



REVITALIZATION OF DA'WAH IN OVERCOMING OF MISSUNDERSTANDING AL-QURAN IN EARLY CHILDREN

Hoirul Anam

UIN Sunan Kalijaga, Yogyakarta
hoirulanama96@gmail.com

Mochamad Aris Yusuf

UIN Sunan Kalijaga, Yogyakarta
arissananz53@gmail.com

Supardi

UIN Sunan Kalijaga, Yogyakarta
supardicupenk0@gmail.com

Ilham Mushariawan

UIN Sunan Kalijaga, Yogyakarta
ilhammushariawan@gmail.com

Abstrak: Kegiatan Da'wah dalam Islam, merupakan sebuah kewajiban yang harus dilakukan oleh setiap kaum Muslim tanpa terkecuali. Namun, Pelaku Da'wah juga dituntut untuk memahami objek Da'wah, pernyataan tersebut sebagaimana telah diterapkan oleh ibu-ibu dalam menuntaskan buta al-Qur'an pada anak-anak usia dini. Dimana keberhasilan Da'wah yang dibangun oleh kalangan ibu-ibu, bukan karena mereka pintar mengolah kata yang dilontarkan pada kegiatan Da'wahnya, akan tetapi karena berkat metode Da'wah yang dibangun sesuai dengan kebutuhan dari pada mad'u atau objek penerima materi Da'wahnya. Maka, dalam artikel ini ingin mengetahui bagaimana metode Da'wah yang digunakan oleh ibu-ibu. Tujuan dari penelitian ini adalah membongkar atas keberhasilan Da'wah yang dibangun oleh kalangan ibu-ibu. Metode dalam penelitian ini menggunakan penelitian kualitatif yang berjenis Fenomenologi. Temuan dalam artikel ini telah menunjukkan bahwa kalangan ibuk-ibuk dapat membangun gerakan Da'wah yang efektif dan mampu mengatasi buta al-Qur'an pada anak-anak usia dini di Masjid Fathur Rahman dengan memakai tiga metode Da'wah yang dibangun yakni: Pertama metode Da'wah motivasi. Kedua metode Da'wah *reward*. Ketiga metode Da'wah bernyanyi dan *sima'i*.

Kata kunci: *Metode Da'wah, al-Qur'an, Islam, Masjid Fathur Rahman*

Abstract: *Da'wah activities in Islam are an obligation that must be carried out by every Muslim without exception. However, the perpetrators of da'wah are also required to understand the object of da'wah, this statement has been applied by mothers in completing the blindness of the Qur'an in early childhood. Where the success of da'wah built by mothers, is not because they are good at processing the words that are used in their da'wah activities, but because of the da'wah methods that are built according to the needs of the mad'u or object recipients of the da'wah material. So, in this article we want to know how the da'wah method is used by mothers. The purpose of this study is to dismantle the success of da'wah built by mothers. The method in this study uses qualitative research of the Phenomenological type. The findings in this article have shown that mothers can build an effective da'wah movement and are able to overcome Al-Qur'an literacy in young children at the Fathur Rahman Mosque by using three da'wah methods that were developed, namely: First, the motivational da'wah method. The two methods of preaching reward. The three methods of preaching are singing and sima'i.*

Keywords: *Da'wah Method, Al-Qur'an, Islam, Fathur Rahman Mosque*

INTRODUCTION

As a da'wah religion, Islam does not stop calling its adherents to always spread Islamic teachings indiscriminately to those who become the targets or recipients of their da'wah materials. It is evident in the Islamic motto using the words "Islam Rahmatan lil'alamin." In the lafadz lil'alamin, which means Islam is for the universe. That means that disseminating Islamic da'wah material is focused on more than just the adherents of Islam themselves. But to all nature, followers of Islam and not teenagers, old, small children, and others. Therefore, in disseminating his da'wah material, he is not required to spread it to certain circles but is general. Because basically, preaching is an attempt to realize Islamic religious teachings in human life.¹

So da'wah activity is the center point in spreading Islam. Therefore the progress of Islam depends on the missionary activities carried out. Therefore, the religion of Islam is very dynamically dependent on a da'wah activity carried out continuously, without any pauses. Because if there is a pause in da'wah activities, the Islamic religion may experience a setback, as well as paralysis in the development of Islam. It is proven that the spread of Islam to all corners of the world thanks to the existence of a da'wah activity carried out by the Prophet Muhammad, which his followers then continued.²

Therefore, da'wah activities in Islam, is an obligation that must be carried out by every Muslim, as long as this world still exists. So da'wah will always be attached to be an obligation for all mankind like the obligation to seek knowledge, pray, zakat and others. Although da'wah is an obligation that every Muslim must do. However, it is not required to disseminate to the public because it depends on the capacity of knowledge it has. If the knowledge possessed is considered qualified, it is mandatory to do da'wah to the public audience. But if the knowledge he has is not qualified, then the obligation of da'wah is only imposed on oneself and the closest family.³

Method is an element of da'wah. Where this method has a very significant role in the success of the da'wah material it delivers. Because if the method used is not in

¹ Aep Kusnawan and Nani Machendrawaty, "Dynamics of Scientific Development in Dakwah Education Indonesia," *Jurnal Ilmu Dakwah* 42, no. 1 (2022): 37-48, <https://doi.org/10.21580/jid.v42.1.10904>.

² Agung Teguh Prianto, "Penerapan Metode Dakwah Mujadalah Dalam Membendung Radikalisme Di Indonesia," *INTELEKSIA - Jurnal Pengembangan Ilmu Dakwah* 1, no. 2 (2020): 305-26, <https://doi.org/10.55372/inteleksiajpid.v1i2.55>.

³ Ahmad Shofi Muhyiddin, "DAKWAH TRANSFORMATIF KIAI (Studi Terhadap Gerakan Transformasi Sosial KH. Abdurrahman Wahid)," *Jurnal Ilmu Dakwah* 39, no. 1 (2019): 1, <https://doi.org/10.21580/jid.v39.1.3934>.

accordance with the needs of mad'unya. So no matter how good the da'wah material that will be delivered is not able to build an effective da'wah movement. Therefore, a preacher is required to understand the mad'u or object of the recipient of da'wah in a complex manner. So that way it can analyze more deeply, and can determine the right da'wah method to be applied to the recipients of da'wah.⁴

Likewise with the da'wah built by mothers, where the success of the da'wah that he built was inseparable from the role of the da'wah method he used. So that it can build effective propaganda activities.⁵ Therefore, the author wants to do a thorough research regarding the da'wah method he uses. So as to be able to send children of an early age into the trap of being recipients of the da'wah material that they throw. So the author gives the title of this research with the name Revitalization of Da'wah in Overcoming Early Childhood Learning Al-Qur'an Science at the Fathur Rahman Mosque in Catur Tunggal Village, Kab. Sleman, Yogyakarta.

So far, similar studies have been found, the first being Dwi Ulfah Setianingrum's writing entitled "Guidance strategy in eradicating Al-Qur'an illiteracy against street vendors (a case study at the Sakila Kerti Community Reading Center (TBM), Tegal City.)"⁶ with the aim of the researcher to. The results showed that the strategy used by religious advisers carried out at TBM Sakila Keri in eradicating Qur'anic illiteracy was a strategy of approaching the hearts of personnel using three teaching methods, namely; First classical method, second individual method, third peer tour method. There are two factors that occur in the BTQ program, namely internal factors such as cognitive abilities, past experiences, and time gaps and external factors such as aspects of guidance, facilities, and infrastructure.

The difference with research conducted by researchers lies in the objectives that will be the focus of the discussion. Tegal. Whereas in the research itself aims to describe the da'wah method of mothers in completing the Qur'an blindness in children at an early age at the Fathur Rahman mosque in the village of Catur Tunggal, district. Sleman DIY.

⁴ M. Nasor dan Efa Rodiah Nur, "Metode Dakwah Dalam Membina Keluarga Sakinah (Studi Pada Kelompok Pengajian Di Kecamatan Jati Agung Kabupaten Lampung Selatan)," *Jurnal Hukum Syariah* 11, no. 1 (2019): 1–23, <https://www.ptonline.com/articles/how-to-get-better-mfi-results>.

⁵ Ilmi Hidayati, "Metode Dakwah Dalam Meningkatkan Resiliensi Korban Penyalahgunaan Narkotika, Psikotropika, Dan Zat Adiktif Lainnya (Napza)," *Jurnal Ilmu Dakwah* 36, no. 1 (2017): 170, <https://doi.org/10.21580/jid.v36i1.1630>.

⁶ Dwi Ulfah Setianingrum, "STRATEGI BIMBINGAN KEAGAMAAN DALAM PEMBERANTASAN BUTA AKSARA AL-QUR'AN TERHADAP PEDAGANG KAKI LIMA (Studi Kasus Di Taman Bacaan Masyarakat (TBM) Sakila Kerti Kota Tegal)," 2021, <http://repository.syekhnrjati.ac.id/5295/>.

With the similarities of the researchers, they are both studying about teaching reading the Qur'an to people who are still illiterate in the Qur'an.

The second researcher, written by Main Sufanti et al entitled "Assistance in improving the ability to read the Qur'an for cadres of Aisyiyah twigs of Ngadirejo during the COVID-19 pandemic".⁷ With the results of the researchers in terms of collaboration, this program can strengthen cooperation between Muhammadiyah Surakarta university, TPA Ngadirejo, and TPA Al-Hidayah, in terms of the process of organizing Al-Qur'an learning activities it has succeeded in holding two study groups, namely Al-Fadhilah and Al-Hidayah with a health protocol, in terms of the ability of the participants, this program can increase the participants' ability to read the Al-Qur'an, namely increasing the volumes of iqra and surahs of the Al-Qur'an studied.

The difference with research conducted by researchers lies in the goals that will be the focus of the discussion. In this study it was only aimed at knowing the participants' ability to read the Al-Qur'an, namely increasing the volumes of iqra and surahs of the Al-Qur'an studied. While the researchers themselves focused on the study aiming to describe the da'wah methods of mothers in completing the blindness of the Koran in children at an early age at the Fathur Rahman mosque in the village of Catur Tunggal, district. Sleman DIY. The similarities between the researchers are that they both study teaching reading of the Qur'an for people who are still illiterate. With the similarities of the researchers, they both study about guiding Al-Qur'an reading to people who are still illiterate in the community.

The third study written by Absari, Ananda Salini Masita "Method of da'wah bil hal raudlatul aulad in early childhood in pandaan sub-district, pasuruan regency".⁸ Undergraduate thesis, Sunan Ampel State Islamic University Surabaya. In his research using the da'wah method bil-hal method. By using qualitative research methods with a descriptive approach, with purposive sampling techniques. Data collection in the field using observation, interview, and documentation techniques. The results showed that the form of *the bil-hal* da'wah method in the Raudlatul Aulad Islamic Boarding School is by

⁷ Main Sufanti et al., "PENDAMPINGAN PENINGKATAN KEMAMPUAN MEMBACA AL-QUR'AN BAGI KADER AISYIYAH RANTING NGADIREJO PADA MASA PANDEMI COVID-19," *SELAPARANG Jurnal Pengabdian Masyarakat Berkemajuan* 5, no. 1 (2021): 616–23.

⁸ Ananda Salini Masita Absari, "Metode Dakwah Bil Hal Raudlatul Aulad Pada Anak Usia Dini Di Kecamatan Pandaan Kabupaten Pasuruan" (Universitas Islam Negeri Sunan Ampel Surabaya, 2019).

example which is divided into four parts, namely example in social movements, example in how to worship, example in speaking, and example in mahdhah worship.

The fourth researcher written by Abdul Munir Ismail and Rashidatul Aula entitled "Da'wah Method of Banjar Tribe Parents Educating Children to Obey Islamic Teachings Sultan Idris University of Education Malaysia".⁹ This research examines the da'wah methods of Banjarese parents to educate their children to comply with Islamic teachings. The purpose of this study was to investigate the practice of Islamic values of Banjarese parents in raising their children to comply with Islamic teachings perfectly. This study uses a quantitative survey method.

In this research, the research found Banjar ethnic parents ordered their children to pray five times a day, trained children to fast, read the Qur'an, respected parents and teachers, guarded the boundaries of genitalia, guarded halal-haram food, controlled emotional stability, designed future of the child, guiding the child's behavior and ordering the child to dress modestly. The implications of this research show that parents from the Banjar tribe are seen teaching their children to obey Allah, educate children to have noble character and obey Islamic law. The place used as research is the Fathur Rohman mosque, Cepit hamlet, Condong Catur village, kec. Depok district. Sleman Special Region of Yogyakarta. This research can dismantle the success of da'wah built by mothers using three da'wah methods, namely the motivational da'wah method, the reward da'wah method, and the singing and sima'i da'wah methods.

RESEARCH METHODOLOGY

This research is a qualitative research, namely a research whose theme is not obtained from procedures in statistics, or in other forms of calculation. The purpose of this qualitative research is to reveal holistic and contextual phenomena, by collecting natural data, and utilizing the researcher as the main key actor in his research.¹⁰ Researcher used phenomenology research.

The place of this research is the Fathur Rohman mosque, Cepit hamlet, Condong Catur village, kec. Depok district. Sleman Special Region of Yogyakarta. The subjects in this study were mothers and early childhood. Qualitative research is research conducted in the form of activities by observing, viewing, searching, and exploring scientific data or

⁹ Abdul Munir Ismail and Rashidatul Aula, "METODE DAKWAH ORANG TUA SUKU BANJAR MENDIDIK ANAK-ANAK PATUHI AJARAN ISLAM," *Jurnal Al-Ijtima'iyyah* 6, no. 2 (2020): 43–64.

¹⁰ Lina Amiliya, "K.H Anwar Zahid Dakwah Methods; Hadist Perspective," *QAULAN: Journal of Islamic Communication* 3, no. 1 (2022): 39–54, <https://doi.org/10.21154/qaulan.v3i1.3917>.

information, which includes rational, systematic, objective, and realistic. While what is meant by method is a method used with the aim, to be used as a guide in conducting a research conducted by the author. Thus, research methods have an important role in collecting data, formulating problems, and analyzing and interpreting data obtained from the field.¹¹

Then phenomenology according to Alfred Schutz, focuses more on a certain concept of phenomena, with its form of study by seeing and understanding rather than a meaning in experience related to a particular phenomenon that is being observed.¹² Meanwhile, according to Polkinghorne, phenomenology is a study that is used to provide an overview of the meaning of an experience from several individuals regarding a particular concept that is being observed.¹³

So through a phenomenological approach, it can provide disclosure in everyday life on the method of preaching mothers to early childhood in creating the Qur'anic generation. The reason the researcher used a phenomenological perspective in this study is because this research is in a social form so that phenomenology can penetrate the intersubjective world of mothers and early childhood. In collecting data, researchers used three data collection techniques in qualitative research, namely participant observation, in-depth interviews, and documentation. Researchers together with research objects, namely mothers in attracting young children to be enthusiastic in learning the Qur'an. Observations made by the author, namely by observing the daily internalization activities of the mothers' da'wah methods, so that young children can participate in the da'wah programs that they apply which are packaged in the form of reciting the Koran at the Fathur Rohman mosque.

LITERATURE REVIEW

Da'wah Concept

The word da'wah is an absorption taken from Arabic da'a yad'u, da'watan which means to invite, summon and call.¹⁴ Meanwhile, according to M. Natsir, the meaning of da'wah is an effort to convey to every individual human being and all mankind the Islamic understanding of the thoughts and goals of human life in this world. Includes al-amar bi

¹¹ Bela Ardila, "DA'WAH AMIDST RELIGIOUS AND CULTURAL DIFFERENCES (STUDY OF QS AL-HUJURAT: 13)," *QAULAN: Journal of Islamic Communication* 2, no. 2 (2021): 160-80.

¹² Michael Jibrael Rorong, *Fenomenologi* (Deepublish, 2020).

¹³ Rorong.

¹⁴ Khotijah Khotijah, "Konsep Dakwah Dan Harmonisme Dalam Peradaban Islam," *Ath Thariq Jurnal Dakwah Dan Komunikasi* 2, no. 2 (2019): 357, https://doi.org/10.32332/ath_thariq.v2i2.1303.

al ma'ruf wan-nahyu an al-munkar with various allowed ways and media, as well as commendable morals and guiding his experience in social life and also state life. Then Sheikh Ali Mahfudz stated that da'wah is an appeal to believe in the goodness and guidance of Allah SWT, calling them to good habits and prohibiting them from bad habits in order to be lucky in this world and the hereafter.¹⁵

From these two experts, the author can conclude that what is called da'wah is all the efforts made by the da'i in completing the possibility in order to create *amar ma'ruf nahi mungkar*. Where this word has a different but continuous meaning, namely *amar ma'ruf*, which means all actions done to order good activities, in order to get closer to Allah SWT. While *nahi mungkar*, means all efforts made to prohibit doing bad activities that are not in accordance with what Allah has ordained.¹⁶

So that it can create an atmosphere of living conditions in accordance with what has been stipulated in the Qur'an and Hadith. Because these two books are the main references in life, both social relations, and relationships with Allah SWT. So do not be surprised if there is a da'i who carries out da'wah activities, he always brings the holy verses of the Koran or Hadith as the basis for carrying out his da'wah activities. For example, ustadz Abdus Somad, ustadz Andi Hidayat, and others.

So thus, the thing that becomes the basis for building da'wah activities is to enforce *amar ma'ruf nahi mungkar*. With another aim to be able to influence other people to be able to carry out the teachings of Islam properly according to what has been determined in the Qur'an and Hadith. Therefore, in implementing da'wah activities, it is required to be able to carry out appropriate activities that are in accordance with the conditions of the people who are targeted in carrying out da'wah activities.

This is evidenced from the early history of the emergence of Islam where the da'wah was first spread by the Prophet Muhammad SAW, by way of clandestinely among the Quraysh. This shows that doing da'wah requires extra energy because it requires complex analysis of the mad'u from age, knowledge, beliefs, and so on. So that with this analysis can determine the appropriate method to be implemented in mad'unya. In the end, it can build effective da'wah activities in accordance with what was done by the Prophet Muhammad SAW to his people.¹⁷

¹⁵ Muhamad Agus Mushodiq, "Konsep Dakwah Nir-Radikalisme Perspektif Syaikh Ali Mahfudz," *Wardah* 21, no. 1 (2020): 66–105, <https://doi.org/10.19109/wardah.v21i1.5825>.

¹⁶ Fajeri Arkiang and Rabiatur Adwiah, "Konsep Dakwah Mauidhatul Hasanah Dalam Surat An-Nahl Ayat 125," *Murabby: Jurnal Pendidikan Islam* 2, no. 1 (2019): 57–68.

¹⁷ Hoirul Anam, Mochamad Aris Yusuf, and Siti Saada, "Kedudukan Al-Quran Dan Hadis Sebagai Dasar Pendidikan Islam," *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam* 7, no. 2 (2022): 15–37.

Da'wah Method

Method is a word that comes from the words "meta" and "hodos" where these words have different meanings but both are continuous. "Meta" means passing. While "hodos" means walking, effort, way. So from this meaning it can be concluded that the method is a planned effort, with the aim of none other than being able to achieve what is the goal that has been set from the start. While the da'wah method is essentially all knowledge, which studies the rules in implementing da'wah activities, with the aim of not being able to implement the objectives of da'wah to the fullest.¹⁸ As for the da'wah methods, there are 3 scopes, from Surah An-Nahl: 125.

أَعْلَمُ وَهُوَ سَبِيلُهُ عَنِ ضَلَّ بِمَنْ أَعْلَمُ هُوَ رَبُّكَ إِنَّ أَحْسَنَ هِيَ بِالتِّي وَجَادِلُهُمُ الْحَسَنَةَ وَالْمَوْعِظَةَ بِالْحِكْمَةِ رَبُّكَ سَبِيلٌ إِلَى أَدْعِ
بِالْمُهْتَدِينَ ١٢٥

Translation:

“Call (people) to the way of your Lord with wisdom and good teaching, and argue with them in a good way. Surely your Lord, He is the one who knows best who has strayed from His way and He knows best who is guided.”¹⁹

Al-Hikmah

M. Abduh argues that wisdom is knowing the secrets and benefits in every matter. Meanwhile, according to Ibn Qayyim, wisdom is knowledge of truth and experience, accuracy in words and experience. This cannot be achieved without understanding the Qur'an, studying Islamic law and the essence of faith. Therefore, Al-Hikmah is a determinant of the success or failure of a da'i (person who preaches) in preaching. How does a preacher understand mad'u (people who are preached) who have various backgrounds, education and social strata, so that all thoughts or ideas of the preacher can be accepted and touch and soothe mad'u's heart.²⁰

Al-Mauidhotul Hasanah

Mau'izah hasanah can be interpreted as an expression that contains elements of guidance, education, teaching, stories, good news, warnings, positive messages that can be used as guidelines in life so that you are safe in this world and the hereafter. the more

¹⁸ Abdullah Abdullah, “Ilmu Dakwah: Kajian Ontologi, Epistemologi, Aksiologi Dan Aplikasi Dakwah,” 2015.

¹⁹ Kemenag, “Al-Quran Digital Web,” n.d., <https://quran.kemenag.go.id/surah/29>.

²⁰ Arkiang and Adwiah, “Konsep Dakwah Mauidhatul Hasanah Dalam Surat An-Nahl Ayat 125.”

the better the sound of the call. b) According to people, the more the better the purpose, so that the greater the quantity of people who return to the path of Allah SWT.²¹

Al-Mujadalah Bi-al-Lati Hiya Ahsan

Mujadalah from “*jadala*” which means spinning, twisting. Meanwhile, in terms of *al-Mujjadi* (*al-Hiwar*) is an effort to exchange opinions carried out by two parties synergistically, without an atmosphere that requires the birth of hostility so that the opponent accepts opinions by providing strong arguments.²² According to Mohammad Ali Aziz, there are five *da'i* methods that can be used by a *da'i*. First, the lecture method is part of the *bil-lisan da'wah* method, namely preaching delivered orally. The two methods of discussion, namely *da'wah* delivered by means of dialogue both between religious communities and among Muslim religions. This method is included in the *da'wah bil mujilah* method. The three methods of counseling *da'wah* are *da'wah* carried out by the preacher to his *mad'u* intensively. This method is included in the category of *bil-lisan da'wah* methods. The four methods of written work, namely preaching delivered in written form. This method is included in the category of *bil-qolam da'wah* methods. The five methods of preaching community empowerment. This method is included in the *bil-hal da'wah* method.²³

RESULT AND DISCUSSION

The Formation of Da'wah for Mothers

The *da'wah* was formed by the group of mothers because they saw the interest of early childhood to learn the Qur'an in Cepit Hamlet, Caturtunggal Village, Kec. Depok district. Sleman, can be categorized as bad. Because at that time the children were not very active in reciting the Koran, even to learn the Koran, even though they left their homes to go to the mosque to study the Koran. However, when they arrived at the mosque, they did not learn to read the Koran, but joked with one another, some said goodbye from their homes to learn the Koran. However, they did not arrive at the mosque but instead played around the mosque with one another. So this made the mothers take the initiative to preach by handling the Children's Education Park (TPA), at the Fathurrohman mosque, as expressed by Mrs. Anik to the author as follows.

“Berdirinya TPA disini sebenarnya sudah sejak dulu, namun upaya Da'wah yang kami lakukan terhadap anak-anak TPA disini masih kisaran dua tahun lebih,

²¹ Nur, “Metode Dakwah Dalam Membina Keluarga Sakinah (Studi Pada Kelompok Pengajian Di Kecamatan Jati Agung Kabupaten Lampung Selatan).”

²² Helda Helda, “Al-Hiwar Fi Maddah Al-Muhadatsah,” -, n.d.

²³ Absari, “Metode Dakwah Bil Hal Raudlatul Aulad Pada Anak Usia Dini Di Kecamatan Pandaan Kabupaten Pasuruan.”

terhitung sejak tanggal 13 Desember 2019. Sebelum adanya gerakan Da'wah dari kami kalangan ibu-ibu, mula-mulanya dipegang oleh takmir masjid. Akan tetapi terbatasnya pengurus takmir yang dimiliki masjid tersebut mengalami kemerosotan belajar, karena metode yang diterapkan tidak efektif. Sehingga berangkat dari kondisi itu, saya pribadi berinisiatif mengumpulkan ibu-ibu untuk melakukan upaya Da'wah, dengan cara memberikan pelajaran al-Qur'an agar dapat menjadi anak-anak yang cinta terhadap al-Qur'an dengan membacanya setiap saat. Mengingat pentingnya belajar al-Qur'an yang berbeda dengan belajar huruf abjad, maka anak-anak tersebut harus kami tolong sejak dini."²⁴

From the statement made by Mrs. Anik, as one of the members of the da'i who plays a role in teaching Al-Qur'an knowledge to early childhood. So the authors can conclude that the da'wah carried out by young women at the TPA Fathur Rohman mosque can be categorized as very new. Because from the statement made by Anik's mother to the author it is more than two years, more precisely the da'wah movement that was built by the mothers at the Fathur Rohman mosque was established on December 19 2019, that means the da'wah was implemented by the mothers at the TPA at the Fathur mosque Rohman is still relatively new.

However, there have been many very significant changes caused by the mother-in-law's da'wah movement, starting from accelerating children's understanding of the Qur'an, courtesy towards teachers who have greatly increased, as well as the many young children at the Fathur Rohman mosque. , memorize the prayers that are read in prayer, which includes the intention of prayer, qunut prayer, iftitah prayer, prayer between two prostrations, i'tidal prayer and prayers about prayer.

The background of this activity is to see the reality that exists in the Fathur Rohman Mosque. Where in the teaching of the Al-Quran which is applied it is very less effective, due to the limitations of the marbot owned by the mosque, and the marbot of the mosque is still a student, so that the teaching of the Al-Quran which is implemented is very less effective. Because there are only two marbots, and added to the busyness of the course assignments taken by him. So it was from there that the mothers took the initiative to carry out a joint missionary movement, by teaching the Koran to children who study the Koran at the Fathur Rohman mosque. Of course, what these mothers do is very noble propaganda. Because what they do prepares early childhood by providing the foundation of the Koran. Because the Qur'an can intercede for its readers in the afterlife, as revealed by the Prophet Muhammad in the hadith of the book Sahih Muslim, as follows

أَقْرَأُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ

Translation: "Read the Qur'an, verily it will come on the Day of Judgment to intercede for its

²⁴ Anik, "Hasil Wawancara" (Yogyakarta, 2022).

readers."

From this hadith, the writer can conclude that it is necessary to learn how to read the Koran and how to apply it to the contents in the Koran. The Qur'an can provide intercession, and can prevent heinous and evil deeds. Thus, the da'wah efforts carried out by the mothers only want to implement the values of da'wah, without being attached to anything else, so that the next generation can be stopped by the Al-Qur'an when exposed to immorality at the end. increasingly rampant era.²⁵

Mother Group Da'wah Method

As explained by the author above, what is meant by the da'wah method is all knowledge, which studies the rules in implementing da'wah activities, with the aim of not being able to apply the objectives of da'wah to the fullest. The da'wah method carried out by mothers in implementing da'wah activities in completing Qur'an blindness in early childhood at the Fathur Rahman mosque has four parts which include motivation, reward, singing. As expressed by Anik's mother to the author as follows:

"Metode Da'wah yang kami gunakan untuk menuntaskan kebodohan al-Qur'an pada anak usia dini terdapat empat bagian, yang meliputi pada motivasi, reward, bernyanyi sambil menghafal".²⁶

From the statement he made, the author will describe the da'wah method applied by the mother in detail based on interviews, as well as observations at the Fathur Rahman Mosque, Cepit hamlet, Condong Catur village, Sleman district, Yogyakarta Special Region as follows.

Da'wah Motivation Method

This method is carried out by the mothers with the aim of boosting the enthusiasm of young children in learning the Qur'an by providing motivation, providing material related to the success of scholars in seeking knowledge, as well as the benefits of studying the Qur'an. an. This motivation started fifteen minutes before the recitation activity started, namely at 03:45 minutes. And those who convey the motivation take turns according to the agreed schedule. As expressed by Mrs. Sinta to the author as follows.

"Untuk jadwal pemberian motivasi kepada anak-anak itu, kami akan bergilir setiap hari mulai hari senin sampai hari jumatnya. Kalo hari senin saya sendiri, Selasa bu Miftahul Jannah, Rabu bu Sarjilah, Kamis, bu Sri Lestari. Jumat bu Fitri."²⁷

From the statement made by Mrs. Anik, the researcher can conclude that the

²⁵ Ahmad Rofi Usmani, *Ensiklopedia Tokoh Muslim* (Mizan Publishing, 2022).

²⁶ Anik, "Hasil Wawancara."

²⁷ Sinta, "Hasil Wawancara" (Yogyakarta, 2022).

motivational da'wah method in arousing young children in learning the Qur'an is not only focused on one party but also carried out together. Therefore, the success of the motivational da'wah method is carried out on the basis of togetherness and cohesiveness for the da'wah built by mothers.

Da'wah Reward Method

Reward is a form of appreciation given to each individual for success in achieving the achievements achieved. Where this reward can be in the form of speech and and can also be in the form of material. This is in accordance with what Rama Yulis said, that what is meant by reward is a gift given on the basis of good deeds done by each individual.

Therefore, the method of da'wah reward is a method of da'wah carried out by giving prizes to early childhood children for their achievements. But that's not just focused on achievement. But also a form of appreciation to early childhood children who have been enthusiastic about learning the Qur'an at the Fathur Rahman mosque as expressed by Anik as a mother to the author as follows.

“Metode Da'wah reward ini sebenarnya ada dua jenis yang kami implementasikan kepada anak-anak. Pertama reward atas keberhasilan dalam menghafal doa-doa sholat, wudhu'. Kedua reward atas apresiasi terhadap anak-anak atas semangat yang mereka berikan kepada kami selaku penggerak Da'wah dalam dunia pendidikan.”²⁸

From the phrase that Anik threw to the author. So the author can conclude that the reward given to early childhood children in the Fathur Rahman mosque, is divided into two parts. First, reward all children indiscriminately, as long as he comes to the mosque, and wants to recite, he is given a gift in the form of light snacks, which are usually liked by early children. Starting from sausages, cheese wafers, and others. Then for the second reward in the form of two thousand rupiah. This reward is given to children who manage to get star stickers on memorization sheets that have been given by mothers to children who learn the Qur'an at Fathur Rahman Mosque. Where to get this star sticker must memorize the prayers that have been determined, namely prayer prayers, ablution.

Da'wah Method of Singing and *Sima'i*

One of the tasks of the preacher that is no less important is to analyze the mad'u, so that the material delivered can be precise and directed. This has been done well by the mothers. This is proven that the da'wah method used by mothers to convey their da'wah

²⁸ Fifi Lestari, “Hasil Wawancara” (Yogyakarta, 2022).

material among young children in eradicating al-Qur'an blindness by singing and reading. Because early childhood generally prefers to sing rather than memorize. Therefore the da'wah method used by mothers is by singing and memorizing. As disclosed by Anik to researchers as follows. "This method of Da'wah singing and *sima'i* is practiced by every *ibuk-ibuk* involved in the Da'wah movement. Because they have been divided per class for their children. This is done none other than so that the material he conveys to children can receive enthusiastically."²⁹

From the statement conveyed by Anik's mother to the author, the writer can conclude that the da'wah method used by mothers in eradicating ignorance of the Koran, by using the form of a song, which is packed with hijaiyyah letters, prayers prayer, ablution, and short surahs. Apart from that, the mothers also apply the *sima'i* method, which is a method that is carried out by reading, which is then listened to directly by each person in charge, the mothers. Where are the details in listening to children about reading the Koran as follows. For grade one, Mrs. Anik, Mrs. Fitri, class 2 Mrs. Uswatun Hasanah, and Mrs. Alya, and Grades 3 to 6 SD are Mrs. Miftahul Jannah, Mrs. Srilestri, Mrs. Srjilah, Mrs. Endarwati.

Meanism in the *sima'i* method, children are told to spread out in line to wait their turn to read the Koran, if the reading is done well. Then it will be raised to the next level by recording it in a notebook. But if it's the other way around, the notes in the book will be written by repeating. Because notebooks are given to each student to hold, and every day they must be brought to the mosque. Therefore, this book is used to measure children's abilities. Meanwhile, the size used goes up or not in the child's reading, judging from the wrong reading. Where if they read the Koran there are more than three mistakes, then they cannot continue reading. However, if the reading only has errors that are less than three then he moves on to the next reading.

CONCLUSION

Based on research conducted by researchers regarding the da'wah method of mothers in alleviating the blindness of the Qur'an in early childhood. So the researcher can conclude that the method of carrying out the da'wah movement is not just a mere formality because the method is a determining key in determining success in carrying out a missionary movement, even though it is as good as possible the da'wah material packaged by it however if the da'wah method conveyed by the da'i does not suit the mad'u needs. Then

²⁹ Anik, "Hasil Wawancara."

the da'wah material delivered will not be familiar and will be unable to build effective da'wah. Therefore, the preacher must understand the complexities of mad'u, to determine the proper method of da'wah to be conveyed to his mad'u.

Likewise with the da'wah built by mothers. Where is the success of mothers in building a da'wah movement, in completing Qur'anic blindness in early childhood. The method of da'wah that they build is in accordance with the needs of mad'unya, namely early childhood used three method motivation Da'wah method. They are motivation Da'wah method in method *bil-lisan*. Second, reward Da'wah method in method *bil-hal*. Third, singing Da'wah method and *sima'i*, this method as part of method *bil-lisan*.

REFERENCES

- Abdullah, Abdullah. "Ilmu Da'wah: Kajian Ontologi, Epistemologi, Aksiologi Dan Aplikasi Da'wah," 2015.
- Absari, Ananda Salini Masita. "Metode Da'wah Bil Hal Raudlatul Aulad Pada Anak Usia Dini Di Kecamatan Pandaan Kabupaten Pasuruan." Universitas Islam Negeri Sunan Ampel Surabaya, 2019.
- Amiliya, Lina. "K.H Anwar Zahid Da'wah Methods; Hadist Perspective." *QAULAN: Journal of Islamic Communication* 3, no. 1 (2022): 39–54. <https://doi.org/10.21154/qaulan.v3i1.3917>.
- Anam, Hoirul, Mochamad Aris Yusuf, and Siti Saada. "Kedudukan Al-Quran Dan Hadis Sebagai Dasar Pendidikan Islam." *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam* 7, no. 2 (2022): 15–37.
- Anik. "Hasil Wawancara." Yogyakarta, 2022.
- Ardila, Bela. "DA'WAH AMIDST RELIGIOUS AND CULTURAL DIFFERENCES (STUDY OF QS AL-HUJURAT: 13)." *QAULAN: Journal of Islamic Communication* 2, no. 2 (2021): 160–80.
- Arkiang, Fajeri, and Rabiatus Adwiah. "Konsep Da'wah Mauidhatul Hasanah Dalam Surat An-Nahl Ayat 125." *Murabby: Jurnal Pendidikan Islam* 2, no. 1 (2019): 57–68.
- Helda, Helda. "Al-Hiwar Fi Maddah Al-Muhadatsah." -, n.d.
- Hidayati, Ilmi. "Metode Da'wah Dalam Memperkuat Resiliensi Korban Penyalahgunaan Narkotika, Psikotropika, Dan Zat Adiktif Lainnya (Napza)." *Jurnal Ilmu Da'wah* 36, no. 1 (2017): 170. <https://doi.org/10.21580/jid.v36i1.1630>.
- Ismail, Abdul Munir, and Rashidatul Aula. "METODE DA'WAH ORANG TUA SUKU BANJAR MENDIDIK ANAK-ANAK PATUHI AJARAN ISLAM." *Jurnal Al-Ijtima'iyyah* 6, no. 2 (2020): 43–64.
- Kemenag. "Al-Quran Digital Web," n.d. <https://quran.kemenag.go.id/surah/29>.
- Khotijah, Khotijah. "Konsep Da'wah Dan Harmonisme Dalam Peradaban Islam." *Ath Thariq Jurnal Da'wah Dan Komunikasi* 2, no. 2 (2019): 357. https://doi.org/10.32332/ath_thariq.v2i2.1303.
- Kusnawan, Aep, and Nani Machendrawaty. "Dynamics of Scientific Development in Da'wah Education Indonesia." *Jurnal Ilmu Da'wah* 42, no. 1 (2022): 37–48. <https://doi.org/10.21580/jid.v42.1.10904>.
- Lestari, Fifi. "Hasil Wawancara." Yogyakarta, 2022.
- Muhyiddin, Ahmad Shofi. "DA'WAH TRANSFORMATIF KIAI (Studi Terhadap Gerakan Transformasi Sosial KH. Abdurrahman Wahid)." *Jurnal Ilmu Da'wah* 39, no. 1 (2019): 1. <https://doi.org/10.21580/jid.v39.1.3934>.
- Mushodiq, Muhammad Agus. "Konsep Da'wah Nir-Radikalisme Perspektif Syaikh Ali

- Mahfudz." *Wardah* 21, no. 1 (2020): 66-105.
<https://doi.org/10.19109/wardah.v21i1.5825>.
- Nur, M. Nasor dan Efa Rodiah. "Metode Da'wah Dalam Membina Keluarga Sakinah (Studi Pada Kelompok Pengajian Di Kecamatan Jati Agung Kabupaten Lampung Selatan)." *Jurnal Hukum Syariah* 11, no. 1 (2019): 1-23.
<https://www.ptonline.com/articles/how-to-get-better-mfi-results>.
- Prianto, Agung Teguh. "Penerapan Metode Da'wah Mujadalah Dalam Membendung Radikalisme Di Indonesia." *INTELEKSIA - Jurnal Pengembangan Ilmu Da'wah* 1, no. 2 (2020): 305-26. <https://doi.org/10.55372/inteleksiajpid.v1i2.55>.
- Rorong, Michael Jibrael. *Fenomenologi*. Deepublish, 2020.
- Santoso, Bobby Rachman. "Revitalisasi Metode Da'wah Anakronistis Dai Generasi Milenial." *Tasamuh UIN Mataram* 17, no. 1 (2019): 133-54.
<https://journal.uinmataram.ac.id/index.php/tasamuh/article/view/1350>.
- Setianingrum, Dwi Ulfah. "STRATEGI BIMBINGAN KEAGAMAAN DALAM PEMBERANTASAN BUTA AKSARA AL-QUR'AN TERHADAP PEDAGANG KAKI LIMA (Studi Kasus Di Taman Bacaan Masyarakat (TBM) Sakila Kerti Kota Tegal)," 2021.
<http://repository.syekhnurjati.ac.id/5295/>.
- Sinta. "Hasil Wawancara." Yogyakarta, 2022.
- Sufanti, Main, Beti Kurniawati, Maryam Sri Muhaimini, and Jeni Nur Cahyati. "PENDAMPINGAN PENINGKATAN KEMAMPUAN MEMBACA AL-QUR'AN BAGI KADER AISYIYAH RANTING NGADIREJO PADA MASA PANDEMI COVID-19." *SELAPARANG Jurnal Pengabdian Masyarakat Berkemajuan* 5, no. 1 (2021): 616-23.
- Usmani, Ahmad Rofi. *Ensiklopedia Tokoh Muslim*. Mizan Publishing, 2022.