

The Principle of Da'wah at-Tafhim la Talqin in the Da'wah of Arrazy Hasyim from the Perspective of Jum'ah Amin 'Abdul Aziz

Alfiansyah Husin¹⁾, Lilis Muchlisoh²⁾, Achmad Zaki Ghuftron³⁾, Maftukhatul Azizah⁴⁾, Marya Ulfa⁵⁾, Moh. Ali Aziz⁶⁾

¹⁾ Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

²⁾ Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

³⁾ Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

⁴⁾ Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

⁵⁾ Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

⁶⁾ Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

e-mail Correspondent: maryaulfamustaqim@gmail.com

Received: 27-04 -2025

Revised: 07-05 -2025

Accepted: 20-05-2025

Article Information

Abstract

Keywords: Da'wah, Principles of at-Tafhim la Talqin, Arrazy Hasyim.

This study analyzes the principle of da'wah at-Tafhim la Talqin in Arrazy Hasyim's da'wah on Youtube entitled "How Noble the Prophet SAW is!" This principle prioritizes on providing understanding (at-Tafhim), invitation, and guidance rather than lecturing (talqin), mocking, and judging in delivering da'wah messages that leave an impression on da'wah partners. The analysis method in this study is Miles and Huberman's content analysis by reducing data, then the data is presented according to categories, then conclusions are drawn. Aiming to find out the constructive meaning of the principle of at-Tafhim la Talqin in Arrazy Hasyim's da'wah, the results of the study show that the at-Tafhim approach in Arrazy Hasyim's videos is able to build understanding and awareness of da'wah partners in understanding and carrying out religious messages. It shows that this approach becomes an effort to convey communicative and educational messages to all groups of societies.

Abstrak.

Kata kunci: Dakwah, Prinsip at-Tafhim la Talqin, Arrazy Hasyim.

Penelitian ini menganalisis prinsip dakwah at-Tafhim la Talqin dalam dakwah Arrazy Hasyim di Youtube berjudul "Betapa Mulianya Rasulullah SAW." Prinsip ini mengutamakan pemberian pemahaman (at-Tafhim), ajakan, dan bimbingan bukan menggurui (talqin), mengejek, dan menghakimi dalam menyampaikan pesan dakwah yang membekas kepada mitra dakwah. Metode analisis dalam penelitian ini adalah analisis isi Miles dan Huberman dengan cara mereduksi data, lalu data tersebut disajikan sesuai kategori, kemudian diambil kesimpulan. Bertujuan untuk mengetahui makna konstruktif prinsip at-Tafhim la Talqin dalam dakwah Arrazy Hasyim, hasil penelitian menunjukkan bahwa pendekatan at-Tafhim dalam video Arrazy Hasyim mampu membangun pemahaman dan kesadaran mitra dakwah dalam memahami dan melakukan pesan-pesan agama. Hal ini menunjukkan bahwa pendekatan ini menjadi upaya penyampaian pesan yang komunikatif dan edukatif bagi semua kalangan.

INTRODUCTION

Da'wah is an inseparable part of Muslims' life. In its process, da'wah experiences dynamics and developments that is in line with the social and cultural changes in society. Da'wah in Islam is not merely about inviting others to religious teachings but also about nurturing, improving, and maintaining values of goodness within the society. When facing groups that resist or rebel, for instance, violent approaches often make the situation worse and cause unstoppable conflicts. Conversely, Islam teaches that da'wah should be conducted with gentleness and wisdom, even towards those who oppose or deviate. This approach not only reflects the beauty of Islamic teachings but also serves as a more effective and humane da'wah strategy.

The Scholars (*ulama'*) such as Imam al-Ghazali in his work "*Ihya' Ulumuddin*" explain that da'wah should be delivered with consideration for the maqam (spiritual level) and psychological condition of the person being invited. An emotional and harsh verbal approach can lead to rejection and deepen misunderstandings. Therefore, al-Ghazali emphasizes the importance of approaching with wisdom and mau'izhah hasanah (good advice). In a modern context, this approach can be implemented through dialogue, reconciliation, and education, rather than through stigma and judgment. Da'wah should be done by employing methods that prioritize compassion, communication, and long-term development.

One of active figures in delivering da'wah in the contemporary era is Arrazy Hasyim. His style of da'wah is interesting to study because it has a different approach from traditional da'wah models. He is known for a more communicative and educational da'wah principle, which can be associated with the principle of at-Tafhim la Talqin. In his work "*Fiqh al-Dakwah*", Yusuf al-Qaradawi emphasizes that harsh and insulting approaches will only drive people away from the truth, even if what is conveyed is correct. Wahbah al-Zuhaili adds that gentle words can prevent hostility and foster hope for change.

The principle of at-Tafhim la Talqin is a da'wah approach that emphasizes on understanding (tafhim) rather than memorization or verbal repetition (talqin). This approach aligns with the thoughts of Jum'ah Amin 'Abdul Aziz, who, in his works, stresses the importance of building religious awareness through dialogue, understanding, and internalizing values, rather than merely memorizing doctrines without comprehension. This principle is considered relevant to the development of era that demand a more open dialogical communication pattern in da'wah, addressing to the cognitive, affective, and behavioural aspects of the da'wah target. Scholars and Islamic thinkers agree that gentle da'wah is the most effective method and aligns with the example set by the Prophet Muhammad (SAW). Gentleness in da'wah is not only about word choice but also involves a way of thinking, empathy, and the ability to read the psychological conditions of the da'wah partner, especially in this digital era. It reflects the compassion and wisdom that become the core of Islamic teachings of *Rahmatan lil 'Alamin*. Through these methods, da'wah practitioners (*da'i*) must effectively utilize social media as a new medium for spreading the message of Islam.

Therefore, this research aims to examine the principle of at-Tafhim la Talqin in the da'wah of Arrazy Hasyim from the perspective of Jum'ah Amin 'Abdul Aziz. The main question of this study is: "How is the principle of at-Tafhim la Talqin manifested in the da'wah of Arrazy Hasyim, and how is the meaning of this da'wah constructed and understood in the perspective of descriptive analysis according to the model of Miles and Huberman?"

Various studies on Jum'ah Amin's da'wah principles have been conducted, such as: (Fidaul Qanita et al., 2025) "Communication Strategies for Da'wah to the Millennial Generation:

The Implementation of the At-Tarhib Qabla Tarhib Principle in YouTube Content (Ustadz Hanan Attaki)." The results indicate that the implementation of the At-Tarhib Qabla Tarhib principle in this video creates an inclusive and relevant atmosphere for millennials. The persuasive communication strategy of Ustadz Hanan Attaki, which emphasizes positive messaging before warnings, has proven as the effective way in enhancing the appeal of da'wah messages and building emotional bonding with the audience. In the study (Alfina Rahmawati, 2024) "Prophetic Spirit in the Principles of Da'wah Fiqh (Qualitative Content Analysis of the Book ad-Da'wah Wa Ushul by Jum'ah Amin Abdul Aziz)". The findings show that the alignment between Jum'ah Amin's da'wah fiqh and Kuntowijoyo's Prophetic Sociology can provide a more holistic framework for *da'i* in conveying Islamic teachings. In the study (Febri Ana Nurfanisa et al., 2023) "Da'wah Messages in Madurese by Adnan from the Perspective of Jum'ah Amin "Abdul Aziz". The result of study found that nine principles of Jum'ah Amin Abdul Aziz's da'wah were identified from ten of his theoretical principles, and it was found that the da'wah practitioner (*da'i*) consistently enhances the topic of material and combines humour.

The difference between this study and the previous studies mentioned above is the principles used and the objects of study. The first study employs *At-Tarhib Qabla Tarhib* principle in Ustad Hanan Attaki's Youtube content, while the second study aligns Jum'ah Amin's da'wah fiqh with Kuntowijoyo's Prophetic Sociology, and the third study utilizes the ten principles of Jum'ah Amin in Adnan's da'wah. However, in this study, the author focuses more on one of Jum'ah Amin's da'wah principles, namely *at-Tafhim la Talqin*, by examining Arrazy Hasyim's da'wah videos on YouTube.

This research is expected to contribute to the development of contemporary da'wah studies, particularly in terms of da'wah approaches that are more relevant to the needs and characteristics of modern society. Da'wah should be able to touch on behavioural aspects by encouraging individuals to practice Islamic teachings in accordance with the da'wah message, thus it can be determined that da'wah is completely successful. Additionally, this study aims to open new insight on the integration of Islamic da'wah theory and modern communication theory.

METHOD

This study employs a qualitative methodology because it produces data in the form of words rather than numerical lists and focuses on facts in the field through observation and documentation. This type of research is referred to as descriptive research. By utilizing observation and documentation, qualitative descriptive research aims to characterize the research items which is studied by using information gathered from the field.

In the social sciences, qualitative research is a tradition that really relies on human observation within its field and terminology. According to Bogdan and Taylor, the qualitative approach is a research technique that produces descriptive data from the subjects and behaviours observed. Krik and Miller also describe the qualitative approach as a research technique that produces verbal or written data from the subjects and behaviours observed (Lexy J. Meleong, 2001).

The types of data used in this study consist of written sources as well as words and actions. According to Lofland's concept, the primary data sources in qualitative research are words or actions, and additional sources such as documents and others (Suharsimi Arikunto,

1989). In this study, primary data is obtained from observations of video uploaded by the Ribath Nouraniyah channel titled: The Nobility of the Prophet Muhammad (SAW) - Tabligh Akbar, Bekasi – Abuya Dr. Arrazy Hasyim. Meanwhile, secondary data comes from previous research findings or data from various literature sources, including books, journals, and articles that support this research.

In this study, the researcher employs descriptive analysis based on the model of Miles and Huberman. Miles and Huberman state that activities in qualitative analysis are conducted interactively and continuously until saturation is reached. The data analysis strategy for this research is as follows:

1. Data Reduction: The data are summarized and selected based on the important element. It includes reducing the unneeded data or information. After selecting the important data, the researcher categorizes the data based on the problem of research. The category of data is about *at-tafhim la talqin*. The next step after the data obtained is data analysis. The first step is to reduce and select data related to the principle of at-tafhim la talqin dakwah Arrazy Hasyim which includes the spirit of educating, inviting, and guiding. By categorizing the data in that way, it will be easier to analyze.
2. Data Presentation: After the data has been reduced or categorized, the researcher presents the data in the narrative form and groups them according to the certain category such as the spirit of educating category, inviting, and guiding. This will create a pattern of relationships among the presented data.
3. Conclusion or Verification: The conclusion stage, also known as verification, is a further step where the researcher draws conclusions from the information collected. This is a specialized interpretation of the effects derived from the meetings or reports. After drawing conclusions, the researcher checks the validity of the data by reviewing the data presentation to identify any errors. After completing these three stages, the researcher obtains the results of study based on the examination of information through in-depth interviews or documentation. In this study, findings from the observation and other supporting documents, such as books or articles that provide information about the principle of at-tafhim la talqin and relate to the research objectives, are used to draw conclusions.

RESULT AND DISCUSSION

RESULT

The main principle in da'wah that must be adhered to is to provide understanding, not to dictate. Providing understanding means making an effort to enter into the mindset and emotional state of people we are speaking to - respecting their background, listening with empathy, and conveying the message with honesty and compassion. Da'wah is a means of inviting others with wisdom and a gentle heart. When someone is invited to do good by using forceful or condescending manner (*talqin*), the message may be rejected, because humans inherently have free will and hearts that need to be touched, not subdued. This is exemplified by the Prophet Muhammad (SAW) in his da'wah. He never forced anyone, but through his noble character, people came to him of their own accord. Therefore, please, engage in da'wah with the spirit of educating, not judging; inviting, not mocking; guiding, not dictating. Because guidance belongs to Allah, our duty is merely to convey the message in the best possible way.

To achieve the aims and objectives of da'wah, a da'wah practitioner (*da'i*) should deliver the message clearly, detailly, and compassionately to make the da'wah partner easier to receive and understand it. This aligns with what the Prophet Muhammad demonstrated over 23 years during his da'wah in the Arabian Peninsula.

A da'wah practitioner must consider the situation and condition of the da'wah partner (*mad'u*) when delivering the message to ensure that the da'wah reaches its intended target. Islam greatly needs da'wah practitioners who can revive the message of Islam, delivering it with appropriate and profound understanding of fiqh. Islam is not merely a collection of texts taught in a manner similar to some youths who attempt to invite people to Islam, teaching them as if they are feeding stones that serve no purpose, especially in the digital era today, where there is a tendency to rely on the strength of interaction between the da'wah practitioner and the da'wah partner.

DISCUSSION

The following is a descriptive analysis based on the Miles and Huberman model regarding to the Principle of Da'wah at-Tafhim la Talqin in the da'wah of Arrazy Hasyim from the perspective of Jum'ah Amin 'Abdul Aziz.

1. Educating, Not Judging

A da'wah practitioner is required to be open to new knowledge and to have a desire to keep learning (QS. at-Taubah:122), so that they can convey that knowledge to their da'wah partners. The da'wah practitioner must also be able to position themselves when facing various characters of their audience. Particularly with young people, a da'wah practitioner should be able to embrace and guide them with patience and care, because the younger generation will determine the future.

When a da'wah practitioner speaks to someone who is rebellious or restless, they need to choose gentle words that can provide comfort and peace, rather than using half-hearted language. They should use phrases that can inspire enthusiasm, stimulate determination, and move the soul.

In his da'wah, Arrazy Hasyim uses language that is respectful and free from provocation, allowing the audience (*mad'u*) to understand what is being conveyed without feeling judged. For instance, at minutes 7:50 - 8:35, he states, *"That's why in Saudi Arabia, this group (the Khomeini spiritual children) is misled, but we do not consider them misguided. For us, we just have different struggles, but that does not mean we have different goals; our goals are the same. We should not let our different struggles lead to hatred; that is not the community of the Prophet Muhammad (SAW). The community of the Prophet Muhammad is characterized by compassion among them, loving and caring for one another. If they debate, they must quickly seek reconciliation and find common sight, not differences. They should seek the truth, not look for faults."* In this case, Arrazy Hasyim attempts to convey that differences in understanding are not a form of misguidance or disbelief, but they are merely differences in struggle while still having the same goal. He also provides an example of Sheikh ad-Diba'i, who is considered as *Shia* because he has a chain of narration (*sanad*) to the Shia Imam Zaidiyah, even though the Sheikh also has a chain to the Sunni (*aswaja*), Imam Al-Mufti Ibn Hajar Al-Haitami, in Mecca.

Additionally, at minutes 11:49 - 12:12, he says, *“What does the author of Simtudduror say? The Prophet (SAW) is present spiritually when someone reads Diba'i from beginning to end. It's up to you; this is a spiritual experience that you may believe or not believe. This is not for certainty but it is only for blessings.”* In this case, Arrazy Hasyim explains that whether someone believes in the idea that the Prophet Muhammad is present when someone reads Diba'i or not is a personal spiritual experience, and it is acceptable to believe or not, as this is not meant to be taken as a certainty but rather for blessings.

At minutes 08:04 - 08:19, he states, *“We should not let our different struggles lead to hatred; that is not the community of the Prophet Muhammad (SAW). The community of the Prophet Muhammad is characterized by compassion among them, loving and caring for one another. If they debate, if they argue, they must quickly seek reconciliation. What does reconciliation mean? It means finding common similarity, not seeking differences. They should seek the truth, not look for faults...”* In this context, Arrazy Hasyim explains that among the community of the Prophet Muhammad (SAW), in the struggle for religion, we should be no animosity. Differences should be approached with love. He believes that unity and peace must be upheld in defending Islam.

Next, at minutes 09:00 - 09:20, he reminds the people (*jama'ah*) with the following words: *“If we measure people by their mistakes, we will hate and keep the negative thoughts (suudzan) about everyone...”* Arrazy Hasyim offers contemplative advice that encourages introspection rather than accusations or judgments against others.

Arrazy Hasyim tells the importance of respecting differences of understanding among Muslims, particularly regarding to *the Shia Imam 12* and *Zaidiyah Shia*. He firmly states that differences in belief should not be a reason for mutual accusations of disbelief. Instead, Arrazy Hasyim invites the community to view these differences as part of the rich dynamics of Islamic history, demonstrating that da'wah is fundamentally an effort to understand, not to judge or mock others.

Furthermore, Arrazy Hasyim emphasizes the importance of building ukhuwah Islamiyah (Islamic brotherhood) by fostering the spirit of *"ruhamau baynahum,"* which means the love and compassion among fellow Muslims. He encourages listeners to focus more on finding common similarity rather than widening the gaps of difference, reinforcing the belief that true da'wah means the effort to unite hearts, not divide them.

2. Inviting, Not Mocking

The most touching da'wah does not regularly come solely from words, but frequently come from actions and exemplary behaviour. It happens because da'wah partners are more likely to believe what they see rather than just what they hear. Therefore, a da'wah practitioner should be patient when inviting others for patience, and be honest when inviting for honesty. Da'wah through example is more powerful, sincere, and impactful. The Prophet Muhammad (SAW) himself is the best example. He preached not only by using words but also by using his noble character—gentle, compassionate, fair, and loving. People embraced Islam not because of rhetoric, but because of his captivating character. Thus, if a da'wah practitioner wishes to invite others to the goodness, they

should start by embodying that goodness by themselves. There is nothing stronger than the power of a living example that quietly touches hearts, stirs souls, and nurtures guidance.

In his da'wah video, at minutes 26:41 - 27:39, Arrazy Hasyim states, *“My teacher, Sheikh Taufik al-Buti, the son of Sheikh Mubammad Ramadhan al-Buti, once told me during our study of Shafi'i fiqh in 2005, I asked whether it is permissible to say 'sayyidina' in prayer. His answer was, 'Saying 'sayyidina' is a form of respect, while not saying it is a form of following the hadith, and both are valid.' Oh, when a person understands religion, he will say so. The early leaders (imam) stated that: as a person's knowledge increases, their heart expands, and fewer people will be judged by them.”* In the video, Arrazy Hasyim asks the people (*jama'ah*) whether it is permissible to say 'sayyidina' during prayer. There are two opinions among the people—some agree, while others do not. He then explains by quoting his teacher that saying 'sayyidina' is a form of respect, while not saying it is a form of following the majority belief.

Continuously, at minute 19:45, he also provides an understanding of the difference in meaning between "Nur" and "Nar," as shown in his words, *“The culture of calling a fire place as “menara” was absorbed by Muslims, and the term was changed from a fire place to “a menara” used for the call to prayer. So, if a mosque or prayer room does not have “a Menara”, that is fine; having “a menara” is not an innovation (bid'ah). The term 'manarah' in Arabic means a place where fire burns, but now it has become a place for the call to prayer.”* In this case, Arrazy Hasyim attempts to explain the meaning of *nur* and *nar*. He asks the people (*jama;ah*) about what tower (*menara*) in the mosque signifies, but they are unable to answer. Thus, he provides an explanation and the lineage of how the tower of mosque (*menara*) came to be, without mocking or underestimating the congregation's lack of knowledge.

In the world of da'wah, the principle of "inviting, not mocking" serves as one of the main foundations for conveying religious messages with wisdom and compassion. In Arrazy Hasyim's da'wah, he employs a polite persuasive approach and avoids any form of stigmatization towards those who have different views.

Furthermore, Arrazy Hasyim emphasizes correcting mistakes without underestimating others. He provides concrete examples through the practice of Maulid and the study of Nur Muhammad, demonstrating how a da'wah practitioner should be patient and respectful towards listeners when clarifying misunderstandings. This should not be done by using mocking or underestimating way, but rather by using a gentle approach accompanied by reason (*dalil*) that can be accepted by both the mind and the heart.

Arrazy Hasyim also adds that da'wah should not stop at mere words or lectures. True da'wah, according to him, is da'wah accompanied by real examples—showing love for others, respecting teachers, and accepting existing differences. With such exemplary behaviour, da'wah becomes more vibrant, impactful, and inspiring. He expresses concern about the dangers of political polarization within the community, then he emphasizes that different political choices should not be a reason to break Islamic brotherhood. Instead, da'wah should strive to maintain unity, keep the situation well-conditioned, and prevent the community from falling into useless animosities.

All contents of Arrazy Hasyim's da'wah demonstrate that da'wah based on the principle of "inviting, not mocking" is not only more noble but also far more effective. Da'wah that prioritizes compassion, etiquette, and unity is much more capable of touching the hearts of the community and guiding them back to goodness, in line with the noble character exemplified by the Prophet Muhammad (SAW).

3. Guiding, Not Dictating

Da'wah is fundamentally the process of conveying goodness and truth in a wise, gentle, and thoughtful manner. The goal is not to force people to accept or dictate them, but to help them understand and reflect on the values being presented. Sometimes, a person who looks so simple today can become an extraordinary figure in the next day. Those who are often underestimated can frequently become the most inspiring. A wise da'wah practitioner is not busy to underestimate others but focuses on self-improvement and supporting the people around them. Finally, a person's value is not determined by human perception but by the sincerity of their heart, their struggles, and God's view of them. Never underestimate others based on their background, age, or other factors.

At minutes 30:03 - 31:15, Arrazy Hasyim asks, *"Which is more noble, the Prophet kissing the Black Stone or the Prophet performing tawaf around the Ka'bah? After performing Hajj, is it obligatory for us to visit (ziarah)? The obligation is not coming from a religious reason but a matter of etiquette. No matter how high Islam praises the Prophet Muhammad (SAW), he is still regarded as the highest of creatures, not as God."* In this context, there are groups that disagree when people praise the Prophet Muhammad because they consider that Prophet Muhammad is equated with God. Arrazy Hasyim then clarifies that we praise the Prophet Muhammad only as the highest of creatures, and we visit him as a form of gratitude. Because of him, we understand what the Black Stone is and what tawaf means.

Continuously, he adds at minutes 38:11 - 38:31, *"No matter how high we praise the Prophet Muhammad (SAW), we never attribute divine qualities to him. The Creator of the universe has given him a name, but it does not mean Allah has made the Prophet Muhammad as a god."* He continues that no matter how high we praise the Prophet Muhammad, we never equate him with God. In Surah at-Taubah, verse 128, it is explained that the Prophet Muhammad possesses the quality of *ar-Rabiim*, but that does not mean he is the same as God.

In Arrazy Hasyim's da'wah content, he shares his life experiences when he was accused of being misguided due to different way of struggle, the story of Sheikh ad-Diba'i when he was considered as a follower of Shia, the history of the mosque tower (*menara*) as part of culture, and the praises of the Prophet Muhammad found in the Diba'i book as expressions of gratitude for introducing Islam. He also shares the knowledge that the Prophet Muhammad was the first human created by Allah in the form of Nur Muhammad, not Adam, are the parts of the principle of at-Tafhim la Talqin. This narrative approach makes da'wah partners easier to understand the messages conveyed by the da'wah practitioner (*da'i*). Mainly, a da'wah practitioner (*da'i*) has a role as the primary motivator for the audience (*mad'u*) to transform toward a better direction.

Arrazy Hasyim also reminds the audience to maintain unity, love, and compassion for one another because the community of the Prophet Muhammad is truly united in one community and characterized by compassion among them (*rubamau baynahum*). Those who do not understand how the creation of the Prophet Muhammad is or those who label the studies of Nur Muhammad as innovations (*bid'ah*) are considered as a *jahil* people. Arrazy Hasyim advises to let them be and ignore them if they cannot accept the truth that has become the consensus of the scholars (*ijma*). By applying the principles of exemplary behaviour and gentleness, Muslims can create a friendly and open environment for people from various backgrounds, unite humanity socially and foster a good and dignified society (*khairu ummah*), which can ultimately lead to the success of da'wah.

Content Analysis of Arrazy Hasyim's Da'wah "The Nobility of the Prophet Muhammad (SAW)"

Arrazy Hasyim is one of da'wah practitioners (*da'i*) who is popular among adults and the younger generation because he is considered capable of conveying messages of faith and Sufism in detail by using carefully gentle and easily understandable language. This approach motivates da'wah partners to grow the curiosity about religious messages and make da'wah partner easier to understand and implement the religious messages in daily life.

Generally, Arrazy Hasyim's da'wah content titled "The Nobility of the Prophet Muhammad (SAW)" discusses about the greatness of the Prophet Muhammad (SAW) as described in the Diba'i book by Sheikh ad-Diba'i. Arrazy Hasyim invites his da'wah partners to remember the essence of the creation of the Prophet Muhammad, the most noble human being, whose soul contains the light (*nur*) of Allah, which can rise the other forms of nobility that continue to spread across the earth to this day.

CONCLUSION

This study shows that the principle of at-tafhim la talqin in Arrazy Hasyim's da'wah is effective in providing a lasting understanding that is easily accepted by da'wah partners. Through the content analysis of the da'wah video titled "The Nobility of the Prophet Muhammad (SAW)" uploaded on YouTube, it was found that this approach emphasizes conveying messages through invitations, guidance, and understanding (at-tafhim) by using gentle words without dictating (talqin), non-confrontational, non-discriminatory, and non-provocative, thereby creating a positive impression for da'wah partners.

This approach is also relevant to use for da'wah partners who have rebellious behaviour or confusion because they tend to be more responsive to the positive messages that guide gently and politely while providing exemplary behaviour. Da'wah content that employs the principle of at-tafhim la talqin creates an emotional connection for da'wah partners among adults, youth, and even children with religious messages without feeling intimidated or separated. This study also indicates that Arrazy Hasyim has interpersonal skills in implementing the principle of at-tafhim la talqin in his da'wah activities.

However, this study has several limitations, including: (1) The analysis was conducted on only one da'wah video by a single practitioner, so the generalization of the principle of at-tafhim

la talqin implementation in da'wah is still limited. (2) This study only includes content analysis without specifically evaluating the impact on da'wah partners (audience). Therefore, further research is recommended to use more various methods, such as surveys or interviews, to assess the impact of applying this principle.

Recommendations for future research include: (1) Exploring da'wah content from various social media channels so that future studies can include more videos from other da'wah practitioners, in order to make the research findings more representative and provide a more comprehensive application of the principle of at-tafhim la talqin. (2) Beginning to use comparative analysis with other da'wah approaches. Thus, this study provides an initial overview of the effectiveness of applying the principle of at-tafhim la talqin as a form of da'wah practice, while also opening opportunities for further research development in the future

REFERENCES

- Choirin, M. (2021) "PENDEKATAN DAKWAH RASULULLAH SAW DI ERA MEKKAH DAN RELEVANSINYA DI ERA MODERN." *Misykat al-Anwar Jurnal Kajian Islam dan Masyarakat* 4, no. 2: 97.
- Eko, S. (2016) "DAKWAH DAN MEDIA SOSIAL: Menebar Kebaikan Tanpa Diskrimasi" 4,.
- Fidaul, Qonita, Najela, F., and Rahmawati, D. (2025). "STRATEGI KOMUNIKASI DAKWAH KEPADA GENERASI MILENIAL: PENERAPAN PRINSIP AT-TARGHIB QABLA TARHIB DALAM KONTEN YOUTUBE (USTAD HANAN ATTAKI)" 10, no. 1. Accessed April 26, 2025. <https://jurnalilmukomunikasi.uho.ac.id/index.php/journal/article/view/1494/191>.
- Ghafur, Waryono, A. (2014). "DAKWAH BIL-HIKMAH DI ERA INFORMASI DAN GLOBALISASI Berdakwah Di Masyarakat Baru." *Jurnal Ilmu Dakwah* 34, no. 2.
- Ibnu, K., and Syahrul, A. (2024). "Peran Dakwah Digital Dalam Menyebarkan Pesan Islam Di Era Modern." *Jurnal An-nasyr: Jurnal Dakwah Dalam Mata Tinta* 11, no. 1.
- Jum`ah, A., Abdul, A. (1999). *Ad-Da`wa Qowaid Wa Ushul*. al-Iskandaria,.
- Kamaluddin, K. (2017). "KAIDAH PRINSIP-PRINSIP DAKWAH (Tinjauan Fikih Dakwah)." *Studi Multidisipliner: Jurnal Kajian Keislaman* 4, no. 1.
- Khumaedi, T., and Siti, F. (2019). "URGENSI DAKWAH MELALUI MEDIA SOSIAL." *Al-Mubin; Islamic Scientific Journal* 2, no. 2.
- Moh. Ali, Aziz. (2025). *Dakwah Ramah Indonesia: Pedoman Pegiat Dan Penceramah Agama*. Surabaya: UIN Sunan Ampel Press.
- Mubasyaroh, Mubasyaroh. (2017). "Strategi Dakwah Persuasif Dalam Mengubah Perilaku Masyarakat." *Ilmu Dakwah: Academic Journal for Homiletic Studies* 11, no. 2.
- Musthofa, Musthofa. (2016) . "Prinsip Dakwah via Media Sosial." *Aplikasia: Jurnal Aplikasi Ilmu-ilmu Agama* 16, no. 1.
- Nurfitria, Syintia, and Arzam Arzam. (2022). "Urgensi Media Sosial Sebagai Sarana Dakwah Melalui Media." *An-Nida'* 46, no. 1.
- Sakdiah, Halimatus. (2017). "URGENSI INTERPERSONAL SKILL DALAM DAKWAH PERSUASIF." *Jurnal Ilmu Dakwah* 35, no. 1: 1–14.

- St. Nur Syahidah, Dzatun Nurain. (2023). “ANALISIS HADIS TENTANG PRINSIP TELADAN, KELEMAHLEMBUTAN DAN MEMPERMUDAH DALAM DAKWAH NABI SAW” 2, no. 2.
- Supriyanto, Supriyanto. (2021). “Dakwah Bil Hikmah.” *MAWA IZH JURNAL DAKWAH DAN PENGEMBANGAN SOSIAL KEMANUSIAAN* 12, no. 2.
- Tirta Wibawa, Agung. (2021). “Fenomena Dakwah Di Media Sosial Youtube.” *Jurnal RASI* 1, no. 1.
- Ummah, Nurul Hidayatul. (2025). “PEMANFAATAN SOSIAL MEDIA DALAM MENINGKATKAN EFEKTIVITAS DAKWAH DI ERA DIGITAL.” *Jurnal Manajemen Dakwah* 11, no. 1. Accessed April 26, 2025. <https://journal.uinjkt.ac.id/index.php/jmd/article/view/32914>.