

## **Communication Style of Imigrant Dai in Da'wah**


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### **Abstrak**

Islam is the religion with the largest percentage in Indonesia. This majority makes Indonesia home to many dai, each with their own styles and ways. In addition to local preachers, there are dai who come from abroad, namely Sheikh Ali Jaber. He preaches by paying attention to local wisdom and tolerance. Sheikh Ali Jaber, who comes from Arabia, has a large number of ma'du in Indonesia. The popularity of his da'wah is because Sheikh Ali Jaber has a unique da'wah method compared to local dai in Indonesia. However, he had become a controversy since after the stabbing incident by someone while da'wah. This study uses qualitative research with a library research approach to reveal the communication style and implications of Sheikh Ali Jaber's da'wah. The primary data used are writings, social media, news, and journals about Sheikh Ali Jaber. The results showed that in delivering his da'wah, Sheikh Ali Jaber used Qaulan Layyinan, Qaulan Kariman, and Qaulan Balighan. While the da'wah is delivered by means of Hikmah, Mauidhah Hasanah, and Mujadalah, The community considers that the da'wah carried out by Sheikh Ali Jaber is moderate, reflects peace, and is polite (it does not take sides with organizations or da'wah institutions). Sheikh Ali Jaber in carrying out his da'wah is more open and also assimilate to all Muslim circles without distinguishing ORMAS and other religious sects.

### **Keywords:**

Immigrant Dai, Moderate of Da'wah, Method of Da'wah

### **Abstrak**

Islam adalah agama dengan persentase terbesar di Indonesia. Mayoritas ini menjadikan Indonesia rumah bagi banyak dai, masing-masing dengan gaya dan caranya sendiri. Selain da'i lokal, ada dai yang berasal dari luar negeri yaitu Syekh Ali Jaber. Ia berdakwah dengan memperhatikan kearifan lokal dan toleransi. Syekh Ali

Jaber yang berasal dari Arab memiliki jumlah ma'du yang besar di Indonesia. Popularitas dakwahnya karena Syekh Ali Jaber memiliki metode dakwah yang unik dibandingkan dai lokal di Indonesia. Namun, ia sempat menjadi kontroversi setelah insiden penikaman oleh seseorang saat berdakwah. Penelitian ini menggunakan penelitian kualitatif dengan pendekatan kajian pustakaresearch untuk mengungkap gaya komunikasi dan implikasi dakwah Syekh Ali Jaber. Data primer yang digunakan adalah literatur, media sosial, berita, dan jurnal tentang Syekh Ali Jaber. Hasil penelitian menunjukkan bahwa dalam menyampaikan dakwahnya, Syekh Ali Jaber menggunakan *qaulan layyinan*, *qaulan kariman*, dan *qaulan balighan*. Sedangkan dakwah disampaikan dengan cara *hikmah*, *mauidhah hasanah*, dan *mujadalah*. Masyarakat menilai bahwa dakwah yang dilakukan Syekh Ali Jaber bersifat moderat, mencerminkan kedamaian, dan santun (tidak memihak ormas atau lembaga dakwah). Syekh Ali Jaber dalam menjalankan dakwahnya lebih terbuka dan juga berasimilasi dengan seluruh kalangan umat Islam tanpa membedakan ormas dan aliran keagamaan lainnya.

### **Kata kunci:**

Imigran Dai, Moderat Dakwah, Metode Dakwah

## **Introduction**

Da'wah activities can be regarded as a form of communication. But there is also an opinion that says that preaching and communication are two different things.<sup>1</sup> In a scientific context, the two have analogous differences. Even though the object of communication and preaching is the same, namely human activity, in reality the two are different things. Communication comes from English communication which has the meaning of conveying, while preaching comes from Arabic ethics, ethics, ethics, ethics, ethics, ethics which means invite, call, push. When the two are reversed, it will not produce the same meaning. Communication in Arabic will not produce the meaning of communication and when da'wah is in English it will not produce the meaning of da'wa. So, communication and da'wah are related sciences but both are different things.

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<sup>1</sup> A S Muhtadi, *Komunikasi Dakwah: Teori, Pendekatan, Dan Aplikasi*, ed. Nunik. S Nurbaya (Bandung: Symbiotic Rekatama Media, 2012), 6.

Indonesia has many well-known preachers with their own communication styles who are spread all over Indonesia. For example Ustad Yusuf Mansur, Ustad Hanan Attaki, Ustad Abdul Somad, and many more. In addition to local preachers, there are also preachers who come from abroad (immigrant preachers)<sup>2</sup> namely Sheikh Ali Jaber. Sheikh Ali Jaber is a preacher and scholar from the City of Medina Al Munawwarah, Saudi Arabia. Since 2008 Sheikh Ali Jaber has been carrying out da'wah in Indonesia. Sheikh Ali Jaber was officially declared an Indonesian citizen in 2012 after receiving an award from President Susilo Bambang Yudoyono.

Actually the culture of da'wah in the Middle East is different from the culture of da'wah in Indonesia. So it will be difficult for Sheikh Ali Jaber to adapt to the cultural conditions in Indonesia. Indonesia has a wide variety of cultures and languages. But in reality, Sheikh Ali Jaber was able and succeeded in reaching out to all Muslims in Indonesia. In preaching he never hurt anyone and also never took sides with anyone. With his moderate preaching, Sheikh Ali Jaber did not find it difficult to be able to preach to Indonesian Muslims who are known to have very diverse cultures and languages.

Departing from these problems, the author will follow up in-depth research by answering several problems: *First*, what is the style of da'wah communication carried out by immigrant preachers so that it can unite all Muslim groups in Indonesia? *Second*, what are the implications that occur in people's lives for the da'wah carried out by Sheikh Ali Jaber?

### **Framework of Theory**

Communication style is a communication behavior carried out by a communicator within an organization or another in order to get feedback from the communicant that comes from the message or information that has been conveyed.<sup>3</sup>

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<sup>2</sup> Dai who comes from another country and lives in Indonesia.

<sup>3</sup> S D Sendjaja, *Introduction to Communication Studies* (Jakarta: Open University, 1996), 6.

From this definition, it can be concluded that communication style is a behavior that comes from within the communicator that is used only at certain times. This communication style also has its own diversity according to the behavior of the communicator who expects good reciprocity and responses from the communicant. The purpose of the communication style also depends on how the communicator conveys his message and how the communicant receives the message. Kadri said all theories, perspectives, approaches, paradigms, models, concepts, and methods of communication lead to how humans can communicate that is meaningful, negotiable, conformist, and makes both parties happy.<sup>4</sup>

The style of communication conveyed by the communicator is very useful in the way we communicate with other people which indirectly facilitates and strengthens the relationship between the communicator and the communicant. Style in communication can be in the form of words as well as body language and the role of the use of space, time, and distance. A distinctive communication style can characterize a person as a differentiator from others. Communication style can be seen from how he speaks, responds to existing problems to the way of expression in response to information obtained.

Forms of communication in Islam in terms of message articulation are divided into three groups namely, dakwah bil-hal, dakwah bil-lisan and dakwah bil-kitabah.<sup>5</sup> The relationship between communication and da'wah is very close, because communication itself has an important function in da'wah activities. Communication is one aspect that influences the success of preaching. Therefore, it would be better for a preacher to understand and understand how to communicate good da'wah so that his da'wah can run smoothly and effectively. Da'wah communication has the function of mediating changes in attitudes, behavior, and views. This applies to all da'wah

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<sup>4</sup> Wahab Nur Kadri, "Dialektika Komunikasi Pada Debat Pilpres 2019 Dalam Perspektif Al-Qur'an," *El Madani: Jurnal Dakwah Dan Komunikasi Islam* 1, no. 01 (2020): 49–60, <https://doi.org/10.53678/elmadani.v1i01.49>.

<sup>5</sup> Kamaluddin Ritonga, "Bentuk-Bentuk Komunikasi Dalam Perspektif Dakwah Islam," *Tadbir: Jurnal Manajemen Dakwah* 2, no. 2 (2020): 160, <https://doi.org/https://doi.org/10.24952/tad.v2i2.2835>.

targets, both individuals and groups. In addition, this study approach uses the concepts of communication in the Qur'an as Pambayun mentions, such as: *qaulan ma'rufan*, *qaulan balighan*, *qaulan maysuran*, *qaulan layinan*, *qaulan kariman*, *qaulan sadiddan*, and others.<sup>6</sup>

## Research Methods

In this paper the researcher used a qualitative research method with approach library research, namely research that aims to obtain in-depth information on a problem by using information data from various books, documents, magazines, and records of historical stories. This study uses an approach and literature review that focuses on the phenomenon of da'wah. The primary data sources for this research are journals, books, articles, and the internet which are related to research. Meanwhile, secondary data sources from this study are all data that supports the improvement of this article.

The data obtained in this study were analyzed using descriptive analytic analysis. The purpose of this analysis is to uncover facts related to the da'wah method used by immigrants in preaching. In the process of this analytical technique, the assumptions of da'wah experts also have the opportunity to be used in research. This assumption will be obtained by the author by means of interviews with the community related to the existing problems. The focus in this paper is a preacher named Sheikh Ali Jaber who comes from a Middle Eastern country. Sheikh Ali Jaber is a preacher whose name is well known by most Muslims in Indonesia. He is a well-known preacher with his moderate preaching which can reach most of the Muslim community in Indonesia.

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<sup>6</sup> Ellys Lestari Pambayun, *Communication Quotient Dalam Pendekatan Emosional Dan Spiritual* (Bandung: Rosdakarya, 2013).

## Results and Discussion

In various previous literary sources, it was stated that da'wah comes from the Arabic word *da'a*, *yad'u*, *da'watan* which has a variety of meanings namely, calling, inviting, calling, inviting, pushing. The word da'wah has been mentioned in the Koran hundreds of times. The meaning of da'wah invites, calls on and summons to good things as well as to things that tend to polytheism to go to heaven and hell is an understanding that is found in the Al-Quran.<sup>7</sup> According to Toha Yahya Oemar defines da'wah as an activity to influence humanity by using a wise way to the straight path in line with Allah's commands for good and prosperity in this world and in the hereafter.

Da'i comes from the Arabic form of *mudzakar* (male) which means someone who invites, if muanas (female) is called da'iyah.<sup>8</sup> Whereas in the Big Indonesian Dictionary, preachers are people whose job is preaching, preachers: through da'wah activities the preachers spread Islamic teachings. In other words, a da'i is a person who invites other people either directly or indirectly, through speech, writing, or actions to practice Islamic teachings or disseminate Islamic teachings, to make efforts to change towards a better condition according to Islam.

Where as mad'u Derived from Arabic, taken from isim maf'ul (a word that denotes an object or target). According to the terminology, mad'u is a person or group commonly referred to as a congregation who is demanding religious teachings from a preacher, either mad'u be it people near or far, Muslim or non-Muslim, male or female. A dai will make mad'u as an object<sup>9</sup> for its scientific transformation. Mad'u as an object of da'wah for a da'i is one of the important elements in the da'wah system.

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<sup>7</sup> M.A Aziz, *Ilmu Dakwah, Kencana*, Revisi (Jakarta: Kencana, 2004), 5.

<sup>8</sup> Enjang Aliyudin, *Dasar-Dasar Ilmu Dakwah: Pendekatan Filosofis & Praktis* (Bandung: Widya Padjadjaran, 2009), 73.

<sup>9</sup> Wahidin Saputra, *Pengantar Ilmu Dakwah* (Jakarta: PT Raja Grafindo Persada, 2011), 279–80.

Da'wah has the intention of solving various human problems. In this case the purpose of da'wah is broken down into two factors, namely the purpose of da'wah which is important and also the purpose of da'wah which is carried out only at certain times. The first goal is a goal that is important. This goal is used to solve human problems that are considered very important and also difficult to solve in a fast and targeted manner. The second goal is the goal that is carried out at certain times. This goal is used to solve human problems that arise suddenly, such as corruption, extortion, and problems with misappropriation of knowledge about religion.<sup>10</sup>

Communication is the process of exchanging information in human life.<sup>11</sup> Communication is also one of the influential aspects in human life. Communication is very influential in human life, because communication is used to interact between fellow human beings, starting from whether humans are known or unknown. Humans in communicating with others must have obstacles in doing so, from before starting communication until the communication is being carried out. Communication is very influential for human life can be seen from the many activities and two-way communication that is carried out.<sup>12</sup> At all times, communication is definitely needed, starting from interactions with people at home and those outside the home.

The explanation of da'wah and communication in the discussion above is that the science of da'wah and the science of communication have a relationship with each other that are interrelated. Because when viewed from the process, da'wah activities are communication activities in which a preacher conveys his da'wah message to mad'u, and also mad'u receive the information conveyed by the dai. In da'wah activities, there is a process of message transmission by the preacher and interpretation by the preacher mad'u which the process is expected to influence mad'u

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<sup>10</sup> Bobby Rachman Santoso, "Revitalisasi Metode Dakwah Ankrontis Dai Generasi Milenial," *Tasamuh* 17, no. 1 (2019): 13.

<sup>11</sup> Muhtadi, *Komunikasi Dakwah: Teori, Pendekatan, Dan Aplikasi*, 15.

<sup>12</sup> Muqsi, "Hubungan Dakwah Dan Komunikasi," *Peurawi Journal: Media Komunikasi Islam* 1, no. 1 (2018), <https://doi.org/http://dx.doi.org/10.22373/jp.v1i1.2763>.

such as changes in behavior, beliefs, and attitudes that occur within mad'u towards a straight direction and blessed by Allah Swt.<sup>13</sup>

Da'wah is not only lectures and sermons in mosques or in certain places, more than that da'wah can embrace all aspects of human activity. Therefore, da'wah communication has a purpose. For every Muslim, by carrying out da'wah, they have carried out their religious obligations and encouraged changes in behavior, attitudes, and behavior in accordance with the Shari'a contained in the Al-Qur'an and Hadith.

From this description, it can be concluded that da'wah communication is an attempt by a message receiver (communicator) to disseminate messages contained in the Al-Quran and Hadith to all mankind. So that all mankind can take part in understanding and practicing the message in life that takes place and make the Al-Qur'an and Hadith a guide and consideration in living life.

As a guide for Muslims in carrying out their da'wah both in oral and written da'wah, da'wah communication intrapersonal and propaganda communication interpersonal have a variety of verbal communication to support the course of da'wah so that it runs smoothly. There are 9 kinds of verbal communication that have been described in the Al-Quran. Each of these varieties of verbal communication has a specific context and explanation. *First, Qaulan Ma'rufan*, who has a good understanding of words. This word is actually used for those who are rich or strong people against poor and weak people. These good words will benefit knowledge, enlighten the mind, and show the way to solve a problem. According to Quraish Shihab ma'ruf have a good understanding that can be accepted along with the values prevailing in society.<sup>14</sup> In the Koran Sayings of Ma'rufan explained in An Nisa verse 5 and 8.

*Second, Qaulan Kariman*, has a noble word meaning. The commentators interpreted it as a noble word, a glorification, appreciation and respect. Qaul This is conveyed clearly in the Al-Quran Surah Al Isra 'verse 23. In this verse the explanation

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<sup>13</sup> A.A Halim Mahmud, *Fiqhud Dakwah Al-Fardiyah* (Jakarta: Gema Insani Pres, 1995), 47.

<sup>14</sup> Suisyanto, "Retorika Dakwah Dalam Perspektif Al-Quran" (UIN Sunan Kalijaga, 2020).



emphasizes the relationship between parents and children. He is not allowed to say harsh words when talking to his parents. This command is at the level after the level of monotheistic orders. Because of the importance of being filial and virtuous to one's parents, one of the greatest devotions is to avoid speaking harshly.

*Third, Qaulan Maysuran* According to Jalaludin Rahmat, not sure is a lovely word. Meanwhile, the opposite word is a difficult word. Maysur have word origins yusr which means easy, easy, light. When not sure means that it contains happy things, then communication experts explain that there are two dimensions of communication. That is, the communicator when communicating does not only convey the contents of the message, but also provides an understanding of the social relationship between the preacher and the speaker mad'u.<sup>15</sup> Explanation of not sure contained in Al Quran chapter Al Isra verse 28.

*Fourth, Qaulan Balighan* has a meaningful meaning of the word. Balighan saying explained clearly in Al Quran surah An Nisa verse 63. Balighan saying very appropriate to Muslims who are hypocrites. In this sura it is explained that the behavior of hypocrites when invited to the right path will influence others to disobey. When they encounter calamities due to their own behavior, they come to ask for help and protection. Hypocrites like this need to be avoided, and given understanding that impresses on their hearts.

*Fifth, Qaulan Layyinan* terms of language can be interpreted as a gentle word.<sup>16</sup> Saying the lines explained clearly in the Qur'an in surah Thaha verse 44. In the letter it is explained that the context of the conversation in question is the talk of Prophet Musa when fighting King Pharaoh. From these events it can be concluded that preaching does not have to contain elements of coercion but with gentle words with the hope of someone mad'u whose hearts are hard can be opened periodically through gentle words.

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<sup>15</sup> Jalaluddin Rakhmat, *Psikologi Komunikasi*, 24th ed. (Bandung: Remaja Rosdakarya, 2011), 17.

<sup>16</sup> Suisyanto, "Retorika Dakwah Dalam Perspektif Al-Quran," 53.

*Sixth, Qaulan sadidan* clearly explained in the Koran in the letter An-Nisa verse 9 and the letter Al Ahzab verse 70. In these two verses Allah has explained that the meaning of sad saying sare true words. The true word is in the level after piety to Allah SWT. This can be a reference that people who speak correctly then that person has a higher level of piety to Allah SWT. Therefore, speaking truthfully is a condition for the welfare of future generations.

*Seventh, Qaulan tsaqiilan* explained clearly in Al-Qur'an chapter Al Muzammil verse 5. In the chapter good advice has the meaning of words that are full of meaning or words that are heavy. In his interpretation, these heavy words are words where the da'wah message conveyed has a heavy weight in its meaning. Thus in understanding the message of the da'wah a mad'u must reflect and understand exactly what message is delivered by a dai.

*Eighth, Ahsanu qaulan* have the best sense of the word. The explanation of this qoul is found in Al Quran surat Fussilat verse 33 there is no better word than the word calling to Allah SWT., and doing good. Ahsanu qaulan not invite others to do it, but invite yourself to be able to do it. I also do good deeds and stay away from the prohibitions ordered by Allah Swt.

*Ninth, Qaulan adzima* 'will lie different from eight *qaul* which has been explained above. Meaning *qaulan adzima* 'will lie opposite and has the meaning of words that contain grave sins. Explanation of Qaulan adzima 'will lie found in Al Quran chapter Al Isra verse 40 whose interpretation is a statement containing opposition to the command of God and His Messenger. Which is included in qaulan 'heart these are statements that show hatred as well as betrayal. In this modern era like today it will be very easy to spread statements that push humanity away from the way of Allah SWT. Qaul which was previously described above.

### **A Brief Biography of Sheikh Ali Jaber**

Sheikh Ali Jaber, whose full name is Ali Saleh Muhammad Ali Jaber, is a scholar and dai from Medina Al-Munawwarah, Saudi Arabia. Sheikh Ali Jaber was born in

Medina on February 3, 1976 AD (3 Shafar 1396 H). He is the first child of 13 siblings. Since he was little, Sheikh Ali Jaber has been equipped with the knowledge of being a dai by his father. Sheikh Ali Jaber's father was a dai in Medina, his father hoped that his first child would be like him.

Sheikh Ali Jaber received special education in deepening the Koran since he graduated from formal education in Medina. In deepening his knowledge of the Koran, Sheikh Ali Jaber studied with well-known figures and scholars in Saudi Arabia. During the process of deepening religious knowledge, Sheikh Ali Jaber regularly preached and taught around where he lived. Sheikh Ali Jaber also preached at the mosque where his father broadcast Islam and knowledge of the Koran. Sheikh Ali Jaber is also a Koran memorization teacher at the Prophet's Mosque.

Sheikh Ali Jaber married Umi Nadia in 2008, the wife of Sheikh Ali Jaber is a woman from Lombok, West Nusa Tenggara. Since 2008, Sheikh Ali Jaber has started carrying out his da'wah in Indonesia. Sheikh Ali Jaber also has two other wives namely Umm Fahad and Deva Rachman. From Umi Nadia he had one son, from Umm Fahad he had two sons and from Deva Rachman he was not blessed with a child.

Sheikh Ali Jaber is widely known to the public because he received an award from President Susilo Bambang Yudhoyono and was declared a legal citizen of Indonesia in 2012. Sheikh Ali Jaber's presence in Indonesia was well received by the public. Because of his soothing preaching, the delivery of his da'wah messages is very detailed and complemented by verses from the Koran and Hadith. Since then, Sheikh Ali Jaber has often been summoned around Indonesia to spread Islamic teachings. Since then he has regularly appeared on the Indonesia peace program on TV One. Sheikh Ali Jaber's popularity is no less than that of other Indonesian preachers. However, even though he is already well-known through the media, he remains humble and still goes around as a Friday dai at small mosques in remote areas of the city, of course.

Sheikh Ali Jaber died on Thursday 14 January 2021 at 09.00 WIB at Yarsi Hospital Jakarta. Previously, Sheikh Ali Jaber was reported to have improved for

some time while receiving intensive care after he tested positive for Covid-19. Due to his health condition he shows good progress every day. Sheikh Ali Jaber died negative for Covid-19, because of that the funeral process was carried out without using the Covid-19 protocol. Sheikh Ali Jaber's body was buried at the Tahfiz Daarul Quran Islamic Boarding School, Tangerang.

### **Moderate Da'wah Sheikh Ali Jaber**

In religion, Muslims must know that there are 3 levels of Muslims in fiqh namely, mujtahid, muttabi' and muqallid. This makes it easier for Muslims to know the level of themselves and others. Each of these levels already has a level in their respective duties and is not allowed to be forced on others. In conveying his da'wah, a preacher must master communication well. Because good communication also affects the delivery of messages to mad'u. When a preacher conveys his da'wah that influences not only what he says but also the condition of a preacher and his credibility are very decisive.<sup>17</sup>

Dai is a communicator who is required to have good credibility. Communicators who have good credibility will definitely have an inner ethos that is conveyed into good faith, a belief, as well as skills and expertise in the aspects they master. A communicator will be able to change the attitude and behavior of the communicant through the communicator's appeal to the communicant. This can be achieved by the communicator if he is able to maintain good and intensive communication and relations with the communicant, in other words, both of them have the same ideas, principles and the same views so that the communicant sympathizes with the communicator.

Sheikh Ali Jaber was asked to fill in da'wah on one of the television stations and also be one of the judges of the tahfiz Al Quran program on one of the national television channels. As a da'i who is an expert in the knowledge of the Al Quran,

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<sup>17</sup> Rakhmat, *Psikologi Komunikasi*, 27.

Sheikh Ali Jaber in filling the da'wah event he inserts a little basic knowledge about the Al Quran. For example, he recited short letters and asked mad'u imitate reading.

Most of the Indonesian people know Sheikh Ali Jaber as a dai and also a moderate scholar. Because in delivering his preaching he is very polite, friendly and polite. Sheikh Ali Jaber is also known as a dai and scholar who is not fanatical about ORMAS. So that his preaching is liked by all groups of ORMAS and other religious groups. He does not take sides in one of the ORMAS, he is closer to the Muslims who are in the process of migration. Sheikh Ali Jaber is also known as a preacher and scholar who is not too close to the government, he is pure in preaching until he established his own foundation which continues to grow rapidly. The foundation is the Sheikh Ali Jaber Foundation located in Jakarta. This foundation was established in 2013 after Sheikh Ali Jaber was officially declared an Indonesian citizen. Yayasan Sheikh Ali Jaber engages in the field of Al Quran education, whose main purpose is to print generations of Al Quran memorizers.

The foundation established by Sheikh Ali Jaber in addition to being active in the field of Al Quran education, the foundation also has several social programs. Among other things, First, this institution provides Digital Braille Al Quran waqf. This program aims to enable blind people to have the opportunity to learn the Koran. Second, humanitarian assistance aimed at those victims of disasters that occurred in Indonesia. Third, free iftar program. This program distributes free food to people who are in the foundation environment as well as on the streets. With this program, it is hoped that it will help the food needs of people who are fasting. Fourth, foster parents of students. This program helps ease the burden on parents who meet the needs of their children who are studying religion. Fifth, home surgery for duaafa. It is hoped that this program can help people who still don't have a house as a decent place to live in. Sixth, construction of clean water wells. With the background of several areas in Indonesia that lack clean water, this program is expected to help people who lack clean water. Seventh, distribution of basic foodstuffs for the less fortunate, it is hoped that this program can lighten the burden of the less fortunate.

Sheikh Ali Jaber in carrying out his da'wah is more open and also blends in with all Muslim circles without distinguishing ORMAS and other religious sects. He is really in the middle of da'wah, it can be seen in his mediating between extreme camps in Indonesia. Sheikh Ali Jaber can sit with anyone with any sect or any ORMAS without feeling uneasy in his heart. Sheikh Ali Jaber is also a preacher who has not been tainted by the political temptations that exist in Indonesia. We can see for ourselves that there are several preachers in Indonesia who openly admit to being members of certain politics.

His persistence in fighting for moderate Islamic values has drawn a lot of attention from various major scholars and leaders. The reason is that in his struggle there were many people who could understand the Islamic teachings conveyed by him. his love for the Koran has also always been a reference for the Indonesian people in understanding more deeply and practicing the values of religious law. His da'wah, which fought for moderate Islamic values, was well received by the Indonesian people and soothed the lives of Muslims in Indonesia.

The preaching that fights for moderate Islamic values carried out by Sheikh Ali Jaber is already known by the general public in Indonesia. In carrying out moderate da'wah, Sheikh Ali Jaber also used some language styles used in delivering his da'wah. Sheikh Ali Jaber's preaching reflects peace in his preaching. In delivering his sermon, Sheikh Ali Jaber used soft words and strong arguments which showed how deep his knowledge was, even to the people who hated him.

The preaching of Sheikh Ali Jaber uses good words. He never hurt other people's feelings when preaching. It can be seen from his moderate da'wah that he is not inclined to one of the ORMAS or one of the religious schools, but his delivery of da'wah is more universal and can also be well received by the mad'u. In conveying the message, he uses good words, useful in providing knowledge, enlightening thoughts, and demonstrating good problem solving. Like when Sheikh Ali Jaber was stabbed while preaching in Lampung, he said that the tragedy was purely God's destiny, he did not want to be associated with movements or politics and any issues.

Sheikh Ali Jaber never used harsh words in conveying his da'wah messages. He always uses noble words and avoids harsh words because he knows that people who listen to his sermons are not just one ORMAS but all Muslims. Sheikh Ali Jaber in delivering his preaching messages does not use humor too much in his preaching. But he directly refers to the message that will be delivered in his preaching. In preaching, he also gives presentations that concern him self mad'u. The purpose of him not using humor too much in his da'wah is so that the da'wah message delivered can be well received and also resonate in the hearts of the people mad'u. And it is hoped that the mad'u can practice the da'wah messages that have been conveyed.

*Honored by Allah SWT, the land of Palestine is a Muslim country. Belongs to every Muslim who at this time was still colonized by the Jews. But I'm sure that one day the rule of the Muslims will return, Amin, O Lord of the worlds. But the condition is when we return to Allah intanshurullaha yanshurukum. If we help Allah's religion, we return to Allah surely Allah will help us all. We pray, the prayer of the believer's weapon. May Allah free Palestine from Masjid Al Aqsa Amin, O Lord of the worlds.*

In the fragment of the lecture delivered by Sheikh Ali Jaber it is clear that Sheikh Ali Jaber has a meek heart. So he prayed for the Muslims who were in Palestine to get God's help from the Jews. Sheikh Ali Jaber is known as a preacher and scholar who is meek in heart.<sup>18</sup> With the gentle delivery of da'wah, his preaching was very influential in the development of da'wah in Indonesia. He also set a good example for the mad'u according to his example to Al Quran.

*Someone was angry yesterday when he met me "I asked my friend to force me to go to Yasinan on Friday night, my friend would fight with me, he said Yasinan is bid'ah." Then I said "you, what do you think about yasinan?" He replied "yes Sunnah, this has long been our habit." Then what did he say? He said Yasin Friday night is bid'ah. Then you don't want to stop reading Yasin? Don't want to. Why force other people to join Yasinan? You don't want yasin, it's up to you. You ask yasinan, you have told him, he doesn't want to accept it, let him. Who loses? Each self. People, don't be too fanatical. Those who want Yasinan go ahead, those who don't want Yasinan go ahead, those who want to read Al Kahfi go ahead, those who don't want to read Al Kahf go ahead. As long as you read the Koran. The problem is those who don't want to read the Koran at*

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<sup>18</sup> Yayasan Syekh Ali Jaber, *Agar Ditolong Allah* (www.youtube.com, 2021), <https://www.youtube.com/watch?v=yaN7DfmtavU>.

*all. Or he remembers reading the Koran when someone dies. So it's as if Allah sent down the Quran only for the dead. For us, therefore the congregation should not be too fanatical. Too we get a knowledge, take the lesson which one is good for us to accept, which one is not good then we reject. But don't fight violence.<sup>19</sup>*

In the fragment of the lecture, it is clear that Sheikh Ali Jaber is a moderate preacher, not fanatical towards any ORMAS or religious sect. Gibran Alwi also mentioned that Sheikh Ali Jaber's da'wah was a da'wah that reflected peace, his preaching was soothing and delivered in a gentle manner and what was conveyed had a strong sanad. His gentle attitude towards all known and unknown people made Sheikh Ali Jaber a preacher known to many as a moderate preacher. As we all know, his preaching always invites peace, his lectures are so soothing, there are no provocations, there are no clashes between groups, he invites people to continue to love the Unitary State of the Republic of Indonesia, but to remain firm with the laws determined by religion.<sup>20</sup>

### **Implications of Sheikh Ali Jaber's Da'wah**

For the listeners of Sheikh Ali Jaber's da'wah, the implication that the listeners got was that the community would increasingly maintain peace, strengthen their faith more, and would continue to maintain moderate values in society. Because in preaching Sheikh Ali Jaber prioritizes religious moderation in delivering his da'wah messages. Sheikh Ali Jaber uses a moderate perspective on religion, namely by not being extreme in religion, both the extreme right and the extreme left.

Sheikh Ali Jaber in preaching uses a strategy Hikmah, Maudhah Hasanah, and Mujadalah billati Hiya Ahsan. By using the da'wah method the da'wah message is delivered to mad'u more concerning. In the delivery of preaching using wisdom or at his discretion. Sheikh Ali Jaber wants each of his advice to be memorable and seep into the heart mad'u-In fact, there should be several things that must be done, for

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<sup>19</sup> Islam Terkini, *Jangan Terlalu Fanatik! - Syekh Ali Jaber* (www.youtube.com, 2016), [https://www.youtube.com/watch?v=\\_NKP5WsZMnc](https://www.youtube.com/watch?v=_NKP5WsZMnc).

<sup>20</sup> Gibran Alwi, *Fanbase Sheikh Ali Jaber, Interview*, Kedungwaru, Tulungagung, 15 April 2022.



example prioritizing which possibility is more dangerous or has the greatest negative impact to be used as material for discussion or advice so that it can be accepted by mad'u. So the implications obtained by mad'u more able to touch and also seep into the hearts of the people mad'u when listening to his preaching.

Furthermore, in giving good advice, Sheikh Ali Jaber was able to give a positive impression to listeners through his da'wah, starting from direct delivery, via video or via live television broadcasts. According to researchers the use of the da'wah method Maudhah Hasanah is the right method. Because basically Sheikh Ali Jaber has gentle words and also the preaching messages that are conveyed hit the hearts of the listeners.

Sheikh Ali Jaber in conveying his message uses the method Mujadalah billati hiya ahsan or what we usually know by discussion. Using this good method is more resonant in the hearts of listeners because listeners can talk and debate directly with Sheikh Ali Jaber. So when the listeners still don't understand or can't catch the da'wah message conveyed by Sheikh Ali Jaber, listeners can ask Sheikh Ali Jaber to get an even more detailed explanation. So that listeners can understand the da'wah message conveyed by Sheikh Ali Jaber well.

Apart from using speech to preach, Sheikh Ali Jaber also uses digital platforms so that his preaching can be spread even more widely. There are five digital platforms used by Sheikh Ali Jaber in broadcasting Islamic teachings, namely Facebook, Twitter, Instagram, Telegram and YouTube. Of the five platforms, there are four digital platforms that have received a blue tick, which means that the digital platforms used by Sheikh Ali Jaber in his preaching are authentic. Sheikh Ali Jaber is also no longer a new user of the digital platform he uses. He has been using digital platforms to preach for almost 10 years since 2013.

## Conclusion

Dai is the main actor in the progress of the development of da'wah. Preachers in Indonesia have their own style of communication in preaching. There are also

preachers who come from abroad (immigrant preachers) preaching in Indonesia by paying attention to local wisdom and tolerance, namely Sheikh Ali Jaber. Sheikh Ali Jaber's name is known in the world of Indonesian da'wah since he received an award from President Susilo Bambang Yudhoyono and was declared legally an Indonesian citizen. In conveying his preaching, Sheikh Ali Jaber used kind and gentle words. So that the da'wah message conveyed by him can hit with in mad'u.

Sheikh Ali Jaber is known as a moderate preacher. He does not side with any ORMAS or other religious sects. Sheikh Ali Jaber is also not affiliated with any of the political organizations in Indonesia. As a preacher and scholar who is an expert on the Koran, every preaching he always inserts some of the knowledge and knowledge of the Koran that he has obtained. It is hoped that in this way it can foster a sense of wanting to learn mad'u towards the Koran. Sheikh Ali Jaber's preaching also reflects peace, his preaching also calms the hearts of his listeners.

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