

The Relevance of The Subject Matter (Mawdu' Dakwah) and its Delivery to New Muslim Converts (Muallaf)

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To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v13-i12/20013> DOI:10.6007/IJARBSS/v13-i12/20013

Published Date: 18 December 2023

Abstract

This in-depth article thoroughly explores the significance of Mawdu' Dakwah (the subject matter of Islamic propagation) and its effective delivery to new Muslim converts (Muallaf). It underscores the critical role of subject matter and its delivery in facilitating the understanding and practice of Islam among individuals who have recently embraced the faith. The study emphasizes the need for Dakwah strategies that are relevant and adaptable to the diverse backgrounds, languages, and levels of comprehension that new converts bring. It recognizes the challenges new Muslim converts often face due to differences in culture and language, emphasizing the role of preachers and religious educators in addressing these challenges. A primary focus of this research is the prioritization of fundamental Islamic principles, particularly the five pillars of faith. The article stresses the importance of ensuring that new converts have a comprehensive understanding of these foundational elements, which are central to Islamic teachings. Additionally, the study underscores the importance of using various communication channels (Wasilah Dakwah) to effectively deliver Islamic teachings. The adoption of technology and multilingual approaches is highlighted as a means to sustain the engagement and interest of new converts. Ultimately, it is a collective responsibility within the Muslim community to facilitate the understanding, practical application, and dissemination of Islamic teachings, particularly to new converts. By employing relevant and effective Dakwah methods, we can enhance the understanding and practice of Islam among new converts, contributing to the broader advancement of the Muslim ummah. This article offers valuable insights into the dynamics of effective Dakwah for new Muslim converts.

Keywords: Converts, Mawdu' Dakwah, Relevance, Da'wah Approach, Introduction to Islam

Introduction

Dakwah, in general, refers to the act of calling, inviting, and convincing individuals to embrace a belief or teaching. According to Raudah (2013) in Ma'luf (1927), dakwah originates from the root word da'a (دعا), yad'u (يدعو) with the derived form known as da'wa (الدعوي) and du'a. Meanwhile, dakwah denotes a call, an invitation, and an exhortation. Abdullah al-Aluri (c. 1979) adds that in the Quran, there are several other words that have the same meaning as dakwah, such as al-irsyad (الارشاد), which means providing guidance to humans, al-wa'zu (الوعظ), signifying giving advice, al-tazkir (التذكير), meaning encouragement, and al-tabligh (التبليغ), referring to the delivery of Islamic teachings.

Before embarking on the mission of dakwah to converts (muallaf), da'is (those who deliver the message) must gain a deeper understanding of the mawdu' dakwah (the subject matter of the call) and the relevant methods of delivery concerning the condition of the muallaf. This is essential to tailor the da'wah to converts and encourage them to do good and abstain from wrongdoing, based on the principle of appropriate mawdu' dakwah. It is crucial to emphasize to converts that the true mawdu' dakwah refers to the content of the call rooted in the Quran and the Prophetic tradition (sunnah nabawiyah). Additionally, as mentioned by al-Qaradawi (1977) in Raudah (2013), the mawdu' or message selected for da'wah must be cleansed of elements that could lead to deviation. This is to ensure that the message of da'wah can be delivered efficiently and effectively and to avoid negative side effects that could tarnish the image of Islam.

In this context, various suitable methods of delivering mawdu' dakwah can be applied to converts. These methods encompass oral communication, tangible actions, writing, setting a good example, offering advice, engaging in debate, and others. As stated in Surah An-Nahl verse 125: "Invite 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 who is [rightly] guided." (An-Nahl [16]: 125).

The importance of understanding mawdu' dakwah and its methods of delivery is paramount because it represents one of the four main pillars of da'wah and is the most critical support in the dissemination of the Islamic faith. This ensures that da'is can convey da'wah effectively and have a positive impact on society, particularly on those who respond to the call, whether they are Muslims or not.

The Elements of Mawdu' Dakwah

Relevance of any da'wah depends on the mawdu' dakwah presented. Generally, the mawdu' dakwah is Islam in its entirety. However, this mawdu' dakwah can be divided into several elements, including:

i. Creed (Akidah) Issues

Belief in the core tenets of Islamic faith is the foundation for da'wah. The basis of akidah is relevant as mawdu' dakwah without any doubt, as it is founded upon two authentic sources, namely the Quran and the Prophetic Sunnah. The foundation of understanding Islamic akidah is a complete belief in Allah, angels, divine books, prophets, the Day of Judgment, and the divine decree (qadqadar) as also known as the pillars of faith (Rukun Iman) (Raudah, 2013). This foundational akidah should be conveyed in a suitable manner to converts to provide understanding and enable them to practice Islam effectively.

Understanding the core tenets of faith and belief in the oneness of Allah, the role of the prophets, and the Day of Judgment is crucial for muallaf to embrace Islam fully. The mawdu'

dakwah related to akidah should be conveyed clearly and effectively to provide converts with a strong foundation in their faith. It is essential for da'is to ensure that the message of akidah is presented accurately and in a way that resonates with the audience, fostering a deep understanding and practice of Islamic beliefs.

ii. Shariah Issues

The emphasis on mawdu' dakwah related to shariah should follow the delivery of mawdu' dakwah concerning akidah. This is because the concepts of akidah (faith) and shariah (Islamic law) are closely intertwined. Belief in Allah (SWT) and obedience to Him are fundamental to creating converts who adhere to the teachings of Islam. This adherence includes performing both specific acts of worship (such as prayer, almsgiving, fasting, pilgrimage, and charity) and general matters of Islamic law (such as dealings, marital relationships, and adherence to Islamic legal principles), without encountering any issues among them (Raudah, 2013).

The mawdu' dakwah related to shariah encompasses the practical aspects of Islam, including how to conduct daily life, interact with others, and apply Islamic legal principles in various situations. It is important for converts to understand the importance of adhering to shariah as a means of implementing their faith in their daily lives.

Da'is should convey the message of shariah in a way that demonstrates its relevance and applicability to converts' lives. This ensures that they can integrate the principles of Islamic law into their daily routines and interactions with others, fostering a holistic practice of Islam. The seamless integration of akidah and shariah forms the foundation of a strong Islamic identity for muallaf, enabling them to live in accordance with the teachings of Islam without encountering any conflicts or difficulties.

iii. Ethical Issues

Mawdu' dakwah related to ethical issues also requires attention among converts (muallaf) to ensure that they adopt Islamic ethics and leave behind the un-Islamic ethics of their previous religion. The clash of systems, cultures, and ways of life in a given society has led to various moral and ethical issues. The crises and conflicts that occur in today's world have created many ethical dilemmas in individuals who are far from faith and piety (Raudah, 2013).

Therefore, the delivery of mawdu' dakwah on matters of ethics should be a priority for da'is to prevent newly converted muallaf from becoming involved in immoral issues. This is important because ethical behavior is an integral part of Islamic teachings, and living in accordance with Islamic ethics is essential for practicing Islam in one's daily life.

Da'is should emphasize the importance of adopting Islamic ethics and moral values, promoting kindness, honesty, humility, and other virtuous qualities. They should provide guidance on how to navigate the ethical challenges that may arise when integrating into a new religious and cultural context. By addressing ethical issues, da'is can help muallaf build a strong ethical foundation, ensuring they lead a moral and upright life in accordance with Islamic principles. This is particularly important to help muallaf transition from their previous ethical framework to the ethical standards of Islam.

iv. Current Issues

Exposing converts (muallaf) to current issues encourages Muslims, including converts, to understand the societal upheaval and address contemporary challenges in an Islamic

manner. These challenges can include cultural issues, art, globalization, communication, unity, education, and more. By delivering mawdu' dakwah related to current issues, the community can build spiritual, intellectual, and material strength, enabling individuals to be self-reliant in addressing various challenges in contemporary life (Raudah, 2013).

Addressing current issues is essential to help converts and the broader Muslim community understand how Islamic principles and values can be applied to modern challenges. It allows them to navigate issues related to culture, globalization, and communication while remaining faithful to their Islamic beliefs.

Da'is should engage in discussions and provide guidance on how to approach and respond to contemporary issues from an Islamic perspective. This helps muallaf integrate into modern society while upholding their Islamic identity and values. It also encourages critical thinking and the application of Islamic ethics to the challenges of today's world.

Methodology of Conveying Da'wah (Da'wah Approaches)

The methodology of conveying da'wah or relevant da'wah approaches is a crucial factor in the development of da'wah. There are three ways to convey relevant da'wah, as stated in Surah An-Nahl (16:125), which are da'wah with wisdom, good advice, and good debate. These three methodologies of da'wah can be reinforced with various other channels, including oral da'wah, written da'wah, individual da'wah, group da'wah, da'wah through the arts, da'wah by example, da'wah through guidance, counseling, therapy, and da'wah methodologies through mass media (Zin et al., 2006).

Every individual who follows Islam is responsible for conveying da'wah because it is a trust placed upon every person according to their capabilities, as mentioned in the hadith of the Prophet Muhammad (peace be upon him):

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيَعْرِضْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَلْيَسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ وَذَلِكَ أَوْعَفُ إِيمَانٍ - رواه مسلم.

"Whoever among you sees an evil, let him change it with his hand. If he is unable to do so, then with his tongue. And if he is unable to do so, then with his heart, and that is the weakest level of faith."

(Reported by Muslim)

This means that every Muslim has a responsibility to improve society and address moral issues or wrongdoing that they encounter. Relevant da'wah approaches and various methods of conveying da'wah should be used to achieve the best results in da'wah efforts.

Literature Review

Zin's (2001) book, "Metodologi Dakwah," explores the comprehensive methodology of da'wah. It covers various aspects, including the delivery of content, da'wah approaches (wasilah dakwah), the historical context of da'wah by the Prophets, the evolution of da'wah in the Malay world, da'wah through psychological approaches, and contemporary da'wah methodologies in Malaysia. The book also provides an in-depth examination of the methodology of mawdu' dakwah and the diverse forms and styles of its presentation.

In Raudah (2013) study, "Retorik Penulisan Dakwah," she explores the interplay between da'wah and the art of rhetoric in the endeavor to influence communities or the audience through the medium of writing. Her work also delves into persuasive rhetoric in da'wah, emphasizing the importance of relevant mawdu' dakwah rooted in crucial issues like

matters of faith (akidah), Islamic law (syariah), ethics (akhlak), and contemporary concerns. Raudah also scrutinizes the delivery of mawdu' dakwah through the oratory of two prominent figures, Siddiq Fadzil and Fadzil Noor.

These studies provide valuable insights into the methodologies and approaches of da'wah, illuminating the historical and contemporary practices of conveying Islamic messages and the effective use of rhetoric to persuade and influence the audience.

Tibek et al (2014), in their book "Pembangunan Dakwah Muallaf," delve into the use of effective da'wah psychology approaches to engage muallaf effectively. Their work also offers an in-depth explanation of the suitable guidance processes to facilitate the comprehension of new converts (muallaf). This research compilation comprises multiple studies conducted among muallaf, with a specific emphasis on the methodologies employed by researchers when interacting with new converts.

Furthermore, Abdullah @ Pao & Abidin (2015), through their seminar proceedings titled "Konsep Kepimpinan Pendakwah Kepada Muallaf: Satu Kajian Awal," aim to explore the responsibilities of da'wah leaders in conveying the message to muallaf. Their research analyzes the concept of da'wah leadership as demonstrated to muallaf. It also places a significant focus on the procedures and standards required for da'wah leaders to become professionals in delivering da'wah to new converts.

These research endeavors contribute to a more profound comprehension of the complexities of da'wah, particularly when addressing muallaf. They underscore the importance of applying effective psychological approaches and leadership principles in the process of imparting Islamic teachings to new converts.

Research Methodology

Research Design

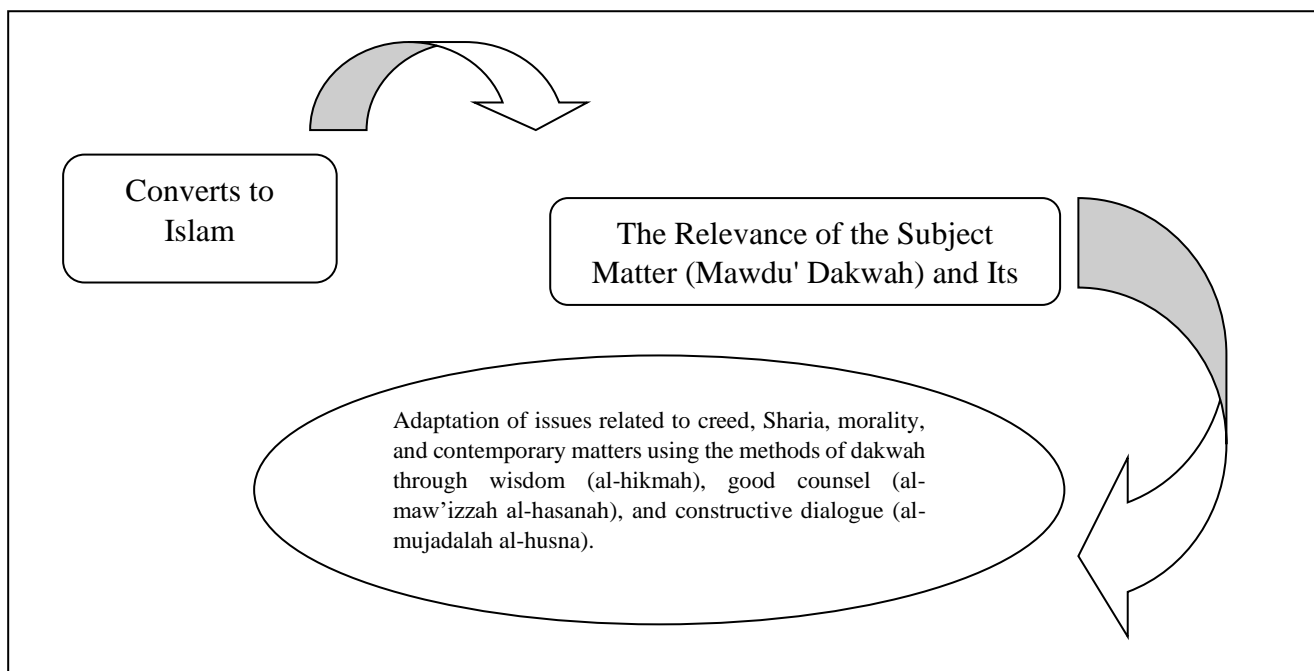
Literature Review

This study predominantly adopts a literature review methodology. The researcher extensively explores written materials and previous research works to gather pertinent facts and information related to the research topic. The sources consulted encompass a wide array of references, including the Quran, Hadith, scholarly publications, excerpts, research papers, theses, and various research-oriented materials.

This approach ensures a comprehensive investigation of the relevance of da'wah content and its delivery to muallaf. By drawing from a diverse range of authoritative sources and research findings, this research gains a holistic understanding of the subject matter.

Through this method, the study synthesizes existing knowledge and insights, establishing a strong foundation for addressing the topic's research objectives.

Research Conceptual Framework



Rajah 1 : Kerangka Konseptual Teori Kajian

Definitions of Terms

Mawdu' Dakwah

Mawdu' dakwah refers to the core message or content of da'wah intended for the target audience. As per Zin (2001), it encompasses the entirety of Islamic teachings, including aspects related to faith (akidah), Islamic law (syariah), and ethical conduct (akhlak). In essence, it comprises all elements of Islamic guidance.

Delivery (Wasilah)

Delivery, or wasilah, pertains to the method or means employed to convey the mawdu' dakwah. Drawing from the definition by Nawfal (1977) in Zin's work (2001), wasilah signifies the diverse pathways used for presenting the content to the intended audience, encompassing various communication channels and media.

Muallaf

Muallaf, in accordance with Tibek et al. (2014), refers to new converts or fellow Muslims. In the Malaysian context, it signifies a group of individuals who have embraced Islam, leaving their previous faith behind. Additionally, Fa'izah Paijalah (2004) defines muallaf as individuals who have recently converted to Islam or non-Muslims who are in the process of considering conversion.

Relevance

The term "relevance," as per Kamus Dewan, Fourth Edition (2005), denotes a connection or significance in relation to the subject matter or context being discussed. Relevance refers to the quality of being pertinent, connected, or having importance. Meanwhile, based on Ishak's work (2000), "relevan" is derived from the English word "relevance" and, from an

epistemological perspective, conveys the concepts of "necessity, connection, relation, and significance."

Discussion and Analysis

The relevance of the subject matter (mawdu' dakwah) and its delivery to new Muslim converts (muallaf) is a critical factor in the success of these individuals in understanding and practicing the teachings of Islam effectively, and even spreading the religion to others. This is because not all muallaf are able to receive dakwah messages from preachers effectively. Some of them may struggle to grasp the core teachings due to various factors, such as language barriers, cultural differences, and varying levels of comprehension. Therefore, wise preachers must use tailored approaches to deliver dakwah to this diverse group.

Preachers must also prioritize the content or mawdu' dakwah they intend to convey. The relevant dakwah content, especially the fundamental principles of Islam related to the five pillars of faith, deserves special attention. New converts should be given a thorough understanding of these aspects. The five pillars of Islam, which include the declaration of faith (shahada), prayer (salat), charity (zakat), fasting (sawm), and pilgrimage (hajj), are fundamental components of Islamic teachings. Therefore, they should be presented as a priority in dakwah delivery.

Furthermore, the choice of suitable means of dakwah (wasilah dakwah) is crucial for effective communication with new Muslim converts. Diversifying the presentation of content through skillful use of language and engaging delivery methods in various formats is essential. This approach helps maintain the interest and enthusiasm of new converts. It may involve leveraging technology, creative delivery methods, and selecting mediums that resonate with the target audience. By doing so, new converts are more likely to embrace Islamic teachings and practices.

In conclusion, the relevance of mawdu' dakwah and its effective delivery is essential in helping new Muslim converts practice Islam successfully. The positive responses from these efforts can be observed through the increased interest of new converts in participating in religious courses, seminars, classes, lectures, sermons, and various religious programs. This effectiveness enhances the understanding of new converts and enables them to practice Islam comprehensively. As Muslims, it is our collective responsibility to ensure that dakwah is delivered effectively, taking into account the specific context of the audience. By doing so, we can contribute to the expansion of the understanding and practice of Islam within our society.

Conclusion

The relevance of the subject matter (Mawdu' Dakwah) and its delivery to new Muslim converts (Muallaf) plays a crucial role in ensuring their deep understanding and practice of Islam. This is not only an individual responsibility but a collective duty enjoined by Allah (SWT) to enjoin what is right and forbid what is wrong. Therefore, it is vital to employ relevant and effective approaches in this process.

The importance of using relevant methods of conveying Dakwah is emphasized when we consider that many new Muslim converts begin their journey in Islam with limited knowledge of the religion. Thus, the content of Dakwah should primarily focus on fundamental aspects, especially the pillars of Islam, which serve as the foundation of a Muslim's faith. A strong understanding of these fundamental principles is essential for the development of their religious lives.

Moreover, the use of various channels for Dakwah, or Wasilah Dakwah, is a critical factor in effective message delivery. Ensuring that the message is conveyed through diverse mediums and languages maintains the engagement and enthusiasm of new Muslim converts. In an era where technology plays an increasingly important role, utilizing digital platforms and social media is essential, especially to reach the younger generation.

As guardians of the message of Islam, our responsibility goes beyond mere dissemination. It also includes shaping individuals who not only understand but also practice and effectively propagate the teachings of Islam. By using relevant and effective approaches to Dakwah, we can facilitate understanding, appreciation, and the faithful practice of Islam among new converts and the broader society, fostering a positive and profound understanding of Islam within the community. Thus, we contribute to the advancement of the Muslim community and fulfill our roles as believers.

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