







The Nationality Da'wah Method of Habib Luthfi Ali bin Yahya in Indonesia

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ABSTRACT

This research aims to reveal the da'wah and broadcasting approaches to seek the principles of Islamic da'wah and examine the da'wah media used by Habib Luthfi Ali bin Yahya. This type of research is qualitative research. Primary data is broadcast recordings of Habib Luthfi Ali bin Yahya. Secondary data, namely several kinds of literature relevant to this research's purpose, is supportive. The data collection technique is documentation. The researcher uses a qualitative descriptive analysis of cultural criticism theory, namely an analysis of the understanding of how a person communicates and how to develop symbolic meaning in society. The results of this study indicate that the role of ulama and religious leaders as missionaries is significant and strategic in preaching. The existence of the figure Habib Luthfi bin Ali Yahya has significantly contributed to the spread of Islamic da'wah. Their love of the motherland missionary movement is quite relevant amid the current condition of the Indonesian nation. As scholars, kiai, and leaders of Sufi orders, they have played an essential role in growing nationalism and consistently preaching Islam, especially in efforts to strengthen the spirit of love for the motherland and nation. The peculiarity of Habib Luthfi's da'wah is a massive da'wah movement to care for and maintain the integrity of the Unitary State of the Republic of Indonesia. The da'wah method used by Habib Luthfi is gentle and does not hurt other people's feelings. Habib Luthfi received all the guests who came to his house and they were comfortable and felt sheltered by the shade of Habib Luthfi's words and views. This is the preaching of the Prophet Muhammad carried out by Habib Luthfi. The virtue of preaching Habib Luthfi is without drawing a sword or killing people. He never cursed or wished non-Muslims badly. Habib Luthfi's preaching style is charismatic, and the communication style is natural and elegant. Da'wah style and pattern of thinking out of the box from most people. The concept of Habib Luthfi's da'wah has been

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able to package the three pillars of community empowerment, namely religion, nationalism, and economic growth, more attractively.

Keywords

da'wah; da'wah method; Habib Luthfi; Indonesia; Islam; nationalism; nationality

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INTRODUCTION

Islam is a religion that calls on or assigns its people to spread and broadcast Islam to all humanity as *rahmatan-lil 'alamin* (Adinugraha & Muhtarom, 2021). In addition, Islam can also guarantee the realization of happiness and prosperity. Islamic teachings can be carried out consistently as a way of life for Muslims (Riyadi & Adinugraha, 2021). Meanwhile, Islamic da'wah is every positive effort in the form of oral or written actions or decrees to improve the standard of human life and its values under the guidance of their life (Bastomi, 2016). It refers to the concept of life that God has determined for them so that they obey Him (Musthofiyah et al., 2021).

Allah created all creatures to obey Him. Allah created the jinn and humans to worship Him, and Allah forbade associating Him with those other than Him. Besides that, da'wah is also an effort to move human thoughts and actions to develop the message's function in conveying din al-Islam to humans, making Islam a blessing for the universe. In addition, preaching is also an obligation for every Muslim according to their respective abilities (Adinugraha & Ma'ruf, 2021). Da'wah also means fighting for what is good and preventing evil. And motivate mankind to do good, follow instructions to do good, and prevent evil deeds so that humans will be happy in this world and the hereafter (Adinugraha et al., 2021).

In the history of da'wah, the spread of Islam was caused by da'wah activities carried out by a da'wah interpreter or *rijalud da'wah*. In the development of Islam, da'wah is an effective and efficient strategy. The first strategy, namely the internal-personal strategy, emphasizes the development or improvement of the quality of individual life. The second, namely the international external strategy, emphasizes the development of community organizational structures (Maulana & Adinugraha, 2020).

The Prophet used these two strategies in the development of his da'wah. He is a role model for the people in all matters without exception in the process of da'wah and the development of Islamic teachings. The Messenger of Allah carried out his preaching clandestinely, and then he received orders to preach openly. The da'wah process was carried out by the Prophet Muhammad. Implicitly it was not brought by previous

prophets but was continued by followers loyal to Islamic teachings ([Sholehuddin et al., 2021](#)).

Habib Luthfi Ali bin Yahya is a well-known missionary figure, especially in Pekalongan and Batang, who has lived in Pekalongan from the past until now. He is active in various official congregation organizations and has an NU background. He serves as the first-period Rais'am. As a *da'i* or preacher, he always serves and guides the people to the straight path and broadcasts Islamic teachings to all Muslims. He can overcome the big problems faced in the current situation and conditions, which have experienced far-reaching and complex developments. Where are the current situation and condition of scientific and technological progress that certainly requires touches and concrete work from Islamic da'wah?

In the interaction between *man's* and the purpose of da'wah, there are model problems (*uswah*) that can be observed empirically by *man's* relating to concrete forms of an individual (*syakhsiyah*) and collective (*jama'ah*) behavior which can be said to be the dimensions of good deeds. Likewise, Habib Luthfi Ali bin Yahya is a religious figure very well known in Pekalongan for his preaching, he is a murshid and head of the *Tariqat* throughout Indonesia. It doesn't feel like an exaggeration if it's considered appropriate to carry out healing tasks, from discovering what type of disease it is to concocting a dose of healing medicine.

METHOD

This type of research is qualitative research. Primary data is broadcast recordings of Habib Luthfi Ali bin Yahya. Secondary data, namely several kinds of literature relevant to this research's purpose, is supportive. The data collection technique is documentation. The researcher uses a qualitative descriptive analysis of cultural criticism theory, namely an analysis of the understanding of how a person communicates and how to develop symbolic meaning in society.

RESULT AND DISCUSSION

Methods of Da'wah in the Qur'an

The delivery of da'wah in the Koran can take the following forms: Presenting stories related to one of the material objectives. The stories in the Koran revolve around historical events that occurred by mentioning the actors and places where events happened and are still happening, as well as advice and role models. The Koran uses words that touch the heart to direct people to the ideas they want and refract. Refraction is vital in life ([Anas & Adinugraha, 2017](#)).

The reality of da'wah emerges from the interaction between *da'i* and *mad'u*, which is the possibility of *mad'u*'s acceptance or rejection of the message of da'wah. Psychologically and sociologically, the two elements, namely *da'i* and *mad'u*, are problems in planning the delivery of da'wah messages based on empirical facts that exist in the *da'i* and *mad'u*, namely the introduction, understanding, and empathy of the *da'i* to the empirical reality that exist in *mad'u*, and vice versa. From the study of the reality of *da'i* and *mad'u*, the theory and knowledge of *tabligh* will emerge as sources of expertise relevant to formal objects, namely the senses, reason, intuition, and nature (Anas & Adinugraha, 2018).

The da'wah method is a system or way of delivering da'wah material precisely to its target. Every da'wah needs a method. These methods include (Adinugraha, 2018):

- a. Bi-al-hikmah, namely preaching by paying attention to the situation and condition of the target of da'wah by focusing on *mad'u* abilities, so that in carrying out further Islamic teachings, *mad'u* is not forced or objected (Rahmatullah, 2016);
- b. Maudhah hasanah, namely preaching by giving advice or conveying Islamic teachings with compassion, so that the Islamic advice and teachings conveyed can touch their hearts (Najih, 2016);
- c. Mujadalah billati hiya ahsan, namely preaching by exchanging ideas and arguing in the best way possible by not putting burdensome pressures on the community that is the target of the da'wah (Alfiyah & Khiyaroh, 2022);
- d. The oral-hall method is calling, calling on God's way for the happiness of the world and the hereafter by using the language of the human condition which is preached, with real deeds (Sinambela & Mutiawati, 2022);
- e. The direct method means having direct personal and family relationships (Prilatmoko, 2022);
- f. The indirect method is to establish indirect relations with individuals or communities who are missionary partners (Ramadoni et al., 2022);
- g. The lecture method is a *da'i* technique or method that is colored by the characteristic features of speech by a *da'i* in a da'wah activity (Nugroho & Masrukan, 2018);
- h. The field trip method is the da'wah method that is carried out by bringing da'wah partners to places that have Islamic historical value or da'wah organizing institutions with the aim that they can appreciate the meaning of the purpose of da'wah (Jabbar, 2018);
- i. The social pressure method is a method in which by using certain methods or techniques a situation is created which causes people to be forced to carry out the actions desired by the preacher;

- j. The demonstration method is to stimulate people to do something and show the results that have been achieved (Sukardi, 2015);
- k. The social engineering method (*taghyir ijtimai*), which is a way to change the deviant, wrong and bad conditions of society into directed, right and good conditions of society (Hidayat, 2019);
- l. The infiltration method is conveying religious teachings at times or activities that are not specifically religious activities (Soebahar & Ghoni, 2019);
- m. The question and answer method is the delivery of da'wah material by encouraging the target (the object of da'wah) to state a problem that is felt not understood and the preacher as the answer (Latifah et al., 2023);
- n. The method of religious education and teaching is essentially to instil religious morals and provide religious knowledge to *mad'u*, because aspects of religious education and teaching are an intermediary tool for achieving the goal of da'wah (Mughtar et al., 2016);
- o. The hospitality method is a da'wah method that is considered effective for developing and fostering Islamic community. Because hospitality is an obligation for Muslims (Kashif et al., 2015).

Habib Luthfi Ali bin Yahya's Da'wah Method

Habib Luthfi believes that da'wah is to invite someone to be good and prevent evil, and convey according to the commands of the Book of Allah and *Sunatullah*, besides that one must always reflect on the Messenger of Allah, because guidance comes from Allah, not from humans. According to him, a *da'i* must be provided with a lot of good charitable behavior and good deeds, or that behavior is used as a *da'i* need. A *da'i* must first own this need because as a provision in his da'wah, which of course will invite to *mad'u* to follow what he conveyed and be emulated as a guide (Aryani, 2017).

He also said that a *da'i* in preaching must be armed with broad knowledge, which means that a preacher with broad knowledge can convey his da'wah to the conditions of the society he faces, both the lower class, students, academics, and elites. Political and power elites. Because a *da'i* is a reference for the community on various issues, if he lacks the provision of knowledge, then his ability to answer the questions raised will be reduced (Alatas, 2021).

Habib Luthfi said that each da'wah must focus on success in preaching, not depending on the number of *mad'u* who come, but focusing on success, where the deed was initially not commendable, it became a praiseworthy deed. In addition, he also said that when preaching, the language used should follow the language of his people, that is, according to the ability and comprehension of the person being spoken to. When preaching among ordinary people, it must be with a view full of compassion. And make that sincerity a pillar in every good deed (Arifin, 2020).

Habib Luthfi Ali bin Yahya felt that the da'wah was a good form of his efforts to invite people or his people to believe in Allah, believe and obey what was given by the Apostle, and lead to improving a better living atmosphere, to sound and prevent evil so that we can gain happiness both in this world and in the hereafter, to return Islamic society with all its appearances and value systems, like previous Islamic societies that foreign cultures have not polluted. He wants to increase his understanding of the essence of Islam, which is not just a description of Islam but also one that is distinguished from the traditions of Islamic society, especially in the quality of *Ahlussunnah Waljama'ah* views. Also, he can understand the process and level of social change in general and its citizens in particular. In addition, his da'wah also aims to foster good social relations because humans are social beings who cannot live alone; they need one another because social needs are the need to grow and maintain satisfying relationships with others (Alatas, 2021).

In addition, his da'wah also aims to invite people to always hold fast to their religion and beliefs and become servants of Allah whose behavior is commendable by Allah and His Messenger. It also provides broad religious and national insights to foster intellectuals and scientists ready to answer questions. The challenges of the people and the nation become a conditioner, a protector, for realizing *rahmatan lil 'alamin* (Syaeffuddin, 2017).

Da'wah activities come from Islamic society, which determines the need for social, moral, and social-ethical changes in Islamic society following the ideal of Islam, namely Islam, which must be used in solving problems that arise based on the Qur'an and Hadith because according to Habib Luthfi Ali bin Yahya that the Qur'an and Hadith are the primary keys for Muslims, if they do not rely on them all da'wah activities will be in vain and prohibited by Islamic law, with obvious editorials and with stages of systematic thinking so that humans will find out the truth for himself (Khanafi, 2013).

As a *da'i*, he feels that preaching is an obligation that he must carry out; he follows in the footsteps and guidance of the Prophet and his Sunnah because he feels he has a great responsibility towards Islamic society to invite to goodness because a *da'i* is a subject which calls on God's way. Calling does not mean imposing doctrine or punishing others, but calling by speaking well, acting well, and keeping silent according to God's decree for the benefit of humanity. In his da'wah, to be effective, he uses a changing approach that follows the social and cultural conditions of the target community and understands the fundamental currents in a particular society, which are capital in conveying da'wah messages (Laila, 2021).

Because the problems faced are so complex and continue to evolve, the level of Muslim human quality, as well as the quality of community services, must be reorganized by the Islamic concept, which states that there is no difference between

religious life and world life which must be directed based on Islamic values and norms to build order, according to the morality and ethics of the Qur'an. By paying attention to human life, which has experienced many changes and developments in the times, Habib Luthfi, in presenting and implementing his da'wah, has also experienced changes and developments. The process of delivering its da'wah from time to time and its development shows that there are efforts to improve, adjust, and refine. Both in the field of methods, choosing materials, objects of da'wah, and the media used ([Farida, 2008](#)).

Submission of National Da'wah by Habib Luthfi Ali bin Yahya

Habib Luthfi is a character who sets a good example in the framework of love for the motherland. He is a charismatic scholar who calls for love of the homeland in the lectures and da'wah given. Habib Luthfi is a figure who is more than a doctor. Habib Luthfi's words and deeds are often used as examples. Even though he is not a research doctor, almost all the words, deeds, and references given to the public have exceeded the doctorate. Habib Luthfi was consistent in his national lectures ([M. N. Cholil, 2016](#); [Izzati, 2022](#)).

The history of the Indonesian nation must be connected to Walisongo's role in spreading Islamic teachings. There is a spirit of nationalism and da'wah struggle carried out by the nation's predecessors. This nationalism is manifested from the manifestation of the da'wah struggle. The long history of the battle to create an everlasting country cannot be separated from the efforts of the ancient warriors ([A. M. Cholil, 2019](#)).

Habib Luthfi assessed that preaching in Indonesia could be carried out with ten strategies. First, always put the paradigm of monotheism. She was second, promoting a moderate and inclusive understanding of religion. Third, carry out an imperative strategy. Fourth, an effective communication strategy. Fifth, carry out da'wah strategies through cleaning attitudes and behavior. Sixth, the da'wah strategy through the educational process. Seventh, the da'wah strategy by highlighting cultural movements. Eighth, the strategy of socio-cultural da'wah. Ninth, the da'wah strategy is through technology and information; tenth, the da'wah strategy is by upholding and respecting national symbols ([Negara, 2018](#)).

Preaching is focused on more than just the spiritual development of the human soul. But it also must take care of empowering the people's economy. Indonesia has a unique economic system that differentiates it from socialist and capitalist systems. He explained that in the formulation of Article 33 paragraph (1) of the 1945 Constitution, which strengthens the national economy, it is structured as a joint venture based on kinship. From here emerged the archipelago economic system, or the Pancasila economic system. The national financial system is characterized by cooperation and

kinship. The goal of the archipelago's monetary system is to prioritize shared happiness. With this platform, egoism and monopoly will be avoided (Al-Barony, 2020; A. M. Cholil, 2020; Huda, 2020).

Habib Luthfi's preaching style is charismatic, and the communication style is natural and elegant. Da'wah style and pattern of thinking out of the box from most people. The concept of Habib Luthfi's da'wah is also considered capable of packaging the three pillars of community empowerment, namely religion, nationalism, and economic growth in a more attractive way (Aulia, 2020).

CONCLUSION

The researcher has conducted a comprehensive and in-depth analysis of Habib Luthfi Ali bin Yahya's da'wah research data, so it is concluded that the da'wah method used by Habib Luthfi Ali bin Yahya in conveying his da'wah to his congregation is Maudhaah Hasanah, namely preaching by giving advice or conveying Islamic teachings with compassion, so that the advice and Islamic teachings conveyed can touch *mad'u's* heart. Habib Luthfi Ali bin Yahya used this method to give all the advice to *mad'u* or his congregation in a good way. The trick is to use good language that can change the hearts of listeners, with these good hints he hopes for better changes for *mad'u* or listeners. He also hopes that this advice can be accepted by *mad'u* or his congregation, pleasing to *mad'u's* heart, pleasant to hear, touching feelings, and straight to the mind, and he always avoids being rude. Meanwhile, with the direct method, he makes contact with the community or congregation, not face to face, using an intermediary tool, namely the Majlis Kanzus Sholawat, for his da'wah facilities.

Author Contributions

Conceptualization: A.T.S., A.A., A.R., M.S., & H.H.A.; Data curation: A.T.S., A.A., A.R., M.S., & H.H.A.; Formal analysis: A.T.S., A.A., A.R., M.S., & H.H.A.; Funding acquisition: A.T.S., A.A., A.R., M.S., & H.H.A.; Investigation: A.T.S., A.A., A.R., M.S., & H.H.A.; Methodology: A.T.S., A.A., A.R., M.S., & H.H.A.; Project administration: A.T.S., A.A., A.R., M.S., & H.H.A.; Resources: A.T.S., A.A., A.R., M.S., & H.H.A.; Software: A.T.S., A.A., A.R., M.S., & H.H.A.; Supervision: A.T.S., A.A., A.R., M.S., & H.H.A.; Validation: A.T.S., A.A., A.R., M.S., & H.H.A.; Visualization: A.T.S., A.A., A.R., M.S., & H.H.A.; Writing – original draft: A.T.S., A.A., A.R., M.S., & H.H.A.; Writing – review & editing: A.T.S., A.A., A.R., M.S., & H.H.A. All authors have read and agreed to the published version of the manuscript.

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Informed Consent Statement

Informed consent was not required for this study.

Data Availability Statement

The data presented in this study are available on request from the corresponding author. The data are not publicly available due to institution's policy.

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Conflicts of Interest

The authors declare no conflicts of interest.

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