

The Use of Islamic Preach (Da'wah) Methodology in Fatwa

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Abstract

Fatwa institutions play an important role in determining the specific methodology for the issuance of a fatwa. Fatwa issued serves as the answer to the question of law that is the problem in the community. However, many in the society today seem to ignore the fatwa issued by the institution of fatwa. Thus, improvement of production methods fatwa should be emphasized. The question is, how does methodology should be improved to ensure the community takes puts the fatwa. Therefore, the use of preach methodology in production of fatwa also seen to play an important role in ensuring that the community cares about the fatwa. This study has two objectives. First, identifying the concept and the relationship between preach and fatwa. Second, highlighting the missionary methodology in the fatwa. In order to obtain the data, this qualitative study using the library research. The data were analyzed using content analysis. Initial results showed that the use of missionary methodology such as al-hikmah, al-mau'izah al-hasanah and al-mujadalah very responsible and need to be applied in the production of fatwa. This is because the use of the methodology of the ruling of preaches in fatwa can attract the public to better identify, understand and practice it in their lives. The study concluded that the use of missionary methodology in the fatwa is an alternative and enhancement to the fatwa institution and also missionary.

Keywords: Methodology of Islamic Preach, Da'wah, *Al-Hikmah, Al-Mau'izah Al-Hasanah And Al-Fatwa Mujadalah.*

Introduction

Changes and developments sometimes cause people to face the new problems that do not yet have a clear Islamic law. Therefore, the fatwa answer questions such acts (Kasan & Jamal, 2003). Nevertheless, society today seems to regard crumb against the fatwa issued. This situation causes people to reject the law and becoming increasingly remote. According to Rosele, Abdullah, Ismail and Ramli, (2013), one of the causes of this problem is due to a dispute with the ruling authority. This happens because there is a dispute dispute, difference or there were discrepancies either in terms of a ruling or decision of the acceptance of the

fatwa In addition, it is also due to the inability of institutions to deliver legal ruling by delivering the right.

Therefore, in order to deliver a ruling to be accepted, understood and implemented by Muslims preachers. Preach methodology plays an important role. Use of missionary methodology in the fatwa is important to solve the problem of the neglect of the fatwa issued by the institution of fatwa. Therefore, this study will attempt to identify the concept of preach and fatwa as well as the relationship between preach and fatwa. In addition, this study will also analyze the use of the methodology of preach in the fatwa. This is an initiative in the production process of fatwa according to the preach perspective.

Research Methodology

The collection of data and information for studies using several methods. In general, this study is qualitative. According to Patton (1990), qualitative data collection methods resulting from certain types of data, namely a method of interview, observation and library research. However, this study will use library research methods as a method of data collection. Methods of data collection through library research involves the analysis of documents. Data collection through analysis of selected documents to obtain relevant information on issues and problems of the study (Jasmi, 2012). According to Chua (2006) and Bowen (2009), document analysis can also help to understand a concept or a theory of new knowledge. In addition, it can contribute to the construction of the framework of other methodologies such as interviews and observations. Therefore, this study data collection will be done by analyzing documents such as books, especially books fatwa and preaches, journals and previous studies related to the issue of fatwa and preaches.

Methods of analysis is the process of analyzing data to formulate, describing the data content into the study. For this study, data were analyzed using content analysis method. Make the description of the communication messages whether printed, broadcast or described is a form of content analysis conducted (Marican, 2005). Therefore, the acquisition of data in this study were analyzed and developed on the basis of information obtained from books, journals, previous studies, papers and so on. The diversity of data sources used to obtain more precise information related preaches and fatwa.

Research Findings

The study aims to answer to the objectives of the study. Therefore, in answer to the first objective, this study discusses the definition of preach, preach methodology, definitions of fatwa, process of fatwa, the relationship between preach and fatwas. While the second objective, this study will analyze and highlight the use of preach methodology in the fatwa.

Islamic Preach (Da'wah) Definition

Preach is derived from the Arabic words. From the point of literal meaning, al-Aluri (1989) and Sanwar (1985) states that the word comes from the arabic verb *da'a*, *yad'u* and *da'wah*, which means announce, call and invite. According to al-Mu'jam al-Wasit preaching the word also means the claim, calling to something (Hassan 'Ali' Athiyyah & conditions Muhammad Amin, 1972). Whereas according to Kamus Dewan (2002), preaching activity is defined as a call and convinced others to accept a faith

Preach based on the term also has many meanings. In some sense discussed by the scientists focused on the purpose of the call and invitation to Allah S.W.T From the point of the term, the definition of preach is calling to something. The call is a call to the way of Allah S.W.T which calls for faith in Allah S.W.T and the Prophet s.a.w. The success of the call can be viewed by authorized leaflets brought by Prophet s.a.w. and obey all the commands and prohibitions (Mahmud, 1993; Zaidan, 1992). This notion is further supported by al-Qaradawi (1991), which explains that the preach was an attempt to bring others to the religion of Islam to follow the instructions that execute the laws of Allah on earth. In addition, Mubarak (2006) also details the mission as an activity of the scholars to teach people about the good things in this life and the hereafter.

In addition, Darussalam (1996) also concluded that the definition of preach is a process of turning the rules of Islam. Preaching is not simply delivering laws of Islam to others alone. Preaching is also an attempt to change people to practice and turn the regulation and the statutes and commandments of Allah S.W.T In another sense, the mission intends to call, call, action and efforts to attract people by the way of Allah S.W.T by implementing the teachings of Islam.

Based on the discussion of these definitions, we can conclude a special sense of the word preach. Preaching means any activity or business call, invites, teach and convince people to believe in Allah S.W.T and also His Prophet. Preaching is done so that people implement and enforce the rules and laws of Allah S.W.T as stated in the Quran and the Sunnah of the Prophet s.a.w. Preach is also calling on people to do good and forbidding that they may have good fortune. In order to carry out the missionary, preach methodology is an important thing.

Islamic Preach (Da'wah) Methodology

The methodology intends way or method (Kamus Dewan, 2002). In Arabic, the methodology means *uslub* (Ma'luf, 1986). According to Mohd Zin (2001), the methodology mean way, approaches, methods, and others of its kind to be conducted regularly and systematically to facilitate and enable the target to accept a preach or getting their effectiveness.

From the point of terminology, methodology of preach means certain way or method for delivering content with preaching the Quran and Hadith (Syed Qutb, 1981; al-Sayyed Nawfal, 1977). Preach methodology or approach also means how to allow the target to accept a mission with a clear understanding and awareness without feeling coercion, pressure and deceived (Mohd Zin, 1999). Use a missionary methodology is intended for humans to accept the message of Islam well.

The methodology is the most important thing in the preaching. Prophet s.a.w. Preach was to deliver by approaching various walks of life. Prophet s.a.w. using various techniques without giving any opportunity to make the message of Islam can be delivered to as many targets within the various layers and places (Syed Hussin, 2010). Successful preach is dependent on the choice of the best methodology to suit the target (al-Sayyed Nawfal, 1977). The methodology used was preaching must be clear and well-organized in all aspects in order to achieve the goal of preaching (al-Tayyib, 1996). In the Quran there is science that explains the preaching methodology that is clear, systematic and effective (Syed Qutb, 1981)

Allah S.W.T has submitted three uslub or methods of preaching through His word in Surah al-Nahl :

"Call to the way of your Lord (O Muhammad) with wisdom and goodly exhortation, and argue with them (which you call it) with what is better; He is surely your Lord knows best who has gone astray from His way, and He knows best those who receive guidance."

(Surah al-Nahl, 16 : 125)

This section contains the guide of Allah S.W.T before the Prophet s.a.w. on how to launch a preach to explain three missionary methodology that should be done by every preacher. Ibn Kathir (2012) explains that this verse is a commandment from Allah S.W.T to call people to worship Allah S.W.T The call is made in a discreet manner. While al-Tabari (2008) also says that the call is guided by revelation of the Quran, Hadith and good teaching. These sources contain good advice. Then, if there are those who disbelieve, then argue about religion in a good way. Therefore, the preach can be carried out using al-hikmah (wisdom), al-mau'izah al-Hasanah (good advice) and al-Mujadalah (debate) (Zuhayli, 1994)

a) Al-Hikmah (Wisdom)

Methodology *al-hikmah* has many interpretations by scholars and scholars in the field of preaching. The majority of clerics and Islamic scholars interpret al-hikmah as wisdom. Wahba Zuhayli (1994) interpreting the wisdom of presenting the truth based on science and common sense. HAMKA (n.d.) explains the wisdom not only through his mouth, but also the wisdom of including the actions and way of life. The above description is also supported by Divine Revelation (2010) which states that a successful preacher who is wise in choosing words. Preachers can not simply convey religious teachings without even practicing. Should the preacher was among the first to practice what was said.

Moreover, Hussein (1984) explains that al-hikmah is the proper way and in line with the target to affect the target. This understanding is also in line with the definition of Munir (2009) and Sayyid Qutb (1977) puts al-hikmah within the meaning justice. Justice in preaching is a way of thinking, sort and organize preaching efforts in a manner consistent with the target, place, time and does not conflict with God's prohibition. Therefore, to understand the nature and level of the target, the preacher must be wise and discerning in all fields of science, whether science and religion as well as academic knowledge of psychology, sociology and so on (Darussalam, 1996)

Al-Bayanuni (2001) outlines the methodological aspects wisdom is wisdom in setting levels of aulawiyat (priority). According to Asmawi (2002), consideration of aulawiyat carried out must be in accordance with Islamic law views the revelation of Allah S.W.T and serves as a guide to understanding. Therefore, al-hikmah in preaching must emphasize the primacy of science thinking ahead of our deeds. This is because the human sciences can distinguish between right or wrong and halal or haram (al-'Asqalani, 1993). Moreover, science is also the main supply for someone to take leadership in the judiciary, the courts and process of fatwa. A person holding a position in a ruling must be made up of people who are experts and master deeply about the law and Islamic law.

Moreover, determining a priority in the field of instruction and preach methodology is also one of al-hikmah. Preachers must contain simple and ease of the burdensome and inconvenient. Simple and ease highly recommended when there is an urgent need to. According to al-Qaradawi (2009), guests are encouraged to take into account the state of emergency that afflicts humans either weak, sick, elderly, or the situation is very difficult and frustrating. Islam has determined the specific laws of the state of emergency. In an emergency, Islamic law allows doing things that are forbidden in Islam, as in matters of food, drink, clothing, transactions and so on. In addition, the missionaries also must be smart to choose and determine a reasonable methodology for implementing the preach.

Al-Bayanuni (2001) outlines three forms of the methodology that can be applied in the use of preach methodology. First, the methodology of *al-'atifi* (soft and touch the heart). Among those who have preached the methodology of *al-'atifi* is the ignorant, the closest relatives, soft-hearted person like women, children, orphans, the poor and the sick. Preaching needs to be done to the group must be in a way that can gently touch their hearts to receive the message of Islam. Second, the methodology of *al-'aqli* (mind). Methodology of al-'aqli shaped the debate, comparison and interaction. This methodology can be applied to the rejecters of the truth that was obvious. In addition, this methodology can also be applied to those who are obsessed with thoughts and beliefs that are not true and to those who are skeptical about the teachings of Islam. Third, the methodology of al-hissi (senses). Al-hissi methodology involves the senses and also claim to something scientific to prove something. In addition, the methodology of al-hissi also resembles dakwah bil-hal that is preaching through deeds and behavior by showing a good example (al-Qahtani, 2004). This methodology requires something that can be viewed directly by mad'u.

In conclusion, choosing wisely preach methodology capable of ensuring the success of a mission preaching. This is because of the effect of wisdom in the missionary field. Among the advantages of al-hikmah is the goal of preach is a short path without time delay. In addition, al-hikmah also able to get closer to the target heart preachers and Islamic preach (Saputra, 2012). It is clear that al-hikmah is an important method in preach methodology. Therefore, it is necessary to lay preacher al-hikmah in each act (al-Qahtani, 1987)

b) Al-Mau'izah Al-Hasanah (good advices)

From the point of literal meaning al-mau'izah word derived from the word wa'aza, ya'izu, wa'zan meaning advice, guidance, education and commemoration. Words like al-hasanah means good intentions and polite (Ibn Manzur, n.d.). Therefore, al-mau'izah al-hasanah linguistically means of advice, guidance, education and a good reminder. While from the point of the term, al-mau'izah al-hasanah mean good advice with words that made it soft, smooth, quiet, can cool the heat of the heart, not to offend and apart from a sincere heart. Advice such as this requires an understanding of the people who advised that the advice given was to benefit and solely to protect the interests and goals of the religion. An advantage is the future target in the world and in the Hereafter (Shalabi, 1982)

In addition, Munir, (2009) defines *al-mau'izah al-hasanah* as *tabsyir* and *tanzir*. From the point of preaching, *tabsyir* means of delivering preach to convey rumors encouraging to those who followed the preacher. *Tabsyir* purpose is to reinforce or strengthen the faith and give hope and to evoke the spirit to do good and get rid of dubious nature. *Tanzir* from the

perspective of the mission is the delivery of the message which it contains a warning to mankind about the Hereafter and punishment and reward (Ibn Manzur, n.d.).

Al-Qahtani (2004) also describes *al-mau'izah al-hasanah* is the rules and prohibitions which contains advice. Commands and prohibitions of the birth of the words right from the heart with tenderness. With soft words cut off rudeness, arrogance and can open the human heart (al-Razi, 1990). In addition, the soft language very well to tame the wild heart to be able to give rest to them compared to delivery in the form of threats and curses (Ahmad Muhammad al-Shaveh, 1991). God S.W.T His teaching was to preach using hasanah mau'izah way, ie with a kind and gentle way. These instructions understood by the word of Allah s.w.t :

“Talk with the human each other with the nice words”
(Surah al-Baqarah , 1 : 83)

According to al-Bayanuni (2001) and Darussalam (1996), the methodology of *al-mau'izah al-Hasanah*, there are several forms. Preachers need to use words that honest but gentle and smooth. For example, give a boost to both God and the promises of good and bad promises of Him who can convict. The preacher also must remind mad'u (receiver of preach) about the blessings that can lead to thanksgiving. In addition, the preacher should shed light on the wisdom so mad'u patient and steadfast in the face of tests. In addition, the missionaries have to explain praise and blame from Allah S.W.T and can explain about the promises of Allah S.W.T about victory and strength. However, how gentle and kind is not suitable for all situations. In some cases, the preacher also requires firmness. Assertiveness aims to educate them in order to remedy the mistake that had been made

In conclusion, the use of *al-mau'izah al-hasanah* is an important methodology in carrying out the mission of preaching. This methodology is able to touch the hearts of target and attract their attention to the preach delivered. However, the preacher must be wise to apply this methodology to the advice and warnings given in accordance with the target.

c) Al-Mujadalah (Debate)

Al-Mujadalah literally means debate (Ibn Manzur, n.d). of the term, al-Jarisyah (1989), explains the meaning of *al-Mujadalah* is a joint exchange of views by the two parties without any atmosphere that led to the birth of hostilities between the two parties. According to al-Nasafi (n.d.), *al-Mujadalah* means of sense to argue in a good way. *Al-Mujadalah* uses the word soft, gentle, do not use abusive speech. In addition, *Al-Mujadalah* uses a word that can awaken the heart, developed the soul and illuminate the mind.

The aim of *al-mujadalah* in preaching methodology is not to argue, annoy opponents, dropping the parties involved, aggravate and insulting an opinion. Instead, *al-mujadalah* aims to examine the extent to which Islamic teachings that convey truth and to correct the belief, thought and culture of vanity. Islam emphasizes good manners in *mujadalah* (Shalabi, 1982). The main demands of the *al-mujadalah* are based on sound science and knowledge. This is usually because *al-mujadalah* is applied to those who rejected an appeal due to their ignorance and bigotry against something

Al-Bayanuni (2001) has described al-mujadalah with the most appropriate has certain privileges, namely:

- i) It is based on sound science and knowledge. If not, can not be done this way.
- ii) To submit the reasons and arguments to the target and it is required by Islam because Islam is the truth based on the arguments and reasons.
- iii) Obtain a variety of effects, such as the satisfaction of the mind to accept the argument that strong, nourishing intellectual and can eliminate obsessed and follow blindly to an opinion without checking and without thinking about the truth.

According to Mohd Zin (2001), three of these principles can be developed into six basics. First, the clear and real explanation. Second, it is easy. Third, in stages. Fourth, tame. Fifth, explains the reasons behind certain commands and prohibitions. Sixth, in line with the target situation. In addition, Islamic propagation using *al-Mujadalah* can be delivered orally, such as lectures, discussions, dialogues, seminars, forums, courses and coaching classes. The materials to be delivered must be properly sequenced. The ideas to be presented must be clear and unambiguous and supported by reason and evidence. Language used as delivery media must use good language. That language can affect the listener and open their hearts and minds to acknowledge the truth (Darussalam, 1996). *Mujadalah* is a good method in the implementation of the mission. With *mujadalah*, the preacher and the target can see the breadth of knowledge of Islam. One Islamic science is a vast knowledge about the fatwa.

Fatwa Definition

Fatwa of the language comes from the word *الفتيا* taken from the word meaning *فتى* and *فتو* explains. The fatwa also comes from the word meaning *الفتى* strong man (al-Razi, 1994). The purpose of this strong young man described the mufti. Mufti is the person who makes the answer clear about what is not legal to be more clear and strong (Ibn Manzur, n.d.; Mohamad, 2009). Moreover, according to Kamus Dewan (2002) defines fatwa as a result of a law that has not been decided yet by the texts of the Quran and Hadith. The fatwa issued by religious scholars or mufti about something. Based on the definitions above, a ruling of the language can be summed up as an explanation by scholars or mufti. Scholars or mufti make the description of a problem arising. Description is made when there is ambiguity and confusion about the law of things.

Almost the entire definition of the term nearly the same. Fatwa mean responses made by the mufti of what happens when posed the question to him and told through a fatwa (Zuhayli, 1996; Al-Harrani, 1984; Hasan, 2000). Meanwhile, Buang (2002) detailing further by explaining that the description was based on issues that have no scripture or discussion in the books of jurisprudence is not binding. Without any binding intent is not a must to implement them. Additionally, Abu Jaib (1988) and Madkhur (1969) stipulates that a ruling by the message of Islamic law without any obligation to obey. Some other scholars define the fatwa as a word that means a description of Islamic law.

As conclusions, the definition of fatwa in terms of language and terminology as well as a description of the fatwa related to Islamic law. Information was provided by the mufti who meets the eligibility requirements for the verdict. Mufti qualified to answer the question raised by mustafti (the person who asked about the law) to them. However, if a fatwa is a ijihad of the mufti and the fatwa vary, so do not be an obligation to adhere to it.

Process of Fatwa

There are some specific processes in order to issue a fatwa. Wan Khairuldin (2014), al-Jum’ah (2007) and Sanu (2000) states process of fatwa is through four stages. The stage is *al-taswir* (description of problems), *al-takyif* (categorization), *al-hukm* (legal description) and *al-ifta* '(the ruling).

Stage of *al-taswir* is describing precisely the questions raised by mustafti to the mufti to understand thoroughly the problems and the current situation faced by mustafti. The study includes the time, place, people and atmosphere (al-Jum'ah, 2007). Ranked of *al-takyif* is a method of matching a problem that arises with the problems that were found in the authoritative sources. In addition, *al-takyif* is ranked categorized by theme and debate issues relevant fiqh. This process is very important because of errors in determining the cause category fatwa issued inaccurate and can change the laws of a problem (Wan Khairuldin, 2011).

Al-Hukm stage begins with collecting information on the arguments relating to the cases. Each issue will be backed up on the arguments concerning the sources agreed or not. If there is no Islamic nas were agreed, the effort should be undertaken. In this situation, one needs to understand the sequence of priority mufti setiapa argument starts from the Quran, the Sunnah, Ijmak, Qiyas and so on (al-Jum'ah, 2007). The information collected is then analyzed before a ruling is decided.

While *al-ifta* 'is after a complete analysis and determination is made whether the law based on Islamic nas or ijihad. At this stage, the mufti should make the latest research on the fatwa to be issued to the mustafti or the community and make sure not to drop the fatwa Maqasid Shari'ah values and does not conflict with the qat'i nas. if there is a conflict, the mufti should be reassessed so that the edict was perfect and meet the demands of Islamic law. This research is important to ensure that the ruling is in accordance with Islamic law (al-Jum'ah, 2007; Wan Khairuldin, 2014).

THE RELATIONSHIP BETWEEN PREACH AND FATWA

Preach and fatwas have a very close relationship and mutual need for each other. The relationship between preach and fatwa can be illustrated in Figure 1:

THE RELATION BETWEEN FATWA AND PREACH
A responsibility of Prophet S.A.W
Deliver the teachings of Islam and Islamic law
Solving the problems about religion

Figure 1: TheRelation between Fatwa and Preach

Based on the figure 1, the relationship between preach and fatwas can be seen from the role undertaken by the Prophet s.a.w. The presence of Islam in the beginning was to the Arabs. Prophet s.a.w. preaches to convey Islam to Muslims and non-Muslims. Non-Muslims interested in Islam is not simply the grandeur and majesty of the al-Quran, even they were impressed with the laws passed by the Prophet s.a.w. and how to deliver it s.a.w Prophet (al-Zuhayli, 2002). This means Islamic law in line with the preaches.

Preaching is a science to convey the teachings of Islam. One of preach role is to deliver the laws of Islam. This coincided with the purpose of preaching itself, namely, al-bayan (explain) and al-tabligh (preaching) religion (Ibrahim, 2008). While Zaidan (1992) explained the ruling contains in Islamic law and fatwa also need to be submitted. Islamic law and fatwa must be delivered with clear understanding. Al-Rashid (2012) also stated that any fatwa issued be applied elements of preach. This coincides with the maqasid syariah requirements and it not only want implementation of Islamic law alone, but also spreading Islam together. This requires a method or means of delivery right. Methods and the delivery is what is known as uslub al-dakwah.

According to Mohd Zin (1999), the role of the preaching is to solve the problem. Someone preacher should study and understand the problems that arise before going down to the field to perform preaching tasks. Zaidan (1992) explains that a successful preaching way is to start identifying the problems faced and then find a solution to the problem. Similarly, the role of the fatwa. The fatwa also serve to solve problems related to new issues that arise in a society that demands an answer about the rulings of Islam. Fatwa and preach are inseparable. Therefore, institution of fatwa should have the basics of preach, because of the change in circumstances, times, and places the reality. In realizing the preach, sharing of tasks between the preacher and fatwa institution is also required (Nahilah, 2015). Looking at the equation of this role, it is clear that the fatwas and preaching has a close relationship.

Next, in order to deliver a ruling that the laws of the fatwa issued by the institution is accepted, understood and implemented by humanity, the role of preaches is very important. The inability of institutions to deliver verdicts on Islamic laws by delivering the right will cause people to reject the law and becoming increasingly remote. At the same time, this problem can also weaken the role and effectiveness of the preach to the public (al-Qaradawi, 1978). Therefore, preaching and fatwa mutually need each other.

Preaching Analysis Methodology In Fatwa

Linkages between preach and fatwas can be expanded in terms of preaching methodology in the process of fatwa. Fatwa process undergoes four stages, namely al-taswir (description of problems), al-takyif (categorization), al-hukm (legal description) and al-ifta' (the ruling). In four process, the use of preaching methodology also contained in it.

First, the al-taswir accurately reflect the level of each question raised by mustafti to the expert to understand thoroughly the problems and the current situation faced by mustafti in terms of time, place, people and atmosphere (al-Jum'ah, 2007). At this stage there are methodological of al-hikmah. This is because, al-hikmah methodology also focuses on the

wisdom and justice in organizing missionary efforts on the suitability of the target, place, time and does not conflict with prohibition of Allah s.w.t (Darussalam, 1996).

Secondly, the al-takyif is the level of a problem arising with the problems that were found in the authoritative sources and categorize issues by theme and debate appropriate fiqh (Sanu, 2000). This process is very important because of errors in determining the cause category fatwa issued inaccurate and can change the laws of a problem. Third, al-hukm stage of collecting information concerning the arguments relating to the cases against the arguments related sources agreed or not. If there is no agreed upon Islamic law, the ijtiha should be carried out. Therefore, one needs to understand the sequence of priority mufti argument starts from the Quran, the Sunnah, consensus, analogy and so on (al-Jum'ah, 2007). The information collected is then analyzed before a ruling is decided. Level of al-takyif and al-hukm are also in the use of the methodology of al-hikmah.

Ranked al-takyif and al-hukm parallel with al-hikmah as both emphasize the selection aulawiyat (priority) levels as appropriate (al-Bayanuni, 2001). According to Asmawi (2002), consideration of the priorities that must be done according to Islamic law views the revelation of Allah S.W.T and serves as a guide to understanding. Thus, indirectly, the al-takyif and al-hukm also use al-mujadalah methodology. This is because, in the al-takyif, al-hukm and al-mujadalah methodology must be based on science and knowledge with the reasons and arguments to the target. This word is required by Islam because Islam is the truth based on the argument that a clear and strong reason (al-Bayanuni, 2001).

Fourth, al-ifta ' after the completion of the analysis and the determination of whether the laws are made based on Islamic nas or ijtiha. At this stage, the mufti should make the latest research on the fatwa to be issued to ensure that the fatwa did not excluded maqasid syari'ah values and does not conflict with the nas qat'i. If there is a conflict, the mufti should be reassessed so that the edict was perfect and meet the demands of Islamic law (al-Jum'ah, 2007; Wan Khairuldin, 2014).

In al-ifta', a fatwa issued should be clear and understandable to avoid confusion (al-Nawawi, 1976). Al-Harrani (1984) also stated mufti prohibited to give fatwa by the opinions that syaz and weak on the side of jurists. This is because such a ruling would lead to confusion in society. From the point of view of preach methodology, the al-ifta 'in line with al-mau'izah al-hasanah and al-mujadalah. This is because, all three need to be explain with the reasons and clear arguments and compelling reasons (Darussalam, 1996; al-Bayanuni, 2001; Mohd Zin, 2001).

Discussion

Preaching methodology and process of fatwa has a close relationship. This is because, the study clearly shows that the use of preach methodology is also contained in fatwa process. Affinity preach methodology and process of fatwa described as figure 2:

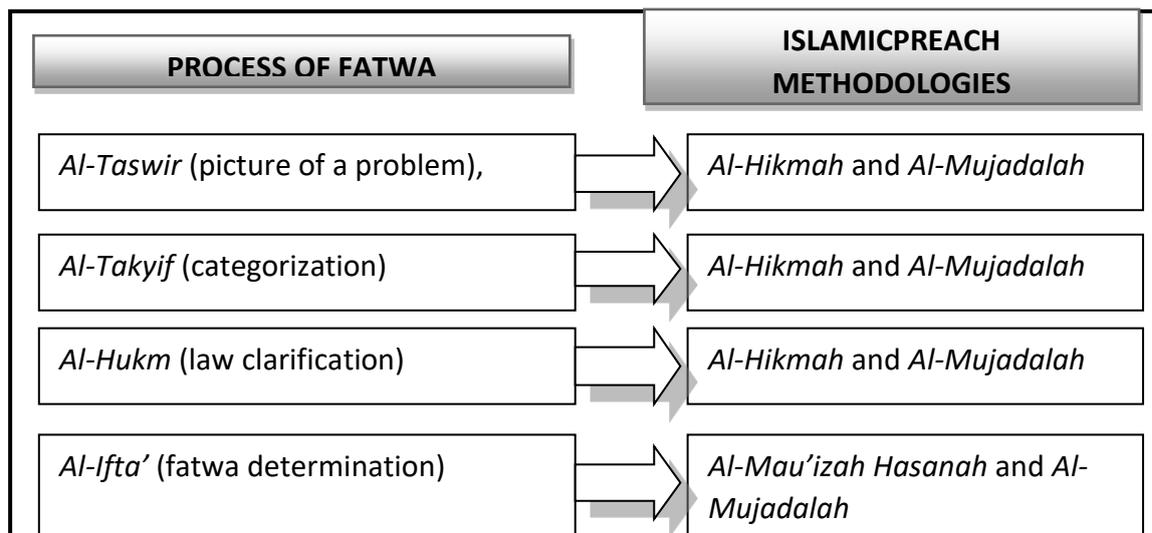


Figure 2: Relation Of Process Of Fatwa and Preach Methodologies

Based on this figure, clearly shows that the use of preaching methodology is also available in the process of fatwa. Overall, the survey found that the use of methodologies al-hikmah and al-mujadalah more widely used in the process of fatwa. Meanwhile, al-mau'izah al-hasanah methodology used in the al-ifta 'process.

Through this study, the use of preaching methodology in fatwa highlighted aims to strengthen the preaching efforts and also to ensure that the fatwa issued can be clearly understood and implemented by the community with the best. This is because, Al-Sayyid (1994) explains that the selection of the appropriate methodology is essential in carrying out the mission. Similarly, the process fatwa. Pursue the issue and must be fully understood by the current situation faced by mustafti in terms of time, place, people and atmosphere (al-Jum'ah, 2007).

Looking at the problems of neglecting fatwa in society today, a new initiative should be taken by the institutions of fatwa and the preach. Therefore, the use of preaching methodology should be focused and used as a yardstick in the production process fatwa. When the right approach and appropriate use, indirectly attracting hearts and open minds to accept and implement community. Thus, the overall missionary methodology is very relevant to be applied in the process of fatwa.

Conclusion

Overall, this study has accomplished both objectives. This study clarify the concept of Islamic preach (da'wah) and fatwas. For the concept of preach, the study discusses the definition of preach and the preaching methodology. Featured preaching methodology is al-hikmah (wisdom), al-mau'izah al-hasanah (good advice) and al-Mujadalah (debate). Hence, this study discusses the definition and process of fatwa that al-taswir (description of problems), al-takyif (categorization), al-hukm (legal description) and al-ifta '(the ruling). Then, this study describes the relationship between preach and fatwa. The study found, preach and fatwa related and need each other. Hence, this study analyzed the use of preach in the process of fatwa methodology. In conclusion, the study found that the methodology applied in the propaganda also process of fatwa.

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