Bassam Tibi, 2001). In this study, it can be seen that the thoughts of Sheikh Muhajirin in preaching *bi al-qalam* have two dimensions, namely as a study of divinity and cultural analysis, namely religious analysis and cultural analysis. This can be seen from his thoughts about the religious spirit and the implementation of his preaching in various books he wrote, showing religious zeal and having the motivation to change social behavior.

The cultural approach that focuses on changes in social behavior carried out by Sheikh Muhajirin has implications for changes in the social behavior of students studying at the Annida Al-Islamy Islamic Boarding School as an Islamic da'wah movement. It is stated by Tehran that society is a continuous process of communication and control over the domination of others (Majid Tehranian, 2009). The context of Shaykh Muhajirin's da'wah *bi al-qalam* activity is a literacy movement oriented to social behavior which has implications for changes in social behavior.

Islamic assessment of the substance of da'wah becomes a constructive concept in accordance with various kinds of cultural differences in a society. With the suitability of Islam to the cultural system, many Islamic teaching values are suitable not only for people of certain religions, but also for other societies universally. The spirit of Islamic universalism must be placed in its ability to adapt to the conditions of society. This view is axiomatic, especially in the midst of the modern world

Shaykh Muhajirin *bi al-qalam* da'wah activities are a religious spirit and a cultural movement that is oriented towards behavior change. This is in line with Bakti view which states that Islam is "*a characteristic of an individual system that connects humans communicatively*". According to Bakti, culture can be placed in various sizes and regions historically and geographically (Bakti, 2004).

Da'wah Syekh Muhajirin is a religious spiritual movement with an accommodative approach adapted to the existing culture with the community where it preaches. Syekh Muhajirin in his preaching activities carried out through writing and writing in his books is an implementation of the Islamic soul, with the motive to be able to make social and spiritual changes in society which are gathered through formal educational activities institutionalized in the form of Islamic boarding schools and tiered education, with the aim of being able to make social and spiritual changes in society. learning activities provide a good understanding.

Understanding of the *santri* is obtained based on a high appreciation of Islamic teachings. This kind of understanding is scripturalistic in the works of classical Islamic scholars, in other words this kind of understanding is strongly influenced by various classical Islamic writings. For this reason, the author sees that every religious written work can be classified as da'wah *bi al-qalam* because it has an important meaning for the understanding of a particular stream. Therefore, it is important to describe the relationship between da'wah *bi al-qalam* and the theological point of view for a particular flow of society.

The application of da'wah *bi al-qalam* as a means of spreading Islamic da'wah as practiced by Sheikh Muhajirin is basically in line with the spirit and call of Islam which invites people to love writing. This is as stated by Imam Al-Gazali that the high spirit of literacy among Egyptian scholars, academics and writers has undeniably had a lot of influence on the da'wah of Islam and government in the country (al-Ghazali, nd-b).

Writings that have emerged from academics, scholars and writers on Islamic da'wah are specifically aimed at opening up awareness that has a major influence on the mindset of society and the development of Islamic da'wah itself.

Conclusion

The *Miṣbāḥ Al-Zalām* book by Sheikh Muhajirin is not only the book of *syarah Bulugh al-Maram* in its capacity as a book that only discusses *ahkam* hadith, but also as a means of preaching *bi al-qalam* in which many messages. The da'wah message is closely related to various problems in human life. The discussion of sharia, *aqidah*, and *ikhtilaf* in the *Miṣbāḥ Al-Zalām* book is basically only a part of the many other religious issues discussed in the *Miṣbāḥ Al-Zalām* book. This proves that even though it is a hadith book, the contents and messages contained in the book are very relevant in addressing the religious problems faced by Muslims in their daily life.

The development of the times and the increasing facilities and infrastructure in sharing information and knowledge are certainly good news for the development of the method of da'wah *bi al-qalam*. The question that then arises, how big is the proportion of preaching *bi al-qalam* to be one of the piles of spreading Islamic da'wah in the world. In subsequent developments, when life developed, the method of preaching Islam also developed so that it was known as da'wah *bi al-qalam* (da'wah through writing). If viewed historically, the method of da'wah *bi al-qalam* has actually existed and been practiced since the time of the Prophet Muhammad. However, due to limited facilities and infrastructure at that time, this method of da'wah was not very popular compared to preaching *bi al-lisan* (oral) and da'wah *bi al-hal*.

The method of preaching *bi al-qalam* is inseparable from the efforts and works of previous Islamic scholars and academics, who with all their power and efforts produce Islamic works that are not inferior to the times. Sheikh Muhajirin is a person who has knowledge and da'wah whose validity is unquestionable. His broad world view was accompanied by his revolutionary aspirations for the future, making the knowledge he taught persistent and enduring, even long after his death.

However, behind that all of the da'wah *bi al-qalam* is an effective approach to achieve the needs and challenges in the era of openness, so that the implications of Syech Muhajirin's thoughts need to be projected into an objective solution to consider and plan the methods and approaches of the da'wah to be carried out. The weakness of preaching *bi al-qalam* is that it does not get serious attention from among Muslims, especially from the role of Muslim scholars and scholars who

have the responsibility to carry out da'wah. Moreover, *da'wah bi al-qalam* requires skill and creativity that is good enough in conveying written information to be understood by the wider community.

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