

Managing Differences and Maintaining Harmony of Da'wah Organization

Akhmad Sukardi¹, Hasan Basri², Ayyub³, Pattaling⁴

¹Institut Agama Islam Negeri Kendari. E-mail: akhmadsukardi.iainkendari@gmail.com

²Institut Agama Islam Negeri Kendari. E-mail: hasanbasri@iainkendari.ac.id

³Institut Agama Islam Negeri Kendari. E-mail: ayyubkadir@iainkendari.ac.id

⁴IAIN Sultan Amai Gorontalo. E-mail: pattalingsasaja12@gmail.com

Abstract

The problem studied in this article is the diversity of da'wah organizations and how to manage their differences to maintain harmony among them. The method used is a literature review with an analysis technique that imitates the flexible content analysis method, namely by providing a description of the author's meaning based on expert concepts and understanding and experience of the al-Qur'an and Hadith arguments and other references, both from books and articles and observations of objective reality in the community. The results of the study show that the diversity of da'wah organizations often has the potential to give rise to tension, attitudes of mutual weakening, and disharmony caused by shallow understanding, loss of clarity of understanding, cult of figures, and organizational ego. In order for harmony and cooperation in da'wah organizations to occur, it is necessary to understand that differences are a blessing, while division is a curse, to understand well the matter of qath'iy and zhanniy or the matter of ushul and furu', to direct attention to the ideas conveyed, not figures or organizations, and to focus on the goals of da'wah which are common goals.

Keywords: Da'wah Common Goal, Da'wah Organization, Maintaining Harmony, Manage Difference

1. Introduction

Research on communication between da'wah organizations is still limited, what is often done is about the relationship between da'wah institutions and mad'u or between da'i and mad'u in da'wah activities. Anas Habibi Ritonga (2020) for example, presents the results of his study on the relationship between aspects in da'wah institutions. Fatmayarn & Et.al (2018) also studied the ethical communication patterns and organizational circles applied by HMI

organizational cadres in improving da'wah relations. Research on the relationship between da'wah organizations in the form of a thesis was conducted by Syi'aruddin (2022) regarding the cohesive relationship between the NU, Muhammadiyah, and Persis da'wah institutions in Garut due to the open mindset of the leadership, similarities in cultural culture and pesantren education, and communication involving MUI, FKUB, and Forkopimda.

The emergence of many da'wah organizations is a common thing as a reaction to the development of the times as a result of science and technology. The development of technology has given rise to many new things that influence the way humans live their lives, including the order of social life. Along with that, the thinking of Muslims today has reached a high level. The height of the development of Muslim thought reached its peak when the realm of free thought entered and was loved by young Muslim thinkers. The authority to learn Islam is no longer centered on scholars, but extends to anyone using various means, even from religious authorities to techno-theology (Putri et al., 2022).

At the same time, there was also a breakthrough from educated people who tried to free themselves from the strict requirements of *ijtihad* set by classical scholars. They claim that they can do *ijtihad* when they have completed their studies up to a doctorate (doctorate) in the field of religious sciences. They are of the view that the *ijtihad* model adopted by classical scholars is no longer appropriate for use today. *Ijtihad* must be updated to be more comprehensive and based on needs. This model of *ijtihad* must use a problem approach or *maqashid al-syariah* (Anshari, 2020).

Previously unknown thoughts were born, such as liberal thoughts (*hurriyah*) which tried to remove the basic foundations of religion (*ushuluddin*) in thinking. Next, the thought of Nusantara Islam was born which tried to present Islam based on the uniqueness of the archipelago (Akbar, 2020). In addition, moderate Islamic thought also emerged which tried to present a middle Islam, neither leaning to the left nor to the right, neither to the west nor to the east. Moderate Islam is described as a model of Islam that upholds the values of Islamic teachings while accommodating the entry of values of civilization and culture from outside, including the east and west. On the other hand, there are also some groups who actually maintain the purity of thought without wanting to be influenced by things from outside Islam, which are then called puritans (Sartika, 2021).

Freedom of thought and *ijtihad* is increasingly fertile along with the increasing number of problems that arise in the midst of the lives of Muslims that have not been solved through

strict *ijtihad* mechanisms as carried out by classical scholars. Another thing that supports the development of this thought is the constitution that does not stipulate religion as its basis, thus freeing every religious follower to manage the problems faced within the community themselves. In such conditions, muslim figures themselves independently seek solutions and solutions to various problems of the community that they explore from religious teachings. Muslims also identify their Islam with the figures they follow.

A group of people emerged who then formed an identity which later became an Islamic mass organization or *da'wah* organization. And so on so that more and more congregations or *da'wah* organizations emerged in society. They took part in the *da'wah* scene, so that the task of *da'wah* was not only carried out by scholars, but all muslims could do it in various ways (Pimay & Savitri, 2021).

This condition is certainly on the other hand encouraging because the people seem to be enthusiastic again in studying and practicing their religion in their lives. However, on the other hand, if the many *da'wah* organizations do not run harmoniously, they could face various problems that are not only detrimental to the *da'wah* organization in question, but also to the Muslim community as a whole. Various problems that may arise are clashes of thought that can lead to disputes and even divisions. This can happen when each *da'wah* organization has a method of exploring and understanding the texts that are *zhanni* (not firm, multi-interpretable) or even texts that are *qath'i* (strong, definite).

Likewise when the application of these understandings is applied to one or several problems that require immediate solutions in life. Another more difficult matter is when one or several *da'wah* organizations do not have a strong method of understanding and adopting sharia laws that can be exploited by parties who have an interest in the division of the Muslim community to gain profit. If this happens, then the existence of many *da'wah* organizations will no longer enrich the treasury of thought and develop the potential of the people, but will actually drain the energy of the Muslim community and become the beginning of its weakness (Rohman, 2022). Therefore, there needs to be a dialectic and social interaction between organizations that have different goals and emphases so that adaptation and integration can be established in the implementation of *da'wah* (Mujamil & Fatimah, 2023).

It is on this basis that this study contributes to efforts to identify causes that can damage the relationship and cooperation between *da'wah* organizations to be monitored and avoided.

And most importantly to find a way that can strengthen closeness and harmony between da'wah organizations so as to facilitate the achievement of da'wah goals.

2. Method

This paper is a literature review on efforts to harmonize Islamic missionary organizations. Study materials are obtained from reference books and journal articles related to the theme. Article searches are conducted through Google Scholar by limiting the duration to the last five years. Relevant study materials collected are classified according to the study topic. The discussion is carried out by connecting opinions and arguments between one another (Denney & Tewksbury, 2013). The analysis is carried out descriptively by imitating the flexible content analysis method (White & Marsh, 2006), namely by providing a description of the author's meaning based on expert concepts and understanding and experience. Conclusions are drawn using analytical constructs (Klaus Krippendorff, 2019: 178), namely making conclusions from meaningful texts or other materials, while still taking into account the context examine. The flow of this study can be described as follows:

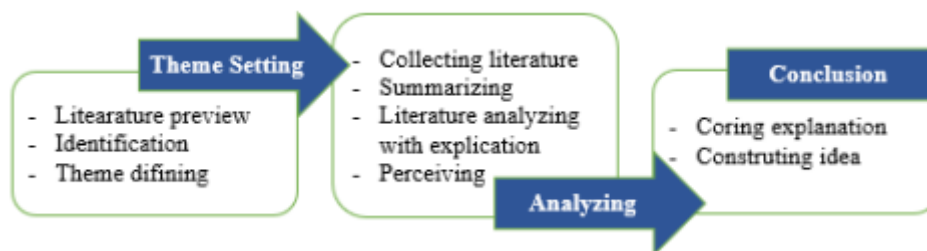


Figure 1. Research Procedure

3. Findings and Discussion

3.1. Several factors that can damage the harmony of the da'wah organization

If we look closely at the facts in history until today, there are several da'wah organizations that find it difficult to establish cooperation, and often even distance themselves from each other. This is usually because they are faced with obstacles or obstacles, including some of the organizations that are still shallow in understanding the evidence or texts of sharia, lack of clarity in understanding, the existence of a cult of figures or figures and the ego of the organization.

a. Shallow study of the texts

The characteristics of the texts (al-Qur'an and Hadith) are that they are in Arabic, so understanding them requires good mastery of Arabic. In the al-Qur'an it is mentioned:

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ

Indeed, We made the al-Qur'an in Arabic so that you may understand (it) (QS. Al-Zukhruf/43: 3).

Apart from understanding Arabic, it is also necessary to understand various related sciences, such as asbab al-nuzul, musabah, nasikh mansukh, and an understanding of mutlaq and muqayyad, mujmal and tafsili, 'am and takhshish, as well as methods of compromising on texts which at first glance appear contradictory. Mastery of religious principles (ushuluddin) and a complete understanding of the reality of the development of problems faced by humans are also required.

Lack of understanding regarding these matters can lead to shallow or partial understanding, thus leading to incomprehensible conclusions. The fatal consequence is that one may understand a proposition with a different understanding, even though it is a qath'i matter, which should not have any differences in it. For example, understanding the hadith of the Messenger of Allah which mentions a group of people who are saved as in the following hadith:

افترقت اليهود على إحدى أو اثنتين وسبعين فرقة، وافترقت النصارى على إحدى أو اثنتين وسبعين فرقة، وستفترق أمتي على ثلاث وسبعين فرقة، الناجية منها واحدة والباقيون هلكي. قيل: ومن الناجية؟ قال: أهل السنة والجماعة. قيل: وما السنة والجماعة؟ قال: ما أنا عليه اليوم وأصحابي

The Jews are divided into 71 or 72 groups, the Christians are divided into 71 or 72 groups, and my Ummah (Muslims) will be divided into 73 groups. One group survives and the others are doomed. Then asked, "Who are the survivors?" Rasulullah SAW answered, "They are the Ahlusunnah wal Jama'ah." And then asked again, "What is Ahlusunnah wal jama'ah?" He answered, "What I am above, today, and with my companions (taught by the Messenger of Allah and practiced with his companions)." (HR. Imam Thabrani).

This hadith mentions that there will be many groups from the Prophet's ummah, but only one group will be saved, namely *ahl sunnah wal jama'ah*. The meaning of *ahl sunnah* is

known to be those who follow the Sunnah of the Prophet, namely the al-Qur'an and Hadith. While the meaning of al-jama'ah is the congregation of Muslims as in the time of the Prophet led by the Prophet himself and the generations after him led by the Khulafaurrasyidin. Likewise, the congregation of Muslims under the leadership of the caliphs after the Khulafaurrasyidin.

If there is a group that understands this hadith superficially, they may claim their group as ahl sunnah wa al-jama'ah, besides they are not ahl sunnah wal jama'ah. As a result, they can easily use the hadith above as justification to accuse other groups as groups that have gone astray, perpetrators of heresy (Fauzi, 2020).

Another shallow understanding that can arise is to understand this hadith as a prohibition on the existence of groups or organizations (firqah) so that there are people who do not want to create and join da'wah organizations because they are afraid of being said to be creating a firqah. In fact, the firqah that is astray is those who deviate from the Sunnah left by the Messenger of Allah SWT. This understanding is certainly unacceptable because it contradicts the verse itself (QS. Ali Imran: 104) which requires the existence of an ummah of Muslims who carry out da'wah activities.

b. Lack of clarity of understanding

An authentic understanding of Islam is that which was understood by the Prophet SAW as one who accepted the Koran. Rasulullah SAW is the person who best understands the language of the Koran and the meaning of the verses revealed to him because he was guided by Allah SWT through angels. This understanding was then inherited by friends who interacted with Rasulullah SAW in practicing what was required by the Koran. Therefore, every verse that was revealed and was not understood by friends was explained by Rasulullah Saw, both by means of words (qawliyah), deeds (fi'liyah) and by means of dian and agreement (taqririyah). This understanding was also later passed on by great scholars from generation to generation.

When the West controlled politics and economy when they succeeded in taking over control of the world from the hands of Muslims since the 17th century until the 21st century, they tried to spread their civilization, culture and way of thinking to the Muslim countries they controlled. They also spread their way of religion and their way of understanding their religion among the Muslims. This effort was often carried out by orientalists in the name of logic, knowledge and argumentation (Rochmat et al., 2023).

In general, Western society understands that religion is an individual matter and is merely a formality. Based on this understanding, they consider religious matters to be unnecessary in the family and society. As for religion, which is considered a formality, it is merely an identity that they belong to a certain religious group. In living their lives, they generally do not use religion as a guide other than as a mere spiritual thirst quencher. The consequences of this understanding make religion marginalized into a narrow spiritual corridor and empty rituals. As a result, religion becomes irrelevant to be associated with life. Therefore, it is not uncommon for religious texts to be ignored or even forced to adhere to reality, even changed to adapt to the development of their civilization and culture.

When the West and Europe colonized Muslim countries, according to their colonial motivations to obtain gold, glory and gospel (Aprilia, 2024), they not only took natural resources and ruled the natives, but also spread this understanding (Situmorang et al., 2024). Muslims who were influenced by this way of understanding would understand Islam as a ritual and spiritual religion, which had nothing to do with life problems, such as economics, education, health, and politics. People who adopt this way of understanding religion are clearly seen in their lives as those who separate religious affairs from worldly affairs.

Those who are like that look so "pious" performing prayers, fasting, zakat and hajj, remembering, praying, reading the al-Qur'an. However, in their mu'amalah life they do not want to care about the Islamic teachings that govern them, such as they continue to interact freely with the opposite sex without following Islamic rules, engage in usury and gambling, transact in ways that violate the principles of 'aqad in mu'amalah, and justify means to achieve certain positions or positions.

When people who are not clear in their understanding of religion join or form an Islamic organization or da'wah organization, then that understanding will become the characteristic of the organization and become a benchmark in compiling and implementing da'wah programs. From them are born statements that contradict Islam. This certainly becomes an obstacle to harmony and cooperation with other da'wah organizations.

c. Fanaticism and cult of figure

In Islam, it is understood that only the Prophet Muhammad SAW is ma'shum (protected from mistakes and sins). Apart from the Prophet SAW, no one is ma'shum. This means that no one is clean from mistakes and sins, even the scholars. Therefore, only the

Prophet Muhammad SAW is made as an *uswatun hasanah* (QS. Al-Ahzab: 21) or other prophets mentioned in the text. In the al-Qur'an it is emphasized as follows:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ
اللَّهَ كَثِيرًا

Indeed in the Messenger of Allah you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day and remembers Allah much (QS. Al-Ahzab/33: 21)

This verse mentions the Prophet SAW as *uswatun hasanah*. As for the Prophet SAW's wife, his descendants and his companions, they are not *uswatun hasanah* in the sense of being followed because of their personalities. The Prophet SAW's wife and descendants, his companions and the scholars are followed not because of their personalities, but because of their truth in their attitudes and behaviors that follow the teachings of the Prophet SAW and what was conveyed from the Prophet SAW.

Based on this, it is not permissible to idolize a certain scholar or figure in religion. If the figure or scholar follows Allah and His Messenger, then they are followed, but not idolized. However, if they are wrong, mistaken or deviant, then there is no obligation to obey them. One of the evidence for this is the following word of Allah:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ
فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

O you who believe, obey Allah and obey (His) Messenger, and the *ulil amri* among you. Then, if you have different opinions about something, then return it to Allah (the al-Qur'an) and the Messenger (sunnah), if you truly believe in Allah and the Last Day. That is more important (for you) and the consequences are better (TQS. Al-Nisa'/4: 59).

This verse states that obedience to Allah and His Messenger is absolute. Obedience to the Messenger is seen in the form of *ittiba'* (following) the Messenger of Allah SAW both as a person and as a messenger of Allah. While obedience to others, namely *ulil amri* and others is relative obedience, depending on their obedience to Allah and His Messenger. Therefore it is determined that if there is a difference, a dispute about a matter then it must be returned to Allah and His Messenger (the al-Qur'an and Hadith).

Based on this, it is not justified to have a cult of a person or group of figures, no matter how high their knowledge and how good their personality is. The right of figures or scholars

is to be respected with reasonable respect as teachers and their personalities are used as inspiration, a lesson so that people also practice what is practiced from Islamic teachings. People who worship and are fanatical about a figure will usually close themselves off from the shortcomings of the person they worship and reject anything that is not the same as them (Zulkarnain, 2021). This is where the beginning of closedness will appear so that they will not receive knowledge other than from the teacher they worship.

d. Organizational ego

Ego is a state of a person or group of people who prioritize themselves or their own group. People who have such characteristics are called egoists. Organizational ego will emerge if an organization is no longer focused on idea-based programs. In addition, organizational ego will emerge if the organization aims to seek support for a certain position that can only be achieved if it gets support. Even greater if the position to be achieved is contested by the same competitors from other groups. Political parties participating in the election are an example of an organizational model that seeks support to occupy a certain position in government.

The influence of these goals or interests will lead members to glorify their organization in order to gain support. Initially, ideas may indeed be the main factor in glorifying an organization. However, along with the addition of new members who are not of the same quality as the founders and figures, it is inevitable that they will fall into the ego of the organization. In Islam, this organizational ego is classified as a sectarian ego called 'ashabiyah. Ashabiyah will give rise to group love driven by feelings that arise from the instinct of *baqa'*, without considering the aspect of truth anymore. Ashabiyah can actually have a positive meaning when interpreted as brotherhood and a negative meaning if interpreted as blind loyalty to one's own group without considering the aspects of right or wrong (Hartanto, 2021). In a hadith it is said:

ليس منا من دعا إلى عصبية وليس منا من قاتل على عصبية وليس منا من مات على عصبية

It is not from our group that anyone calls for ashabiyah, nor from our group those who fight because of asabiyah, nor from our group those who die because of asabiyah (HR. Abu Daud).

Ashabiyah referred to in the above hadith follows a group based on *suur* or a feeling of mere identity with that group, not based on its truth. People who are infected with the asabiyah disease will defend and defend their group even if it is proven that their group is

wrong. This *ashabiyah* attitude is detrimental to the unity of the people and becomes an obstacle to harmonization and cooperation between da'wah organizations.

3.2. How to prevent conflict and maintain harmony

It is necessary for every da'wah actor, both as an individual and as part of a da'wah organization, to establish an understanding of important things that will prevent conflict and bring relationships closer and strengthen cooperation. The main important is consistency in the goals of da'wah by making the bond of faith the main foundation in integrated communication (Mujianti, 2022). To embody it, the da'i of da'wah organizations have to understand the meaning of difference as a blessing, the matter of *qathi'* and *zhanni*, following ideas not figures, and the common focus in da'wah.

a. Understanding the term difference is a blessing

All creatures are created according to the sunnatullah with differences. The existence of similarities in one of His creations is basically nothing that is exactly the same. The creation of humans also has differences in both physical and spiritual construction. So is the ability in thinking that is tiered. These different abilities are what give birth to different understandings of the texts. In addition, the state of the text also appears with expressions that can be understood differently.

For example, after the Ahzab battle (Khandaq war), the Prophet ordered his companions to surround the Jewish village of Bani Quraizah due to their betrayal of the agreement with the Prophet. In the sirah it is stated as follows:

Rasulullah SAW ordered the callers to shout to the Muslims: "Whoever listens and obeys must never perform the Asr prayer except in the village of Bani Quraizah (Sirah Ibnu Hisyam II, 2006: 200).

The companions who heard the call all rushed to the intended place. In the middle of the journey, it was time for Asr prayer. The companions then disagreed about the Prophet's words "Do not pray Asr except in the village of Bani Quraizah!". Some companions decided to stop and perform the Asr prayer, then continue their journey. Some others insisted on continuing their journey without performing the Asr prayer, until they arrived after the Asr time had passed. Some companions even arrived at the village of Bani Quraizah after the time for the Isha prayer had entered, they also prayed Isha and then prayed Asr (Sirah Ibnu Hisham II, 2006: 200). The incident was known to the Prophet SAW and he did not reprimand them.

The Prophet SAW also did not justify or blame anyone. The al-Qur'an also did not come down to correct the incident.

The incident shows that the difference in understanding the text had already occurred when the Prophet SAW was still alive and justified. Companions who stopped on the road and then performed the Asr prayer understood that the Prophet's hadith prohibiting Asr prayer except in the village of Bani Quraizah meant that they should immediately leave quickly to the place ordered so that they could still perform the Asr prayer in that place. So it is understood that the hadith is not a prohibition on Asr prayer on the way when the time has entered. This means that these worshipers took the understanding of the meaning behind the Prophet SAW's words, namely that they must leave immediately. Meanwhile, others understood the meaning of the Prophet's words textually, namely that you are not allowed to pray Asr except at the place of the Bani Quraizah. So even though the time for Asr has ended, you are still not allowed to pray Asr because it must be in the place designated by the words of the Prophet.

The lesson from the incident in the fifth year of the hijrah shows that the companions differed in carrying out the Prophet's command, but they all carried out the command, namely going to the indicated place. The companions also differed in performing the Asr prayer, some prayed on time, some prayed outside of time, but all performed the Asr prayer.

This is an example of a difference in understanding the religious text that brings mercy to different people. In this case, the difference occurred in a matter that did not deviate from the will of the text, namely immediately leaving for the Bani Quraizah village. This difference also did not deviate from other related texts, namely the obligation to perform the five daily prayers.

It is true that Muslims are not prohibited from being different, nor are they prohibited from criticizing each other, nor are they prohibited from preaching different understandings. However, the people must realize that the mu'tabar scholars of the past also differed in understanding and issuing laws on one or several matters. The differences between the scholars did not prevent them from respecting and working together, as also shown by the imams of the schools of thought who differed in several matters but respected each other and lived in harmony (Sadari & Desya, 2021).

They also mutually worship each other. They are also teachers and students who give each other rights as teachers and as students. In fact, with the differences among the scholars, there is a broadness in religion. Therefore, during the progress of the Muslim community,

famous school imams emerged, such as: Abu Sa'ad al-Hasan bin Yasar al-Bashri, Imam Hasan al-Bashri (d. 110 AH), al-Nu'man bin Thabit, Imam Abu Hanifah (d. 150 AH), Abu 'Ammar bin Abdurrahman bin 'Amr, Imam Auza'i (d. 157 AH), Sufyan bin Sa'ad bin Masruq, Imam Sufyan al-Tsauri (d. 160 AH), Imam al-Laits bin Sa'ad (d. 175 AH), Imam Malik bin Anas (d. 179 AH), Imam Sufyan bin Uyainan (d. 198 AH), Muhammad bin Idris, Imam Syafi'i (d. 204 AH), Imam Ahmad bin Muhammad bin Hambal (d. 241 AH), Daud bin Ali al-Ashbahani, Imam Daud al-Zhahiri (d. 270 AH), Imam Ishaq bin Rahawaih (d. 238 AH), Ibrahim bin Khalid al-Kalhi, and Imam Abu Tsaur (d. 240 AH). Many schools of thought born by these imams have become extinct, the ones that survive until now and are popular are the four sects of imams (H. Abdul Somad, 2017: 28).

From here it can be understood that the differences that become a blessing are differences that do not violate the main teachings of religion, namely carrying out obligatory commands and not carrying out forbidden prohibitions. This is the meaning of *ikhtilafu ummati rahmah* (differences among my people are a blessing). The differences that will become a blessing are differences that are still within the corridor of Islamic teachings. Differences that are not justified are not included in the category of blessings. Because the differences must be addressed with an open heart, not to be exaggerated and exploited until they result in division. Allah SWT condemns the divisions of previous nations as in the following verse:

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

And do not be like those who became divided and quarreled after clear information came to them. These were the people who received severe torture (QS. Ali Imran/3: 105).

Clear information is the real truth brought by the Prophet Muhammad. People who deviate from the truth are people who depart from what was revealed and explained by Allah and His Messenger.

b. Good understanding with *qath'i* and *zhanni* concept

Every Muslim, the figures of the da'wah organization should have a complete understanding of the matter of sharia arguments. It is known that sharia arguments come in *qath'i* and *zhanni* concept. Sharia arguments can be reviewed from two aspects, namely the source of their taking and their reference to a matter.

When viewed from the perspective of its source, the dalil syara' can be divided into *qath'i* (certain, strong) and *zanni* (suspected). The sources that are classified as *qath'i* are the

al-Qur'an and *mutawatir* hadith. Both are called *qath'iy al-tsubut*. While the dalil from the ahad hadith (not mutawatir hadith) is called *zanniy al-tsubut*. As for when viewed from the indication of the dalil, it is also divided into two, namely the indication of the *qath'i* is called *qath'iy al-dalalah* and the indication of the *zanniy* is called *zanniy al-dalalah*.

Each dalil syariah has a position in the tsubut and its dilalah. If the source is *qath'i al-tsubut* and the indication is also *qath'iy al-dalalah*, then the understanding produced is *qath'i* or certain. If the source is *qath'iy al-tsubut*, but the designation is *zhanniy al-dilalah*, or the source and the designation are both *zhanniy* (*zhanniy al-tsubut wa zhanniy al-dilalah*), then the resulting understanding is *zhanniy* (Ma'mun, 2023).

There is no disagreement among scholars regarding the status of the *qath'iy* argument. This is found in the fields of aqidah and sharia. In the field of aqidah, for example, about the oneness of Allah, the existence of the Day of Judgment, heaven and hell. In the field of sharia, for example, the obligation to pray five times a day, the obligation to pray Friday, the obligation to fast during Ramadan, the obligation to preach and jihad, the obligation to uphold the laws of Allah, the obligation of unity, and so on. Because its nature is certain and there is no difference, it is natural that its number is small compared to that of *zhanniy*. The number of religious teachings that fall into the *zhanniy* category is very large. Al-Syari' provides breadth in this religion so that it provides an opportunity for the people of Muhammad SAW to differ in *zhanniy* matters.

Understanding the *qath'i* and *zhanniy* makes people understand that the *qath'iy* arguments produce a definite understanding in the main matters of religion. While the *zhanniy* arguments produce different understandings in the field of branches of this religion. From here, the people will have the right attitude that Muslims should not mislead each other or innovate in *zhanniy* matters because that only happens in the *furu'iyah* (branch) aspect, not in the *ushuliyat* (main) matters. The right attitude is to be open-minded and accept each other's differences and diversity of understanding that originate from the texts of sharia (Fathy Suamsuddin Ramadhan al-Nawiy, 2014: 23).

One of the causes of slipping in religion is when following a figure or group fanatically. This action can make people become blind fanatics of a person or group so that they are distracted from the Islamic ideas conveyed. It is true that figures for a group play an important role in da'wah because they are examples to follow (Putriany & Said, 2020). However, it must be realized that figures and organizations are only vehicles for da'wah to achieve its goal, namely conveying Islam. People who ride on the vehicle must not be

negligent in focusing their attention solely on the vehicle. However, they must also focus on the journey and the goals achieved. Everyone must be aware and able to distinguish between ideas and vehicles. Vehicles can be replaced or eliminated if they are outdated and can no longer be expected to deliver the achievement of da'wah goals. However, the idea must still be there, namely conveying Islam. Therefore, every preacher who is part of a preaching group must hold the principle that his organizational group is good. However, if there is a group that is better and closer to the truth than it, then cooperation must be established and it is even okay to join that organization or follow it.

d. Focus on da'wah common goals

The condition for harmony between da'wah movements is having the same focus. The same focus can be realized if there is an understanding of the main problems experienced and will be overcome by the people. If there is no similarity in the main problem, then a common focus is still difficult to achieve. However, a common focus does not mean eliminating the uniqueness or characteristics of each organization in its da'wah activities, where da'wah organizations have special da'wah products according to the values developed by the da'wah organization (Lirizki, 2023).

This is something that is known to be capable of as this people have a variety of understandings and practices of religious teachings in matters that are classified as *khilafiyah*. The imams of the schools of thought and previous scholars also had varying understandings and practices of Islamic teachings. All variations in understanding and practice can remain inherent as the characteristics of an organization. However, they all have the same understanding and support each other for various matters that are the general goals of da'wah.

Among the matters that are a shared focus in preaching are the following: the necessity of measuring every thought based on the Islamic perspective, resolving it based on Islam, and taking care of the people with Islam.

First, measuring all thoughts based on Islamic views, because Islam is a solution to all matters that arise from and befall humans. In human life, a problem arises when humans are going to fulfill their life needs. There are only two human life needs, namely physical or bodily needs and instinctive needs (Yanti & Salmiwati, 2022). Physical needs consist of the need for objects, such as food and drink, the need for conditions, such as air, weather and certain climates, the need for rest or sleep, and the need to defecate, such as urinating, defecating and

passing wind. All of these needs are urgent needs (emergencies) because they must be met. If not met for a long time, then causally it will cause death.

As for instinctive needs, human instincts consist of three types, namely: 1) the instinct to believe in God or religion (*tadayyun*), as the human tendency to glorify and worship what is glorified or considered sacred (Affandi, 2024); 2) the instinct to defend oneself (*baqa'*), manifested in the form of reflexive movements, stay away from known sources of danger and always try to survive dangers that threaten their lives, tendency to have power over others; and 3) the instinct to preserve offspring (*naw'*), manifested in human tendencies towards the opposite sex and the desire to live together, the desire to have children and offspring, and the presence of affection for children and offspring.

Both physical and instinctive needs can be met if humans establish relationships with outside themselves also with the Almighty outside themselves. All forms of relationships require definite rules so that the relationship can be established with rules that please all parties, without any party feeling disadvantaged or harmed. When the rules are made by one person or a group of people, it could be that the rules will side with the one who made the rules. or if the rules are made by involving all people in one group, it could be that the rules will not work because of the diversity of desires and interests of each. Even if the rules can be made, they are still not perfect because of the limitations of human knowledge to reach the future and changes and anticipate all changes that will occur.

Therefore, the source of the rules must come from the All-Knowing of the goodness needed by humans. That is Allah SWT Who is All-Knowing of His creation, as He was also All-Knowing before being created. All of these rules are only worthy of the Creator. Islam has determined that the true rules of life come from Allah SWT. Islam has also been revealed by Allah with complete rules that are included in the al-Qur'an and Sunnah. For Muslims, making Islam a rule of life is a reasonable matter. It is not fitting for any Muslim to take rules other than Islam by leaving Islam. In the al-Qur'an, Allah SWT emphasizes:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا
مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

So by your Lord, they (in essence) do not believe until they make you the judge of the matter over which they are disputing, then they do not feel in their hearts any objection to the decision you give, and they accept it completely (QS. Al-Nisa'/4: 65)

This verse is a firm provision, that a person may not be recognized as a believer if he does not make the Prophet Muhammad and what he brought as a severance or rule that is used as a solution to all their affairs. The principle of Islam in solving problems is to emphasize the maintenance of various needs that are the purpose of bringing sharia (*maqasid al-syariah*), namely to maintain all human needs including religion, soul, mind, property, descendants (Firdaus & Sahputra, 2022).

Logically, what is the meaning of a confession of faith in Islam if the rules of Islam are not made rules in life. Such a confession, of course, has no value at all other than just a mere confession that everyone can claim to believe, but has no proof.

Secondly, taking care of the people means fulfilling their needs (*ri'ayah al-syu'un al-ummah*). In taking care of these needs, it must be done by adhering to Islamic teachings. Thus, da'wah seeks to increase faith and understanding of Islamic law (Ariyanto & Achfandhy, 2022). In Islam, it is stipulated that every adult male is obliged to work to meet the basic needs of himself and his family. If the person is unable to fulfill it, then religion determines that relatives, especially his guardian, must fulfill it. If even that cannot be fulfilled, then the imam or leader of the community must fulfill it from sources that have been determined by sharia. These sources are managed zakat assets, managed natural resources. In addition to basic needs that are individual in nature, there are also basic needs that are collective in nature, such as the need for clean water, air, fire or energy, the need for health, education, and other public facilities such as roads, bridges, school buildings, and so on.

In every aspect of life, sometimes it can be implemented according to Islamic guidance, but sometimes it cannot be done so that it becomes a problem that needs to be solved. Problem solving can also sometimes be done partially, but sometimes it is systemic. Partial solutions can be done immediately so that the problem is resolved. However, partial solutions should not end there because it is possible that the problem will reappear in the future. This can happen due to its relationship with other aspects that have not been resolved or have been resolved with partial solutions as well.

As for those that require systemic solutions, they cannot be solved partially except systemically as well. From here, da'wah must educate the community to see how to solve problems systemically in Islam. For example, increasing poverty is a systemic problem. Although it can be solved partially, such as by government assistance, encouraging zakat, infaq and shadaqah, poverty continues. This is because it is related to other aspects systematically, such as control of natural resources, inequality, uneven distribution, state

budget leaks, high taxes, lack of job opportunities, and so on, so it must also be solved systematically.

Finally, in order to establish cooperation between da'wah organizations, a collaborative negotiation network is needed (Ansori Ansori et al., 2024). It is permissible for each da'wah organization to have activities to address one or various aspects of solving the people's affairs partially, but it does not forget the comprehensive solution that is the common focus. Da'wah organizations should not be content with solving problems partially because it can cause da'wah organizations to fall into pragmatic da'wah.

Pragmatic da'wah is da'wah that is aware of the problems that occur so that it can adjust the message to the conditions of society (Ariyanto & Achfandhy, 2022). Pragmatic da'wah provides practical solutions to the facts of the problem without considering the source or root of the problem (Ahmad al-Qashshas, 2004: 244). This kind of solution will not solve the people's problems completely, but rather a kind of patchwork that will ease the problem for a while, after which it will return to its original state.

This pragmatic preaching is not able to raise the level of thinking of the people, but on the contrary, it can maintain the static condition of the people who think short-sightedly and pragmatically. As a result, preaching organizations that are trapped in this pragmatic preaching will spend a lot of energy to solve problems that continue to repeat themselves. In addition, this activity can cause the preaching organization to experience stagnation and decline. It is difficult to expect communication and cooperation in building the people from preaching organizations that experience this.

From the description above, which explains that in order to maintain differences and prevent divisions between Islamic missionary organizations, this can be summarized in the following table:

Table 1. How to prevent conflict and maintain harmony among da'wah organization

No	Aspect	Description
1.	Understanding the term meaning of difference is a blessing	Differences occur only in the interpretation of the contents of the text, but obedience is the same in terms of implementing the text or the commands of sharia.
2.	Understanding <i>qathi'</i> and <i>zhanni</i> matters	The da'wah organization agrees on the <i>qath'i</i> and agreed-upon issues, and is open-minded towards differences that occur in <i>zanniy</i> issues.
3.	Follow the idea not the figure	It is important to realize that figures and organizations are only vehicles for preaching to convey ideas whose goal is to convey Islam.
4.	Understand what to focus on	Da'wah organizations may have different emphases in goals and activities, but focus on the following: a. Measuring all thoughts based on Islamic views, Islamic aqidah b. Resolve all matters based on Islamic views c. Taking care of the people with Islam

4. Conclusion

There are many Islamic da'wah organizations with diverse backgrounds and activities which often lead to conflicts between them. The sources of conflict usually comes from: the shallow study of the texts, lack of clarity of understanding, fanaticism and cult of figure, and organizational ego. To avoid conflict and maintaining cooperation dan harmony, every da'wah organization should have an understanding of the following matters: a) the differences are a blessing and division is a curse, diversity is a fact, but unity is a must, b) the organization of da'wah prioritizes the ideas of Islam that are conveyed, not the organization, c) understanding the matter of qath'iy and zhanniy in order to understand that differences occur in matters of zhanniy and do not occur in matters of qath'iy, and d) having a common focus, namely making Islamic aqidah the basis for all thoughts, making Islam the solution to every problem faced, and taking care of the people based on Islam.

This article is literature research although it adopted some field facts regarding the causes of conflict and how to overcome it. To examine the results of the study, further field research is needed on several existing da'wah organizations to find specific forms of potential conflict and how to overcome them in order to maintain cooperation and harmony in da'wah organizations.

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