

Dialectical Relationship between Religious Texts and Social Reality in the Philosophy of Da'wa

Hubungan Dialektik antara Teks Agama dan Realiti Sosial dalam Falsafah Da'wa

AHIDUL ASROR

ABSTRACT

This paper criticizes the thinking way in the development of the da'wa science which initially focuses on the religious texts. The development of the da'wa science with this method has implications for the birth of the theory that emphasizes deductive patterns. The flow of deductive thinking makes the Qur'an and sunnah more functions to subdue the ratio that should be critical to the social situation. The epistemology of science is considered to have several weaknesses, where religious texts and social reality are placed in dichotomous patterns of relationships. This situation makes the da'wa science unable to present as knowledge that is able to respond to contemporary problems. In the next period, the da'wa method changes and tends to choose how it works. Like social science, da'wa focuses more on the empirical reality study. As part of the Islamic science, da'wa faces problems when it is understood only as a study of social behavior. This paper offers a dialectical method of seeing the problems faced by the da'wa science. The critical reconstruction in building da'wa science by utilizing dialectical methods is carried out so that da'wa can consider religious texts and social reality as sources of knowledge. The application of this dialectical method provides a conclusion in the form of a shift in the da'wa paradigm, from the dichotomous into an integrative and humanist style of science. This dialectical reasoning positions the da'wa science as a scientific discipline in Islamic studies so that it is able to touch the social life.

Keywords: Epistemological shift; science of da'wa; dialectic method; social reality; philosophy of da'wa

ABSTRAK

Tulisan ini mengkritik cara berfikir dalam pengembangan ilmu dakwah yang pada awal berdirinya lebih memusatkan kajiannya terhadap teks agama. Pengembangan ilmu dakwah dengan metode ini memiliki implikasi terhadap lahirnya teori yang mengengahkan pola deduktif. Ciri ilmu dengan corak deduktif secara umum lebih sukar untuk dapat berinteraksi dengan masalah-masalah nyata yang berkembang dalam masyarakat. Alur berfikir deduktif menjadikan al-Qur'an dan sunnah lebih berfungsi untuk menundukkan rasional yang seharusnya kritis terhadap situasi sosial di sekelilingnya. Epistemologi ilmu tersebut di masa kontemporer dinilai memiliki beberapa kelemahan, di mana teks agama dan realitas sosial ditempatkan dalam pola hubungan yang dikotomi. Keadaan ini menjadikan ilmu dakwah tidak mampu hadir sebagai pengetahuan yang mampu berkontribusi menjawab masalah-masalah kontemporer. Pada masa berikutnya, metode ilmu dakwah berubah dan cenderung memilih cara kerjanya seperti dalam ilmu sosial. Seperti halnya ilmu sosial, ilmu dakwah lebih memusatkan fokus kajiannya terhadap realiti empirik berupa perilaku sosial. Sebagai sebagian dari ilmu dalam kajian Islam, ilmu dakwah menghadapi persoalan ketika hanya difahami semata-mata sebagai ilmu yang mempelajari perilaku sosial. Berdasar masalah tersebut, tulisan ini menawarkan metode dialektik dalam melihat masalah yang dihadapi ilmu dakwah. Rekonstruksi secara kritis terhadap gedung ilmu dakwah dengan memanfaatkan metode dialektik dilakukan, agar ilmu dakwah dapat mempertimbangkan teks agama dan realitas sosial sebagai sumber pengetahuannya. Penerapan metode dialektik ini memberikan kesimpulan berupa pergeseran dalam paradigma ilmu dakwah, dari semula dikotomi menjadi corak ilmu yang integratif dan humanis. Nalar dialektik ini memposisikan ilmu dakwah sebagai disiplin ilmu dalam kajian Islam sehingga mampu menyentuh persoalan nyata yang dihadapi manusia dalam kehidupan sosial.

Kata kunci: Pergeseran epistemologi; ilmu dakwah; metode dialektik; realitas sosial; filsafat dakwah

INTRODUCTION

Paradigm shift is quite common to happen in accordance to the development of reality by which science is studying (Ritzer 1980). The emergence of a new paradigm should not only be understood as something that will replace the old paradigm, but it also needs to be put in the context of the development of new worldviews in the production of science. Such tradition of thinking, if it can be actualized, will give birth to a new science and contribute more dynamics. This is in line with the scientific development's function which always requires to respond to various problems (Sudarmanto 2002). It has been commonly known in the development of Islamic studies in the past that they were able to contribute through the effort (*ijtihad*) of scholars in certain fields of science (Qadir 1988). Names like Al-Shafi'i, Al-Ghazali, and Ibn Rushd are examples of Muslim scholars whose works still have influences in the academic world (Yaacob 2019).

According to Thomas Kuhn (1996), at the beginning of its formation, the paradigm of science developed quite ordinarily. Furthermore, it experienced what was called as knowledge revolution. This revolution was followed by the birth of a new paradigm which was commonly perceived to experience the paradigm shift. Such paradigm shift, for example, can be found in the field of physics in which the paradigm of quantum mechanics in Newton's theory shifts to the paradigm of Einstein's relativism (Bertens 1997). In Islamic theology, the paradigm of al-Asya'ary's theocentrism differs from the paradigm of Mu'tazila's humanism. Similarly, there is a paradigm difference between al-Ghazali and Ibn Rushd's paradigm. This paradigm shift in the view of Muhammed Abid al-Jabiri (1992) is known as the epistemological cut off. This term refers to the birth of a new system of thought which is not always a continuation of the old system of thought.

The afore mentioned viewpoint confirms that even in the study of Islam it also requires a tradition of criticism of the existing scientific paradigm. This tradition is necessary to avoid the occurrence of the sacralization of knowledge. Borrowing the term Mohammed Arkoun (1986) this tradition is necessary to avoid the purification of religious thought (*taqdis al-afkar al-diniyyah*) on account that the practice of purification of religious thought will result in the closing of the door of *ijtihad*. Arkoun's concern is quite reasonable because the

closing doors of *ijtihad* will result in a setback of civilization. Closing the door of *ijtihad* will also lead to the lacking contribution of Islamic studies in solving various humanitarian problems (Abdullah 2012). This, in turn, results in a lack of development in science. This condition is counter productive to the science development project itself, that is an effort to overcome the newly emerging problems.

Such critical thinking also needs to be utilized as a framework to criticize the paradigm of da'wa science. As part of Islamic studies, the science of da'wa is dealing with some fundamental problems. Da'wa as an activity to convey the teachings of Islam to humans has existed for a long time (Basit 2013; Arnold 1995). However, the existence of da'wa as the activity is not directly proportional to its age as a discipline. If juxtaposed with other Islamic studies, da'wa age is relatively new science discipline. Some literature states that the recognition of da'wa status as an academic discipline was recognized after Sheikh Ali Mahfudz (1952) defined the concept of da'wa as "A human activity that promotes virtue and guidance, encourage to kindness and prevents to *munkar* (evil deed), to gain happiness in this world and the hereafter". This concept marks a new chapter, where da'wa is recognized as a field of independent academic study in university which also stipulates the beginning of the establishment of da'wa (Kusnawan 2004).

It can be said that due to young age science, its theoretical development is also limited. One of the examples to this is that experts are still debating about the existence of da'wa as a discipline or is it just as a form of religious activity. The debate of experts also focuses on other fundamental questions, namely whether the science of Islamic propagation is categorized as a religious science or social science. As a religious science, the science of da'wa concentrates on the study of religious texts (Zaidan 1992). When referred to as social science, the science of da'wa is oriented to the study of human behavior or social phenomenon (Aziz 2009). In the context of scientific development, the differences between these two paradigms have serious implications in epistemology.

Such epistemological problems put the science of da'wa in a dilemmatic position. On one hand, the science of da'wa stands on the assumptions of religious science which is very normative. However, on the other hand, it also develops on the assumptions of a profane social science paradigm.

If deeply examined, both models of the paradigm have various weaknesses. In its position as the science of religion, the weakness is noticeable because the science of da'wa has a tendency to study religious texts in conventional fashion (Ahmad 1996; Muhiddin 2002). This first type of paradigm leads science of da'wa to touch very less issues of society, such as poverty, helplessness, backwardness, and environmental management. Similarly, when it is positioned as a social science, the science of da'wa is better understood as a profane activity (Sambas 2004).

Based on these issues, this paper hence would offer a new kinds of paradigm. A kind of epistemology that attempts to synthesize dialectically between religious texts and social reality as a study. For that purpose, it is necessary to relate both of them in a form of integrative science or in a critical approach of social-religious science systems. The argument upon which the new paradigm is based is the fundamental principle of the philosophy of science itself, in which science is not only derived from religious texts, but also derives from the study of empirical reality. In this context, both religious texts and social realities, are both objects that are viewed as reality studied in order to produce a relevant science.

LITERATURE REVIEW ON DIALECTIC PARADIGM IN ISLAMIC STUDIES

It is an inevitable that there is more than one paradigm in a dicipline of knowledge. The differences of paradigm in one discipline of knowledge are caused by several things, some of them caused by differences in philosophical basis which are being used. As a logical consequence of these differences, the theoretical perspectives developed by the scientific community within a particular discipline also differ. The dialectical paradigm in the development of Islamic sciences is not an exception. It is acknowledged that in the study of religion and the contemporary social sciences, the dialectical thinking model needs to be considered. Unfortunately, in some studies of a particular field of knowledge, this approach is less considered (Abdullah 1996). In Indonesia, Islamic studies in university has just been applied no more than a few decades. This new vision of Islamic study was introduced by some progressif Islamic thinkers such as Abdullah and few others who introduced the integrated approach between religion and science.

Abdullah (2012) introduces a new vision for the reintegration program of science epistemology. This visionary program begins with an explanation of the religion that he claims to be the source of truth, ethics, law, wisdom and knowledge. Religion does not make the revelation of God as the only source of knowledge. On the contrary, religion teaches that there are two kinds of knowledge namely knowledge which comes from God and knowledge that comes from man. Abdullah urges that post-modern Islamic thought should be based on the idea of de-differentiation, that is the reunification of religion with other sectors of life, including the reconciliation of religion and science. The re-unification of this scientific paradigm according to Abdullah (2012) will not result in diminishing the power of God (secularism) or even causing human beings alienated from themselves, society, and social environment. On the contrary, this integration will greatly help the human interest in solving the social problems society should face (Abdullah 2014). On this view, he offers an integrative-interconnection paradigm. This paradigm is the answer to the problem of dichotomy between natural science and religious science in which he formulated in the concept of a spider-web which is characterized by dialectical and teoantropocentric-integralistic.

Dialectics in Abdullah's thinking can also be seen quite evidently in his ideas on the Islamic philosophy and reasoning (*Kalam*). Both according to Abdullah have contributed in the context of community development. Indeed, *Kalam* and classical Islamic philosophy is not dealing with problems that arise in the era of industrialization and information. However, in the present days this historical aspect must respond with the accommodative answers without negating the aspect of normativity and morality of the Qur'an. The paradigm of *Kalam* science and contemporary Islamic philosophy according to Abdullah (1985) must come into contact with modern psychology, sociology, the history of religions, and contemporary Western philosophy so that the discourse can give real contribution to the development process.

In the context of the tradition of Islamic-thought, the dialectical framework of thought in an effort to develop Islamic knowledge was also introduced by Fazlur Rahman. He uses a dialectical approach in his reading of the Qur'an. Rahman is known to have both a well-established Islamic scientific background and a very critical Western tradition of

thought. Neo-modernism is attached to him because of his critical thinking on the traditions of Islamic thought as well as on western scholarly discourse. His thinking begins with the result of his historical research that since the end of the first century Hijriyah, Muslims have developed a rigid attitude by utilizing a historic, literalist, and atomistic approach to understanding the two main sources of Islamic doctrine, the Qur'an and the Sunnah of the Prophet. According to Rahman (1980) the contextualization efforts of Islamic teachings by contemporary Muslim society has not got decent proportion. In response to these problems, Rahman offers a systematic and comprehensive method called double movement.

Rahman developed his method in Pakistan in the 60s. However, the formula was systematically completed when he was in Chicago. Double movement method, is the dialectic of inductive and deductive reasoning. First, from the particular to the general. Second, from the general to the particular. The dual movement is understood by three major methodological steps with a socio-historical and synthetic-logical approach. The historical approach is accompanied by a sociological approach, which specifically captures the social conditions occurring in the time of the Qur'an was revealed. The double movement tries to get into the historical roots to find the moral ideal of a verse and bring that moral ideal into the contemporary context (Saeed 2006). This approach is mainly used to interpret the verses of the law. While synthetic-logical is the approach used to discuss a theme by evaluating the verses related to the theme discussed. This approach is used to interpret the metaphysical-theological passages. Rahman emphasizes the dialectics between revelation and history. This method ushered him as one of the meritorious in formulating thought in the study of the Qur'an.

In addition to Rahman, the dialectic between Islamic reasoning and modern reasoning is vividly visible in Mohammed Arkoun's thought. Arkoun's goal of relating both logics dialectically is purely his desire that Islamic reasoning will not fall into stagnancy, limitation, and closures so that Islam will continue to become a means of human emanation (Meuleman 2012). Arkoun's desire to apply the sophisticated theories in the social sciences into contemporary's discourse toward the building of Islamic scholarship is distinctively seen when he applied the method of modern linguistic criticism as an analytical tool in studying the

Qur'an. Arkoun's use of modern linguistic methods can be seen when he was very critically questions about (1) what the text is; (2) What is our purpose in reading the text; and (3) How to read text. These three questions in the modern linguistic pattern commonly used to understand the methodology developed in the criticism of Islamic science as a whole (Sunardi 2012).

RELIGIOUS TEXT AND SOCIAL REALITY IN THE PHILOSOPHY OF DA'WA

As previously stated that there are epistemological problems exist in the development of da'wa science. At least, the problem involves the object of da'wa study which is more predominantly studying religious texts, other is the problem of scientific dichotomy caused by the tendency of da'wa science to follow social science methods. To deal with these problems, it takes courage to change the perspective. That is, many methods that experts used in the past should not be considered to be final. on contrary, these old formula need to be evaluated, criticized, and discussed academically so that the development of da'wa science can be done more properly in its time. Therefore, the science of da'wa should contribute more to generate new knowledge that can help to solve humanitarian problems, such as social conflict, environment, poverty, and mental retardation of society.

The changes in perspective as discussed, not only due to the courage to utilize the approach of philosophy of science, but also because of the consideration that the philosophy of science is closely related to the sociology of knowledge. Two branches of this science according to Abdullah (2012) are rarely used in the tradition of Islamic sciences, especially in the study of da'wa. Both branches of science need to be used so that they will be academically beneficial to change the view, in addition to avoid the allegations that so far there has been so much repetition or even insensitivity of da'wa science in dealing with the present problems. As a result, to this day there are still many scientific references in the field of da'wa that have not yet moved from repetition of the old products. Although methodically, the science of da'wa has taken advantage from some social science perspective, such as communication, psychology, and sociology, but this perspective is more dominated by positivism-views by which

perceive that science is neutral and impartial (Adian 2002). Positivism differs from a view of the tradition of critical thinking which holds that the whole theory is the product of human history. By revealing the historical dimension, Abdullah (2012) argues that correction to the science can be done.

By the same token, corrections to the science of da'wa, where the practical dimension is more dominant as the background when science is first set to be academic studies in university. What meant to be the very strong Practical interests of historical dimension here is the importance of providing the propagation preachers who are in charge of conveying the teachings of Islam, therefore, the activities of da'wa are more perceived as simply a transmission of teaching. Meanwhile, on the other hand, the social changes that occur today and accompanied by the development of various problems in society are lacking of concrete responses. As a result, da'wa is struggling to deal with problems that develop in society. The development of da'wa curriculum which is expected to produce a theory that can be applied in real society has not been able to fully manifested in social life. For example, the method of da'wa produced by universities that develop the science of da'wa in Indonesia, generally still lags behind the reality of problems that develop in society. Da'wa technique, which is essentially the application of the da'wa theory, has not been able to fully solve certain problems, such as juvenile delinquency, drugs, and free sex which becomes an acute problem in today's society.

The description of the difficulties experienced in the activities of da'wa, should be put in the context of the lack of relevance of the theory caused by the limitations of da'wa science epistemology that has not reached out core of the problems. The relationship between theory and practice in this case can not be separated because the theory serves to provide guidance and direction of the implementation of da'wa, technically wise. Here, the formulation of the concept of da'wa produced by da'wa experts play very important role in solving the problems. In reality, many concepts of da'wa are found to be less relevant as intended. In that conception, da'wa is better understood as an effort to convey a religious message and less affiliated explicitly to solve real problems. For example, the conception put forward by Middle-Eastern scholars such as Ibn Taymiyah (1985) says that da'wa is "an attempt to persuade believers

to believe, and obey what is proclaimed by the Prophets and to pray to God as if to see Him.." In Indonesia, M. Natsir (1986) also said the concept of da'wa as "conveying the teachings of Islam to person or people concerning the view and purpose of human life". Another very common concept of da'wa was also stated by A. Hasjmy and Toha Yahya Omar. Hasjmy (1994) conceptualized da'wa as "inviting others to believe and practice Islamic creed and shariah, while Toha Yahya Omar (1979) said da'wa as "to invite people in a wise way to the right path according to the command of God, for their salvation and happiness in the world and the hereafter. The concepts, at least, contribute to the lack of da'wa technique that should not be merely understood as the activity of conveying the message of religion (Ghazali & Sabjan 2018).

The concrete steps in realizing the reconstruction effort, in order to obtain the relevance between the theory and practice of da'wa are to include the approach of philosophy of science and the sociology of knowledge. Rahman and Arkoun as quoted by Abdullah (2012) said that the critical tradition with the circular movement model, in the realm of Islamic studies should be presented. This model refers to a dialectical blend of social-anthropological, theological-philosophical, and linguistic-historical dimensions. Each dimension interacts and relates to one another. This dialectics relies on a methodical consciousness that each dimension can not stand separately, instead it must move dynamically. In the tradition of contemporary Islamic thought, this framework is the essence of hermeneutics. In hermeneutics, isolated texts are considered to be incapable of presenting the reality of the message the author is referring to because the text is related to the discourse that lies behind its birth. Therefore, the historical dimension that surrounds the author and the readers also needs to be studied (Hidayat 1996).

The critical tradition in which the circular movement model became the core of hermeneutics, when applied in reconstructing the building of da'wa science certainly it will lead to some changes or paradigm shift. It is inevitable that fundamental changes first occur in aspects of ontology of da'wa. If initially the religious text became something dominant as the material object of da'wa science, then with the hermeneutika approach, the text is no longer the only aspect that is studied in producing science of da'wa. The text of religion and social reality with its historical nature is dialectically made the object of study so that it gives birth to

new knowledge. It can not be avoided as well that the reconstruction of this tradition of da'wa thought will generate new problems as impact of the persistent assumption of the knowledge that has been well established earlier. To this day, there are still many references of the da'wa science which maintain the view that the material object of da'wa is none but the main tenets of Islam, *al-Qur'an* and *Sunnah*, both of which are also material objects for the study of Islamic sciences. For example the work of Abd Karim Zaidan under the title "*Ushul al-Da'wah*", which is often quoted by Amrullah Ahmad to support the early development of da'wa science in Indonesia:

The object of da'wa science is all aspects of Islamic teachings (al-Quran and Sunnah), the product of ijtihad and its realization in the system of knowledge, technology, social, law, economy, education and others especially Islamic institutions. These object materials of da'wa science depict that the science of da'wa is belong to the same kin like other Islamic sciences, because the same object is also studied by other Islamic sciences, such as fiqh, kalam and other sciences. The science of da'wa has different point of view from other Islamic sciences in the form of its formal object, which involves encouraging people to return to their nature (fitrah) as Muslims in all aspects of their lives (Ahmad 1996).

This reconstruction (which offers the dialectical method to criticize the material object of da'wa science) has the potential to produce a new understanding. This effort will (to say the least) receive criticism from the previous scientists who developed the style of propagation in transcendental manner. One of the spirit of this reconstruction is based on the assumption that the transcendental style in the philosophy of science tradition will make it difficult for the science of da'wah to interact with the real-historical humanitarian problems. Transcendentalism with its deductive-logical approach which makes the *Qur'an* and *Sunnah* as the major premise, serving more to subdue the human ratio instead of being critical to the social situation that develops around it. The tendency of transcendentalism will make the human ratio become blunt in the sense of not being critical because it assumes that all problems can be explored and or can be solved by the answers from the *Qur'an* and *Sunnah*. Being realized or not, this method will make da'wa science unable to respond and contribute in more concrete manner. On the other hand, a dialectical reading is a must in order to boost the performance of propagation theory, as one of the humanist studies of Islam.

Indirectly, the reconstruction of ontological aspects of this da'wa science has implications toward the renewal of some concept of da'wa. The term da'wa that has been understood only as a transmitting activity of a transmissive religious message (Shuib & Yusof 2019), has changed into a movement or activity that is transformative namely the movement that seriously embodies the moral upright in social life (Al-Mursyid 1989). The character of this da'wa can be found in the history of religious movements by the prophets. Their da'wa is not only limited to the effort to eliminate the human denial of the existence of God as the only Essence that is obliged to be worshiped (the theological dimension), but also relates to the problem of eradicating unfair social practices (anthropological dimension). Examples to this movement, as written in the Qur'an, such as propagation of Prophet Moses (Musa) and Aaron (Harun) when the condition of humankind or their people at that time experienced moral degradation and dehumanizing practices; Prophet Luth preached when humans abandoned their humanity with free-sex and homosexuality, and the Prophet Muhammad in perfecting the morality of man who deviated from the teachings of monolithic belief, *Tawheed* (Enjang & Aliyuddin 2004).

This reconstruction also implies on the shifts in the epistemological aspect of the science of da'wa. As commonly known, the works presented by Islamic scholars at the beginning of the development of da'wa science were dominated by epistemology of *bayani* (text based). As matter of the fact, some contemporary works of islamic propagation scientists which developed in Indonesia also still use the style of thinking whose knowledge is based more from the Qur'anic text instead of using semantic approach. Almost no reference to the science of da'wa is extracted from the Qur'an with a linguistic approach using the advance of modern social sciences. However, with this reconstruction effort, at least the building of epistemology of da'wa developed a dialectical approach between epistemology of *bayani* (text based) and *burhani* (reasoning). Epistemology serve serves to understand the religious texts (*al-Quran* and *hadith*) which will be presented to the object of da'wa. The burhani epistemology serves to understand the social reality of the object of da'wa so that the message being conveyed will be in accordance with the situation and condition of the targetted community of da'wa.

As the continuation of the *bayani* and *burhani*'s dialectics in the epistemology of da'wa science, the da'wa science development project has undertaken an intensive science integration program. The organic relationship between the science of religion and the social sciences through dialectics is an epistemological work program in which one another work complementarily. The presence of new disciplines, such as Islamic Communication, Psychology of Da'wa, Sociology of Da'wa, and so forth is a methodical awareness that the development of epistemology of da'wa science has undergone the science integration program. The growing social reality with its all complexity can not be solely explained without developing this interdisciplinary discipline. With such a frame of mind, the science of da'wa has solved the problem of scientific dichotomy. The public spaces, which are filled with social pathology and less dignified social disparities, will not be able to be resolved if the science of da'wa does not move from the problem of dichotomy within the framework of epistemology that it develops. The end of this dichotomy confirms that the science of da'wa through the development of epistemology is a type of open science. This openness character makes it as a kind of science that is responsive to social dynamics (Abdullah 2012).

The reconstruction aspect of the da'wa epistemology with hermeneutic approach generate triadic process. A *da'i* (propagator/Islamic preacher) not only serves as a messenger of religious messages, but also has the capacity of the reader (the world of the reader), the revelation or text (the world of the text) and Allah or Muhammad (the world of the author). In other words, a *da'i* must first understand the dialectical relationship between three worlds, each of which stands in a different context. *Da'i* in this case is a person who must be able to provide a contextual understanding of the divine message. On the other hand, he must also be able to read the social context of the society which became the object of his da'wa so that the message conveyed will be in accordance with the social conditions of the society he is dealing with. In relation to Rahman's thought, a *da'i* must understand the substantive meaning of the Qur'an by looking at the general purpose of revelation (Supena 2008). At the same time, he must also understand the present state of the object of da'wa who is basically also part of its present condition. Here, a *da'i* also needs to understand the moral message of the Qur'an, as well as understand the

context of the implementation of da'wa in the global era marked by the decreasing of cultural barriers, tribes, and religion (Efendi 2001).

The dialectic between the Qur'anic moral message and the idea of democracy and equality in contemporary society thereby raises the possibility of a new theory in the da'wa movement. Ismail and Hotman (2001) said that if previously there was movement of da'wa in *tabligh* paradigm, *harakah* paradigm, development of society paradigm, and cultural paradigm, hence dialectic approach has given birth to new concept in Islamic da'wa movement so called multicultural da'wa paradigm. The characteristics of this da'wa paradigm are (1) recognizing and appreciating the uniqueness and diversity of ethno-religio, (2) acknowledging the equality in ethno-religious diversity, (3) understanding and accommodating differences in cultural concepts and frames that uphold tolerance, social harmony and cooperation in the virtue, (4) the necessity of progressivism in the religion and rejects the view of exclusivism which holds that the understanding of religion is fixed, unchangeable, and refuse to easily blame other groups.

From the aspect of axiology of science, this paradigm shift affects the orientation and purpose of da'wa based on the Islamic objectives contained in the Qur'an. Islam is seen as a basic conception that contains the guidelines of human behavior, while da'wa is the process of realizing the concept into the implementation in social life. As the process of implementation of a concept, therefore the entire da'wa policy can not be separated from the basic concept. This frame of mind generates the understanding that the purpose of da'wa is the transformation of humanitarian attitudes which in the terminology of the Qur'an is called by the term *al-ikhraj min dzulumat ila al-nur* (to free from a dark situation into a bright situation) (Qur'an, 2 : 527). The word "*nur*" which according to the qur'anic interpretation experts means the light is a symbol of the characteristic of human nature (*fitrah*). Human life shines when following the nature of humanity. Conversely, the concept of "*al-dhulm*" which means dark is a symbol that points to the situation of human deviation from its original character (Ismail & Hotman 2011).

In the axiological aspect, the orientation of attitude of humanity transformation shows that the task of da'wa science is not merely explaining social reality as in secular social sciences, but also conducting social change in accordance with the da'wa objectives contained in al-Qu'an

(Qur'an, 30 : 30). This scientific orientation is similar to Kuntowijoyo's view through the concept of "Profetik Social Science". According to Kuntowijoyo (2006) Profetik Social Science does not simply change for the sake of change, but make changes based on certain ethical and prophetic ideals. Social Science prophetic deliberately contains the content of values and ideals of change coveted by society. These values can be extracted from the historical mission of Islamic da'wa, such as humanization, liberation, and transcendency. Humanization contains about the ideals of returning human beings to identity in the midst of social life that is further away from the sense of humanity. Liberation means liberating from the cruelty of structural poverty, technological arrogance, and extortion by feudalists. While transcendence can mean the feeling that the world with everything in it is a grace given by God (Mat, Othman & Omar 2018).

The alignment to these values indicates that da'wa is a science that is not value free. The morality of the Qur'an that contains the principles of life continues to be transformed in social life (Rahman 1976). On the other hand, da'wa activities are carried out taking into account the psychological, social, and cultural conditions of the local people who receive the message of da'wa. There is a dialectic between the aspect of the normative of revelation and the aspect of historicity in giving orientation to the preparation of da'wa goals. This pattern of scientific orientation development is in line with what was once initiated by Rahman who wants the Qur'an to be cohesive to nature and life, as this demand can be done by synthesizing various themes logically in the Qur'an (Assa'idi 2013). In this context it can be explained that the formulation of the objectives of da'wa science takes the basis of al-Qur'an morality and principles that live in human experience.

Specifically, the dialectical approach in producing the theory of da'wa science, can be seen for example from how the concept of the purpose of da'wah is constructed. Basically, da'wa is an effort to create an ideal Muslim community; namely a just, prosperous, peaceful, and prosperous society bestowed by the abundance of the God bless, grace and forgiveness of God. In the Qur'an Allah says: "Eat of your Lord's food and give thanks to Him. Your home is a good land and your Lord is the Most Forgiving "(Qur'an, 34: 15). In this verse Allah narrates the State of Saba' which is an example of the ideal society, the people who acquire the

abundance of Allah's grace and forgiveness thanks to their gratitude and the mercy of Allah despite all their faults (al-Maraghi 1974; Quthub 1987). The Islamic Preachers must understand that the picture is the idealism of the people's lives that must be applied. The purpose of da'wa is formulated by establishing the right attitude of religion, in accordance with the teachings of the Qur'an and values that apply as general rule and develop in society.

As is the purpose of da'wa in the Qur'an that depicts the idealism of life so that humans take the straight paths Allah has outlined so that they are safe in the world and in the hereafter (Ghalwusi 1987). Essentially, the Qur'an encourages humans to change their circumstances to be better, physically and mentally (*min al-dlulumât ilâ al-nûr*). He (Allah) said: "Say: This is my way, I and those following me invoke (you) to Allah with clear proofs, Glory to Allah, and I am not of those who are the idolaters" (Qur'an, 12) : 108). From here, the purpose of da'wa is practically directed to produce the best quality of the *ummah* which is supported by qualified-muslim *khoyirul bariyyah* (Qur'an, 98: 7-8). The achievement of *khairul ummah* preceded by the creation of *khairul bariyyah*, because the *ummah* is the concept of unity of thought (*fikrah*) and *Islam community (jama'ah Islam)*, while *khairul bariyyah* is the concept of qualified person (*syahsyiah*) . The basis of bariyyah's integrity is the determinative nature of *khairul usrah* (best family) and then *khairul usrah* is determinative for the realization of *khairul jama'ah* (best group) and in the end *khairul jama'ah* becomes the condition of *khairul ummah* (best community) (Ahmad 1996

CONCLUSION

The science of da'wa requires a new paradigm in order to respond problems that occur in society. The paradigm that developed previously considered to be insufficient to present the concept of da'wa which is relevant to the needs of the growing community. The reconstruction of the paradigm of da'wa with the dialectical approach in this paper has resulted in some conclusion as follow: First, the science of da'wa which originally hold the religious text as the core of study has shifted. The dialectical approach puts religious texts and social reality as the object of its study. Second, the tune of da'wa science which was previously quite

dichotomical shifted into integrative through the success of building the bridge between the science of religion and social sciences. This shift makes da'wa science as a dicipline that comes with an inductive-mindset approach. Third, the function of the Islamic propagation science that originally focused on efforts to convey the message of religion shifted into a function of social transformation. The orientation of da'wa science thus greatly appreciates the various wisdom that grows and develops in the local communities according to their needs.

REFERENCES

- Abdullah, A. 1985. *Falsafah Kalam di Era Postmodernisme*. Yogyakarta: Pustaka Pelajar.
- Abdullah, A. 1996. *Studi Agama: Normativitas atau Historisitas*. Yogyakarta: Pustaka Pelajar.
- Abdullah, A. 2012. *Islamic Studies Di Perguruan Tinggi Pendekatan Integratif-Interkonektif*. 3rd edition. Yogyakarta: Pustaka Pelajar.
- Abdullah, A. 2014. The Intersubjective Type of Religiosity: A Contribution (a fresh Ijtihad) of Indonesian Islamic Studies to a Multicultural Society. In *A Paper Presented in the 14th of Annual International Conference of Islamic Studies (AICIS), Responding the Challenges of Multicultural Societies: The Contribution of Indonesian Islamic Studies*, Balikpapan, Indonesia, November 21st-24th.
- Adian, D. H. 2002. *Arus pemikiran Kontemporer: Atheisme, Positivisme, Logis, Neo Marxisme, Posmodernisme, Postideology Syndrom*. Yogyakarta: Jalasutra.
- Ahmad, A. 1996. *Dakwah Islam sebagai Ilmu: Sebuah Kajian Epistemologi dan Struktur Keilmuan Dakwah*. Medan: Fakultas Dakwah IAIN Sumatera Utara.
- Amin, S.M. 2009. *Ilmu Dakwah*. Jakarta: AMZAH.
- Arkoun, M.1986. *Tarikhyyah al-Fikr al-'Araby al-Islami* (Hasim Shaleh, Trans.). Beirut: Markaz al-Inma'.
- Arnold, T.W.1995. *The Preaching of Islam: A History of The Propagation of The Muslim Faiths*. Delhi : Low Price Publication.
- Assa'idi, S. 2013. *Pemahaman Tematik Al-Qur'an Menurut Fazlur Rahman*. Yogyakarta: Pustaka Pelajar.
- Aziz, M.A. 2009. *Ilmu Dakwah* (2nd Edition). Jakarta: Kencana Prenada Media Group.
- Basit, A. 2013. *Filsafat Dakwah*. Jakarta: Raja Grafindo Persada.
- Bertens, K. 1997. *Filsafat Barat Abad XX Inggris-Jerman*. Jakarta: Gramedia.
- Effendy, B. 2001. *Masyarakat Agama dan Pluralisme Keagamaan: Perbincangan Mengenai Islam, Masyarakat Madani, dan Etos Kewirausahaan*. Yogyakarta: Galang Press.
- Enjang & Aliyuddin. 2009. *Dasar-dasar Ilmu Dakwah Pendekatan Filosofis dan Praktis*. Bandung: Widya Padjadjaran.
- Ghalwusi, A. 1987. *Al-Da'wah al-Islamiyah*. Kairo: Dar Kutub al-Mishri.
- Ghazali, Ummi Zainab Mohd. & Sabjan, Muhammad Azizan. 2018. Pemikiran dan perjuangan dakwah Muhammad 'Uthman El-Muhammady di Malaysia (1943-2013). *Akademika Journal of Southeast Asia Social Sciences and Humanities*. 88 (1):107-119.
- Hanafi, H. 1993 *Islamologi Terapan 1 Dari Teologi Statis Ke Anarkis* (Faqih, Trans.).Yogyakarta: LKiS.
- Hidayat, K. 1996. *Memahami Bahasa Agama: Sebuah Kajian Hermeneutik*. Jakarta: Paramadina.
- Ismail, I. & Hotman, P. 2011. *Filsafat Dakwah: Rekaya Membangun Agama dan Peradaban Islam*. Jakarta: Kencana.
- Jabiri, M.A. 1992. *Bunyah al-'Aql al-'Arabi: Dirasah Tahliliyyah Naqdiyyah li Nudzum al-Ma'rifah al-'Arabiyyah*. Beirut: Markaz Dirasah al-Wahidah al-Arabiyyah.
- Kuhn, T.1996. *The Structure of Scientific Revolutions*. 3rd edition. Chicago: The University of Chicago Press.
- Kuntowijoyo.2006. *Islam sebagai Ilmu: Epistimologi, Metodologi, dan Etika*. Yogyakarta: Tiara Wacana.
- Kusnawan, A. 2004. Napak Tilas Upaya Pengembangan Ilmu Dakwah. In Aep Kusnawan (Ed.), *Ilmu Dakwah: Kajian Beberapa Aspek* (pp.1-6). Bandung: Pustaka Bani Quraisy.
- Mahfudz, S.Ali. 1952. *Hidayat al-Mursyidin*. Kairo: Dar al-Kutub al-Arabiyyah.
- Marâghî, A. M. 1974. *Tafsîr al-Marâghî* . Vol. XIII, Juz 22. Kairo : Musthafa al-Halaby.
- Mat, Bakri. Othman, Zarina. & Omar, Mohd Kamal. 2018. Anjakan paradigma dalam kajian keselamatan insan di Asia Tenggara. *Akademika* 88 (1):193-207.
- Meuleman, J.H. 2012. Islam dan Pasca-Modernisme dalam Pemikiran Mohammed Arkoun. In Johan Henrik Meuleman (Ed.), *Membaca Al-Qu'an Bersama Mohammed Arkoun* (pp. 169-186). Yogyakarta: LKiS.
- Muhiddin, A. 2002. *Dakwah dalam Perspektif Al-Qur'an*. Bandung: Pustaka Setia.
- Mursyid, A. S. 1989. *Mustalzat al-Da'wah fi al-'Ashr al-Hadli*. Beirut: Dar Fikr.
- Natsir, M. 1996. Fungsi Dakwah Perjuangan. In Abdul Munir Mulkan, *Ideologisasi Gerakan Dakwah*. Yogyakarta: Sipes.
- Omar, T. Y. 1979. *Ilmu Dakwah* Jakarta: Wijaya.
- Peter L. Berger. 1991. *Langit Suci: Agama Sebagai Realitas Sosial* (Hartono, Trans.). Jakarta: LP3ES.
- Qadir, C.A. 1988. *Ilmu Pengetahuan dan Metodenya*. Jakarta: Yayasan Obor Indonesia.

- Quthub, S. 1987. *Tafsîr fî Zhilâl al-Qur'ân*. Vol. IV, Juz XIII, (24rd XIV). Kairo : Dâr al-Syurûq.
- Rahman, F. 1976. *Islam*. Chicago & London: University of Chicago Press.
- Rahman, F. 1980. *Islam and Modernity: Transformation of an Intellectual Tradition*. Chicago: Chicago University Press.
- Ritzer, G.1980. *Sociology: A Multiple Paradigm Science*. New York: Allyn and Bacon.
- Saeed, A. 2006. Fazlur Rahman: A Framework for Interpreting the Ethico-Legal Content of the Qur'an. In Suha Taji-Farouki (Ed.), *Modern Muslim Intellectual and Qur'an* (pp.37-66). London: Oxford University Press and The Institute of Isma'ili Studies.
- Sambas, S. 2014. Pokok-Pokok Wilayah Kajian Ilmu Dakwah. In Aep Kusnawan (Ed.), *Ilmu Dakwah: Kajian Berbagai Aspek* (pp. 127-142). Bandung: Pustaka Bani Quraisy.
- Shuib, Nurul Syuhada. & Yusof, Maslida. 2019. Lakuan Bahasa dalam Ceramah Agama. *The Speech Acts in Religious Lectures. Akademika Journal of Southeast Asia Social Sciences and Humanities*. 89 (Special Issue): 41-53.
- Sudarmanto, J. 2002. *Epistimologi Dasar: Pengantar Filsafat Pengetahuan*. Yogyakarta: Kanisius.
- Sunardi, S. 2012. Membaca Al-Qur'an Bersama Mohammed Arkoun. In Johan Henrik Meuleman (Ed.), *Membabaca Al-Qu'an Bersama Mohammed Arkoun* (pp. 85-138). Yogyakarta: LKiS.
- Supena, I. 2008. *Desain Ilmu-ilmu Keislaman dalam Pemikiran Fazlur Rahman*, Semarang: Walisongo Press.
- Taymiyah, I. 1985. *Majmu al-Fatawa*. Riyadh: Mathobi al-Riyadh.
- The Holy Qur'an. *English Translation of the Noble Qur'an*. www.noblequran.com
- Yaacob, Solehah. 2019. Classical Framework Sources and The Representation of Islamic Sciences. (*Pengiktirafan Rangka Kerja Sumber Klasik Dunia Islam*). *Akademika Journal of Southeast Asia Social Sciences and Humanities*. 89 (3):15-26.
- Zaidan, A. K. 1992. *Ushul al-Da'wah*. Baghdad: Dar al-Wafa'.

Ahidul Asror (corresponding author)
Faculty of Dakwah
State Institute of Islamic Studies of Jember
Indonesia
Email: ahd_asr@yahoo.co.id

Received: 9 Julai 2018
Accepted: 6 March 2020