

## RELEVANCE BETWEEN CONTENTS OF DAKWAH AND THE FORMATION OF MAD'U CHARACTERS (STUDY OF THE FRIDAY WORSHIP MOVEMENT IN GOWA REGENCY)

Suhardi, Muliaty Amin, Usman Jasad, Arifuddin Tike, Post Graduate  
Islamic State University Alauddin Makassar

### Abstract

*This study discusses about dakwah and character building of mad'u at the Friday worship movement in Gowa Regency South Sulawesi in Indonesia. The study through field research using descriptive and explanative analysis. Descriptive analysis, describing the problem clearly in detail, whereas explanative analysis is interpreting the data or sources obtained, and reconstructed as research figures. The data processing is a qualitative research. The data collection method in this research is to use the observation method, the interview method, and the documentation method which is related to the relevance between the content of Da'wah and the formation of the character.*

*The result of the research that Friday worship movement at Gowa Regency is a structural da'wah, that the government becomes a driving force for this activity. Before the start of Friday Worship activities, in general, Mad'u conducts religious activities such as dhuha prayer, reading the verse of Yasin or al-Kahf, then the Friday Worship activities begin. This activity is within reading the holy verses of the Koran chanted by Hafizh al-Qur'an or the best reciter in Gowa Regency. Next agenda is preach of the government of Gowa. The activity is continued within preaching, dhikr and prayers. The content of da'wah in Friday worship activities includes three main points, namely; faith, worship and morals. While mad'u Friday worship is divided into three groups, namely; the government, civil servants, private school children, and the community. Friday worship activities shape the character of the people of Gowa both in the fields of faith, worship and morals. In the field of faith that away from superstition, bid'ah and khurafat. In the field of worship, the spirit of the community in prospering mosques and prayer rooms. In the field of morals, changes in the aspects of discipline, honesty, justice, humility, kindness to others, and generosity.*

*The implications of this research that anyone who serves as a government should take advantage of their position to provide enlightenment of the heart or pay attention to da'wah activities to the community as is currently done by the Gowa Regency Government. Also the preachers give lectures to the community accordingly within the needs of the community. The preaching that make changes for a better life of the community. To form the character of society, preachers must preach in a wisdom way as a good example for the government and the society.*

**Key words :** *Contents of Dakwah, the Formation of Mad'u Characters*

### Background

The Jum'at Ibadah movement in Gowa district is a structural da'wah movement which is a program of the Gowa regency government. Structural Da'wah is a da'wah movement that is in power. Structural da'wah activities that move to preach Islamic teachings by utilizing existing social, political and economic structures to make Islam the ideology of the State. The role of the government is very large in building the morale of society, but these ideals will not be realized if the material of preaching does not receive a positive response from the community. Structural da'wah is the activity of amar ma'ruf nahyi munkar by using the power structure. Structural da'wah can also be said to be an activity carried out by the State (government) with its various tools to construct the social order according to God's guidance. So structural da'wah is a da'wah activity or da'wah movement organized by the

government or people who have power. In carrying out the Friday Worship program, the government of Gowa district involves preachers to go to the community to provide Islamic religious enlightenment, the da'wah program initiated by the Gowa regency government is the concept of the da'wah movement, where sports activities on Friday are replaced with da'wah activities ( lecture). The success of a da'wah mover is not only supported by his preachers who are considered professional, but are strongly supported by da'wah material. Because sometimes what the dai said did not match the needs or desires of the mad'u.

Friday worship activities in Gowa district have been going on for approximately fourteen years. It was a long time, but this activity is still consistently being carried out today. Although the regent has changed, he continues the program. This means that there are very



good things and great benefits in this Jum'at Ibadah movement. Even the Village Head who does not carry out this activity will be sanctioned for his negligence in this activity. Even though the Jum'at Ibadah program has been running for more than ten years, there is no meaning if there is no character formation or moral change for the people in Gowa. The activity of Friday Worship was first initiated by Ichsan Yasin Limpo in 2005 as the regent of Gowa, he carried out this program, not only at the district level, but also at the village / kelurahan level. Then this activity was continued by the regent of Gowa Adnan Purichta Ichsan Yasin Limpo as the son of Ichsan Yasin Limpo. This activity has a decree that comes out every year or early January. Adnan Purichta Ichsan Yasin Limpo instructed this Friday worship activity to schools in Gowa district and it is still continuing today with various forms of implementation of da'wah activities in it.

The Government of Gowa Regency consistently implements the Friday Worship movement program, both in mosques, offices, and schools in Gowa Regency. This activity was attended by State Civil Servants and the general public. Likewise, when this activity was carried out by the Gowa Regency Government, namely Adnan Purichta Ichsan Yasin Limpo at the Great Mosque of Syekh Yusuf, precisely on Friday, November 9, 2018. The Governor of South Sulawesi, Nurdin Abdullah at that time, was also present and gave a speech before the lecture starts. Nurdin Abdullah said that by attending the Friday Service activities, many lessons and knowledge could be gained. Even Friday worship activities will be implemented within the scope of the South Sulawesi Provincial Government. Nurdin Abdullah hopes that this activity will be implemented by districts and provinces in Indonesia. He said that this activity was a form of the Mental Revolution movement (Revmen) which was often echoed by President Joko Widodo. Mental revolution which will affect moral change for society.

The Jum'at Ibadah movement is a tradition that is routinely carried out every Friday, namely before the activity begins. Whether in offices or other activities, the Enlightenment of Qalbu Jum'at Ibadah is held first. And not talking about quantity, at least every week someone will pray, so that our region as a whole has a safe, conducive situation, that the community will be calm and prosperous in the future, and the district will be protected from disasters. With the presence of this Friday service activity, the regent of Gowa Adnan Purichta Ichsan Yasin Limpo also said that there were

a lot of benefits to be gained by routine Friday worship activities carried out by the Gowa regency government. Starting from the discipline of employees, anti-bribery, and employees are very friendly to serve the community regardless of their status. This activity also received a very positive response from officials of the State Civil Apparatus and also the people in Gowa Regency. Among the benefits obtained by the State Civil Apparatus since the presence of this activity is in terms of clothing. Before this activity was carried out the State Civil Apparatus on Fridays was dressed by the raga, even if it was open or even though it was covered, the body shape was still visible. The women changed into Islamic clothes, as well as from the men she dressed in Islamic manners. Likewise, the community also gives a positive response to the presence of this activity, in addition to increasing knowledge about Islam, it can also establish a friendly relationship between the community and the government so that people do not feel afraid or inferior when meeting with their government. These Friday worship activities make the relationship between the people and the government more close.

The community also felt the benefit of this activity, that several locations in Gowa Regency were in chaos. but after the presence of this activity as a program from the government, it could reduce and even change things from bad to good / conducive. These Friday worship activities have various forms of da'wah activities. Related to this activity, the government of Gowa district invited National and even international dai as a form of seriousness in the success of this activity. This is done so that the community will also be more enthusiastic about participating in this activity, compared to presenting local preachers. The preachers who / give enlightenment in Friday worship activities, provide material that is general in nature, material that is inviting, encouraging, and far from conveying differences of opinion. Among the National preachers who had been invited was KH. Tengku Zulkarnain, he is the Secretary General of the Central Indonesian Ulema Council. When he gave a lecture. he gave his appreciation for the presence of the Friday worship program, especially when the time was Friday, which is a very glorious day, the day of the prophet Adam was created by Allah swt. he advised that this religious activity should be maintained by the government of Gowa regency because the only regency in Indonesia that routinely carries out Friday worship activities is the district of Gowa.

The government of Gowa regency has also invited a preacher from the Middle East, namely Prof.



Dr. Syekh Washiyullah Abbas Hafizhahullah, a great scholar of Saudi Arabia and professor of Al-Kitab Wa Assunnah, Ushuluddin Faculty of Da'wah, Ummul Qura University and a lecturer at the Grand Mosque of Makkah Kingdom of Saudi Arabia, praising the Friday program. He delivered the positive response during the Friday Service at Baruga Karaeng Galesong, Friday (6/7/2018). He admitted that he was happy with Gowa Regency. According to him, currently there is still not enough government that pays attention to even routinely carries out these religious programs. He also said that this program made the relationship between the ulama and the government close so that it would bring blessings from Allah SWT. This Friday worship activity allows the government to synergize with scholars, and he added that Friday Worship activities are an excellent program, paying attention to the spiritual goodness of the community, State Civil Apparatus, and students in Gowa Regency, and this is a program that It is very big because of the problem of repairing the heart, Shaykh Washiyullah also reminded, to always improve the heart by increasing worship, because God willing, worship will improve life by itself. Never be provoked by people who say Islam is not good, keep improving your worship, God willing, life will be calm, that's the positive response and advice of Shaykh Washiyullah Abbas Hafizhahullah.

The Gowa district government does not determine to the dai the material to be conveyed, but there are several locations, especially in the Village offices, asking the dai to deliver material related to community needs or problems faced by the community in the village. So that this can be more effective in providing change or shaping the character of society in a better direction. Likewise, when this activity was carried out in schools in Gowa district, sometimes the teacher from the school conveyed to the dai who would give a lecture about the state of the school or the behavior of his students, and the teacher asked the dai to deliver material related to the problems is within the scope of the school, and of course still provides motivation to students, to continue learning, and improve morals.

#### **Da'wah Content in the Perspective of the Qur'an.**

The content of da'wah (maddah al-da'wah) is Islamic da'wah messages or everything that is conveyed by the subject to the object of da'wah, namely the entire teachings of Islam that are in the Al-Qur'an and Hadith. . So the material for da'wah is everything in the Al-Qur'an and the hadith of the

Prophet. da'wah material or message is what is conveyed in the process of da'wah activities. John M. Echols and Hasan Shadily revealed that matter or material is material. The material or material for preaching in question is the entire teachings of Islam both in the Al-Qur'an and the hadith of the Prophet Muhammad. The entire teachings of Islam which are the material for preaching are sourced from the Al-Qur'an and Hadith. Therefore, extracting the preaching material means extracting the al-Qur'an and Hadith. Because of the breadth of the teachings of Islam, every preacher must always try and not get bored studying the Koran and hadiths and other books and study the social conditions in which he is located so that he does not get boring mad'u who is dry of boring material. honey. the richer a preacher with his preaching material, the fresher and more enchanting the message conveyed. Dai should learn a lot and dig a lot of Al-Quran and hadith so that he has a broad insight and rich in material. And what must be studied is not only books that are in accordance with the school of thought, so that the dai's insight is broader, more open, so it is not easy to blame the opinions of others.

Sirah Nabawiyah teaches that the first material that becomes the basis for Islamic teachings is problems related to salimah faith, true faith, al-insan problems, program objectives, status and duties of people living in the world, as well as the final goal they must achieve, al-musawamah. , equality of humans before Allah Almighty, and al-'adalah, justice that must be upheld by all humans in managing their lives. Rasulullah was sent to Mecca who was first taught the sentence of tawhid or creed. Akidah is the foundation, so if it is good it will affect the morality of morality. The people of Mecca worshiped at that time were idols, namely Latta, Manat, Uzza, and Hubal.

Acep Aripudin said that when he was asked about the material of da'wah as follows: First is Islam that comes from the Al-Quran, and the hadith of the Prophet Muhammad, second is the result of the ijthihad of the scholars about Islam, as well as the culture of ma'ruf human products. Of course, the ma'ruf culture that is meant is a culture that does not contradict the Al-Qur'an and Hadith. So not all cultures are deviant. The material of preaching that was delivered was related to political, economic, education, government (rulers), secularism and Christianization. This means that the da'wah material delivered by the preacher related to problems that are currently happening or are current. So the material of preaching delivered by a preacher is not only one area of faith, but also morals, economics, education, government, and also politics.

The universal religion of Islam which governs all aspects of human life, and is eternal until the end of time and contains the teachings of monotheism, morals and worship. So, the material conveyed in Islamic teachings is in the form of faith, worship, muamalah, and morals taught by Allah in the Al-Qur'an through His Messenger. These teachings are not only limited to theory, but also the actions of the preachers themselves (in practicing Islamic teachings) in the type of da'wah bi al-hal. In QS Shoff / 61: 2-3: O you who believe, why do you say something that you do not do. Great hatred in the sight of Allah that you say what you do not do.<sup>1</sup>

The verse is a criticism, namely a criticism of the hypocrites, not a criticism of the believers, because the nature of the believers is so high that they do not need to be criticized.<sup>2</sup> Word which is not in accordance with deeds is hated by Allah.<sup>3</sup> A successful preacher, not only because he is reliable, but must also have good morals in carrying out his duties as a preacher.<sup>4</sup> Mubalig is an idol, a public figure or a public figure, so what he preaches must be in accordance with his daily behavior. Al-Qur'an is a revelation from Allah swt which is a miracle that was sent down to the Prophet Muhammad, as a source of law and a way of life for Muslims, if it is read as Worship to Allah SWT.<sup>5</sup> al-Qur'an is the perfect revelation.<sup>6</sup> It means perfecting the previous books that were submitted by Allah Almighty such as the Torah which was revealed to the prophet Musa (as), the Zabur Book which was revealed to the Prophet David (as), and the Bible which was revealed to the Prophet Isa (as), and even perfecting the teachings brought by Allah's prophets. another.

As a way of life, the Qur'an is considered the first source of values and norms besides the Sunnah, because the Qur'an is the hudan linnas, a guide for humans in general, and a guide for people who are cautious in particular.<sup>7</sup> As Allah says in Qs. al-Baqarah

/ 2: This book (Al Quran) has no doubt in him; a guide for those who are righteous.<sup>8</sup> In the book of Islamic jurisprudence it is explained that, Allah swt sent down the Al-Qur'an, its purpose was to be the basis of law, and it was conveyed to mankind to carry out all its commands and to avoid all prohibitions.<sup>9</sup> As Allah says in Qs. al- Zukhruf / 43: 43. Then hold fast to the religion that has been revealed to you. Truly you are on the straight path.<sup>10</sup>

Ibn Kathir said that hold on to the Qur'an that was sent down into your heart because in fact He is the right and what it shows is the right thing that leads to the straight path of Allah. So, in the above verse, Allah swt instructed the Prophet Muhammad to stick to what was revealed to him, namely the Qur'an. And the Messenger of Allah was also ordered by Allah SWT to convey to mankind. As Allah says in Qs. al-Maidah / 5: 67: O Messenger, convey what has been sent down to you from your Lord. And if you don't do (what was ordered, it means) you don't convey His message. Allah keeps you from (disturbance) humans. Indeed, Allah does not guide those who disbelieve.<sup>11</sup> In this verse, Allah swt conveyed to Prophet Muhammad PBUH by mentioning his position as an Apostle in order to convey all that is revealed to him and carry out these commands and fulfill them perfectly.<sup>12</sup> So the Qur'an was revealed by Allah swt to the Messenger of Allah, not only for his person, aka but for all mankind. Al-Qur'an is a book that is blessed, with the best guidance, for people who make the Al-Qur'an as a guide or source of law in their life, they will get the grace of Allah in their life. As Allah says in Qs. al-An'am / 6: 155: And the Koran is the book that We sent down that is blessed, so follow him and fear that you may be given mercy.<sup>13</sup>

All Muslims agree to make the Qur'an as a hujah, support, and guidance in their faith, sharia, morals and adab, they all refer to it, stick to its teachings and seek guidance with its light.<sup>14</sup> Al-Qur'an

<sup>1</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, h. 805

<sup>2</sup> M. Quraish Shihab, *Tafsir Al- Misbah ( Pesan, Kesan, Dan Keserasian Al-Qur'an)*, h. 191

<sup>3</sup> Hamka. *Tafsir Al- Azhar Jilid 9*, h. 7320

<sup>4</sup> Thohir Luth, *.M Natsir, Dakwah dan Pemikirannya*, h. 79

<sup>5</sup> Moh. Rifa'I, *Fiqih Islam Lengkap*, (PT. Toha Putra Semarang, 1978), h. 17

<sup>6</sup> Moh. Ali Aziz, *Ilmu Dakwah*, (Penerbit: Pranada Media Grup, 2004), h. 317

<sup>7</sup> Enjang AS dan Aliyuddin, *Dasar-Dasar Ilmu Dakwah* (Penerbit: Widya Padjadjaran, 2009), h. 39

<sup>8</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, h.

<sup>9</sup> Moh. Rifa'I, *Fiqih Islam Lengkap*, h. 18

<sup>10</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, h.

<sup>11</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, h.

<sup>12</sup> Tafsir Ibnu Katsir, Qs. Al- Maidah, h. 26

<sup>13</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, h.

<sup>14</sup> Fathul Bahri an- Nabiry, *Jalan Dakwah (Bekal Perjuangan para Dai)* (Penerbit: Amzah, Jakarta, 2008). h. 91

is the source of the first Islamic law in the teachings of Islam, and is also the source of the most powerful da'wah material in delivering da'wah to mad'u. The material of da'wah in al-Qur'an has various aspects, namely the material of da'wah in the fields of faith, worship, morals, morals, and muamalah.

### Da'wah Content in The Field of Faith

The faith is belief, namely belief in Allah, angels, the books that he sent down, his messengers, the Day of Judgment, as well as good destiny and bad destiny. talking about faith means talking about the pillars of faith.

1). Content for the preaching of Faith in Allah.

The meaning of believing in Allah SWT is to confirm the existence of Allah SWT that Allah is the creator of the heavens and the earth, is all-knowing things that are visible and unseen, Rabb of all things, no one has the right to be worshiped except Allah, Allah who is great and most high, is characterized by the nature perfection and purified from the nature of deficiency.<sup>15</sup> It means that Allah is the most perfect essence, there is no shortage of it.

In the Qur'an there are many verses that talk about faith in the sense of tawhid, including:

a). Qs. al-A'raf / 7: 54: Verily, your Lord is Allah who created the heavens and the earth in six times, then He resided above 'Arsy. He closed the night to the fast following day, and (He also created) the sun, moon and stars (each) subject to His commandments. Remember, creating and ruling is only the right of Allah. Glory to Allah, Lord of the worlds.<sup>16</sup>

Ibn Kathir said, Allah swt said that He was the One who created the entire universe, including the heavens and the earth and what was in between in six days. Things like this are mentioned in the Qur'an through not just one verse. What is meant by six days is Sunday, Monday, Tuesday, Wednesday, Thursday and Friday. On Friday all creatures would be gathered together, and on Friday also Allah created Adam. So the verse describes the process of creating the heavens and the earth for six days. The verse above is a form of rububiyah Allah swt.

b). Qs. al-Qashash / 28: 30: So when Moses came to (the place) of the fire, he was called from (the direction) of the edge of the valley which is to the right

(it) to the blessed place, from a tree, namely: I am Allah, Lord of the worlds.<sup>17</sup>

That is, the One who is speaking to you is the Lord of the worlds Who is Doing what He wants, there is no God and no Rabb but He is the Most High, and the Most Holy of the likeness of His creatures in His substance, nature, and actions. So in that verse Allah swt introduced himself to the prophet Musa that, he was the Lord of the worlds who had a will over everything.

c). Qs. Taha / 20:14: Truly I am Allah, there is no God (the right) besides Me, so worship Me and establish prayers to remember Me. This is the first obligation for the convert, that is, he should know that there is no God but Allah alone, there is no partner for Him.<sup>18</sup> So to worship Allah, you must know him first.

e). Qs. al-anbiya ' / 21: 92: Indeed (the religion of Tawhid) is the religion of all of you; one religion and I am your Lord, then worship Me.<sup>19</sup> Ibn Kathir said that in fact the guidance of Islam is guidance for all of you.<sup>20</sup> Islam is a means of knowing and getting closer to Allah Almighty through worship performed to him.

f). Qs. al-Anbiya ' / 21: 22: If there were gods in the heavens and on earth other than Allah, surely both of them have been destroyed. So Glory be to Allah who has 'Arsy rather than what they attribute. In this verse, Allah swt informed us that if there were other gods besides Allah, surely the heavens and the earth would be damaged. The verse also mentions the oneness of Allah SWT who has no partner for him.

g). Qs. Al-Mu'minin / 23: 52: Verily (the religion of monotheism), is the religion of all of you, one religion, and I am your Lord, so fear Me.<sup>21</sup> Ibn Kathir said that he means your religion, O prophets, is one religion, namely a religion that calls to worship Allah alone, there is no partner for Him. That is why in the following words it is stated: and I am your Lord, so fear Me. (Al Mu'minin: 52). The interpretation of this verse has been stated in the Surah Al-Anbiya that His words, "Ummatan wahidatan," were scripted because they were things or adverbs of circumstances.<sup>22</sup> This means fearing Allah, that is, be afraid and submit to the rules set by Allah.

<sup>17</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, h.

<sup>18</sup> Tafsir Ibnu Katsir, Qs. Thaha, h. 4

<sup>19</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, h.

<sup>20</sup> Tafsir Ibnu Katsir, Qs. al-Anbiya, h. 28

<sup>21</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, h.

<sup>22</sup> Tafsir Ibnu Katsir, Qs. al-Mu'minin, h. 12.

<sup>15</sup> Abu Bakar Jabir al-Jaza'iri, *Minhajul Muslim*, Terj. Andi Subarkah, *Pedoman Hidup Ideal Seorang Muslim* (Penerbit Insan kamil, Surakarta, 2017), h. 3

<sup>16</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, h.

### The Content for the Preaching of Faith in God's Angels.

Qs. al-Nisa / 4: 136: O you who believe, keep believing in Allah and His Messenger and in the book that Allah sent down to His Messenger and the book that Allah sent down beforehand. Whoever disbelieves in Allah, His angels, His books, His apostles, and the day after, then indeed that person has gone astray as far as possible.<sup>23</sup> In the above verse, Allah Almighty instructs his believing servants to observe all the shari'a of faith and its branches, its pillars and all its supports.<sup>24</sup> Included in what is mentioned in the verse is faith in angels. Because having faith in Allah's angel is one of the pillars of faith that must be believed.

### Da'wah Content about Faith in the Books of Allah.

The verse Ali Imaran / 3: 2-4: Allah, there is no God (who deserves to be worshiped) but He. The eternal life again continues to care for His creatures. He revealed the Holy Book (Al Quran) to you in truth; justify the book that had been revealed before and sent down the Torah and the Gospel. Before (Al Quran), was a guide for humans, and He sent down Al Furqaan. Surely those who disbelieve in the signs of Allah will receive a heavy punishment; and Allah is Mighty again has a reward (torment).<sup>25</sup> Imam Ibn Kathir said that what is meant in the verse is against people who deny their verses, their messengers, and their prophets.<sup>26</sup> So this verse is a command to believe in the books that were revealed by Allah, including the books that were revealed before. Namely the Torah, zabur, the Bible, and Shuhuf Ibrahim. If humans deny one of the books revealed by Allah Almighty, they will get heavy punishment in the afterlife.

### Content for the Preaching of Faith in Allah's Apostles.

Qs. al-Nahl / 16: 36: And indeed We have sent the apostle to each people (to call): "Worship Allah (alone), and stay away from that Thaghut", so among the people there are people who are instructed by Allah and there are also people among them who have certainly gone astray for him. So walk on the face of the earth and pay attention to the outcome of those

who deny (apostles).<sup>27</sup> In the verse Allah swt has reported that He denied their deeds by inflicting torment on them in the world after the apostles had warned them. So the verse is a message from Allah to have faith in His messengers and believe what he says. Azaab will not come down to a people until there is an Apostle or a preacher who delivers the verses of Allah to them.

### Da'wah Content About Faith of The End of the Day

QS. al-Zalzalah / 99: 1-8; When the earth is shaken with a shaking (which is terrible, and the earth has issued its heavy burdens (which are contained), and humans ask: "Why did the earth (become this way)?", on that day the earth told its news for verily your Lord has commanded (such) him, nn that day people come out of their graves in various conditions, so that they can show them (their reward) their work. Whoever does good as much as dzarrah, surely he will see (reply) it

8. And whoever does evil as big as dzarrahpun, surely he will see (reply) it too. Ibn Jarir said that he had told me Yunus ibnu Abdul A'la, had told us Ibn Wahb, had told me Huyay ibn Abdullah, from Abu Abdur Rahman Al-Habli, from Abdullah ibn Amr ibnul As, that he had said when the word was revealed Him: When the earth was shaken with a (great) shaking. (Az-Zalzalah: 1) When ibn Abu Bakr as-Siddiq was sitting, then he was crying, the Prophet sallallahu'alaihi Wasallam asked him, "What caused you to cry, O Abu Bakr?" So Abu Bakr replied, "This letter makes me cry." Rasulullah Sallallahu'alaihi Wasallam said: If you have never made mistakes and sins so that Allah does not need to forgive you, surely He will create people who make mistakes and commit sins, then He will give forgiveness to them. This verse is the announcement of Allah SWT about the existence of an end of the world that will definitely happen and a reward for every action that is done by humans, both from the jinn and humans while living in the world.

### Da'wah Content About Faith in Qadha and Qadar.

Qs. al-Takwir / 81: 29. And you cannot will (to take that path) unless it is willed by Allah, the Lord of the worlds. Ibn Kathir said, what he meant was that the will for it was not in your hands, but in the hands of His power. So whoever He wants gets guidance, surely he will get it and whoever He wants is misguided, surely he will stray from it. Sufyan As-Sauri has

<sup>23</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, h.

<sup>24</sup> Tafsir Ibnu Katsir, Qs. al- Nisa, h. 64

<sup>25</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, h.

<sup>26</sup> Tafsir Ibnu katsir, Qs. ali- Imran, h. 2

<sup>27</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, h.

narrated from Sa'id ibn Abdul Aziz from Sulaiman ibn Musa who said that when this verse was revealed. that is, the word of Allah SWT .: for those of you who want to walk the straight path. (At-Takwir: 28) So Abu Jahl said, "Everything is up to us. If we want to take a straight path, of course we will go straight: and if we want it not a straight path, then of course we will not be straight. " Then Allah Subhanahu wa Ta'ala sent down the next word, namely: And you cannot will (go that way) unless it is desired by Allah, the Lord of the worlds. (At-Takwir: 29). The verse talks about destiny, that everything can happen because of the will of Allah SWT.

#### a. Field of Worship

The material of da'wah in the field of worship includes the pillars of Islam, namely saying two sentences of the creed, establishing prayers, issuing zakat, fasting in the month of Ramadan, and performing the haj for those who are able. In the al-Qur'an Allah swt explained about the purpose of the creation of humans and jinn is to worship Allah SWT. As Allah says in QS. adz-Dzariyat / 51: 56. And I did not create jinn and humans but so that they could serve me.<sup>28</sup> Verily I created them so that I commanded them to worship Me, not because I needed them. Ali ibn Abu Talhah has narrated from Ibn Abbas ra: but so that they worship Me. (Adz-Dzariyat: 56) Namely so that they acknowledge their servitude to Me, either voluntarily or compulsively. That's according to what Ibn Jarir chose. According to Ibn Juraij, the meaning in question is that they will know Me. Ar-Rabi 'ibn Anas has said in connection with the meaning of His words: but that they should worship Me. (Adz-Dzariyat: 56) That is, except for worship. This means that all humans and jinn were created for the purpose of worshipping or submitting to the rules of Allah SWT.

#### b. Moral Field.

The material of da'wah in the Qur'an which explains about morals includes Qs. ali Imran / 3: 133-134: And hasten yourselves to the forgiveness of your Lord and to the vast heavens as wide as the heavens and the earth which are reserved for those who fear, (namely) those who spend (their wealth), both in the open air and narrow, and people who hold back their anger and forgive (mistakes) people. Allah loves those who do good.<sup>29</sup> Ibn Kathir said that the above is perfect morals. Of course, for people who are able to

practice the three praiseworthy qualities mentioned from the verse. Namely charity, holding back anger and being forgiving of humans.

#### c. Muamalah.

The discussion of muamalah is very broad in scope, but in this discussion the researcher limits it, Muamalah what is meant here is the exchange of goods or something that provides benefits in a specified way, such as buying and selling, leasing, trade union (trade cooperation), and borrowing and lending. Qs. al- Baqarah / 2: 275; People who eat (take) usury cannot stand but are like a person who has been possessed by shit because (pressure) of insanity. Their situation is like that, because they say (think), actually buying and selling is the same as usury, even though Allah has made buying and selling legal and forbidden usury. People who have come to him the prohibition from his Lord, then continue to stop (from taking usury), then for him what he has taken first (before the prohibition comes); and matters (up to) to Allah. People who return (take usury), then that person is the inhabitants of hell; they are eternal in it.<sup>30</sup>

Ibn Kathir said that, they will never rise from their graves on the Day of Resurrection, but rather like crazy people who wake up when they are under pressure from illness and demons possess them. This shows that their standing condition at that time was very bad. Ibn Abbas said that people who eat usury (do usury) are resurrected on the Day of Resurrection in a state of insane and choking. Thus according to the history of Ibn Abu Hatim. Ibn Abu Hatim said things have also been reported, such as from Auf ibn Malik, Sa'id ibn Jubair, As-Saddi, Ar-Rabi 'ibn Anas, Qatadah, and Muqatil ibn Hayyan. The verse describes the prohibitions and rewards of Allah Almighty in the hereafter for those who do usury.

#### Mad'u in the Perspective of al –Qur'an.

Every dai must know that inviting goodness will not always be successful and can be accepted by everyone.<sup>31</sup> Moh Ali Aziz divides mad'u or da'wah partners in the process of da'wah activities into three parts, namely: People who sin more than goodness (dhalimun li nafsih); People who are balanced between good and wrong (muq-tashid); and people who have more goodness than sin (sabiqun bi al-khairati). it

<sup>28</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, h.

<sup>29</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, h.

<sup>30</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, h.

<sup>31</sup> Faizah dan Lalu Muchsin Effendi, *Psikologi Dakwah*, h. 197

means that this third group is more fond of doing good than bad.

From the above explanation in accordance with the word of Allah swt in Qs. Fatir / 35: 32; Then We inherit the Book to those whom We choose from among Our servants, then among them there are those who persecute themselves and among them there are those who are middle and among them there are (also) who do good first. by Allah's permission. That is the great favor. From this verse it can be understood that mad'u in da'wah activities are of three kinds. And a dai will be faced with mad'u who have their own uniqueness, character, and personality which is influenced by psychological and sociocultural factors. Psychological factors can be in the form of psychological tendencies, either positive or negative, while socio-cultural factors are influenced by the environment, tradition, politics, and ideology.<sup>32</sup> this is an absolute thing in the process of da'wah activities.

Faizah and Lalu Muchsin Effendi divided mad'u into three groups, namely those who believe (believers), hypocrites, and non-believers.

#### 1. Believers

Believers are people who believe in the existence of Allah, because faith literally means to believe. Or faith means to justify or believe. Meanwhile, the meaning of faith in terms is to say it orally, believe in your heart, and practice it with your limbs or actions. Believing and justifying with certainty and sincerity without the slightest doubt, what Allah said in al-Quran and what the Messenger of Allah said, the manifestation of faith is to love Allah Almighty and Rasulullah SAW more than love for anything. According to Uthman Najati, in the Qur'an Allah Almighty describes the behavior of believers both as individuals and as part of a particular community. The characteristics of a believer are described by Allah SWT in the Qur'an, namely:

1). Described by Allah SWT about the characteristics of believers in Qs. al-Anfal / 6: 2; Indeed, those who believe are those who when called the name of Allah their hearts tremble, and when they read His verses their faith increases (therefore), and it is only in God that they put their trust. Mujahid said that a believer is a person who when called the name of Allah trembles in fear of Allah. The above verse describes the signs of a person who believes in Allah, namely increasing faith when listening to the name of Allah and when reading the verses of Allah, namely the Koran.

2). Allah's explanation of the characteristics or description of a believer and the rewards given to him in Qs. Al-Mu'minun / 23: 1-11.

1. Truly fortunate are those who believe
2. (ie) those who specialize in their prayers
3. and people who keep away from (actions and words) that are useless
4. and those who pay zakat
5. and those who keep their genitals
6. except for their wives or slaves they owned; then in fact they are beyond reproach
7. Whoever seeks beyond it are those who transgress
8. And those who keep the mandates (which he carries) and his promises
9. and those who keep their prayers
10. They are the ones who will inherit
11. (ie) who will inherit Paradise Paradise. They are eternal in it.<sup>33</sup>

Mujahid and Sa'id Ibn Jubair said that heaven by using the Roman language means paradise (Paradis), some salaf scholars say that a garden is not called Firdaus unless there is a vine in it. The above verse Allah swt mentions about the characteristics of believers and the reward for those who are in it, namely Paradise which is good news.

#### 2. Infidel

Literally the word kafir comes from the root word kafar, which means to cover. The term kufr in various formations of the word invented in the Qur'an is mentioned as 525. Kafir means covering up, namely covering up the truth brought by the Prophet. As Abu Lahab and Abu Jahl are called kafir because they cover up or do not believe in the teachings brought by the Prophet. For humans who disbelieve it will be difficult to give advice because their hearts are closed or locked to death by Allah. As Allah swt explained in Qs. al-Baqarah / 2: 6-7. Verily those who disbelieve, it is the same for them, you give a warning or you don't warn, they will not also believe. Allah has shut their hearts and their hearing, and their eyesight is closed. And for them a very heavy torment.<sup>34</sup> According to As-Sa'di Khatamallahu in the verse, it means that Allah locks to death. Qatada said, this verse means that the devil has taken control of them, considering that they are obedient to their desires, then Allah is deadhearted by their hearing, and in their sight there is a closing, they cannot see the path of guidance, cannot hear it, cannot

<sup>33</sup> Kementerian Agama Republik Indonesia, *Al Quran dan Terjemahnya*, h. 475

<sup>34</sup> Kementerian Agama Republik Indonesia, *Al Quran dan Terjemahnya*, h. 2-3

<sup>32</sup> Faizah dan Lalu Muchsin Effendi, *Psikologi Dakwah*, h. 197

understand it and cannot. can think about it. This verse is an explanation of Allah SWT about unbelievers that they will not believe in Allah even though they are given advice, they still do not believe because Allah has a dead lock, so people who are locked to death by Allah SWT are incapable of religious advice.

### 3. Hypocritical.

Nifaq is one of the most dangerous spiritual diseases, and people who have this characteristic are called hypocrites. The origin of the word nifaq is to display the good while the heart is not. This means that someone is categorized as hypocritical if it does not match the words or words and their heart and even their behavior. A dai who teaches goodness and does not do it himself is called a hypocrite.

Hypocritical honey is characterized by being a congregation of da'wah that looks good, but after leaving and returning to their friends or their group, they become unkind. As Allah says in Qs. al- Baqarah / 2: 8-10. Among humans there are those who say: "We believe in Allah and the Hereafter," in that they are not actually believers. They want to deceive Allah and those who believe, even though they are only deceiving themselves while they are not aware. In their hearts there is a disease, then Allah adds the disease; and for them a painful torment, because they lied.

Ibn Abbas said that in the verse *fi qulubihim maradun* it means doubt. The same thing was said by Mujahid, Ikrimah, Al-Hasan Al Basri, Abul Aliyah, Ar-Rabi ', Ibn Anas, and Qatadah. Meanwhile, Ikrimah and Tawus said that what is meant by *fi qulubihim maradun* means that there is a disease of showing off (*riya'*) in his heart. From the above verse Allah Almighty explains the characteristics of hypocrites, namely that they are not in accordance with their words and words, because in their hearts there are heart diseases.

### Humans as Objects of Da'wah

The object or target of preaching is all human beings, both themselves and others, or in other words the community. This was revealed by the religion of Islam not only for a particular group of people or groups, but for all human beings and even the entire contents of this universe.<sup>35</sup> Even the jinn are included in the target of da'wah So the target of da'wah is aimed at both Muslims and non-Muslims, creatures that are seen by the eye or not seen by the eye or abstract like

the Jinn, so, there are also jinn people who believe in the Qur'an or have faith. to Allah swt. as explained by Allah swt QS al-Jin / 72: 1-3; Say (O Muhammad): "It has been revealed to you that: Have listened to a group of jinn (about the Quran), then they say: Verily we have heard the amazing Quran, (who) give instructions on the right path, then we believe in him. and we will never associate anyone with our Lord, and that the greatness of our Lord is Most High, he has no wife and no children.

Ibn Kathir said that *مَا اتَّخَذَ صِغْبَةً وَلَا وُلْدًا* (He does not have a wife and does not (also) have children), that is, Almighty Allah from being married and having children. Jin said that it is the most holy of God and great, most glorious of that, namely from having a wife and children. The problem is how da'wah is aimed more at the Jinn. It is emphasized that humans have a responsibility to fellow humans in various groups and subcultures. The life of the jinn is not included in the area of human preaching. So according to Acep Aripudin, humans are only ordered to preach to their fellow humans. Because jinn is not included as the target of human preaching. The target of da'wah or mad'u is a person or group of people to whom the da'wah is aimed. They are the community who need guidance to become a healthy and prosperous human being spiritually, materially, emotionally, and socially based on the standard and parameters of Islamic values. Or the rules that exist in Islam. Da'wah is conveyed to the public, its purpose is to provide people with intellectual, spiritual, and emotional intelligence.

So the purpose of preaching to the community is not in one aspect, but has many aspects including social aspects, because human happiness in the world and the hereafter is not enough if you are just busy repairing your vertical relationship but breaking your horizontal relationship, your relationship to Allah and your relationship with your fellow humans are two things. What humans must do well is not a good human being if their relationship with God is good but their relationship with other humans is damaged, nor is a good human being if they only improve their relationships with fellow humans, but their relationship with Allah SWT is damaged. Allah swt said in Surah ali-Imran / 3: 112; They are covered with humiliation wherever they are, unless they hold on to the rope (religion) of Allah and the rope (covenant) with humans, and they return to the wrath of Allah and they are covered with humility. that is because they disbelieved in the verses of Allah and killed the prophets without the right reason. because they were

<sup>35</sup> Ropingi el Ishaq, *Pengantar Ilmu Dakwah (Studi Komprehensif Dakwah dari Teori Ke Praktek)*, (Malang: Madani, 2016), h .60

disobedient and transgressed.<sup>36</sup> Ibn Kathir said that Allah assigns humiliation and inferiority to them wherever they are, therefore, their lives do not feel safe. The object of da'wah is not specific to a certain group of people, but also includes people who are illiterate, intellectuals, industrialists, labor groups, entrepreneurs and so on. Therefore, the object of preaching is all mankind. This is in accordance with the word of Allah swt in QS al-Anbiya / 21: 107; And We do not send you, but to (be) a mercy for the universe. Ibn Abbas said that those who follow him gain mercy in this world and in the hereafter. On the other hand, people who do not follow it can receive trials in the form of: being drowned to the earth, cursed, and suffering the punishment that other people have experienced before them.<sup>37</sup> So it is clear that Muslims should emulate the morals and manners of the Prophet Muhammad at every step.<sup>38</sup> Our Master Muhammad (s) was a mercy, not only did his arrival bring teachings, but his figure and personality was a blessing. Rasulullah saw the purpose of being sent to be a blessing and perfecting human morals, as if a building already exists, but it is not yet perfect or one hundred percent complete, so the one who completes it is Rasulullah saw.

The teaching system brought by the Prophet Muhammad is a system that brings happiness to all humans, and leads them to the perfection that has been expected in this life.<sup>39</sup> Rasulullah saw was also sent as a leader, and as a good role model for mankind, because the creature of Allah's most noble character is Rasulullah (saw), so people who in their life become grace or love affection like Rasulullah saw will receive and love mercy from Allah SWT. A da'wah bearer does not need to seek a face and a tolerant attitude towards the rulers because da'wah demands sovereignty only for Islam, and only Islam must rule in society. In a broader context, the object or target of da'wah is classified into various classifications, for example classification according to number, gender, age level, education level, area of residence, educational profession, even theology or belief. As a professional preacher, then every time he delivers da'wah at a different time, then the material or language of the preaching delivered is also different,

<sup>36</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, h

<sup>37</sup> Tafsir Ibnu katsir, Qs. Al- Anbiya', h. 32

<sup>38</sup> Samsul Munir Amin dan Haryanto al- Fandi, *The World Idol Muhammad Rasulullah*, (Jakarta: Amzah, 2008), h. 5

<sup>39</sup> Hamka, *Tafsir Al- Azhar Jilid 6*, h. 4650

there are people who are happy, if the material has humor, there are also people who are not happy with funny preaching or a lot of preaching. humor, there are people who like it when the preacher's voice is booming or the voice is fiery, there are also people who like it when he has gentle rhetoric, there are people who are happy if religious studies are conveyed by language preachers and their contents are deep, but there are also people who people who are happy with study and simple language.

In terms of the problems of the Prophet Muhammad, the objects of preaching are classified into two groups: first, the people of da'wah, namely those who do not believe in, accept, and practice the teachings of Islam. Second, the people of ijabah, namely those who sincerely embrace Islam and at the same time are burdened with the obligation to carry out da'wah. But sometimes delivering da'wah to people who have not converted to Islam, it is more difficult than preaching to people who have embraced Islam, preaching to people who have not embraced Islam, sometimes the challenges are tough, such as the da'wah experienced by the prophet Ibrahim as dealing with Namrudz, the prophet Musa dealing with Fir. 'Aun, Rasulullah saw faced with Abu Lahab and Abu Lahab. Human needs as targets of da'wah both as individual beings and as social beings above must be a concern in preaching, because the success of da'wah can be measured through changes in knowledge, attitudes, and behavior of mad'u after following the da'wah process. Because the main purpose of preaching carried out to humans is the formation of good character for each individual and community group. Islamic da'wah can be said to be successful if there is a change in character, or a change in attitudes in society for the better.

Simply put and powerfully, Islam emphasizes the individuality and uniqueness of humans, Allah Almighty has a definite view of human destiny as the unity of life. the consequences of that view of humans, as a unique human being<sup>40</sup> who have various kinds of characters, which are sometimes influenced by the environment around them.

Abbas Mahmud Al 'Aqad divides human character into four parts, namely:

1. Humans are a kind of articulate animal.
2. Humans are cultured animals naturally.
3. Humans are high spirits and descended from heaven to earth.

<sup>40</sup>Kustadi Suhandang, *Strategi Dakwah* (Penerbit: PT Remaja Rosdakarya, 2014), h. 13

4. Humans are an advanced type of animal. So, according to Abbas, humans are only types of animals that have various characters.

Character is good behavior in carrying out its roles and functions according to mandate and responsibility. Character has strength, contains power, and has charisma, there are mandates and responsibilities that must be resolved. The context always leads to something great. A person who is pious and doesn't bother others is good, but if you want to know his character then give him power.<sup>41</sup> Giving power to someone will reveal the true nature of that person. So, a person can know his character when giving what he wants or even needs. Humans are living creatures created by God with all their functions and potentials that are subject to the laws of nature, experiencing birth, growth, development, and death, and so on, interacting with nature and its environment, in a good reciprocal relationship, be it positive or negative. Simply put and powerfully, Islam emphasizes the individuality and uniqueness of humans. Allah swt has a definite view of human destiny as the unity of life. The consequence of that view of life, as a unique individuality and cannot possibly be chosen from individuals or other creatures. So God chose man to be the ruler of the earth. According to the word, QS al-Baqarah / 2: 30; Remember when your Lord said to the angels: "Verily, I will make a caliph on earth". They said: "Why do you want to make (caliph) on earth a person who will cause damage to him and shed blood, even though we always praise you and purify you?" God says: "Verily I know what you do not know".<sup>42</sup>

M. Quraish Shihab said, this verse shows that the caliphate consists of the authority bestowed by Allah Almighty, the being entrusted with the task, namely Adam and his grandchildren, and the area where the task is to be, namely this spread earth.<sup>43</sup> As a caliph or ruler, humans cannot go beyond the limits set by Allah for him. As for the limits set by Allah swt to humans have been conveyed through the Prophets and Messengers, if humans carry out properly and correctly the orders of Allah SWT then they will be

considered as noble creatures.<sup>44</sup> the glory of man lies in his mind or character.

Basically, human characteristics are as follows:

1. Humans get the excess of reason (ratio)
2. Humans get aspects of social interaction
3. A review of the understanding of man or his nature, is a description of the story that happened to Adam when he ate khuldi because of the devil's deception.
4. The study of human dignity among various living things, in accordance with the theory of evolution.<sup>45</sup> Humans are perfect creatures, unlike other creatures created by Allah SWT, angels are given reason but are not given lust, animals are given lust but are not given reason. However, man was created by Allah given reason and lust.

Even though humans are perfect creatures, this does not mean that they cannot be separated from sins, because according to Ibn Taymiyyah, humans have three kinds of lust, namely:

- a. Lust for anger is the soul that encourages bad deeds.
- b. Lust muthmainnah, namely lust that encourages people to do good.
- c. Lust for lawwamah, namely lust that regrets itself because of the tug of war in doing between good and bad. So from Ibn Taymiyyah's statement above, it can be concluded that humans have the potential to do good and bad. If the desire for mutmainnah is stronger than the desire for anger, then people will tend to do good, but if the lust of anger is stronger than that for muthmainnah, then humans will be more interested in committing sins.

### Research Methods

The data collection method is the most important step in research, because because the main purpose of research is to get data, without knowing the data collection technique, you will not get data that meets the established data standards. Data collection can take place in a variety of sources and a variety of ways.<sup>46</sup> Qualitative research is known as data collection methods, namely observation (field observations), focus group discussions, in-depth interviews (intensive / depth interviews) and case studies. In qualitative research, data collection is carried out in natural settings (natural conditions),

<sup>44</sup> Ibnu Ibrahim, *Dakwah Jalan Terbaik Dalam Berpikir Dan Menyikapai Hidup*, h. 51-52

<sup>45</sup> Kustadi Suhandang, *Ilmu Dakwah (Perspektif Komunikasi)*, (Bandung: PT Remaja Rosdakarya, 2013), h. 72

<sup>46</sup> Sugiono, *Metode Penelitian Pendidikan, Pendekatan Kuantitatif, Kualitatif, dan R&D*, h. 36

<sup>41</sup> Eri Sudewo, *Character Building*, (Jakarta: PT Gramedia, 2011), h. 45

<sup>42</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, h. 6

<sup>43</sup> M. Quraish Shihab, *Tafsir Al-Misbah (Pesan, Kesan, Dan Keserasian Al-Qur'an)*, h. 140

primary data sources, data collection techniques are more on participant observation (participant observation) in-depth interviews (in depth interviews) and documentation. So these three methods will be applied by researchers in conducting research. Observation in the large Indonesian dictionary means careful observation or review. Namely: seeing, hearing, paying close attention to the object being observed. Actually, observation is an activity that every time we use our senses to observe objects around us.<sup>47</sup> Both in the form of living and inanimate objects. Observation is systematic observation and recording of the symptoms under study. So that it can be seen whether or not the object under study is interesting. With this observation method, the real conditions in the field will be known and it is expected to be able to capture as many symptoms as possible about what is being studied. In this case the researcher made observations related to the material of da'wah and mad'u character when listening to lectures on Friday worship activities in Gowa district.

The interview is a data collection technique to obtain information that is extracted from direct data sources through conversations or questions and answers. by using good communication and not forcing or even threatening the informant to answer the questions asked. Or a form of question that can harm the informant. The interview method is a method used by means of conversations, face to face, question and answer to get research information. The interview technique used in this study was a free guided interview, giving questions as desired but still guided by the lines or conditions that controlled whether the interview was relevant or not. Peiriset asking questions to get the right data is quite difficult work, but interviews are a powerful way to understand a want or need. An interview can function as an explorative, that is, if the problem we are facing is still vague for us because it has never been investigated in depth by others. In this study, researchers conducted direct interviews with people who were directly related to Friday worship activities. Researchers will conduct in-depth interviews with informants to obtain factual and holistic data.

According to Suharsimi Arikunto, the documentation method is to find data about things in the form of notes, text, books, newspapers, agenda magazines and so on. Documents can mean public documents or private documents. Public documents are

documents that are general in nature while private documents are documents that are special in nature.

Data Processing and Analysis Techniques

To carry out this qualitative data analysis, it is necessary to emphasize the following stages and steps:

#### 1. Reduce Data

Miles and Huberman in Sugiyono said that data reduction is defined as the process of selecting, focusing attention on simplifying, abstracting and transforming rough data that arise from written records in the field. Reducing data can mean summarizing, selecting main things, focusing on important things to look for themes and patterns. This reduction stage is carried out to examine the overall data collected in the field, namely regarding the Friday worship movement in Gowayang district, which is more specific about the relevance between the material of preaching and the formation of mad'u characters.

#### 2. Presentation of Data

Miles and Huberman in Suproyogo and Tobroni said that what is meant by presenting data is presenting all structured information and the possibility of conclusions and withdrawal of action. The classified data are then interpreted using relevant theories, meaning that the data that has been obtained in the field or research location is adjusted to the theories obtained in reference books.

#### 3. Withdrawal of Conclusions or Verification

Miles and Huberman in Rasyid revealed that data verification and drawing conclusions are attempts to interpret the data displayed by involving the understanding of the researcher. The conclusions that are put forward at an early stage, supported by valid and consistent evidence when re-examining the field of collecting data, are therefore credible conclusions. So conclusions can be obtained from theories and interviews conducted by researchers, as well as evidence obtained in the field. The evidence that has been obtained by researchers can also strengthen the research results or conclusions.

After the data that has been collected is classified and interpreted, the next step is drawing conclusions and verification. Conclusion and verification are the final steps taken by a researcher or researcher.

#### Data Validity Check

This process is intended to provide an overview of the correctness of the data found in the field. The way the writer does this process is by means of triangulation. This method is checking the validity of the data by utilizing something that was born outside the data in the study, there are two things used,

<sup>47</sup> Rachmat Kriyantono, *Teknik Praktis Riset Komunikasi*, h. 106

triangulation with sources and triangulation with methods. Triangulation with data sources is done by checking data (double check and cross check). Checking is conducting interviews with two or more sources with the same question, while double checking means conducting the interview process repeatedly by asking questions about the same thing at different times. Cross checking means digging information about the state of other information.

The triangulation method is carried out in two ways:

1. Comparing the observed results with the next results
2. Comparing observations with interviews. The goal is to determine the suitability between observations and interview results.

### Friday Worship Program

The first Friday Service was legally instructed by Mr. Ichsan Yasin Limpo as Regent of Gowa on August 25, 2005 AD. As regent of Gowa, he instructed on Friday worship activities based on Decree Number: 188. 15/037 / Religious. so this program was first initiated by him, Mr. Ichsan Yasin Limpo<sup>48</sup> Gerakan Juma't Ibadah adalah suatu program unggulan pemerintah kabupaten Gowa.<sup>49</sup> The first mover of Friday worship activities in Gowa Regency was Mr. Ichsan Yasin Limpo. Ardan Ilyas said, Mr. Ichsan Yasin Limpo was the first mover of this activity. The eternal career of a Muslim is dai. An Arabic proverb reflects the position of a Muslim in preaching the teachings of Islam. With this position, all the activities of a Muslim's life are a media or da'wah platform, both reflected in words, attitudes, and behavior. Likewise, those who have a position or power, the position is the preaching platform. Mr. Ichsan Yasin Limpo made his power as Regent of Gowa as a means of da'wah which gave goodness to the people of Gowa. Even Mr. Ichsan Yasin Limpo in a speech once said that this activity must be carried out regardless of the congregation who is present, because what is wanted is quality not quantity. Because he considers this activity to be very important and has many benefits for employees and the community, that is why he wants it to be routinely carried out every week regardless of the congregation present.

The government of Gowa regency can be said to use its position or power to preach through Friday worship activities. So it is not true that some of the thoughts or perceptions of the community that power is bad or that people are committing acts of KKN. Wasilah (media) da'wah is a tool or instrument used by a preacher in conveying Islamic teachings to mad'u. This media can be divided into five, namely: oral, written, painting, audiovisual, and moral. The government of Gowa regency has made his position as wasilah (media) in preaching.

Friday Ibadah aims to increase religious understanding of the people of Gowa. Said Hawwa said that preaching is an obligation of the Age. This means that anyone who lives at that time is obliged to carry out preaching, especially people who have high knowledge or have power or position, then there is a greater chance of changing evil or carrying out amr ma'ruf nahyi munkar (da'wah). Jum'at Ibadah as a program of the Gowa district government. Where this activity is carried out starting from the district level to the village level and even schools in the Gowa district. As for schools, the implementation of Friday worship began during the reign of Mr. Adnan Purichta Ichsan Yasin Limpo as the current regent of Gowa. This activity is an activity that is carried out on Friday mornings, the government of Gowa regency changes sports activities to religious activities or lectures. This Friday worship activity has been going on for approximately thirteen years.<sup>50</sup> Friday worship is one of the places to continue the struggle of the Prophet's da'wah.

Mr. Adnan Ichsan Yasin Limpo as the son of the late Mr. Ichsan Yasin Limpo is the continuation of the Friday Service program. Something good must be continued. As an effort to imitate the message of the Prophet Muhammad, what a Muslim must do is to continue the message of the message that was carried out by the Prophet. Starting from people who do not have power to people who have the highest power in a country, then they should carry on the message of the Prophet Muhammad, so that people are safe in this world and in the hereafter.

It is an obligation for every human being to be a caller of goodness, whenever and wherever, even though he has little knowledge.<sup>51</sup> Especially if a person is a leader who has high power in his leadership, of

<sup>48</sup>Muhammad Nahwi (48 tahun). Penghulu Madya Kantor Urusan Agama Kecamatan Pallangga, *Wawancara*, Gowa 06 Juni 2020.

<sup>49</sup> M. Yunus (44 tahun), Imam Desa taeng, *Wawancara*, Gowa 06 Juni 2020.

<sup>50</sup> Ardan Ilyas, Kordinator Jum'at Ibadah Kecamatan Pallangga, *Wawancara*, Gowa 02 Maret 2020.

<sup>51</sup> Abu Bakar Paka, Ketua Majelis Ulama Kabupaten Gowa, *Wawancara*, Makassar 02 Juni 2020.

course he has more power in carrying out amar ma'ruf nahi munkar, every human being is ordered to uphold amar ma'ruf nahi munkar, both enforcing evil nahi to himself, his family, the environment. , even all humans. The government, scholars and the general public even though they have little knowledge, they are required to invite goodness. Even if what is known is the alif letter, teach it to people who do not know the alif letter, or those who know only basmalah, then teach it to those who don't know basmalah yet. Rasulullah SAW said in a hadith: Deliver from me even if one verse. In this hadith, Muslims are instructed to convey kindness even though it is only a little. The hadith above is an appeal and motivation from the prophet Muhammad PBUH not to hesitate to call for goodness, even though the capital of goodness that someone wants to convey is limited, namely only one verse, through this hadith, the Prophet Muhammad also convinced his people that the smallest kindness anything deserves to be taught to others. The problem of other people following or not what is conveyed from the da'wah, then as a caller in terms of goodness, he has got a reward with Allah SWT. So that da'wah must be carried out wherever it is, preaching on social media is also a da'wah that is very easy to do by every da'wah actor. The problem of other people following or not following, then the callers of goodness have received merits with Allah as long as they convey sincerely and what is conveyed there is guidance from the Messenger of Allah, and of course in a good way.

Prayers on Friday worship are taught by the head of the Gowa regency office to deliver da'wah politely.<sup>52</sup> Ibn Khaldun said that, having a tough attitude in education towards students or mad'u, it will be bad for students or mad'u, this is a bad character. Anyone who grows up under coercion or oppression can make him a strict and narrow-personality person, less active and unable to grow well. This also makes him like lying, lazy, and other bad deeds, such as being dishonest by showing something that is not in accordance with what is in his heart because he is afraid of being persecuted. Thus, changing a wrong in the wrong way will bring forth new wrongs. Friday worship activities are da'wah activities as a program of the Gowa district government, opening space for preachers to preach. This is a noble deed in the sight of Allah Almighty. Muslims are said to be the best because they carry out da'wah activities. As Allah says

in Qs. ali-Imran / 3: 110; You are the best people who were born to humans, told the bad, and prevented from evil, and believe in Allah. If the People of the Book were faithful, it would have been better for them, among them were those who believed, and most of them were wicked people.<sup>53</sup>

In the above verse, it is explained that those who are called khairu ummah or the best ummah are those who carry out the duties of amar ma'ruf and hahyi munkar, meaning that when the duties of amar ma'ruf and nahi munkar stop, the status of the best people automatically disappears. The best people are certainly not arbitrary nicknames, this nickname can only be attached to those who have the right to receive it, in this case those who want to preach in the way of Allah SWT, namely calling on the ma'ruf and preventing evil, then why do people do da'wah is called the best people ?. Because they are people who continue their prophetic duties as message carriers. So dai is the continuation of the tasks of the Prophets.

In the activities of the Friday prayer movement, the initiators of this activity were called the best people. M. Quraish Shihab explained that, The point is that you, all of Muhammad's ummah from generation to generation, have always been the best in Allah's knowledge because of the traits that adorn you, the qualities in question are not getting tired of telling those who ma'ruf and prevent from evil that is contrary to noble values, prevention that uses force. The strength referred to here is power, namely the preaching of power, as has been implemented by the Gowa regency government through the Friday Ibadah program. In this verse, Muslims are said to be the best, not because of their special prayers', their zakat received, or their pilgrimage, but because Muslims practice amar ma'ruf and nahi munkar or da'wah activities through Friday worship programs. Also in the hadith, the Prophet ordered to do da'wah with power. as in a hadith the Prophet SAW said; From Abu Sa'id Al Khudri radiallahuanhu said: I heard Rasulullah sollallohu 'alaihi wa sallam say: Who sees evil then change with his hands, if not able then change it with his verbal, if not able then (reject) with his heart and that is as weak as faith.

Hating disobedience with the heart is the lowest degree of someone's faith, then preaching through career or power is the level of preaching perfection as part of the perfection of faith because it can change with his hands. Therefore, the position and

<sup>52</sup>Hasyim wahab (42 tahun ), Kordinator jum'at Ibadah Kecamatan Pallangga, *wawancara*, Gowa 03 Maret 2020.

<sup>53</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, h. 80

career as the most appropriate media for preaching, as well as a way that will increase individual piety and society.<sup>54</sup> If individual piety and community behavior occurs, peace will be created in the village. The meaning of the above hadith is that every Muslim has an obligation to propagate Islam. Changing a sin that is in front of the eye must be in accordance with the ability or strength they have, changing evil by hand is the task of the leaders or people who hold power, changing munk verbally is the duty of the scholars or knowledgeable people, then change the munk with the heart or with prayer is the duty of the common people.

The da'wah activity program carried out by a leader is a form of the leader's piety. Kurdi Mustofa said that, There is a lot of goodness if a pious leader or bureaucrat leads the government. When the government and power are under the control of a pious leader, then all the missions of power are for the benefit of the people, there is no spark of enmity when there is a threat to power, there is no opponent for him because the power he holds at that time is a mandate, under a pious leader the opponent can be friends, the unbelievers can become believers, and those who are not good can become good. Conversely, if the government is led by people who are not trustworthy and far from religion, then immorality will occur everywhere which causes the decrease of Allah's wrath. The da'wah movement carried out by the government of Gowa regency is a very noble task, and is referred to in the al-Qur'an as a business that has nothing to lose. In Qs. Shaf / 61: 10-12; O you who believe, do you like me to show you a trade that can save you from a painful punishment; (That is) you believe in Allah and His Messenger and strive in the way of Allah with your wealth and soul. That's what's better for you, if you know. Surely Allah will forgive your sins and put you in the jannah that flows under the rivers; and (insert you) into a good abode in jannah 'Adn. That's great luck.<sup>55</sup> Among the meaning of jihad with wealth and soul is to become a da'wah activist. People who become preachers or are involved in the world of da'wah are called people who have no loss-making trade or trade, why? Because what is called by the da'wah practitioners, other people follow or do not follow, then a da'wah practitioner has received rewards and degrees that are very noble in the sight of Allah Almighty. And the greater the reward and the higher the degree that the da'wah actors get if the mad'u

practices the teachings or messages conveyed by the preachers; Whoever shows someone else to do good, that person will get the same reward as the reward of those who do it. (HR. Muslim).

The government in this case is the regent of Gowa as a dallas or guide to the path of goodness, giving space for muballig to preach. In the above hadith, Rasulullah SAW explained that people who invite goodness and guidance will get as much reward as those who follow and practice them, many people who follow his advice and instructions, increase the reward (reward) he gets, such as invitation to do good deeds, uphold truth and justice, and fight in the way of Allah. But it should be remembered that the preachers must be sincere, so that their preaching will be rewarded, so the congregation must be sincere and sincere in practicing that advice or guidance, because if they are not sincere then all their practice will be in vain.<sup>56</sup> The spirit of da'wah is sincere, the knowledge conveyed will be useless, if what is conveyed is not accompanied by sincere intentions. Among those who are put in hell in the hereafter are people who practice their knowledge not because of Allah but because of the purpose of the world or are not sincere. If it is calculated, then if people who do goodness get a thousand rewards then those who invite goodness get a thousand rewards. Even if the person who invites to the way of Allah swt has long died, the knowledge that has been taught to others will continue to flow its rewards. Of course, inviting other people must be done in a good way and with good intentions, because sometimes there is a preacher, the intention or purpose is good but the way is not good. If two drivers at the terminal invite passengers to get into their car, one driver is good, the second driver is rough, of course we prefer to ride the first driver's car. So in doing da'wah between the goals and the process it must be in a good way. Prophet Musa also when ordered by Allah to preach Fir'aun, then Allah's commandment was in a good or gentle way. As Allah says in Qs. Toha / 20: 43-44; ".<sup>57</sup>

The point is that both of you, the prophet Musa (as) and the Prophet Harun (as) go to preach on Fir'awn because they have exceeded the limit of iniquity. Then Prophet Musa and Prophet Harun were instructed by Allah SWT to speak softly, that is, invite Pharaoh to believe in Allah and call Him to the truth in

<sup>54</sup>Kurdi Mustofa, *Dakwah di Balik kekuasaan*, h. 48

<sup>55</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, h. 806

<sup>56</sup> M. Ali Hasan, *Mengamalkan Sunnah-Sunnah Rasulullah saw*, (Pranada Media, 2003), h. 322

<sup>57</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, h. 435

a way that does not invite his antipathy and anger, so that Pharaoh will remember the greatness of Allah and the weakness of creatures. , so that he continues to admire Allah and fully obey him or at least he continues to fear Allah because of his iniquity. Da'wah in a gentle way is preferred by mad'u than preaching by force, preaching in a violent way, the people will be further away from religion. The disobedience committed by Fir'aun was claiming himself to be God and killing every baby boy who was born for fear of being replaced by his power, while Prophet Musa was not killed because at the request of Fir'aun's wife he wanted to look after Musa (as). In the implementation of Friday worship, the preachers are also encouraged to convey the material of da'wah in accordance with the problems that occur in the field so that the message of da'wah can be more relevant and imprinted on the hearts of mad'u.

Ibn Khaldun said that, Violence in education or da'wah can make people indirectly learn to do trickery, which transforms into behavior and habits. Thus the habitual meanings that are in him disappear. Social feelings and tenderness turn into pride and self-defense. It will even be reluctant to look for virtues and good behavior, so that it will further away from its purpose of life as a human and will fall into the worst of humans, this will happen to every people who are accustomed to being forced or oppressed.<sup>58</sup> But if an educator or preacher invites it in a good way, then mad'u will receive it in a good way too.

Imam al-Ghazali said that there are four ways to change an evil, namely:

1. Provide information to the person whose actions are changed, because sometimes people commit munkar because they do not know that it is an act prohibited by Allah SWT.
2. Prohibit people who do munkar with kind words, and remind of the punishment of Allah Almighty if they continue to do so and do not repent.
3. Prohibit strictly but still avoid harsh words (disrespectful or inappropriate), this is done when the message that is delivered does not make an impression on mad'u's heart.
4. Prohibit evil by using power, for example by using the hands. close down places of prostitution, gambling or liquor places.

<sup>58</sup>Allamah Abdurrahman Muhammad bin Khaldun, *Mukaddimah Ibn Khaldun*, terj. Masturi Ilham, Malik Supar, Abidun Zuhri, *Mukaddimah Ibnu Khaldun* (Penerbit: Pustaka Al-Kautsar jakarta, 2011), h. 1007

Then in the verse, speak to him in gentle words, which becomes the basis for the need for a wise attitude in preaching, which is marked by polite speech that does not offend the target of preaching. So in this verse the prophet Moses was instructed by Allah SWT to preach in a good way and with good intentions. Rasalullah saw also when delivering da'wah in good ways, so that many were attracted to Islam. In Friday worship activities the coordinator of Friday worship is also instructed to preach in good, polite words, and not cause disputes. Because this will cause new unrest and problems in the community, especially those who become mad'u in Friday worship activities. In delivering da'wah, the dai instructed to convey general material or invite people to do good, not talk a lot about khilafiyah or differences of opinion, because this is not too urgent to convey because it will only cause disputes in the midst of society.<sup>59</sup> Some of the diseases that occur in this millennial era, are sometimes more agile in blaming people who diligently go to the mosque to pray in congregation than people who never appear at the mosque to pray in congregation, even though it is better to invite others to enter the mosque than to blame, and think of the perpetrators of bid ' ah or as a deviant for those who diligently go to the mosque to pray in congregation.

If personal interests are prominent in a preaching or organization, then that organization will be used as a vehicle to achieve the goal, in the end, the love and spirit of help among fellow Muslims is difficult to materialize. Even what happens blasphemy, corner the group itself who is right, while the other group is wrong. This is a disease for Muslims, especially if the one who delivers the message is the leader of their group, then of course the members will also have a mindset or method of preaching in that way. This case is one of the weaknesses of Muslims and it needs to be realized by all parties. In practicing Islamic teachings on the issue of khilafiyah, tolerance is mandatory for Muslim brothers. The scholars of the four schools of thought also have a high tolerance for other schools of thought, as long as it is based on the Qur'an or the hadith of the Prophet, or it was done by the Prophet's companions. Even the imam of the Masjidil Haram when visiting the Istiqlal mosque in Jakarta recited basmalah on the al-fatimah because the majority of the schools in Indonesia are the Syafi'iyah schools, even though so far they have never been heard of in the haram mosques speak basmalah. That is the tolerance

<sup>59</sup> Hasyim Wahab, Kordinator Jum'at Ibadah Kecamatan Pallangga, *Wawancara*, Gowa 09 Juni 2020.

possessed by a scholar or imam of the Grand Mosque, Sheikh Abdurrahman Assudais.

In al-Qur'an Allah Almighty forbids anyone who considers (Namely) people who stay away from major sins and heinous deeds other than minor mistakes. Surely your Lord is immense His forgiveness. And He knows more (about your state) when He made you from the ground and when you were a fetus in your mother's stomach; then don't you say yourselves holy. He is the one who knows best about a godly person.<sup>60</sup> In this verse, Allah Almighty prohibits each of his servants from considering that he is the most faithful and obedient to Allah SWT or considers himself the most holy (good). Islam forbids its adherents to feel better than other people, that's why Shaykh Abdul Qadir al-Jilani said that when you meet someone who is younger than you, keep it in your heart that He is less sinful than I am, and if you meet older people, from you, then plant in your heart, that He does more good deeds than me. As the people of Rasulullah saw, should invite others to follow religion without coercion or violence. Because every human being has a heart that must be guarded, because a heart that is scratched from harsh words usually takes a long time to heal.

The task of humans is only to convey Islamic da'wah, the issue of guidance comes from Allah SWT. Even some of the prophets among their families did not believe in the teachings they brought, but Allah did not say that as a person who failed in preaching, Prophet Adam (as) could not invite one of his children to enter the teachings of tawhid, but Allah did not call him a person. Who failed to preach, Prophet Noah (as) could not invite his children and wife to believe in Allah SWT, but Allah SWT did not accept Prophet Nuh as a failure, Prophet Ibrahim (as), in terms of preaching was unable to invite his father Azar to believe in Allahs, would but Allah did not say that the prophet Ibrahim failed, the prophet Lut was unable to invite his wife to believe in Allah, but Allah did not say that the prophet Lut was a failure, even the Prophet Muhammad could not invite his uncle named Abu Talib to enter the teachings of Islam. But Allah did not mention that the Messenger of Allah was a failed propagator in QS. Al Qasas / 28: 56; Surely you will not be able to give guidance to those you love, but Allah gives instructions to those whom He wants, and

Allah knows more about those who are willing to receive guidance..<sup>61</sup>

It is explained in the shohi hadith, that the verse came down to Abu Talib, the Prophet's uncle, who had guarded and helped him, and stood in his ranks, and loved him very much, but not love according to the Shari'a, when his death came, Rasulullah SAW called for faith and to enter. into Islam, but Abu Talib refused and remained in kufr. There are two kinds of religious guidance, first, guidance or guidance in the sense of conveying to another party religious teachings and / or giving examples of their application. This is the guidance of Ershad. QS. Ash-Shura (42): 42 and Qs. Fussilat (41): 17. This guidance can be carried out by Allah through human intermediaries, the second is taufik guidance, namely guidance that can only be done by Allah SWT. that is, without any intermediary from whoever it is, that person is getting directions to the right path. In this verse the Messenger of Allah alone was the wisest person in preaching, was unable to invite his uncle to enter the teachings of Islam even though the Prophet Muhammad was the strongest in faith, the highest in knowledge, the greatest in piety to Allah Almighty, and the most noble of his character, would but not being able to invite his uncle to utter the syahadaah sentence, as a people of the Prophet Muhammad, who are very limited in knowledge, weak in faith and low in piety to Allah, of course it is even more difficult to change other people to return to the right path (Islam). Included in this Friday worship activity, the dai's duty is only to convey the teachings of the Islamic Religion to the community, the issue of guidance, so it comes from Allah SWT. The task of humans as a preacher is only to pray more and to maximize efforts in the way of Allah SWT so that people can change for the better.

Talking about Friday worship activities, there are three activities that must always be included in it, namely prayer, recitation of the Al-Qur'an, and religious lectures.<sup>62</sup> Usually this activity begins with the recitation of the holy verses of the Qur'an, then continues with a lecture on Religion, then the dai closes with the recitation of a prayer. The three activities above are very important because they can repel bad luck 'and invite blessings from Allah SWT. Even these three things are tazkiyah or practices that can cleanse the heart. In this activity, the Gowa

<sup>60</sup> Kemeterian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, h.765

<sup>61</sup> Kemeterian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, h. 552

<sup>62</sup> Syamsuddin, Kepala Dinas Sosial Kabupaten Gowa, Pidato Rapat Kerja 23 November 2019

government hopes that the community will get knowledge from the Al-Qur'an and Hadith, so that it can be applied in everyday life.

### **The Relationship of the Content of Da'wah for Friday Ibadah in the Formation of Mad'u Characters**

Effective da'wah is to provide an example or be an example for the community, when preaching in the bureaucracy, our personal as the most effective da'wah media, providing good examples to subordinates, working on time, discipline, and not being lazy is a reflection of values. Islam which can be passed on to others. What comes out of his mouth must be in line with his behavior.<sup>63</sup> Likewise, a preacher, his words will have a positive effect on society if what he says is in accordance with his daily life. Do not teach the public about happiness in the household, while every day he is heard quarreling with his wife, and every fight is known by neighbors who are listeners of his preaching. Of course things like this will not have a positive effect on society. If in a location that is the point of implementation of Friday worship activities, where people who are actively participating in these activities there are changes in their lives, especially those related to *hablun minallaah wa hablun minannas*, then it can be said that Friday worship in that location is a success. implemented. So, the effectiveness of the preaching that is conveyed can be seen from the changes in the morals or morals of the people. The Prophet said: Indeed, the best of you is the best in character. (Hr. Bukhari).

From the above hadith, the Prophet explained that the best Muslims are the best in character, and the most noble in nature. On the other hand, a person who is bad in character and ugly in character, is the most evil person, even though they pray, fast, and have pilgrimage, because their prayers, fasting, and pilgrimage will not remain fruitful and bear fruit if they cannot change their behavior. In fact, the main purpose of worship, including prayer, is to avoid heinous and evil acts. In Qs. al-Ankabut / 29: 45; Read what has been revealed to you, namely Al Kitab (Al Quran) and establish prayers. In fact, prayer prevents from (actions) heinous and evil. and Truly remembering Allah (prayer) is greater (its priority than other worship). and Allah knows what you do.<sup>64</sup>

In the above verse it is clear that the prayers that are established can distance oneself from immoral

acts, so why do some people pray but still often commit immoral acts? According to the explanation from Nazaruddin Umar, not all prayers that are done are able to keep us from doing heinous and evil deeds, if the prayers that are done are negligent from dhikr to Allah Almighty, his body may bow and prostrate but his heart is not special 'or not dhikr To Alla, such prayers will not be able to keep the doer away from evil and evil deeds. People like this are threatened by Allah Almighty as being negligent. Qs.al- Ma'un / 107: 4-5; Then it is an accident for those who pray, (that is) those who neglect their prayers. A special prayer 'will be able to keep the doer away from immoral acts or the doer has noble morals. Rasulullah saw is a human being with the most noble character, even the Messenger of Allah was sent with the aim of perfecting human morals. It is like a building that has not been completed, then the one who completes it is the Messenger of Allah, then, why did Rasulullah (peace be upon him) succeed in preaching? Even his teachings spread throughout the world? When someone asked Ayesha about the morals of the Prophet, Ayesha answered, *kana khuluquhul quran* (the Prophet's morality is al-Qur'an). This means that the contents of the al-Qur'an which speak of all morals were practiced by the Messenger of Allah.

In conducting interviews with audiences or communities in Gowa regency, the majority of people give a positive response to Friday worship activities, even people think that this activity is a necessity for people in Gowa district, Friday worship is coffee, for coffee drinkers, if you don't drink coffee a day, you will have a headache.<sup>65</sup> The advice given by the dai during Friday worship activities was able to revive a dead heart, soften a hard heart so that motivation emerged to worship Allah Almighty and foster a sense of compassion for fellow humans. This means that worship or good deeds will increase when knowledge increases, because there are people who want to do good but because they are not knowledgeable so they do not do good deeds.

The Mad'u Jum'at Ibadah held at village offices had more Jamaahs from among mothers or women than men. It was very rare for a congregation from among the children to attend. Basically humans or mad'u were divided into three groups, as Allah swt said in Qs. Fatir / 35: 32; Then we pass on the Book to those whom we choose from among our servants, then among them there are those who persecute themselves

<sup>63</sup>Kurdi Mustofa, *Dakwah di balik Kekuasaan*, h. 76

<sup>64</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, h.566

<sup>65</sup> Sunardi M (38 Tahun), PNS, *wawancara*, Gowa 16 Februari 2020

and among them there are those who are middle and among them there are (also) who first do good with permission. God. That is the great favor. In this verse Allah swt divides people into three groups, there are people who are more inclined to do good than bad, there are people who are more inclined to do bad than good, there are also those whose good and bad are balanced. As stated by al-Hasan that, the person who is said to be zalim (aniaya) in the verse is that person doing more sins than good deeds, and what is said by muqtasid (moderate) in that verse is good deeds and their sinful deeds are balanced, and those who are said sabiq (preceding) is that person does more good deeds than sins. This is the type of human being faced by a preacher in carrying out his duties as a preacher, and the type of human or mad'u is the same as what was said by Ibn Taymiyyah, Ibn Taymiyyah divided humans into three parts:

a. Those who do nothing except according to their lusts. This means that this group is more likely to commit sins than worship and righteous deeds.

b. The group that is committed to the teachings of Allah Almighty, they sincerely do worship, make improvements in every action, istiqamah, and they are able to cross over what happened to them. This means that this group is more interested in doing worship and good deeds than immoral acts.

c. Their group is both of those things. that is, the human being has a mixture of good and bad. Even though it is an act that is hated by Allah SWT. Qs. Al-Baqarah / 2: 42; And do not confuse what is right with what is false, and do not hide what is right, as you know.

So that the congregation can increase and be evenly distributed, it would be nice if this activity is rotated from one hamlet to another, or from one mosque to another, if it is held in a mosque. The success of a da'wah activity can be seen at the level of acceptance of the audience or the target of preaching in this case the community. A da'wah activity does not occur in a social context that is devoid of change. Da'wah is faced with social dynamics that are constantly changing from time to time. From time to time, from generation to generation there are social changes, so the preachers should be able to understand the social conditions of a society so that the message conveyed to the community must be creations of innovation based on what kind of da'wah is needed by mad'u. Responmad'u is, not only a positive response but sometimes giving a negative response, so that the purpose of da'wah is not achieved. So that the target of da'wah can be done effectively, efficiently, and in

accordance with the needs, it is time for the target stratification to be drawn up and compiled. It can be based on age level, education level, knowledge level, socio-economic level, occupation, and by residence. Because not all the material delivered by the dai is interesting and suitable or in accordance with the needs of mad'u, a dai must be able to read the state of mad'u or understand the psychology of mad'u so that his da'wah can be right on target and the purpose of the da'wah is achieved. if a preacher is able to actualize this, his da'wah will always be missed by mad'u. Mad'u or the target (object) of da'wah is all humans as God's creatures who are burdened to practice Islam and are given the freedom to make efforts, will and be responsible for actions according to their choice, ranging from individuals, families, groups, groups, people, masses, and humanity as a whole. Attempts to internalize and disseminate Islamic teachings in the da'wah process are aimed at the target or object of this da'wah. In the implementation of Friday worship activities in Gowa regency, the target of preaching is the congregation who is present in the Friday worship activities in particular, and of course the people in Gowa in general, even all humans.

Mad'u who become the target of preaching in Friday worship activities have various characters, some accept and some reject the preaching delivered by the preacher. Indeed, with his spiritual potential he can accept and reject the teachings of Islam which are intended and function as rules and guidelines for his life both as a servant and as a vicegerent of God on earth. Human behavior, both rejection and acceptance of Islamic teachings, is basically an expression and accumulation of the potential for its nafsi or soul. Acceptance and rejection of da'wah from mad'u because in humans there is something that encourages goodness and tone that leads to badness.

### Conclusion

1. The Friday worship movement in Gowa district is a structural mission, namely the government which is the driving force for this activity.
2. Activities Friday worship before starting, in general, Mad'u performs religious activities such as dhuha prayer, reading the Yasin or Surat al-Kahf, then when the Friday Worship activities begin, this activity is opened by reading the holy verses of the Qur'an. 'an chanted by Hafizh al-Qur'an or the best reciter in Gowa district, and followed by remarks by the government, then this activity is continued with preaching or lectures while closing with dhikr and prayers.

3. The material of da'wah in Friday worship activities includes three main points, namely faith, worship and morals. While mad'u Friday'at worship is divided into three groups, namely the government, namely civil servants and private, school children, and the community.
4. Da'wah activities on Friday worship shape the character of the people of Gowa both in the fields of faith, worship, and morals. in the field of faith, namely away from superstition, bid'ah and khurafat, in the field of worship, namely the spirit of the community in prospering mosques and prayer rooms, then in the field of morals, namely changes in the aspects of discipline, honesty, justice, humility, kindness to others, and generosity.

## BIBLIOGRAPHY

- Kementerian Agama RI. 2008. *Al –Qur'an dan Terjemahannya*, Semarang: Toha Putra
- AB, Syamsuddin, 2016. *Pengantar Sosiologi Dakwah*, Jakarta: Kencana.
- Abdul Halim, Ali, *Dakwah Fardiyah*, 2004. Jakarta: Gema Insani.
- Abdul Jalil, Bin amiruddin. 2001. *Manhaj Dakwah Salafiyah*, Jakarta: Pustaka Azzam.
- Abidin, Munirul. 2014. *Ensiklopedi Dakwah (Bekal Juru Dakwah)*, Penerbit: Adz-zikr Jakarta Pusat.
- Al- Fauzan, Shalih bin Fauzan. 2007. *Kitab Ash-Shalat (Al-Mulakhkhash Al-Fiqhi, )*, Penerbit: Daar al-ashimah, Riyadh” Cet I.
- Al- Jaza'iri, Abu bakar Jabir. 2017. *Minhajul Muslim*, Penerjemah: Andi Subarkah, *Pedoman Hidup Seorang Muslim*, Penerbit: Insan Kamil.
- Al- Mubarakfury, Syaikh Shaifiyyur Rahman *Ar-Rahiqul Makhtum (Bahtsun Fis-Sirah an-Nabawiyah Ala Shahibiha Afdhalish Shalati Was- Salam)*, Penerjemah: Kathur Suhardi, Sirah Nabawiyah. 2010. Jakarta Timur: Pustaka Al- Kautsar.
- Ali, Baharuddin, *Pengembangan Metode dan Materi Dakwah pada Penyiaran islam di RRI*.
- Al-Karmi , Hafidz Ahmad 'Ajjaj, al- idarah fii Ashri ar- Rasuuli saw, Penerjemah Utsman Zahid Az-Zidany, *Manajemen Dakwah dan Politik Rasulullah saw*. 2006. Bogor: Pustaka Thariqul Izzah.
- Al- Khalil, Khalil Muhammad, *Ithaful Anam bikhutbah Rasulil Islam*. Penerjemah Kathur Suhardi, *Khutbah-Khutbah Rasulullah saw*, 2017. Penerbit: Darul Falah.
- Alyuddin dan Enjang As. 2009. *Dasar- Dasar Ilmu Dakwah*, Penerbit: Widya Padjadjaran.
- Amin, Samsul Munir dan Al- Fandi, Haryanto , *The World Idol Muhammad Rasulullah*. 2008. Jakarta: Amzah.
- Amin, Samsul Munir. 2009. *Ilmu Dakwah*, Jakarta: Amzah.
- An- Nabiry, Fathul Bahri. 2008 *Meniti Jalan Dakwah (Bekal Perjuangan Para Dai)*, Jakarta: Amzah.
- Anas, Ahmad, 2006, *Paradigma Dakwah Kontemporer*, Semarang: PT. Pustaka Rizki Putra.
- Arifuddin, Acep, *Dakwah Antarbudaya*. 2012. Bandung: PT. Remaja Rosdakarya.
- Arikunto, Suharsimi. 2002. *Prosedur Penelitian, Suatu Pendekatan Praktek*, Jakarta: Rineka Cipta, Edisi Revisi V.
- Aripudin, Acep dan Sambas, Syukriadi, 2007. *Dakwah Damai (pengantar Dakwah Antar Budaya)*, Bandung: PT Remajarosda Karya.
- Arsyad, Abd Rahim, 2014. *Khithabah (Public Speaking) Sebagai Media Dakwah Kontemporer Ilmu Dan Seni Berpidato*, Parepare Sulawesi Selatan: Buah Pena Publishing.
- AS, Enjang AS dan Aliyudin. 2009. *Dasar-Dasar Ilmu Dakwah: Pendekatan Filosofis Dan Praktis*, Bandung: Widya Padjadjaran.
- Aziz, Moh Ali, 2014. *Ilmu Dakwah*, Jakarta: Kencana.
- Azwar, Saifuddin. 1998. *Metode Penelitian*, Yogyakarta: Pustaka Pelajar.
- Basit, Abdul. 2013. *Filsafat Dakwah*, Jakarta: PT Rajagrafindo Persada.
- Bungin, M. Burhan , 2007. *Sosiologi Komunikasi ( Teori Paradigma dan Diskursus Teknologi Komunikasi di Masyarakat)*, Jakarta: Kencana Prenadamedia Grup.
- Condro Triono, Dwi. 2012. *Ilmu Retorika Untuk Mengguncang Dunia*, Yogyakarta: Irtikaz.
- El Ishaq, Ropingi. 2016. *Pengantar Ilmu Dakwah (Studi Komprehensif Dakwah dari Teori Ke Praktek)*, Malang: Madani.
- Eriyanto, 2017 *Analisis Isi (Pengantar Metodologi Untuk Penelitian Ilmu Komunikasi Dan Ilmu- Ilmu Sosial Lainnya)*.
- Faizah dan Effendi ,Lalu Muchsin, 2009 *Psikologi Dakwah*, Cet. II, Jakarta: Prenada Media Group.
- Gani, Saida, 2012. *Analisis Efektivitas Dakwah PT. Telkom Makassar Dalam Pemberdayaan Umat. Disertasi*, Makassar: Pps UIN Alauddin.

- Hafidhudin, Didin, 1998. *Dakwah Aktual*, Jakarta: Gema Insani Press.
- Hamka, *Tafsir Al- Azhar*, 2003. Singapura: Pustaka Nasional Pte Ltd, cet. V,
- Hisyam al-Muafiri, Abu Muhammad Abdul Malik bin, *al –Sirah al Nabawiyah li al hisyam*, Penerjemah: Fadhli Bahri. 2000. *Sirah nabawiyah Ibnu Hisyam*, Jakarta Timur: Darul Falah.
- Ibrahim, Ibnu. 2011. *Dakwah Jalan Terbaik Dalam Berpikir Dan Menyikapi Hidup*, Jakarta: Republika Penerbit.
- Ibnu Katsir, Imam. 2017. *Qashashul Anbiya' (Kisah-Kisah Para Nabi)*. Penerbit Insan Kamil.
- Ismail, A. Ilyas dan Hotman, Prio. 2013. *Filsafat Dakwah (Rekayasa Membangun Agama Islam dan Peradaban Islam)*, (Jakarta: Kencana Pranadamedia Group, Cet. II.
- J. Moleong. Lexy, 2009. *Metode Penelitian Kualitatif*, Bandung: Remaja Rosdakarya.
- Ja'far, Subhani. 2002. *Ar- Risalah (Sejarah Kehidupan Rasulullah saw)*, Jakarta: Lentera Basritama.
- Jasad, Usman. 2011. *Dakwah dan Komunikasi Transformatif (Mencari Titik Temu Dakwah dan Realitas Ummat)*, Alauddin University Press.
- Kementerian Agama Republik Indonesia, 2008. *Al-Qur'an dan Terjemahnya*. Semarang: Toha putra.
- Khaldun, Ibnu. 2011 *Mukaddimah*, Pustaka Al-Kautsar.
- Koentjaraningrat. 1997. *Metode-Metode Penelitian Masyarakat*, Jakarta: Grafindo Pustaka Utama, Edisi III.
- Kriyantono, Rachmat. 2012. *Teknik Praktis Riset Komunikasi*, Cet. VI; Jakarta: Kencana Prenada Media Group.
- Luth, Thohir. 1999. *M. Natsir, Dakwah dan Pemikirannya*, Jakarta: Gema Insani, Cet. I.
- Ma'arif, Bambang S, 2010. *Komunikasi Dakwah (Paradigma Untuk Aksi)*, Bandung: Simbiosis Rekatama Media.
- Mahmud, M. As'ad. 2017. *Seratus Kultum Tematik Terbaik*, Surakarta: Ziyad.
- Mahmuddin. 2004 *Manajemen Dakwah Rasulullah (Suatu Telaah Historis Kritis)*, Jakarta: Restu Ilahi.
- Mahmuddin. 2011. *Manajemen Dasar dakwah, (Proses, Model, Pelatihan dan penerapannya)*, Makassar: Alauddin university Press.
- Mubarak, Achmad. 2014. *Psikologi Dakwah, (Membangun Cara Berpikir dan Merasa)*, Malang: Madani Press.
- Muhaemin Abda, Slamet. 1994. *Prinsip-Prinsip Metodologi Dakwah*, Surabaya: Al-Ikhlash.
- Muhammad Said, Nurhidayat, *Dakwah dan Efek Globalisasi Informasi*.
- Munir, M dan Ilahi, Wahyu. 2012. *Manajemen Dakwah*, Jakarta: Kencana Pranada Media Group, Cet. III.
- Munir, M. 2015 *Metode Dakwah*, Jakarta: Pranada Media Grup, Cet. IV.
- Murodi. 2013. *Dakwah Islam dan Tantangan Masyarakat Quraisy (Kajian Sejarah Dakwah pada Masa Rasulullah SAW)*, Penerbit: Kencana Pranadamedia Group.
- Mustofa. 2012. *Kurdi Dakwah Di Balik Kekuasaan*, Bandung: PT. Remaja Rosdakarya.
- Najid, Nasri Hamang. 2012. *Dakwah Efektif (Public Speaking)*, Parepare Sulawesi Selatan: Lembah Harapan Press.
- Nasution, S. 2016. *Metode Research ( Penelitian Ilmiah)*, Jakarta: Bumi Aksara, Cet. 15.
- Nata, Abuddin. 2014. *Metodologi Studi Islam*, Cet; ke-21. Jakarta: Rajagrafindo Persada.
- Pahlawan Kayo, RB. Khatib. 2007. *Manajemen Dakwah, (Dari Dakwah Konvensional Menuju Dakwah Kontemporer)*, Jakarta: Amzah.
- Pulungan, J. Suyuthi. 1996. *Prinsip-Prinsip Pemerintahan Dalam Piagam Madinah Ditinjau Dari Pandangan Al-Qur'an*, Jakarta: PT. RajaGrafindo Persada, Cet. II.
- Rajab, Muhammad. 2014. Strategi pengembangan dakwah Islam pada Pemerintahan Sultan Buton XXIX (La Ode Muhammad Aydrus Qaim Ad-Din).” *Disertasi*, Makassar: PPs UIN Alauddin,.
- Rasyidah. 2017. *Dakwah Struktural Pakaian Muslimah ( Studi Tentang Pilihan Strategi Kasus Aceh Barat dan Kelantan)*, *Disertasi*, Semarang: Pps UIN Walisongo.
- Sabiq, Sayyid. 2017. penerjemah Ahmad Shiddiq Thabrani, Abdul Amin, Futuhal Arifin, dan Moh. Abidun, *Fiqhus Sunnah*, Jakarta: pena Pundi Aksara.
- Sadiyah, Dewi, 2015. *Metode Penelitian Dakwah (Pendekatan Kualitatif Dan Kuantitatif )*, Bandung; Remaja Rosdakarya, Cet. I.
- Saeful Muhtadi. 2003. Asep dan Ahmad Safei, Agus, *Metode Penelitian Dakwah*, Bandung: Pustaka Setia, Cet. I.

- Saerozi. 2013. *Ilmu Dakwah*, Yogyakarta: Penerbit Ombak.
- Seha,Sampo. 2012. *paradigma Dakwah (Menata Ulang Penerapan Dakwah di Indonesia)*, Makassar: Alauddin University Press.
- Shihab, M. Quraish. 2002. *Tafsir Al- Misbah ( Pesan, Kesan, Dan Keserasian Al-Qur'an)*, Jakarta: Lentera Hati
- Siri, Hasnani. 2013. *Keteladanan Pribadi Dakwah Rasulullah saw*, Yogyakarta: Orbitrust Corp.
- Smeer. 2008. *Ilmu Hadis (pengantar ilmu Hadis Praktis)*, (Malang: UIN-Malang Press, 2008),h. 3. Munzier Suparta, *Ilmu Hadis*, Jakarta: Rajagrafindo Persada.
- Sugiono. 2011. *Metode Penelitian Pendidikan, Pendekatan Kuantitatif, Kualitatif, dan R&D*, Bandung: Alfabeta, Cet.XI.
- Suhandang,Kustadi. 2013. *Ilmu Dakwah(Perspektif Komunikasi)*,Bandung: PT Remaja Rosdakarya.
- Suhardi, Firdaus Muhammad. 2018. *Setia di Jalan Dakwah (80 Tahun Dr. KH. Sanusi Baco, Lc)*, Penerbit: Gora Pustaka Indonesia.
- Sukayat,Tata. 2015 *Ilmu Dakwah, Perspektif Filsafat Mabadi 'Asyarah*, Bandung: Simbiosis Rekatama Media.
- Sulthon, Muhammad, *Dakwah dan Sadaqat (Rokonseptualisasi dan Rekonstruksi Gerakan Dakwah Awal)*. 2015. Yogyakarta: Pustaka Pelajar.
- Syarif H , N. Faqih. 2015. *Kiat Menjadi Dai Sukses*, Bandung: PT. Remaja Rosdakarya.
- Taimiyah, Ibnu. 2001. *Manhaj Da'wah Salafiyah*, Jakarta: Pustaka Azzam.
- Tajiri,Hajir. 2015. *Etika dan Estetika Dakwah ( Perspektif, Teologis dan Praktis)* Bandung: Simbiosis Rekatama Media.
- Tasmara,Toto. 1997. *Komunikasi Dakwah*, Jakarta: CV Gaya Media Pratama.
- Thoifah, I'natut, 2015. *Manajemen Dakwah (Sejarah dan Konsep)*, Malang: Madani Press.
- Zuhdi, Ahmad, 2016. *Dakwah Sebagai Ilmu Dan Perspektif Masa depannya*, Bandung: Alfabeta.