

Implementation of Bil-Lisan Dakwah in Improving Community Religious Understanding

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ABSTRACT

The purpose of this study is to ascertain how the implementation of Bil-Lisan da'wah is boosting people's religious comprehension. This kind of research is called qualitative research, and it collects data from the field, analyzes it using data, and then shapes that data into hypotheses, phrases, or sentences. In this study, a descriptive method is employed to characterize and explain things in light of the relevant field facts. According to the study's findings, the oral da'wah method, also known as bil-lisan da'wah, is the most often employed and one of the techniques used to disseminate Islamic da'wah. Implementing bil-lisan da'wah to the general populace.

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INTRODUCTION

Now, in modern times and sophisticated technology, humans no longer find it difficult to communicate with others because long distances, only video calls, can communicate face to face. Therefore, our challenge as preachers is getting bigger in conveying da'wah to the community. The method of conveying da'wah carried out must be by the circumstances, modern, and also easy to accept, and do not forget to forget the authenticity of the material presented. In Islam preaching is an obligation that must be carried out continuously.

Islam is indeed a gift to all nature. Islam commands and gives teachings to humans to love the creator, creatures, and the environment. Islam also highly values moral values and knowledgeable people as Allah says in the Al-Qur'an surah Al-Mujadalah 11:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجْلِسِ فَافْسَحُوا
 يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا
 مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Meaning: O believers, when it is said to you: "Be spacious in the assembly", then be spacious and Allah will surely give you space. and when it is said: "Stand up", then stand up, surely God will elevate those who believe among you and those who are given knowledge to several degrees. and Allah knows best what you do.

The teachings of Islam, which is a blessing for the universe, are one of the blessings that all creatures on this earth must be grateful for. Therefore this Islam must always be spread and conveyed to all creatures on earth.

The spread of Islam to the community is not far and away with one of the methods used, namely preaching. Da'wah is a continuous process that is successfully carried out by the da'wah bearers to re-direct the purpose we preach in the right direction and perform good deeds. When we talk about da'wah, it is not separated from the process of spreading the religion of Islam itself. Because Islam and preaching are two components that cannot be separated because Islam is spread through da'wah and da'wah is done for Islamic teachings. That is why there is a close dialectical relationship between the two.

Da'wah is a process of socialization and internalization of Islamic values in people's lives, so da'wah activities are inseparable from two major dimensions, namely conveying the message of truth or the dimension of error and which includes the application of the value of truth or the dimension of mercy. In this way, it will achieve the goal of the implementation of the da'wah carried out.

The purpose of da'wah in general is interpreted to change the behavior of the target or person who is given da'wah so that they want to accept Islamic teachings and practice them in everyday situations including personal, family, and social problems as well as a life that is full of ardh and heavenly benefits as Allah says in Al-Qur'an surah Al-A'raf 96:

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ
 السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ

Meaning: If the inhabitants of the lands had faith and piety, We would certainly have showered them with blessings from the heavens and the earth, but they denied (Our verses), then We would punish them for their actions.

Not only that, but the function of da'wah is also a place to get the goodness of the world and the hereafter and avoid the punishment of hell, this is by what Allah said in Al-Qur'an surah Al-Baqarah 202:

أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۗ وَاللَّهُ سَرِيعُ الْحِسَابِ

Meaning: Those are the people who get a share of what they work for and God is very quick in reckoning.

In general, da'wah is grouped into three namely bil-lisan dakwah, bil-kitabah dakwah and bil-hal dakwah. In particular, bil-lisan da'wah is preaching that is carried out using words or words. Da'wah using speech is indeed not young or very old, that is, as old as human age today. Examples are lectures, speeches, khutbah, and others. And this bil-lisan da'wah is a very effective da'wah for the community to do in increasing religious understanding.

In conveying da'wah material orally, a preacher must be able to adapt to the conditions faced by congregations so that da'wah can be accepted with good wisdom by the community. The lecture method is one of the most popular methods of bil-lisan da'wah. A preacher or preacher must pay attention to how the congregation's lifestyle, age, education, and others. The existence of continuity of messages conveyed by the preacher to the congregation is something that needs attention. So the development of the da'wah method is very important to note because it is this da'wah method that will be able to attract congregations to get involved in the Islamic da'wah program so that they increase their understanding of their religion.

Departing from the explanation and various presentations above, the writer is interested in conducting a research entitled **Implementation of Bil-Lisan da'wah in increasing people's Understanding of Religion.**

RESEARCH METHOD

The type of research that the author did in this study used field qualitative research. Qualitative research is data obtained in the field and then analyzed based on facts before forming a theory or in the form of words and sentences. Qualitative research is also the collection of data in natural settings to explain phenomena that occur in the field. So the essence of this research is to use the essence of descriptive research. Descriptive research is research that aims to describe and translate an object in terms of its essence (facts on the ground).

RESULTS AND DISCUSSION

Talking about the implementation of Bil-Lisan da'wah in increasing religious understanding in society, we should first know what the definition of implementation, da'wah, and religious understanding is. The implementation first came from English, namely from the word to implement which means to implement. Implementation in simple terms can be interpreted as implementation or application. In the Big Indonesian Dictionary, implementation means application.

Purwanto and Sulistyastuti define implementation as an action taken by the implementor to deliver policy output to the target group as one of the efforts to realize the policy. Agustino states that implementation is a dynamic process in which policy implementers are involved in one or more actions to ultimately produce output that is by the aims and objectives of the policy itself.

Therefore, it can be said that implementation is a series of actions carried out by a choice made to achieve a certain goal or set of goals. Certain activities are required to achieve certain goals and objectives. Thus, it can be said that implementation is operational and aims to facilitate various activities to achieve certain goals.

Improving the understanding of the religion that the author intends in this research to improve the understanding of the Islamic religion, Islam is a straight religion and promises happiness for its followers who believe in and fear God. Therefore, humans must follow the instructions and commands of Allah and His Messenger. If humans do not follow the instructions of Allah and His Messenger, then Allah and His Messenger will separate themselves from humans, as the words of Allah SWT. In Al-Qur'an surah Yunus 108 :

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ

Meaning: Say: "O human being, the truth (Al-Quran) has come to you from your Lord, therefore whoever receives guidance, it is surely for his good. And whoever goes astray, then surely his error harms himself. and I am not a guardian of you".

Islam teaches every aspect of human life, from waking up to going back to sleep. Starting from worship, morals, association, society, and even the country. For example, morality is a very important issue and must be owned and studied because of its urgency in all aspects of human life. Morality is rooted in the heart, soul, or will, which is then manifested in customary behavior (not behavior that is made up, but behavior that is reasonable and appropriate). Therefore, for a person to achieve and have moral perfection, he must form himself in everyday life and get used to it. Every Muslim must have morals because the Prophet made moral perfection the main mission of the message of Islam.

Someone who claims to be Muslim and practices the Islamic religion and its teachings will live a good and prosperous life because Allah will be with those who believe and do good deeds and Allah promises serenity. As in Al-Qur'an surah Albaqarah 277 :

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Meaning: Indeed, those who believe, do good deeds, establish prayers, and pay zakat, will be rewarded with their Lord. there is no concern for them nor do they grieve.

The conclusion is that when people believe in Allah, Rasulullah, angels, Allah's book of the end times, qada, and qadhar - they can see religion. Understanding religion also means being able to follow Islamic religious law and the five pillars of Islam as ordained by Allah in Al-Qur'an.

The implementation of Bil-Lisan da'wah in increasing religious understanding in society is an effort made to convey da'wah properly and correctly to the community so that people's religious understanding increases. The da'wah method that the author refers to in this study is bil-lisan da'wah.

Bil-Lisan Da'wah is preaching that is carried out using speech or words. Da'wah orally does have an age that is not young, in other words very old, as old as human age. Examples are lectures, speeches, sermons, and others. Dakwah bil-lisan is a da'wah method or the way a preacher in conveying da'wah or messages to mad'u so that mad'u can receive da'wah messages well and can apply them in everyday life.

To convey religious messages and morals, especially to religious understanding, of course, requires the right method so that the desired goals of the da'wah message can be digested properly by mad'u. In the symbols of the Islamic religion, Allah will provide the best way for those who fight for Allah's religion. There are several opinions about the method of da'wah including the following:

1. The process of understanding and explaining the essence of da'wah contained in the Qur'an and hadith through reasoning is known as the istinbath method.
2. Process and understand the core of actual Islamic da'wah, empirical Islam, historical Islam, or the social facts of Islamic community life known as the iqtibas method.
3. Known as the istiqla method using qualitative or quantitative research guided by the central idea of da'wah and the theories derived from it to understand and explain the nature of da'wah.

The three methods of preaching above are a unit that supports each other and cannot be separated. The bil-lisan da'wah method according to the author is a method that cannot be separated so it can be said to be a theoretical method. That is a method that is implemented without practice.

Oral preaching is one of the methods used by using words such as in lectures, speeches, and in religious activities. The implementation of this bil-lisan da'wah method is a very effective effort in spreading Islamic da'wah. Usually preaching through speech will be easier to hear and reach the community well because the preacher himself conveys it. This method is also one way that is very often used and used in the spread of Islamic da'wah.

The effectiveness of the use of verbal da'wah in spreading da'wah to the community can be seen by the many religious activities carried out by inviting ustadz and pious scholars to convey good values. Useful things in social media, personal life, and even the environment. Even though we still encounter other crimes, at least the good acts of words carried out by many groups implement da'wah orally one of the most dominant efforts made by other preachers.

From the phenomenon above, the question arises of how to implement da'wah bil hal in society? The answer is to continuously carry out good activities and every human being should have a sense of responsibility and obligation to convey goodness (dakwah), especially orally. For example in the activities of Islamic holidays such as maulid, isra mikraj, Islamic new year, Eid al-Adha, Eid al-Fitr, and so on.

Islamic holidays, especially in Indonesia, usually celebrate or commemorate Islamic holidays, holding lectures delivered by ustadz ustazah or specially invited clerics. This is an alternative that can be done in implementing da'wah bil-hal to the community, besides being useful in commemorating Islamic holidays it also aims to increase people's religious understanding.

a. Islamic New Year

1 Muharram is the day on which Muslims around the world commemorate the Islamic New Year. This date is the new calendar for the Islamic New Year. The Islamic New Year begins with the month of Muharram, the first day of the Hijri with charity and human actions for Muslims.

b. Prophet Muhammad's birthday

Mawlid Nabi is the birthday of Prophet Muhammad SAW. The celebration takes place on the 12th of Rabiul Awal in the Hijri year. The commemoration of the Prophet Muhammad's birthday was initiated by an Islamic hero named Salahuddin Yusuf Al-Ayyubi. Commemoration of the Prophet's birthday is now entrenched and celebrated everywhere. Even for the Javanese people, celebrating the Prophet's birthday by making certain cakes, etc. has become a Morudan tradition.

c. Isra Mikraj Festival

Isra Miraj is the day commemorating the event of the ascension of the prophet Muhammad to heaven, which is the starting point of the five daily obligatory prayers for Muslims. The Prophet Muhammad accepted this obligation after making a very intense spiritual journey from the Grand Mosque to the Al-Aqsa Mosque and then to Sidratul Mutaha.

d. Nuzulul Quran Night Commemoration

Nuzulul Quran Night is the night commemorating the revelation of the first Al-Qur'an. That is, there are as many as five verses in the Al-Qur'an surah Al-Alaq verses 1-5. The first revelation came on the 17th of Ramadan, then the revelation came along with the problems faced by the Prophet Muhammad.

e. Eid al-Fitr and Eid al-Adha

Eid al-Fitr means a return to nature or purity. This understanding arises because 'it means to return and fitri means fitrah or purity. Eid al-Fitr is a holiday after a month of fasting in the month of Ramadan. And Eid al-Adha, the feast of sacrifice, falls on the tenth day of zulhijjah.

Apart from that, the implementation of bil-lisan da'wah can also be done in everyday life. For example, in our association, we know the values of kindness or have also studied religion, so when we see a friend doing something that God has forbidden, we must advise him, there is also a way to advise this. Namely advising personally or privately without any third party, the aim of the da'wah that we do is by subtle verbal preaching not to cause hurt and also not to damage friendships.

As Muslims we are obliged to convey da'wah to other human beings because basically, we are the ones who need the da'wah not the da'wah needs us, the da'wah will continue whether we are there or not so it will be a loss for us when the da'wah continues we are not in it.

CONCLUSION

Based on the research that the authors conducted regarding the implementation of bil-lisan da'wah in increasing understanding of religion in society, it can be concluded that:

1. The method of preaching by word of mouth (dakwah bil-lisan) is the most popular method of preaching and is also one of the methods that are very often used and used in the spread of Islamic da'wah.
2. The implementation of bil-lisan da'wah to the community can be seen in the many religious activities carried out by inviting ustadz and pious scholars to convey good values. say useful things both on social media, in personal life, and even in the surroundings. Not only that, but the implementation of bil-lisan da'wah can also be carried out during Islamic holidays such as maulid, isra mikraj, Islamic new year, Eid al-Adha, Eid al-Fitr, and so on.

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