

K.H ANWAR ZAHID DAKWAH METHODS; HADIST PERSPECTIVE

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Abstract: *The various backgrounds of mad'u have made the method used by each da'i different in conveying his da'wah. One of them is the da'wah method carried out by KH Anwar Zahid. The purpose of this study was to determine the method of preaching KH. Anwar Zahid who is very humorous from the perspective of hadith. The research method is descriptive qualitative and library research. While the data analysis is data reduction, data presentation and drawing conclusions. The results of the study show that the da'wah method of KH Anwar Zahid from the perspective of hadith has relevance, including the da'wah method of wisdom contained in the hadith narrated by Bukhari Number 1800, which he applied in one of his lecture quotes about how to respond to the world wisely and wisely. The method of da'wah mauidzoh hasanah is contained in the hadith of Ahmad Number 21185, which he applied in one of his lecture quotes about happiness. The method of da'wah mujdalam hasanah is contained in the Tirmidhi hadith Number 1582, which he applied in one of his lecture quotes about the houses of the believers. And KH Anwar Zahid's preaching of humor is found in the hadiths of Thabrani and Baihaqi, which he applied in one of his lecture quotes about the mad'u he was dealing with at that time.*

Keywords: *Da'wah Method, K.H Anwar Zahid, Hadith*

INTRODUCTION

Islam as a religion of grace lil 'alamin assigns Muslims to continue to spread and disseminate the teachings of Islam to other human beings.¹ Because by believing that Islam is a religion of mercy for all nature, happiness and prosperity both in this world and in the hereafter can be guaranteed.² So that in living all aspects of society's life is always based and guided by Islamic rules.³ Efforts to spread and disseminate the teachings of Islam can be through the path of da'wah. The existence of da'wah is very urgent in Islam.⁴ Da'wah is the pulse of Islam, because Islam has been active and has grown to this day through da'wah.

In essence, da'wah has a meaning as a call to carry out Al-amr bi-l-ma'ruf wa-n-nahy 'ani-l-munkar.⁵ This meaning can be manifested in various forms of community activities that have a foundation of Islamic values. These activities are often delivered individually or in groups with the aim of realizing Islamic teachings in all aspects of life. The existence of various

¹ Muhammad Makmun Rasyid, "Islam Rahmatan Lil Alamin Perspektif KH. Hasyim Muzadi," *Jurnal Episteme* Vol. 11, no. No. 1 (June 2016): p. 98.

² Munawir Haris, "Urgensi Dakwah Dan Problematika Masyarakat Global," *Jurnal Tasamuh* Vol. 10, no. No. 1 (April 2018): p. 16.

³ Amir Hamzah, "Tantangan Dan Urgensi Dakwah Kontemporer (Tinjauan Sejarah Perkembangan Ilmu Dakwah)," *Jurnal Mimbar* Vol. 2, no. No. 1 (2016): p. 138.

⁴ Ainur Rofiq, "Urgensi Dakwah Pemberdayaan Masyarakat Di Era Industry 4.0," *Jurnal IJIC (Indonesian Journal of Islamic Communication)* Vol. 3, no. No. 1 (July 2020): p. 15.

⁵ Muhammad Sabir, "Amar Ma'ruf Dan Nahi Munkar (Suatu Pendekatan Hadis Dakwah Dalam Perubahan Sosial)," *Jurnal Potret Pemikiran* 19, no. 2 (July 2015): p. 10.

differences in backgrounds both in terms of social, economic, educational, cultural or otherwise owned by mad'u of course this makes the patterns used by each da'i are also different in conveying their da'wah. Da'wah needs to be packaged properly according to the needs of the community or mad'u so that the messages and goals to be transformed can be conveyed and well received by the community.

Da'wah must appear actual, factual, and contextual. The actual meaning can be in the form of solving or solving problems that are happening in a community group. Factual can be interpreted as something concrete and real. While contextual in the sense of being relevant and concerning the problems that are being faced by the community. Therefore, the da'wah method that will be used as an intermediary for delivering messages needs to be taken into consideration so that the da'wah carried out by a da'i is not only the delivery of Islamic teachings but also how to implement further mad'u.

K. H Anwar Zahid or Ahmad Anwar Zahid is a preacher or lecturer from Bojonegoro district, East Java Province. He is a scholar who is of the Ahlussunah Wal Jama'ah sect and is affiliated with the Nahdlatul Ulama mass organization. The methods of da'wah that are varied, distinctive and different from others have made K.H Anwar Zahid managed to attract attention and have a special place in the hearts of Indonesian people and even abroad. The sentence "Qulhu wae lek kesuen!" is an earthy jargon and makes an identity remembered by the mad'u.⁶ In addition, his humorous and rhetorical da'wah style or delivery method that is in accordance with what is experienced by the community and is supported by impolite diction or in Javanese called eloquently is the main attraction for his congregation. Because it is considered not boring and as long as he lectures, laughter always accompanies mad'u while still paying attention to the messages of da'wah in it, so that his da'wah is easily accepted by all levels of society.

There have been many studies that discuss both the da'wah from the hadith perspective or the da'wah method from the hadith perspective. Among them are research from Adi Abdullah Muslim with the title Da'wah Method in Teaching the Prophet from a Hadith Perspective which explains that the Prophet's da'wah method in teaching his friends the hadith perspective so as to form a theory in da'wah communication and education.⁷ In addition, Muhammad Diak Udin's research entitled Method of Da'wah from a Hadith Perspective explains that several methods of da'wah contained in the Qur'an have been described by the Prophet into several more

⁶ Intihaul Khiiyaroh, "Dakwah Ala Anwar Zahid: Menjinakkan Islam Normatif Menjadi Islam Lokal Yang Mengglobal Pandangan Kritis Terhadap Pola Dakwah Yang Disampaikan Anwar Zahid Di Beberapa Video Youtube-Nya," *Jurnal Alamtara: Jurnal Komunikasi Dan Penyiaran Islam* Vol. 2, no. No. 2 (Desember 2018): p. 81.

⁷ Adi Abdullah Muslim, "Metode Dakwah Dalam Pengajaran Nabi Perspektif Hadis," *Jurnal Al-Hikmah: Jurnal Dakwah* Vol. 13, no. No. 1 (2019): p. 91-112.
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applicable ways in hadith.⁸ Furthermore, research from Ica Faizah entitled Da'wah in the Perspective of the Qur'an and Hadith which explains that da'wah as an ontology science that discusses things that exist or is the source of everything, in the application of da'wah, the source of da'wah is the Qur'an and Hadith.⁹

In this case, it is stated that to get rid of boredom or boredom in a da'wah assembly, it is necessary to alternate it with humor. Because humor is a gift from Allah SWT where humor will make other people happy while being happy is a natural human trait that one wants to have. Therefore, the use of humor in da'wah communication becomes a strategy that is able to attract honey. Then how the da'wah method carried out by KH. Anwar Zahid who is very humorous when viewed from a hadith perspective or perspective is the topic of study in this research.

METHOD

The research method used by the researcher is descriptive qualitative research, namely a study that seeks to explain an event or social reality by using descriptive explanations in the form of sentences. So, through this research approach, the measurement is very subjective and can be debated. This research is included in library research, which is a research conducted through collecting data from libraries or other places such as books, magazines, document materials, newspapers, internet and so on. The data in this study were obtained from the Anza Channel KH YouTube account video document. Anwar Zahid and hadith relevant to the topic of this study as primary data sources. While secondary data is complementary data or additional data from primary data which is complementary to existing data so that it is not authentic because it is obtained from second hand or quoted from other sources. In the study, secondary data was obtained from books, journals, and documentation obtained from the Anza Channel YouTube account K.H Anwar Zahid. After all the data was collected, the researchers processed the data by observing or analyzing the contents of the da'wah message from one of the lectures by K.H Anwar Zahid which was uploaded to the Anza Channel Youtube account K.H Anwar Zahid. Data analysis in this study was carried out in three ways as proposed by Miles Huberman, namely data reduction, data presentation and conclusion drawing.¹⁰

⁸ Muhammad Diak Udin, "Metode Dakwah Perspektif Hadist," *Jurnal Kopis* Vol. 1, no. No. 2 (February 2019): p. 94–110.

⁹ Ica Faizah, "Dakwah Dalam Perspektif Al-Qur'an Dan Hadits," *Jurnal Holistic Al-Hadis*, 2020, p. 1–14.

¹⁰ Sugiyono, *Metodologi Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandung: ALFABETA, 2015), p. 244.

THE STUDY OF DAKWAH THEORY

In general, da'wah is interpreted as an activity carried out by a person or group that aims at positive changes in humans.¹¹ The implementation of this positive change is in the form of increasing faith, considering that the target of da'wah is faith. Because the goal is good, the activities carried out must also be good. The measure of good and bad is Islamic law which has been enshrined in the Qur'an and Hadith. The size of this text is more stable than the size of reason which is always dynamic or changing according to the context, so the text needs context interpretation. With this measure, the methods, media, messages, and techniques of their activities must be in accordance with Islamic law (maqashid al-syari'ah). Therefore, it is obligatory for a preacher to be a Muslim.¹²

Based on the above definition, briefly that da'wah is an activity to increase faith according to Islamic law.¹³ While da'wah is more broadly defined as a call or invitation made by the preacher or missionary either individually or in groups to the mad'u or congregation in order to realize all aspects of life based on the rules of Islam and to avoid anything that can lead to error so as to become Muslims who obtain prosperity or happiness both in this world and in the hereafter.

Dakwah is ahsanul a'mal (the best deed). Because Islamic deeds in both personal and community life are maintained and maintained through the path of da'wah, so that da'wah is a very urgent aspect in Islam. Da'wah is the pulse of Islam, because Islam is active and growing to this day through da'wah. Without da'wah, good deeds will not take place. It is very clear that the da'wah done by a person is a deed whose reward flows continuously. As the words of the Prophet SAW in the hadith of Muslim Narration are:¹⁴

مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا

Meaning: "Whoever invites to guidance (truth), then for him the reward (goodness) is like the reward of those who follow him and it does not reduce the reward of those who follow him in

¹¹ Acep Aripudin dan Mudhofir Abdullah, *Perbandingan Dakwah* (Bandung: Remaja Rosdakarya, 2014), p. 33.

¹² Sayid Muhammad Nuh, *Dakwah Fardiyah Pendekatan Pers Nal Dalam Dakwah* (Solo: PT Era Adicitra Intermedia, 2019), p. 13.

¹³ Moh. Ali Aziz, *Ilmu Dakwah* (Jakarta: Kencana, 2017), p. 16.

¹⁴ "Hadits Tentang Keutamaan Berdakwah Dan Pengertian Dakwah," *Bacaan Madani*, March 31, 2022, <https://www.bacaanmadani.com/2018/01/hadits-tentang-keutamaan-berdakwah-dan.html>.
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the slightest. And whoever invites to misguidance (bad), for him to bear his sins like the sins of those who follow him, it does not reduce the sin of those who follow him."

DAKWAH METHOD

The da'wah method is a method taken or a method used to convey da'wah material or messages in order to produce a society that has an Islamic culture while still paying attention to the condition of mad'u so that happiness can be realized both in the world and in the hereafter.¹⁵ This is in accordance with the words of the Prophet Muhammad SAW in a hadith narrated by Bukhari which asserts that "We are a group of prophets who are ordered to descend to people in their place and speak according to the level of their thinking abilities". So to be able to transfer thoughts, the understanding possessed by the da'i to all mad'u groups requires adjustment to mad'u. The context of the adjustment includes the situation, the personal status of the mad'u, and the norms of the mad'u group.¹⁶

1. Al-Hikmah Method

The word "wisdom" has the meaning of wisdom, noble mind, spacious chest, clean heart, and attracts attention. Da'wah with the Al-Hikmah method has a persuasive nature. So it can be understood that the Al-Hikmah method is the ability or accuracy of the da'i in choosing, sorting, and aligning da'wah techniques with the objective conditions of mad'u. The Al-Hikmah method is a method that every preacher must have when preaching. Because without the Al-Hikmah method, the preaching will seem coercive and can actually lead to conflict. For example, in an area that still has a strong culture or has rituals that are different from what is understood by the preacher, it is better for the preacher to study the behavior of the community and research it in depth through the syar'i perspective. With the da'i understanding the condition of mad'u, the material or da'wah message conveyed will be easily accepted by the community.

In the course of da'wah, it is not uncommon for a preacher to fail when he calls for the truth. The reason is that the preacher is unable to understand the meaning of wisdom, as a result all the thoughts and understanding of the preacher cannot be conveyed properly to his mad'u. In fact, if the da'i is able to understand the contextual wisdom broadly then he will have a very large da'wah capital so that he can freely preach. However, still taking into account the ability of the object of da'wah or mad'u, differences in their respective characters, differences in place or location, time and other considerations based on the Qur'an and Hadith. As the saying goes "how to pull the thread in the flour, the thread does

¹⁵ Abdul Pirol, *Komunikasi Dan Dakwah Islam* (Yogyakarta: DEEPUBLISH, 2018), p. 28.

¹⁶ Kustadi Suhandang, *Ilmu Dakwah Perspektif Komunikasi* (Bandung: PT. Remaja Rosdakarya, 2013), p. 168.

not break and the flour does not scatter". The meaning of the proverb illustrates that an action is said to be wise if the action is able to solve the problem at hand as well as possible, without anyone feeling aggrieved so that it can be accepted sincerely.

2. Maudzoh Hasanah Method

The mauidzoh hasanah method is a da'wah method that is very familiar among the public. This method is closely related to recitations and various religious activities in which there are lectures. This lecture is known as mauidzoh hasanah. In essence, mauidzoh hasanah means a method of da'wah by giving advice, direction or guidance that leads to a goodness or truth.¹⁷ and has benefits for the listener or the congregation, so that the listener or congregation can justify what is conveyed by the subject of da'wah or a da'i. In giving such advice, it must be accompanied by concrete examples with the intention that the congregation who is being advised will imitate it. As taught by the Prophet Muhammad in teaching about prayer and so on to his children. So a preacher in giving advice, of course, the preacher has carried out the truth that was conveyed so that it doesn't seem like it's just a theory.

3. Mujadalah Hasanah Method

In fact, the meaning of mujadalah hasanah is to discuss in a good way from the existing ways of discussing. Da'wah with the method of mujadalah hasanah is a form of da'wah method with the aim of providing answers to various questions posed by mad'u so that they understand the issues in depth without offending them. Thus, when da'wah uses the method of mujadalah hasanah, this discussion or debate conducted in order to find the truth or solution to a problem should not be done with an emotional attitude. Because if emotions cover the discussion, then it will make a person not want to be close to Islam and his da'wah will fail.

In the current era, da'wah with the Mujlah Hasanah method becomes a necessity along with the level of people's thinking that has changed significantly. However, a preacher when using this method must know the code of ethics in carrying out a debate, so that what arises is a good debate. A good debate is a debate that can reduce self-arrogance and the parties who argue should not feel that their dignity and honor are offended if the debate is carried out, meaning that both parties, both da'i and mad'u, must accept each other, be tolerant of each other without any feelings of emotion. and revenge. Therefore, a da'i who preaches using this method not only masters Islamic teachings well but also has to be able to

¹⁷ Syamsuddin, *Pengantar Sosiologi Dakwah* (Jakarta: KENCANA PRENADA MEDIA GROUP, 2016), p. 16.
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refrain from being emotional in presenting his arguments. Because if you are unable to contain your emotions, your da'wah can fail.

HUMOR IN DA'WAH

Humor is interpreted as something that causes the listener or the bearer to feel tickled, because it is funny so that both the communicant and the communicator are encouraged to laugh.¹⁸ There are several characteristics of humor, including (1) oral or oral form that has been transcribed into written form (2) collective property (3) anonymous (4) actual with events in society at a certain time (5) spontaneous and innocent (6) has a function in people's lives. In the era of technological developments and times, humor is now packaged in audio, visual and audio visual forms. The submission can be in the form of oral, written, picture or photo or a combination. Humor in oral form is used in the context of da'wah, because humor can make someone laugh while laughing can maintain mental balance and social unity in dealing with situations such as tension, the seriousness of something that is contradictory, unexpected circumstances or conflicts in a society.

In da'wah, there are several things that must be considered when using humor, namely social reality, psychological conditions, and which ethnicity is the listener, then consider and think about what humor is appropriate for the condition of the mad'u or congregation. This includes the content of the humorous message conveyed in the corridor of good messages and advice. This means that the humor conveyed is not just making someone or mad'u laugh, but there is content or a message of da'wah in it. In addition, humor does not cross the boundaries of reasonableness, meaning that it does not make someone offended or hurt by the humor that is conveyed and is concrete or real in accordance with community conditions. Then the most important thing is that the humor conveyed is not related to making fun of Allah and His Messenger or is not reproachful.

If in the meaning of da'wah it is stated that da'wah must be delivered according to the level of ability of the mad'u. So this also applies to the use of humor. This means that the humor used is in accordance with the age and socio-religious background of the person. So it can be concluded that if the purpose of using humor in da'wah is to excite the mad'u spirit or so as not to feel bored, humor should be packaged well, not excessive, not too much humor, must educate and not to leave the teachings of Islam for that humor is needed. only as a distraction from the

¹⁸ Sicilia Anastasya, *Teknik-Teknik Humor Dalam Program Komedi Di Televisi Swasta Nasional Indonesia* (Surabaya: Jurnal E-Komunikasi, 2013), p. 5.
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da'wah messages conveyed. As the words of the Prophet in the Hadith narrated by Tirmidhi "do not laugh a lot, because a lot of laughter can turn off the heart".

THE METHOD OF DA'WAH KH. ANWAR ZAHID HADITH PERSPECTIVE

In the study of the method of da'wah, the Prophet sallallaahu'alaihi wa sallam has said in a hadith that explains the method of da'wah, namely as follows:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ

Meaning: "Whoever among you sees evil, then prevent it with his hands (power), if not able then use his words, if still not able then with his heart, because that is the weakest faith." (HR. Muslim).

From the text of the hadith above, it is known that to prevent munkar not only through one way or way but there are several ways or methods. So that to achieve the goal of da'wah, appropriate methods are needed along with human life that continues to develop even in line with modernization.¹⁹ Especially when delivering da'wah to a complex Islamic community ²⁰ both the style and variety of life, so that da'wah must be carried out in a good way and in accordance with the development of the community itself.

Da'wah carried out by KH. Anwar Zahid, who combined several methods, made his da'wah unique, coupled with his lecture style which was always humorous with his chatter that left a mark on the hearts of mad'u. The combination of Bojonegoro, East Javanese and Indonesian accents used in conveying his da'wah message made every assembly he attended was always crowded. In addition, with a simple language style that does not seem patronizing, it is also easily digested by all levels of society, especially East Java, making the da'wah that he

¹⁹ Zulkarnain, "Dakwah Islam Di Era Modern," *Jurnal Risalah* Vol. 26, no. No. 3 (September 2015): p. 157.

²⁰ Between those who have been guided and those who are still astray, those who are close to God and those who are still far away, those who are still beginners and those who have advanced, as well as those who like to interpret with others, so that a dai only discusses one topic of conversation with them or In delivering the message of da'wah, it is necessary to pay attention to who the object of da'wah is with, do not equate between the different, repeat the pillars of faith, and invite a Muslim to follow the pillars of Islam. This way or method will make the object of da'wah or mad'u feel that his faith is doubtful and his Islam is considered incorrect. da'wah should start from the position where the object of da'wah is, so that the da'i can perfect what is lacking, provide what he needs, and bring it to a perfect and increasing position.

conveys as if it were an oasis for the hearts of the people.²¹ Among the da'wah methods he used to mad'u are:

1. Al-Hikmah Method

The Al-Hikmah or wise method is very relevant to the da'wah delivered by K.H Anwar Zahid, such as one of the quotes from his lecture where the congregation asked about how to respond to the world and the hereafter, the quote is:²²

“kalau pengen bisa menyikapi dengan arif dan bijaksana dengan baik dan benar, kita harus mengerti karakter masing-masing. Bagaimana karakternya dunia dan bagaimana karakternya akhirat. Supaya ngga salah sikap, supaya adil dalam bersikap. Dunia itu sifatnya mungkin, sedangkan akhirat itu sifatnya pasti. Jadi dunia ini sifatnya hanyalah kemungkinan, kemungkinan dan kemungkinan. Sedangkan akhirat itu sifatnya kepastian. Apapun yang terjadi dalam dunia kehidupan kita mulai hari ini sampai nanti kita mati itu ngga ada yang pasti. Semuanya hanya mungkin-mungkin dan mungkin. Maka dalam melakukan apa saja kita mengatakan *Insyallah* (kalau Allah menghendaki).”

Based on the quote above, it can be understood that K.H Anwar Zahid in delivering his da'wah does not directly say that the hereafter is more important than the world. However, delivered with wisdom or wisdom, does not directly claim the life of the world and the hereafter, because the congregation has various social and economic backgrounds, so the answer is in accordance with the condition of the honey. namely the need to know the character between this world and the hereafter. Indirectly and without realizing it K.H Anwar Zahid invites his honey to think about the life he has lived. As explained in the Hadith History of Bukhari Number 1800 regarding the method of preaching Al-Hikmah, namely:

حَدَّثَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ هَلَكْتُ قَالَ مَا لَكَ قَالَ وَقَعْتُ عَلَى امْرَأَتِي وَأَنَا صَائِمٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ تَجِدُ رَقَبَةً تُعْتِقُهَا قَالَ لَا قَالَ فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ قَالَ لَا فَقَالَ فَهَلْ تَجِدُ إِطْعَامَ سِتِّينَ مِسْكِينًا قَالَ لَا قَالَ فَمَكَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَيْنَمَا نَحْنُ عَلَى ذَلِكَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَرَقٍ فِيهَا تَمْرٌ وَالْعَرَقُ الْمَكْتَلُ قَالَ أَيْنَ السَّائِلُ فَقَالَ أَنَا قَالَ خُذْهَا فَتَصَدَّقْ بِهِ فَقَالَ الرَّجُلُ أَعَلَى أَفْقَرِ مَنِّي يَا رَسُولَ اللَّهِ فَوَاللَّهِ مَا بَيْنَ لَابَتَيْهَا يُرِيدُ الْحَرَّتَيْنِ أَهْلُ بَيْتِ أَفْقَرٍ مِنْ أَهْلِ بَيْتِي فَضَحِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ أَنْيَابُهُ ثُمَّ قَالَ أَطْعِمْهُ أَهْلَكَ

²¹ Dea Shalehatistya dkk Laksono, “Tindak Tuter Direktif Dan Ekspresif Dalam Pengajian Memperingati Maulid Nabi Muhammad SAW Oleh K.H Anwar Zahid Di Masjid Ar-Rayyan, Kediri (Kajian Pragmatik),” *Prosiding Seminar Nasional Linguistik Dan Sastra (SEMANTIKS)*, 2020, p. 526.

²² Anza Channel K.H Anwar Zahid, “Tolak Balak Dengan Sedekah - K.H Anwar Zahid Terbaru 2022,” n.d., https://youtu.be/6uNOzANRw_A.
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Meaning: Abu Al Yaman has narrated to us that Syu'aib from Az Zuhriy said: Humaid bin 'Abdurrahman has told me that Abu Hurairah radliyallahu' anhu said: When we were sitting in council with the Prophet sallallaahu 'alaihi wa sallam arrived -suddenly a man came and said: "O Messenger of Allah, perish me". He asked: "What's the matter with you?" The man replied: "I have had intercourse with my wife while I was fasting." So the Prophet sallallaahu 'alaihi wa sallam asked: "Do you have a slave, so you have to free him?" The man replied: "No". Then He asked again: "Are you willing when you have to fast for two months in a row?" The man replied: "No." Then He asked again: "Do you have food to give to sixty poor people?" The man replied: "No." For a moment the Prophet sallallaahu 'alaihi wa sallam was silent. When we were still in this situation, the Prophet sallallaahu 'alaihi wa sallam was given a basket of dates, then He asked: "Where is the person who asked earlier?" The man replied: "I am." So He said: "Take this date and bershadaqah with it." The man said: "Is there anyone who is poorer than me, O Messenger of Allah. By Allah, there is no family living between two borders, which he means is two deserts, which is poorer than my family." Hearing that, the Prophet sallallaahu 'alaihi wa sallam became laughing until his teeth appeared. Then He said: "Then feed your family with these dates." (H.R. Bukhari-1800)

That there was a young man who approached the Messenger of Allah with all his honest attitude. The young man told about what he had done, namely that he had sex with his wife during the day during the month of Ramadan. Then the young man asked the Messenger of Allah what punishment was appropriate for him, because he had violated the provisions of the Prophet's religion. After hearing the story of the young man's honesty, the Prophet then decided and gave the right punishment and according to the conditions of the mad'u (young men) while still paying attention to the shari'ah of Islamic law and the social conditions of the mad'u. Then the Messenger of Allah decided to give the lightest punishment, because the social conditions of the mad'u (young men) did not allow it.

Although Allah demands that His servants obey all the provisions of His law, humans as social beings each have shortcomings and limitations that need to be dispensed with so that the Prophet stipulates such a punishment. The instructions from the Prophet Muhammad regarding that we make things easier for all of us are also clear, because Islam is basically a religion that is rahmatan li'alam.

2. Maudzah Hasanah Method

The Hadith of Ahmad's History Number 21185 Regarding the Method of Da'wah Maudzah Hasanah is:²³

²³ Udin, "Metode Dakwah Perspektif Hadist," p. 103.
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إِنَّ فَتَى شَابًّا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ انْدَنْ لِي بِالرِّزَا فَأَقْبَلَ الْقَوْمُ عَلَيْهِ فَرَجَرُوهُ قَالُوا مَهْ مَهْ فَقَالَ اذْنُهُ فَذَنَا مِنْهُ قَرِيبًا قَالَ فَجَلَسَ قَالَ أَنْحِبُهُ لِأُمِّكَ قَالَ لَا وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ قَالَ وَلَا النَّاسُ يُحِبُّونَهُ لِأُمَّهَاتِهِمْ قَالَ أَفَنُحِبُّهُ لِابْنَتِكَ قَالَ لَا وَاللَّهِ يَا رَسُولَ اللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ قَالَ وَلَا النَّاسُ يُحِبُّونَهُ لِبَنَاتِهِمْ قَالَ أَفَنُحِبُّهُ لِأَخْتِكَ قَالَ لَا وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ قَالَ وَلَا النَّاسُ يُحِبُّونَهُ لِأَخَوَاتِهِمْ قَالَ أَفَنُحِبُّهُ لِعَمَّتِكَ قَالَ لَا وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ قَالَ وَلَا النَّاسُ يُحِبُّونَهُ لِعَمَّاتِهِمْ قَالَ أَفَنُحِبُّهُ لِخَالَاتِكَ قَالَ لَا وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ قَالَ وَلَا النَّاسُ يُحِبُّونَهُ لِخَالَاتِهِمْ قَالَ فَوَضَعَ يَدَهُ عَلَيْهِ وَقَالَ اللَّهُمَّ اغْفِرْ ذَنْبَهُ وَطَهِّرْ قَلْبَهُ وَحَصِّنْ فَرْجَهُ فَلَمْ يَكُنْ بَعْدَ ذَلِكَ الْفَتَى يَلْتَفِتُ إِلَى شَيْءٍ

Meaning: Indeed, a young man approached the Prophet sallallaahu 'alaihi wasallam and said; O Messenger of Allah! Allow me to commit adultery. The people came to him and forbade him, they said; No, no. Rasulallah Shallallahu'alaihiWasallam bersabda; "Come closer." He approached and sat down then the Prophet sallallaahu 'alaihi wasallam said; "Do you like him committing adultery with your mother?" the young man replied; No, by Allah, O Messenger of Allah, may Allah make me your redeemer. The Prophet sallallaahu 'alaihi wasallam said; People also do not like him committing adultery with their mothers. "The Prophet sallallaahu 'alaihi wasallam said;" Do you like him committing adultery with your daughter? "No, by God, O Messenger of Allah may God make me your redeemer. nor do they like to commit adultery with their daughters. " Rasulallah Shallallahu'alaihi Wasallam said; "Do you like him committing adultery with your father's aunt?" No, by Allah, O Messenger of Allah, may Allah make me your redeemer. The Prophet sallallaahu 'alaihi wasallam said; People also do not like him committing adultery with their aunts. "The Prophet sallallaahu 'alaihi wasallam said;" Do you like him committing adultery with your aunt from the mother's side? " wasallam said: People also do not like him committing adultery with their aunts. " Then Rasulallah Shallallahu'alaihi Wasallam laid his hands on the young man and prayed; "Oh God! Forgive his sins, cleanse his heart, take care of his genitals." After that the young man never glanced at anything.

The results show that the mauidzoh hasanah method used by K.H Anwar Zahid is shown in the following data:

"Pasti saya dan kalian semua hidup di dunia inginnya bahagia. Iya apa iya? Cuma saya sering sampaikan banyak orang salah mengartikan bahagia. Rata-rata menganggap bahwa bahagia itu kalau kaya raya, punya harta melimpah dianggap pasti bahagia, kalau miskin dianggap tidak bisa bahagia. Itu salah! Misalnya yang busa bahagia hanya orang kaya raya saja, sementara orang miskin tidak bisa bahagia berarti Allah tidak adil. Bahagia itu ukurannya bukan harta, tapi bahagia itu ukurannya adalah rasa. Bahagia tidak menyangkut materi, tapi bahagia itu menyangkut hati. Banyak orang yang kaya

raya taui hatinya tidak bahagia, kaya raya tapi sakit-sakitan. Ada orang miskin tapi ahagia. Miskin yang sehat. hidup ini yang penting bukan apa dan berapa yang kita dapatkan, tapi apa dan berapa yang bisa kita rasakan. Hidup bukan tentang apa dan berapa yang kita miliki, tapi apa dan berapa yang bisa kita nikmati dan syukuri.”

In one of the da'wah quotes above delivered by K.H Anwar Zahid is relevant to the delivery of the method of preaching the Maudzoh hasanah Rasulullah method in Ahmad's Hadith History Number 21185. In this quote K.H Anwar Zahid gives advice or direction about everyone's right to be happy, because happiness is in the heart, not material. . Happiness doesn't look at wealth, but happiness looks at taste. Allah is very fair in creating the whole world, including the feeling of happiness that can be felt by each of his servants. In the excerpt of the lecture, he gave an example of people who are rich but sickly and people who are poor but healthy and fit. So it can be understood that K.H Anwar Zahid gave advice or guidance to his mad'u about happiness.

In the case contained in the Hadith of Ahmad's History Number 21185, it is explained that there was a young man who met the Messenger of Allah to ask permission to commit adultery. Whereas consciously, the young man knows that the law of committing adultery is unlawful. Then the attitude taken by the Prophet did not necessarily say that adultery is an act that is hated by Allah. However, the Prophet asked the young man to think for a moment by asking what if the adultery happened to his mother and brothers. Then the young man or mad'u understands that adultery is a despicable act, so that the young man or mad'u does not feel offended because the way the Prophet's advice is conveyed does not directly claim.

So if studied further, found two core principles that are the same between the da'wah delivered by K.H Anwar Zahid and the da'wah delivered by the Prophet SAW. First, to understand the purpose and essence of religious teachings. Second, to revive the instincts of goodness that actually exist and are embedded in the human soul. So that the da'wah delivered by K.H Anwar Zahid is relevant to the hadith Riwayat Ahmad Number 21185.

3. Mujadalah Hasanah Method

The method of da'wah mujadalah hasanah is found in the da'wah delivered by K.H Anwar Zahid where there is a dialogue between the da'i and the mad'u when the mad'u or congregation asks about how many houses of the believers, then he is answered as follows:

“Rumah orang mukmin itu ada 3, pertama rumah setelah lahir. Kedua rumah setelah mati. Ketiga rumah setelah kiamat.”

Then K.H Anwar Zahid invited his mad'u to repeat the answer he gave. Next he explained or explained the meaning of the three houses that the house after birth is the world. The house after death is the grave. The third house is heaven. In these explanations he

always interspersed with jokes that made the entire congregation burst into laughter. So that the atmosphere created was a happy atmosphere to hear the answers and his lectures and his congregation got the answers they wanted.

K.H Anwar Zahid's da'wah method has relevance to the meaning of the hadith narrated by Tirmidhi Number 1582 which is very precise. The hadiths are:²⁴

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدُ بَنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ سَأَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْأَعْمَالِ أَفْضَلُ أَوْ أَيُّ الْأَعْمَالِ خَيْرٌ قَالَ إِيْمَانٌ بِاللَّهِ وَرَسُولِهِ قِيلَ ثُمَّ أَيُّ شَيْءٍ قَالَ الْجِهَادُ سَنَامُ الْعَمَلِ قِيلَ ثُمَّ أَيُّ شَيْءٍ يَا رَسُولَ اللَّهِ قَالَ ثُمَّ حَجٌّ مَبْرُورٌ قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Meaning: It has been narrated to us Abu Kuraib said, has narrated to us Abdah bin Sulaiman from Muhammad bin Amru said, has narrated to us Abu Salamah from Abu Hurairah he said, "The Prophet sallallaahu 'alaihi wasallam was once asked," What is the most important deed , or he says, "What is the best charity?" he replied: "Believe in Allah and His Messenger." It is said, "Then what else?" he replied: "Jihad, it is the pinnacle of a deed." It is said, "O Messenger of Allah, then what else?" he replied: "Hajj mabrur." Abu Isa said, "This hadith has the degree of hasan saheeh. This hadith has been narrated from Abu Hurairah, from the Prophet sallallaahu 'alaihi wasallam with many lines."

Because in the hadith narrated by Tirmidhi Number 1582 it is stated that the Prophet as a preacher got a question from his mad'u who wanted to get an in-depth explanation of the most important practice. By referring to the da'wah mujlah hasanah, the Prophet created a democratic dialogue. Democratic dialogue is a dialogue that does not require a coercion of understanding on others. Democracy is shown by patience in conveying understanding, namely the main practice. So that mad'u understand and get the answers they want in depth.²⁵

4. Humor in Dakwah

In delivering da'wah interspersed with humor, K.H Anwar Zahid still adjusted the level of mad'u's ability. This is as he conveyed in a quote from his da'wah, namely:

"Bapak Ibu ada satu tes psikis realisasi simbolik. Eh subhanallah ya Alllah lupa saya lupa. Mohon maaf saya kok ngomong tes psikis, realisasi simbok. Yakin pasti tidak tahu. Saya lupa kalau yang saya hadapi orang biasa-biasa. Ya Allah mohon maaf sangat gusti mohon maaf.

²⁴ Udin, p. 106.

²⁵ Udin, p. 108.

Lupa. Saya akhir-akhir ini kan sering ngaji dikalangan akademis, jadi lupa kalau sore ini yang saya hadapi kalangan jemburis. Jadi saya lupa.”

Through this quote, it can be understood that in delivering his da'wah he always adjusts the level of his honey's ability. Including in making humor in his preaching. In the quote he reflexively forgot that what he was facing was ordinary people, not academics, so at that time he apologized and immediately continued with da'wah interspersed with humor that was in accordance with the level of his servant's ability. When the reflex forgot he still took it casually and used it as humor and managed to make all the congregation laugh.

The humor delivered by K.H Anwar Zahid is relevant to the Hadith Narrated by Thabrani and Baihaqi, namely:²⁶

إِنَّ الْجَنَّةَ لَا يَدْخُلُهَا عَجُوزٌ

Meaning: In heaven there are no grandmothers (Thabrani and Baihaqi).

In the hadith it is explained that at that time there was an old woman who asked to be prayed for to enter heaven. The Prophet SAW then responded with a light joke to the grandmother and said that in heaven there were no grandmothers. But the woman finally sad after knowing the answer from the Prophet SAW. So the grandmothers finally left in tears. In the text of the hadith, it can be understood that Allah SWT will make these creatures into girls like beautiful angels and virgins in heaven. So it can be seen that the Prophet in conveying his jokes was adjusted to his mad'u, namely an old grandmother.

Based on the story in the hadith, it can be learned that humor is allowed in Islam even in da'wah. As exemplified by the Prophet in the hadith, namely his demeanor in a relaxed and pleasant way. In addition to inviting smiles, the humor brought by Rasulullah SAW also contains good news. However, staying in the corridor or not getting out of control by violating the values of decency so that negative impacts do not appear, in accordance with the function of humor, namely to reduce depression, tension, reduce conflict, direct attention, and so on.²⁷

CONCLUSION

Based on the above discussion, it can be concluded that the method of preaching KH Anwar Zahid when studied based on the point of view or perspective of hadith is very relevant, applicatively among the method of preaching wisdom is found in the hadith narrated by Bukhari

²⁶ Iwan Marwan, "Rasa Humor Dalam Perspektif Agama," *Jurnal Al-Turas* Vol. XIX, no. No. 1 (July 2013): p. 273.

²⁷ Mustofa Hilmi, "Humor Dalam Pesan Dakwah," *Jurnal Ilmu Dakwah* Vol. 38, no. No. 1 (June 2018): p. 98-100.

Number 1800, which he applied in one of his lectures on how to address the world wisely and wisely well and correctly. The method of da'wah mauidzoh hasanah is found in the hadith of Ahmad Number 21185, which he applied in one of his lectures on happiness. The method of da'wah mujadalah hasanah is found in the hadith of Tirmidhi Number 1582, which he applied in one of his lectures on the house of the believer. As well as the humorous preaching of K.H Anwar Zahid is found in the hadith of Thabrani and Baihaqi, which he applied in one of the excerpts of his talk about mad'u that he was facing at that time.

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