

Globalization of Da'wa

(Initiating a New Paradigm of Da'wa in Global Competition Era)

A. Ilyas Ismail
Faculty of Da'wa and Communication
UIN Syarif Hidayatullah
Jakarta, Indonesia

Abstract—Da'wa is the basic obligation in religion that should be done in every situation. In this new age, we need to develop a new paradigm of da'wa, so da'wa can respond to the people's need and is compatible with the fast-changing world's dynamic. The ideas on the new paradigm of da'wa itself, should include many main ideas, such as the philosophy and the orientation of da'wa, its methodologies, and similarly important, the media and the network of da'wa. Da'wa in the digital era, is no longer understood as preaching, but more as a social and cultural transformation toward the establishment of highly competitive Islamic community, *Khaira ummah* or the best people as Allah SWT and His Prophet SAW have decreed in Surah Ali Imran verse 110. In relation to globalization, da'wa should play two important roles. First, globalizing Islam based on its noble teaching and character as the world's religion. Second, Islamizing globalization. These roles are crucial, as we know together that globalization is brought forward and controlled by the power in the west, especially the US, which could have motives and objectives that are against Islamic teaching. Here, *Islam ummah*, as the balancing *ummah*, *ummatan wasathan*, are asked to be able to create balance between the east and the west power, either in politics, economics, socio cultural, or in civilization. For da'wa to be effective and transformative, as expected above, the reformation of da'wa should shift the old concepts of da'wa into the new paradigm of da'wa that accept change as a certainty that related to six main issues, shifting from *tablig* into transformation, from conversion to civilization, from globalization to Islamization, from conflict to dialogue between civilization, and individual influence for international correlation and cooperation. Through this new paradigm of da'wa, it is expected that globalization is not only seen as threats but also as opportunity to better da'wa in this new global competition era.

Keywords: *da'wa, globalization, transformation, intercultural dialogue, partnership and international cooperation, network and new media.*

I. INTRODUCTION

Globalization has brought enormous impact on our lives. Not only in economic, politic, trades, and job market, but also in socio cultural aspects and religion.

However, it should be realized that globalization does not necessarily means threats, it also brings opportunity for doing da'wa to spread Islam and strengthening the Islamic teaching on earth. Globalization opens up opportunities for Muslim to

do da'wa, not only for the Muslim community, but also for all human kind.

Based on these da'wa challenges and opportunities, I think we need to rewrite the paradigm of da'wa in this globalization era. The renewal of this paradigm should encompass the concept, methodology, approaches, facilities and infrastructure, and media that could be used in da'wa. For organization, this paper would limit its discussion in three following topics:

First, how to develop a new concept of da'wa as the efforts to meet the challenges and opportunities of da'wa in globalization era? Second, how to formulate and select methods and approaches of da'wa that are more appropriate and suitable with the current development or with the "new global society"? thirdly, how the people who do the da'wa to make use of ICT to support the development and the progress of da'wa in globalization era?

II. GLOBALIZATION: THREAT OR OPPORTUNITY FOR DA'WA?

Globalization is understood by Peter N. Stearns, also by Thomas Friedman, as social transformation phenomenon from local to socially global system. This phenomenon can be understood from various perspective: economics, technology,

Some people are worry about the bad impact of globalization, such as, the Western domination against the Islamic, either economically, politically, and culturally. This anxiety is rooted on the view that globalization as *'Imarah* defined, contain the basic idea of "*haimanat al-gharb*" which means dominance or superiority of the wetern world against other nations on erath. Globalization is also understood as the new phase, *thaurun jadid*, that is the invasion phase, *thaur al-ijtiyah*, which have ambition to influence the world and all aspects of life. In briefs, globalization is no other than a new wave of typhoon, *marhalat al-thūfan al-gharbī*, called new colonialism of the west against other nations on earth. In summary, globalization is no more than the westernization idea, *Taghrīb al-Ālam*, even, Qardhawi called it as *amarakat al-`alam*, Americanisation of the world.

III. THE NEW PARADIGM OF DA'WA TO MEET THE GLOBALIZATION CHALLENGE

A. *From Tablig to Socio Cultural Transformation (min al-tabligh ila Tahawwul wa Tathawwur al-mujtama wa al-hadharah)*

Within the Qur'an, da'wa is identified as a call (actualization) of faith (QS. Al-Anfal/8: 24), religious enlighten (QS. Ibarahim/14: 1 and 5), and community empowerment process toward the "*khair-a ummah*" quality/best ummah (QS. Ali Imran/3: 110). Referring to several ayah above, Syekh Ali Mahfuzh, understands da'wa as activity to call human toward their Lord. In a broader sense, da'wa is understood by Sayyid Quthub as an efforts to upheld Islamic system (*iqamat al-manhaj al-Islami*) and the struggle to develop Islamic community (*iqamat al-mujtama' al-Islami*)

Thus, da'wa cannot be sufficiently defined as only *tablig*, rather as a sociocultural transformation concept, in which ideas to develop the Islamic community that suit the dynamics and the globalization era. Here, da'wa should fulfill and meet the challenge of globalization.

B. *From Conversion to Civilization (min al-tahwil ila taqvim al-hadharah)*

In the old paradigm, the main target of da'wa is for people to convert to Islam or Islamization. The call toward God's path (*ila sabil rabbik*) becomes the main message in da'wa which was defined as the call for Non-Muslim to convert to Islam. In this type of definition, conversion of non-Muslim to become often related with the da'wa efforts even it becomes the indicator for the success of the da'wa.

In this new paradigm, the main objective of da'wa is not the conversion, rather civilization, that is a constructive effort to improve the pride and dignity of human. Within this new paradigm, the conversion, decision to embrace Islam, does not become the main concern of da'wa, it is rather an absolut rights of everyone.

This view is based on the basic principles of Islamic teaching, as the freedom principle, diversity principle (*ta'addudiyah*), and the common platform principle (*kalimatun sawa'*).

C. *From Western Globalization to Internationalization of Islam (min 'Aulmat al-Gharbiyah ila 'Alamiyat al-Islam)*

In its further development, globalization can be understood in two ways. First, globalization as domination of giant corporates, and domination of economy. Second, globalization as an effort to create balance among many powers in the world, including between Western and Islam.

Based on these two views, I consider globalization as a threat as well as a challenge. At the same time, it provides opportunity for da'wa to spread and strengthen the Islamic system on earth.

The opportunity to do da'wa in this globalization era in my perspective can be done through two concepts. First, globalization of Islam ("*Aulamat al-Islam*"). This is based on islam as a universal religion. Second, Islamizing the globalization (*aslamat al-'aulamah*). The concept of globalization such as this one has been said to have objectives that are against Islamic objectives. We need to take role and participate in providing the basis and the path for globalization according to the Islamic teaching and values. The problem here is not on *How to globalize Islam*, but rather on *How to Islamize globalization*?

This is the basis of globalization of da'wa according to Muhammad Imarah. The Muslims as the da'wa ummah, have to responds and to conduct dialogue (*al-ta'amul*) and not just giving up and do nothing (*al-taslim wa al-qabul*) about globalization.

D. *From Civilization Clash to Inter civilization Dialogue (min al-Shira' ila al-Hiwar bain al-Hadharat)*

As we know that after the end of the Cold War and the collapse of the Soviet, a new competition was predicted, not competition among military power, rather civilization clash (*Shira' al-Hadaraat*) as mentioned in the famous thesis of Huntington. Clash of civilization could means clash of religions, or more appropriately clash between Islam and the West. This civilization clash thesis has gained various comments and responds, including from Islamic scholars that refuted the idea of the clash. In reverse, they proposed that inter faith dialogue to be done, or in broader sense, intercultural and inter civilization dialogue (*al-hiwar baina al-hadarat*).

As the Qur'an teaches us (Q.S. al-Nahl/14: 125), that da'wa is initially done by using the strength of our mind and knowledge or philosophy (*bi al-hikmah*), then by good advices (*mau'izhah hasanah*), and then through discussion or dialogue in a peaceful and kind ways (*mujadalah bi al-lati hiya ahsan*).

In the Qur'an itself, interfaith dialogue is insisted, with the requirement that the dialogue is conducted in kindness and in peaceful ways (*billati hiya ahsan*). No less than six times, Allah SWT has underlined about "the best way."

According to various *tafsir* scholars, *al-jadal al-husna*, can be translated as civilized dialogue or dialogue with ethics, a dialogue aimed at: (1). Finding the thruth, not victory. (2) Rational dialogue and not emotional dialogue. (3) not forcing others to accept our will and respecting the opinion and the belief of the dialogue partners (4). Being held without violence and anarchism.

E. From Individual Strength to International Cooperation and Relationship (min al-quwwat al-fardiyyah ila al-'alaqat wa al-ta'awun al-duwaliyah)

As the characteristic of Islam itself, is the blessing for the entire universe, then da'wa, according to Sayyid Quthub, in addition to being realistic-objective (*waqi'iyah*) and dynamic-progressive (*harakiyyah*), da'wa has to be universal or international (*Alamiyyah*). This means that the person doing the da'wa or the da'i in individual or institutional sense needs to develop broad network and positive relationship in national, regional, and global scale.

In history, as we all aware, the Prophet PBUH firstly did the da'wa among his family and closest kin (QS. Al-Syu'ara/: 214), then his da'wa was expanded to the people of Mecca and the entire Arabs community, then to the entire world population at that time, either in the East (Persia) or the West (Rome). In Madinah, the Prophet communicated and develop correlation with the kings, such as king of Persia, Rome, Ethiopia, Egypt, the King of Yamamah, and the king of Bahrain.

In this new era, international relationship and cooperation has become more and more important. This is due to the changing world as the impact of technological advancement, especially in informatics and digital communication.

International cooperation, as stated by Wahbah al-Zuhaili, is intended to achieve two main purposes of da'wa (1). Making the world a prosperous place (*I'mar al-Kaun*) and making the advancement of civilization (*Taqaddm al-Hadharah*). (2). Preserve and increase the dignity and pride of the human in their position as human and as the foundation for the development of the unity of mankind. In this side, the da'wa, according to Zuhaili, is not only related with Muslim but also related to the interest of all mankind.

F. From local network to Wider Network: Usage of ICT for the progress of da'wa (min al-idza'ah ila al-internet: Istikhdam teknologiyat al-ma'lumat wa al-Ittishalat fi al-da'wah)

In this new era, da'wa, as Syeh Yusuf al-Qardhawi stated, is no longer sufficient to be done in conventional ways, in the mosque with available media. The da'wa in this new age, for Qardhawi, needs to be done globally by making use of the latest technology communication.

Qardhawi, as cited by Ibrahim, considers da'wa through internet, international network, *syabkah al-duwaliyah*, as the new form of *jihad* in this century, *jihad al-ashr*, and calls it as the powerful network as it can reach people all over the world, without any limitation.

The view proposed by the Mufti Saudi Arabi, Syekh Abd al-Azis Abdullah ibn Baz on medium of Da'wa. For him, the media should suit the progress of the time. Allah SWT has provided use with ease in da'wa. The da'wa business becomes far easier now, through tools or media that were not available

before. Da'wa can be done through radio, television, press, and various other latest media. According to Abdullah ibn Baz, for those who are able, ulama, government, or the da'i, they should use this new media (the internet), hence, Islam can be spread all over the world, by using the language used by them. In addition, internet also can be used to refute fitnah and provocation on Islam and the whole Muslim community

Zainab Ashry, a mechanical engineer as well as a da'I from Qatar proposed that the da'I as well as the da'wa institutions to develop web-based da'wa network called E-da'wa.

IV. CLOSING

In this new era of globalization, the reformation in da'wa needs to be fundamentally and more paradigmatically done. This reformation should encompasses all the aspects of concepts, methodology, message, and new media of da'wa that are relevant to the dynamic of this century. Paradigmatically, the concept of da'wa needs to be shifted from the old paradigm into the new paradigm. These shifts consisted of six things: (1). From tablig to sociocultural transformation. (2) from conversion to civilization. (3) from globalization of da'wa to Islamization of globalization (4). From cultural clash to intercultural dialogue. (5). From individual to network to international cooperation. (6). From local network to wider network by using ICT for the purpose of da'wa. The ideas on reformation of da'wa paradigm such as this is expected to be able to support the progress and the development of da'wa in this new era, globalization. Through this new paradigm, globalization should not only become the threats for Islamic ummah but also becomes a blessing from Allah that provides room and opportunity for the Islamic ummah to do da'wa and spread, and strengthen the Islamic values and sisten in this world through peaceful, fair, and civilized ways according to the true teaching of Islam as rahmatan lil aalamiin, the blessing for the entire universe. *Wallah a'lam!*

REFERENCES

- Abd al-Qayyum and Zaid Mahmood, "Role of Social Media in the Light of Islamic Teaching," *Al-Qalam*, December, 2015.
- Abid, Ibrahim ibn 'Abd al-Rahman, *Wasa'il al-Da'wah ila Allah fi Syabkat al-Ma'lumat al-Duwaliyah*, Riyadh, Universitas Imam Muhammad ibn Saud, 1427 H.
- Abu Zahrah, Muhammad, *al-Alaqaq al-Dauliyah fi al-Islam*, Dar al-Fikr al-'Arabi, Egypt, 1995.
- Ashry, Zainab Hassan *A Guide to Giving Dakwah to non Muslim*, IPC, Islam Presentation Committee, Kuwait, t.t. p. 44.
- Askhi, Meriam Sabirah *Islamic Approach and Principles of Dialogue*, Salam Institute For Peace and Justice, 2006.
- Aughali, Ikmal al-Din Ihsan *al-'Alam al-Islami wa Tahaddiyat al-Qarn al-Jadid*, Munazhhamat al-Ta'awun al-Islami, Kairo, Dar al-Syuruq, 2013.
- Azizy, A Qodri, *Melawan Globalisasi*, Yogyakarta: Pustaka Pelajar, 2003.
- Boland, B.J. *The Struggle of Islam in Modern Indonesia*, The Hague-Martinus Nijhoff, 1971.
- Castelss, Manuel, *Globalization and identity: A Comparative Perspective*, transfer, 2006.

- Darling, Diane *The Networking Survival Guide: Get the Success You Want By Tapping Into the People You Know*, USA: The McGraw Hill Companies, 2003.
- Ernest, Carl. W. *Following Muhammad: Rethinking Islam In The Contemporary World*, USA: North Carolina Press, 2003.
- Friedman, Jonathan, *Globalization, the State, and Violence*, Altamira Press, USA, 2003.
- Friedman, Thomas L *The World Is Flat, A Brief History of The Twenty First Century*, New York, Farrar, Straus and Giroux, 2007.
- Fukuyama, Francis *The End of History and the Last Man*, The Free Press, New York, 1992.
- Al-Ghazālī, Muḥammad, *Ma'a Allāh Dirāsāh fī al-Da`wah wa al-Du`ah*, Kairo: Mathba`at Ḥassan, 1979.
- Gudykuns, William B. *Cross-Cultural and Intercultural Communication*, Sage publications, California state university, 2003.
- Huntington, Samuel P *The Clash of Civilization and the Remaking of World Orde*, Simon & Cshuster, New York, 1996
- Ibn Baz, Abd al-'Azis Abdullah, *Majmu` Fatawa*, Riyadh, Idarat al-Buhuts al-Ilmiyah wa al-Ifta, 1421 H.
- , *Majallat al-Da`wah*, Muassasah al- Da`wah al-Islamiyah al-Shahafiyah, No. 1714, 21 oktober, 1999.
- Ibn Hisyam, *al-Sirah Nabawiyah*, Dar Ibn Hazm li al-Nasyr wa al-Thiba`ah, 2009
- Imarah, Muhammad, *al -Khithab al-Diniy: Baina Tajdid al-Islami wa al-Tabdid al-Amrakani*, Maktabah al-Syuruq al-Duwaliyah, 2007.
- , *Makhathir al `Aulamah ala Huwiyat al-Tsaqafah*, Nahdhat, Mesir, 1999.
- , *Mustabqbaluna, baina al-`Alamiyah al-Islamiyah wa al-`Aulamah al-Gharbiyah*, Mesir: Nahdhah, 2001
- Ismail, A. Ilyas, *Paradigma Dawkah Sayyid Quthub: Rekonstruksi Pemikiran Dakwah Harakah*, Jakarta: Pena Madani, 2007.
- Ismail, A. Ilyas dan Prio Hotman, *Filsafat Dakwah: Rekayasa Membangun Agama dan Peradaban Islam*, Jakarta, Prenada Media Group, 2011.
- Jamil, Ahmad Muḥammad *Qadlāyā Mu`āshirah fī Maḥkamāt al-Fikr al-Islāmi*, Kairo: Dār al-Shahwah, 1980.
- Kutz, Kathrin *Barriers to Cross Cultural Communication*, United Kingdom, 2013.
- Lane, Jan-Erik, *Globalization: The Juggernaut of the 21st Century*, University of South Pacific, Fiji, 2008
- Lewellen, Ted. C. *The Antropology of Globalization: Cultural Antropology Enters the 21st Century*, London: Bergin and Garvey, 2002.
- Mahfudz, Syekh Ali *Hidayat al-Mursyidin ila Thururq al-Wa`zh wa al-Khithabah*, Beirut: Dar al-Ma`rifah, t.t..
- Martin, Richard C., Ed, *Encyclopedia Islam and the Muslim World*, New York, 2004.
- Maude, Barry *Managing Cross-Cultural Communication: Principles and Practice*, 2011.
- Mulyana, Deddy, *Komunikasi Efektif Suatu Pendekatan Lintasbudaya*, Bandung: PT Remaja Rosdakarya, 2008.
- Najam, Adil, et.al., *Environment and globalization, Five Propositions*, IISD (International Institute for Sstainable Development), Ministry of Foreign Affairs of Denmark, 2007
- Old., Kris, et.all., Ed., *Globalization and The Asia Pasific*, London: Routledge, 1999.
- Pasha, Adnan Khalil "Dawa and Development: The Future Dimention" dalam Merryl Wyn Davies & Adnan Khalil Pasha (Ed.), *Dawa and Development of the Muslim World the Future Pespective*, London and New York: Mansell Publishing Limited, 1989.
- Paulo, Sabastian, *International Cooperation and Development, A Conceptual Overview*, Bonn, DIE, 2014
- Power, Penny et.al., *A Friend in Every City: One Global Family : A Networking Vision for the 21st Century*, Academy Pess, UK, 2006.
- Qardhawi, Yusuf *Khitabuna al-lislami fī `Ashr al-`Aulamah*, Kairo, Dar al-Syuruq, 2004
- Al-Qaththānī, Ḥasan ibn Falāh *al-Thariq ilā al-Nahdhah al-Islamiyyah*, Riyād: Dār al-Ḥamidi, 1993.
- Quthub, Sayyid *Fi Zhila al-Qur'an*, Beirut: Dar al-Syuruq, 1982.
- , *Ma`ālim fī al-Thariq*, Kairo: Dār al-Syuruq, 1979.
- , *Dirasat Islamiyyah*, Beirut: Dar al-Syuruq, 1991.
- Raustiala, Kal *The Architecture of International Cooperation*, Virginia Journal of international law Assosiation, Volume 43 Number 2002.
- Shufi, Abdul Qadir Muhammd Atha', *Atsar al `Aulamah `Ala Aqidat al Syabab*, Muslim World Legue/Rabithah `alam al Islamy, 2006.
- Stearns, Peter N. *Globalization In World History*, New York: Routlege, 2010.
- Steger, Manfred B., *Globalization: A Very Short Introduction*, Oxford University Press, UK, 2017.
- Suriasumantri, Jujun S. "Penelitian Ilmiah, Kefilsafatan dan Keagamaan: Mencari Paradigma Kebersamaan," Makalah, disampaikan pada simposium Metodologi Penelitian Filsafat IAIN Syarif Hidayatullah Jakarta, 15 Juli 1992.
- Al-Syairani, Muhammad Husaini *al `Aulamah: Dirasah Islamiyyah Mu'ashirah*, t.t.
- Syamsuddin, Din *Etika Agama dalam Membangun Masyarakat Madani*, Jakarta, Logos Wacana Ilmu, 2000.
- Tharwanah, Muhammad Sālim *al-`Aulamah wa al-Islām: al-Tahaddī wa al-Istijābah*, makalah seminar, Patani, 2010.
- Tomalin, B. Hun B., *Cross-Cultural Communication: Theory and Practice*, New York: Palgrave macmillan, 2013.
- Tuwaijiri, Abd al-Azis Utsman, *Shira`u al-Hadharat fī al-Mafhum al-Islami*, al-Munazhzhamah al-Islamiyah li al-Tarbiyah wa al-`Ulum wa al-Tsaqafah, t.t.
- Wahid, Abdurrahman, *Islamku Islam Anda Islam Kita*, Jakarta: Wahid Institute, 2006.
- Wijffels, Herman et.al. *A New Approach to International Cooperation*, Amsterdam, 2012
- Yahya Shofy Arian, *The World Is Flat: Globalization, Development and Media*, t.t
- Yakan, Fathī Mādzā Ya`nī Intimā`i li al-Islām, Beirut: Mu`assasah al-Risālah, 1983.
-, *Nahwa Harakah Islāmiyyah `Ālamiyyah Wāhidah*, Beirut: Mu`assasah al-Risālah, 1977.
- Zaidan, Abd al-Karim *Ushul al-Da`wah*, Mesir: Dar al-Wafa', 1992.
- Al-Zuhaili, Wahbah al `Alaqat al-Dauliyah fī al-lislam, Damasykus, Dar al-Muktab li al-Nasyar wa al-Tauzi', 2000.