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DA'WAH THROUGH THINKING SKILLS ACCORDING TO THE PERSPECTIVE OF THE QURAN

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Abstract

Spreading *da'wah* is not easy. The process requires physical, mental and piety to Allah SWT. The spread of *da'wah* requires a specific *uslub* (method) that depends on the number and ability of the audience. Mastering the *Uslub* requires a high level of thinking and creativity in order to deliver *da'wah* effectively. In the context of this study, the research will focus on five concepts of thinking that are based on the Quran, namely *tadabbur*, *tafakkur*, *tafaqquh*, *ta'aaqul*, and *tadzakkur*. Through the method of document analysis, the researcher will analyse the most suitable *da'wah* approach according to the five discussed terms. Based on the results of the study there are five *da'wah* methodology that are the Quran, the universe, the comparison, the encouragement and support and the lastly the prayer, supplication and tasbih.

Keywords: *tadabbur*, *tafakkur*, *tafaqquh*, *ta'aaqul*, *tadzakkur*.

INTRODUCTION

Da'wah is the basis of the spread of Islam. It started as a profession since the time of Prophet Nuh until the time of Prophet Muhammad SAW (Fariza Hanan Muhamad et al., 2016). The *da'wah* process involves three main aspects, namely the *dā'īy*, the *mad'u* and the *uslub*. A *dā'īy* plays an important role in the activities of *da'wah* (Ikhsan et al. 2012). A good *dā'īy* has the knowledge, skills and strength from a physical and mental point of view, in addition to putting Allah as the main factor why *da'wah* was delivered (Ab. Halim 2012). However, effective *da'wah* comes from the *dā'īy*, the use of the appropriate *uslub*, and the level of rationality and the perception of the *mad'u*. In a hadith, Prophet Muhammad SAW said: "Speak to the people according to their level of intellect". Furthermore, a *Dā'īy* is like a doctor

who treats patients, the uslub of *da'wah* represent the way of treatment, and the *mad'u* is the patient (Zaidi 1993). Without proper treatment the patient will not heal. Therefore, it is important for a person to have high thinking skills in order to adjust the conveyed da'wah according to the targets. According to studies, Allah has expressed the way of thinking in the Qur'an. According to Jamal Badi (2004), some of the terms in the Qur'an were used to show that the it emphasizes the concept of thinking. The terms that call to thinking in the Quran include *tafakkur*, *nadhra*, *tabassur*, *tadabbur*, *tafaqquh*, *tadzakkur*, *i'tibar*, *ta'aqqul*, and *tawassum*. Imam Ghazali also placed a gradual thought based on three stages namely *taakulan*, *tafakkur* dan *tadabbur*.(Tuan Rahayu et al. 2017). However, in the context of the current study, the five terms that will be discussed are *tadabbur*, *tafakkur*, *tafqi*, *tafaqquh*, *taaqul*, and *tadzakkur*.

METHODOLOGY

This descriptive study aimed to identify *da'wah* through thinking skills that is according to the Qur'an. The researcher used the method of document analysis through facts, data, information, and evidence of materials such as books, journal articles, and papers. This method of data collection was followed to understand the concepts and was used in understanding the related theories.

RESULTS AND DISCUSSION

Thinking is part and parcel of the Quran, even though it existed before the Quran was revealed to Prophet Muhammad SAW. The event of placing Al-Hajar Al-Aswad (the Black Stone) shows that the Prophet SAW had a thinking skill where he was able to solve the problem well and perfectly. It was not an ordinary solution, but it was fairly accurate and effective. This was the condition that the elevated the status of Prophet Muhammad among the people of Makkah before being appointed as a Messenger.

In Islam, thinking is not merely a matter of common sense, but it also requires intuition and guidance from Allah. The implications of thinking make up a perfect human who follow the path that is pleasing to Allah. Piety towards Allah keeps men on the right and straight path.

The limited abilities of intellect must be used in thinking. As a *dā'irya*, this limited intellect must be used to think of appropriate and precise approaches in spreading da'wah (Khazri Osman, Badlihisam Mohd Nasir, Siti Rugayah Tibek 2015). Using the Quranic thinking skills is the best and the most proper way, as stated in the Quran, verse 9, Surah Az-Zumar: "... Are those who know equal to those who do not know?".

Generally, according to Nor Afifah (2016), the five main methods expressed in the Quran that carry their own meanings, are *tadabbur* (reflection), *tafakkur* (think deeply), *tafqih* (understand), *ta'qil* (think), and *tadzakkur* (remember). *Tafakkur* was the main subject for the intellectual scholar Jamal Badi (2004) along with the other terms related to *tafakkur*, however, these other terms have their own strengths to be highlighted in the process of delivering *da'wah*. The five methods have also been discussed as having a close relationship with high order thinking skills that was stated by Bloom.

Tadabbur is a thinking process that is encouraged in Islam, especially while reflecting in the Quran. *Tadabbur*, which comes from the word *dabbara*, is used in the Quran four times. According to Islamic scholars, the term gives several meanings. However, this word is best suited to be used with the Quran. It is not suitable to engage in *tadabbur* with other than the Quran. According to Asyafah (2014), the *tadabbur* of the Quran approach can be used practically while learning about Islam and improve the quality of reciting the Quran. Through *tadabbur*, human mind can be stimulated to contemplate (Abdul Manaf et al. 2017).

Tafakkur is a complex way of thinking. According to Al-Ghazali (t.th.), *tafakkur* is cultivating two different sciences into a third type of science. This process of thinking uses the maximum power of intellect to reach knowledge. However, according to Yusuf Qardhawi (1998), the *tafakkur* about objects is indispensable, and the universe is an object of *tafakkur*. The Quran contains several verses that have been used to describe the process of *tafakkur*. *Tafakkur* is also a specially organized thinking activity; implemented in accordance with the natural actions to produce certain emotions in building a connection with Allah (Hamdi Rahman et al., 2013). *Tafakkur* has been mentioned 18 times in the Quran. Although their meaning seems similar, it has a different approach in conveying the meaning.

Tafqih is taken from the word *fiqh*, which is defined as knowing the laws of the *shariah* based on the detailed evidences of the scripts. It is stated in the Quran by various terms and repeated 20 times; in ten Meccan verses and in 10 Medinan verses. Generally, *tafqih* means to know, understand, comprehend, and explain. According to Norfadalah Nordin Ahmad Tijani (2015), *tafqih* means analysis, inquiry, and experiment. Understanding the teachings of Islam is very important in determining between right and wrong and between the lawful and the illegal.

Ta'qil, generally, according to the dictionary of Marbawi, is to understand, comprehend, grasp, and think. According to Zainorah (2015) *ta'qil* is derived from the root word *'aqala*, which is synonymous with *fahima* that means understand, and from the verb *adraka*, which means understood or knew. The verbs *aqala* or *ya'qilu*

has been mentioned in the *Quran* 49 times. Mohammad Ismail (2014) stated that people who are wise and well-mannered are people who are were not controlled by their desires.

Tadzakkur is one of the highest intellectual tasks (Yusuf Qardhawi 1998). This is because it brings knowledge that must be maintained after it was forgotten and neglected. The term *Tadzakkur* has been repeated 292 times (Quranic Scopos), 285 times (Zainoriah Kadri, 2015), and in 256 verses (Mohammad Ismail, 2014). According to Mohammad Ismail (2014), the root word *dzikr* refers to the Quran, prayers, supplications, *tasbih*, and *hifz* (to preserve). Therefore, according to Mohammad Ismail (2014), the main organ for thought is the heart (*al-qalb*, *al-lubb*, *al-fuad*).

Intelligence is guided by the Quran as a source of guidance and supervision. As a result, according to the perspective of the Quran, thinking has a close relationship with the heart and the Creator. Without these three elements, the ability of thinking will not be used properly and perfectly. The heart is an important organ in receiving knowledge and Quranic verses, while the mind thinks by the knowledge that was received from Allah as the creator. Allah is also the one who opened up the minds and given the ability to receive knowledge and apply it in life.

A *dā'īy* should identify the problems that are faced by his target audience before initiating the *da'wah* so that the taken approach is appropriate and suitable (Zaidān, 1993). The style of presentation, the acceptable content, encouragement to think, story-telling, comparison, persuasion, and stimulation are applied solely to ensure that the target is interested and influenced by the delivered *da'wah* (Syahrul Faizaz et al., 1997). Through the thinking skills presented in the Quran the researcher is confident that this approach can attract more targets and bring Muslims and non-Muslims closer to Islam.

Table 1: Al-Quran Verses Related to Thinking Skills

No	Thinking Skills According to the Quran	The Surah	The Term	The Type of the Term	Type of Verse	Meaning of the Verse
1	Tadabbur	al-Nisa' 4:82	<i>Mudhari'</i>	<i>Jama'</i>	<i>Madani</i>	Al-Quran
2	Tafakkur	al-Ra'd 13:3	<i>Mudhari'</i>	<i>Jama'</i>	<i>Makki</i>	Mountains, rivers, fruits, day, and night.
3	Tafqih	al-A'raf 7:179	<i>Mudhari'</i>	<i>Jama'</i>	<i>Makki</i>	Dwellers of Hellfire do have hearts, but they did not use them to understand.
4	Taaqil	al-Baqarah 2:44	<i>Mudhari'</i>	<i>Jama'</i>	<i>Madani</i>	Reflecting about the characteristics of the hypocrites.
5	Tadzakkur	al-Imran 3:190-191	<i>Mudhari'</i>	<i>Jama'</i>	<i>Madani</i>	Remembrance of Allah while standing, sitting, or laying down.

Source: Adapted from Zainorih Kadri (2015).

THE QURAN AS THE WEAPON OF *DA'WAH* (*TADABBUR*)

According to the stated verses of the Quran, it appears that the Quran is the main object of *tadabbur*. Therefore, as a wise *dā'īy*, *da'wah* will be effective when the Quran is used in the process of delivering it. Through the recitations of the holy verses of the Quran, a description of the translation, detailed explanation, and the order of presenting the verses of the Quran opens the heart and mind of the recipient to approach the Quran. This coincides with Mohammad Ismail's (2014) statement that *tadabbur* is to understand the meaning of the existing verses, to think of the signs of the Quranic verses, and to take advantage of the connotations.

UNIVERSE AS AN OBJECT OF THINKING (*TAFAKKUR*)

This verse of the Quran shows that *tafakkur* is the contemplation of the creation of Allah SWT in the heavens and on the earth, then to deduce the laws of the universe. According to Aliyah (2013), *tafakkur* also has a similarity with science. The process

of thinking that involves nature and the surrounding creations of Allah is closely attached to science. This thinking skill with *tafakkur* is what distinguishes between the thinking of a Muslim and that of a Westerner. In addition, *tafakkur* also has a great role in achieving *khushu'* during prayer (Hamdi Rahman et al., 2013).

MAKING A COMPARISON BETWEEN HALAL AND HARAM (TAFQIH)

According to the stated Quranic verses, the use of the term *tafqih* refers to understanding. Yusuf Al-Qardhawi (1998) stated that it is closely related to the understanding of the signs of Allah's powers and to know the secrets of His creation and the objectives of its *Shariah*. Therefore, in delivering this approach, it is necessary to make a comparison between the prescribed and the forbidden. The shown comparison will give a clear understanding to *mad'u* that they can apply in life. According to Wan Hasmah Wan Mamat, Nur Munirah (2013), making comparisons is the skill of creative thinking where it can stimulate individuals to create something new, whether as an idea, something tangible, or abstract.

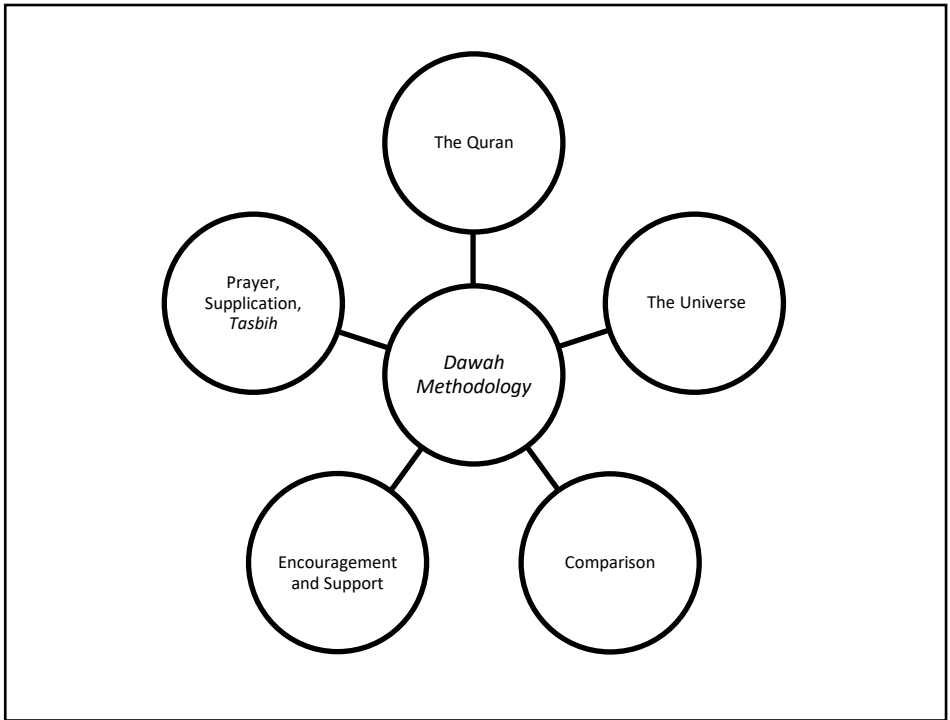
CONSTANT ENCOURAGEMENT AND SUPPORT (TAAQIL)

As a *dā'īy*, the approach of giving *da'wah* with encouragement and support to the *mad'u* is very necessary. Diverse *mad'us* are made up of the public, students, and intellectuals still require this approach to make them closer to Allah. An individual who thinks using their minds seriously and with focus are capable of giving encouragement and encouragement to others (Yusuf Qardhawi 1998). In order to build their thinking style, one of the ways is by the motivational approach (Abdullah & Fariza Md Sham 2018).

PRAYER, SUPPLICATIONS, AND TASBIH (TADZAKKUR)

According to Khir Sulaiman (2011), the ultimate goal of thinking is for man to know the importance of his existence in the world is solely to worship Allah, which is mentioned in Surah Az-Zarriyat, verse 56. With prayer, supplications, and tasbih, *da'wah* is easier to communicate through the executions of a *dā'īy* to come closer to Allah and to be an example to the *mad'u*; like the Prophet's SAW good example as recorded in Surah Al-Ahzab, verse 21. In addition, a man should not be arrogant to constantly pray to Allah to ease the acceptance of the *mad'u*.

Figure 1: *Da'wah* through the Thinking Skills Approach of the Quran



Based on the introduction, the *uslub* of *da'wah* according to the perspective of the Quran through thinking skills is summarized in Diagram 1. One should be sensitive and strive to constantly transform the *da'wah* approach according to the contemporary levels, atmospheres, and circumstances.

PROPOSAL

The results of this study are expected to add to the existing methods to be applied by the *dā'īs*. The provided illustration will help the preachers to use the proposed approach according to their own steps while covering all of the Quranic thinking skills. Other studies can also be implemented using the same terms but with different verses in the Quran.

CONCLUSION

The five suggested method proposals that are based on the terms of thinking skills in accordance with the Quran are expected to open the minds of *dā'īs* to adhere to the recommended approaches in the Quran. A good approach will result in good and effective implications. In addition to the firm belief of doing *da'wah* solely for Allah will prevent frustration and disappointment.

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