



## Modern Era Da'wah Problems Perspective Surat Taha: 44

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**Abstract.** With the increasing presence of digital media, the challenges of proselytizing faced by Muslims are also increasingly complex which can haunt Muslims who often access the media. Therefore, the author reveals a phenomenon intertwined in proselytizing activities with the perspective of Taha verse 44. This research is a descriptive qualitative research based on library research. The results of this study revealed that when carrying out proselytizing activities, a da'i should have a good personality, because the success and strength of a proselytizing depends on the person of the proselytizer himself. In the letter of Taha: 44, there is a story of the journey of the prophet Moses and the Prophet Aaron who were commanded by Allah Almighty to provide good education to Pharaoh. The verse explains how important it is as preachers to choose the right method of preaching, namely through rhetoric or meek words. Therefore, meekness is a shaky attitude that is always in demand among many people. So that with that trait will give birth to tranquility and peace for both da'i and mad'u perpetrators.

**Keyword:** Da'wah; Modern; Perspective

**Abstrak.** Dengan kehadiran media digital yang semakin tinggi, tantangan dakwah yang dihadapi umat Islam juga semakin kompleks yang dapat menghantui umat Islam yang sering mengakses media. Oleh karena itu, penulis mengungkapkan fenomena yang terjalin dalam aktifitas dakwah dengan perspektif surat Thaha ayat 44. Penelitian ini merupakan penelitian kualitatif deskriptif dengan berbasis penelitian perpustakaan. Hasil penelitian ini mengungkapkan bahwa saat melaksanakan aktivitas dakwah, seorang da'i hendaknya memiliki kepribadian yang baik, sebab kesuksesan dan kekuatannya suatu dakwah sangat bergantung kepada pribadi dari pembawa dakwah itu sendiri. dalam surat Taha: 44, terdapat kisah perjalanan nabi Musa dan Nabi Harun yang diperintahkan oleh Allah SWT untuk memberikan edukasi yang baik kepada Fir'aun. Dalam ayat tersebut dijelaskan betapa pentingnya sebagai para pendakwah memilih metode yang tepat dalam menyampaikan dakwah, yakni melalui retorika atau perkataan yang lemah lembut. Oleh karena itu lemah lembut adalah sikap syahdu yang selalu diminati dikalangan

banyak orang. Sehingga dengan sifat itu akan melahirkan ketenangan dan kedamaian baik bagi pelaku da'i maupun mad'u.

**Kata kunci:** *Dakwah; Modern; Perspektif.*

## INTRODUCTION

The challenges of proselytizing faced by Muslims in today's contemporary era are increasingly complex, even with the presence of digital media that is increasingly lively. A number of events in the virtual space can be found either carried out by the public in general or various controversies that tend to cause commotion in the public. This is actually a concern for a number of proselytizing activists or the public who are involved in proselytizing activities in digital media. In fact, virtual space is not always used as a means of obtaining religious information or accessing Islamic literature as an effort to find a solution. The internet is also a propaganda tool to divide, as an attempt to cause commotion in the midst of a moral crisis (Rohman, 2020). Media literacy is important to be used as a guide for society, especially the younger generation who are familiar with technology (Malik & Pendahuluan, n.d.).

The problem of proselytizing today is so complex that even its existence continues to haunt the digital society that often accesses it. Some time ago social media was shocked by the incident of kicking offerings in the Mount Semeru Area carried out by HF, a man from East Lombok (*Akhir Perjalanan HF, Pria Yang Tendang Sesajen Di Gunung Semeru, Video Viral Di Medsos, Ditangkap Polisi Dan Jadi Tersangka Halaman All - Kompas.Com*, n.d.). This immediately caused various kinds of reactions from community leaders, even hurting the local wisdom that had long been awakened. It also has the potential to disrupt the social stability of the community, especially lumajang residents. The implication is only to muddy the situation and cause social friction in society.

The events of fatwa Wayang are negative by the arguments of Ustadz Khalid Basalamah in Islam and tradition. "Islam should be used as a tradition & culture, let's not turn it around (*Ustaz Khalid Basalamah Resmi Dilaporkan Ke Polisi - Ayo Semarang*, n.d.). Don't Islamize culture, it's hard. It's a hassle to islamicize the culture, because there's so much culture." Finally, the case of Adhan due to a misunderstanding of Qiyas Fasid, Minister Yaqut Cholil

Qoumas who was bullied by various media, with the intention of establishing guidelines for the use of loudspeakers in Mosques & Musala (*Ramai-Ramai Polisikan Menag Yaquut Terkait Azan Dan Gonggongan Anjing - Regional Liputan6.Com*, n.d.).

A few months ago, a famous da'i named Khalid basalamah, in one of his lectures, questioned proselytizing that used cultural methods as a medium. This became a serious problem between Islam and local traditions, seemingly an easy target for orthodox religious figures. There are two aspects discussed by Basalamah in his study related to puppetry. First, it is more important to abandon traditions that pervert the teachings of Islam, such as puppetry. Second, the way of using tradition and culture as a bridge to proselytizing is a wrong method because Allah swt has given a standarization of how a Muslim should do proselytizing. Dua that aspect, very clearly indicates that according to Basalamah, puppetry is not in harmony with Islam so it needs to be abandoned. He also said that if someone, especially a puppeteer who wants to repent, still has a puppet, then it should be destroyed because it is contrary to the teachings of Islam (*Hukum Wayang - Ustadz Khalid Basalamah - YouTube*, n.d.).

There is a statement from a contemporary proselytizing figure in his quote, this is the sentence, "If you proselytize, and your path is always smooth without obstacles, obstacles, trials, and tests, then look back and make sure immediately, lest it turns out that it is not the path of proselytizing that you are taking and going through in the rules, there is no path of proselytizing without *mihmah* (trials and trials) (Sajadi, n.d.). The risk of proselytizing is a natural point or circumcision. While the object of proselytizing is very broad, that is where secular rules or thoughts that are contrary to Islam must exist. Automatically our proselytizing will not go easily. Many proselytizing challenges are faced with various complex conflicts (Fauzi & Maghfiroh, 2020).

The problem of proselytizing is currently an invasion of thought, meaning that a nation seeks to rule over another nation on the basis of its thinking, then makes those who have been invading as followers of thought, understanding, idealism, culture, ethics, norms of life offered and the like. The invasion of thought was very clear with the intention of undermining the order of the Islamic community, by changing Islamic culture to Western

culture and bringing down Muslims with its own arguments. Broadly speaking, the invasion works by undermining Islam from *aqidah*, worship, norms and *akhlaq*, dividing and sorting out people on earth with narrow ethnic and nationalist differences. Furthermore, it demonizes cultural differences with the intention of wanting to replace and separate the progress of civilization (Saleh et al., 2020). So that it has the opportunity to ignite conflict, based on the understanding of potential perpetrators of proselytizing, because religion is indeed a social unifying factor, and can also have the opportunity to be a trigger for conflict This is what is not resolved in the issue of proselytizing activities.

So far, studies on the problem of da'wah tend to respond to problems that exist in a narrow scope, for example research from Safirah Murahna with the title *Problems of Conscience Da'wah in Fostering Students in Pesantren Misbahusalam Woyla Barat* explained that there have been problems related to proselytizing in Islamic boarding schools, especially aspects of student development (Murahna, 2019). Another research written by Raihan with the title *Problematika Dakwah Da'I* explains two da'I problems, the first is internal problems that originate in da'I, and those whose external problems originate from outside da'I. Furthermore, it has the aim of developing theories and solving these problems and then applied to deal with his proselytizing problems (Raihan, 2021).

This paper is different from previous research. In this paper, it is revealed the phenomenon that is intertwined in proselytizing activities with the perspective of Taha letter verse 44. Responding to the proselytizing movement in conveying that has clashed with other cultures, namely proselytizing is harsh. There is a subtle preaching in tradition to its first source, the Qur'an, such as the prophet Moses when preaching to Pharaoh. That God has commanded proselytizing by using subtle methods of speech in each proselytizing.

## RESULTS AND DISCUSSION

### Text of Surah Taha: 44

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ

"Then speak ye both to him (Pharaoh) with meek words, hopefully he is aware or afraid."(Kemenag, n.d.)

### Culture, Religion and Da'wah

Religion, culture, and proselytizing are three things that intertwine in the social space. When the idea bases itself on "whether religion is part of culture, or religion is culture itself or not, whether religion is the result of a culture created by man or vice versa," then we come to how analytical religious culture is created by man. There are two terms "religion," "cultural religion" and "religious culture." Religion is a teaching handed down by God for instruction for mankind in living its life. Meanwhile, cultural religion is a guide to life that comes from human thought and culture. As for religious culture, it is the result of human creation through the process of proselytizing, with which a culture is born, a divine culture on earth (ashadi cahyadi, 2018).

Anthropologically religion is placed as one aspect of culture because those who believe in the supernatural, believe in revelation, believe in heaven and hell are human beings and society. Even in the reality of human diversity, religion itself (supernatural belief or supernatural *being*) is created by man applied in ritual practice. He meant *human fashion*, "man-made." What is believed, what is believed by adherents of a religion to be supernatural is understood as a presumption by the adherents of the religion in question. Religion grows and lives in the body of society, along with proselytizing that continues to live and develop in order to care for, instill, and maintain religion itself (Muliono, 2020).

Furthermore, culture is a unity of behavior, deeds and activities carried out along with the process and stages of learning. Customs and customs in the community will become a "beautiful" and "unique" culture. Society is made up of individuals, and is the creator of culture. Without human beings, culture would never exist. Society and its culture have a relationship that is intertwined with proselytizing as a social act. The social act of proselytizing is

never advocated by God when man is not created. The object of proselytizing is a human society with a set of cultures that are owned. Therefore, proselytizing is an inherent value system in a cultured society. There are two dimensions of culture, namely immaterial in the form of ideas, ideas and material dimensions which are manifestations of thoughts, resulting in various patterned actions or material forms (Dakwah & Komunikasi, 2019).

Da'wah, of course, became the cultural center of a diverse society, which in the process gave birth to a new culture and petradaban in the form of a divine culture. With the presence of the divine culture the world community does not have to be one or be the singular of the system of social values possessed. People are free to create artfully through the grounding of the wisdom of local cultural values. The divine culture does not have to be seen in one dimension, especially with the use of robes, long beards, or other symbols that are not symbols of their own culture, to be said to be human beings whose divine culture the universality of proselytizing is based on the value of Islamic teachings itself. Not on the symbols that are sometimes narrowly meaninged (Fakhruroji, 2020).

The activity of proselytizing in various forms and ways is an effort to learn and absorb the value of life based on Islamic values, which is further manifested in behavior and action. The behavior and actions of individuals or societies are driven by a universal and comprehensive understanding of Islam, carried out repeatedly and habitually. This so-called proselytizing has created a culture, that is, a culture that reflects Islamic values (Muliono, 2020).

### **Definition of Dakwah**

Etymologically, proselytizing is an attempt to call, invite, or call. The term da'wah has a variety of languages such as *amar ma'ruf nahi munkar at-tabsyir*, *wasiyah* and also *tarbiyah*. Meanwhile, in terminology, proselytizing is an effort to create a situation that is related and conducive to issues of beliefs, thoughts, deeds according to Islamic law and then applied in real life. Through proselytizing, mankind can change the side of beliefs, thoughts, and deeds that Allah swt forbids which has become His command. Proselytizing is the duty of a Muslim in carrying out duties and hitting the moral

responsibility of being present in the society that is tauladan in their midst, where he has become the chosen people of Allah swt who are able to convey the message from Him by doing and calling for good and preventing impossibility (Lukman Hakim, 2019).

As for the variety of opinions from experts interpreting the term da'wah, Masdar Hilmy said proselytizing is an effort to move all people to obey the various teachings of the Islamic religion by inviting good deeds and preventing bad things in order to obtain happiness among them. Meanwhile, according to Shaikh Muhammd al-Rawi, proselytizing is a life guide for mankind which contains rights and obligations. Shaikh Ali ibn Shalih al-Mursyid mentioned a component that contains the function or purpose of exposing various truths, religions, goodness from reviewing spirituality accompanied by a number of techniques, media and existing methods. According to M. Natsir, it is an effort to convey and call on every individual human being and all mankind to understand Islam regarding human thoughts and goals in this world (Lukman Hakim, 2019). Covering *al-amar bi al-ma'ruf an-nabyu an al-munkar* with a large series of ways and media that are allowed to moralize and guide his experience in social life and state life (Ilahi, 2013).

Thus, proselytizing is to invite people with the principle of *amar ma'ruf nahi munkar* in accordance with Islamic teachings as a guide for the life of the world and the Hereafter. The presence of proselytizing is expected to form a Muslim community according to the teachings of Al-Quran and Hadith. The scholars disagreed that the implementation of proselytizing could be *fardhu ain* or *fardhu kifayah*. Proselytizing is *fardhu* and applicable to all muslims, while *fardhu kifayah* dakwah applies only to certain Muslims. However, most of the scholars revealed that proselytizing is *fardhu ain* or mandatory for every Muslim (Tajuddin, 2014).

## Da'wah Method

Various proselytizing challenges certainly require the application of appropriate proselytizing methods. According to Arifin in Munzier Suparta, the Method is formed from the word "meta" which means to pass and "hodod" which means path, effort, endeavor and way. Method can be interpreted as a planned undertaking to obtain the goals set. Meanwhile, the definition of the proselytizing method is in scientific terminology that studies

the rules in proselytizing in order to achieve the maximum purpose of proselytizing. Allah SWT said in surah An-Nahl: 125:(Aliasari, n.d.)

أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ أَدْعِيَ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ  
سَبِيلُهُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

"Call (men) to the ways of your Lord with wisdom and good teaching, and argue with them in a good way. Indeed, your Lord, it is He who knows better who is perverted from His ways and He is the one who knows better who gets the instruction."(Kemenag, n.d.)

The view in the above paragraph on the obligation to proselytize personally, in groups, and by organizing

a). Bil-Hikmah method.

Wisdom is to pay attention to the situation and conditions of the target of proselytizing, the material described does not burden the intended person, does not burden the soul that should be. In other words, bi-al-hikmah proselytizing is a proselytizing that pays attention to the context of the target of proselytizing, inviting according to the level of mad'u ability which in turn can guide them to the path that Allah knows, without having to sacrifice and deny the socio-cultural setting of mad'u. This sense of wisdom as a place of footing, we say, that the term *bil-hikmah* (with wisdom) includes the means or tactics of proselytizing necessary in dealing with any group, clever-clever, layman, class between the two, and others that may be difficult to include in one of the three (Santoso, 2019).

b) Method bil Maudzah Hasanah

Etymologically, lafadz mau'idzah-derivation of the word *wa'adza* means "Religious warning or advice" Spiritual advice or advice. Terminologically according to *Shihata*, *mau'idza hasanah* is a good lesson that can enter deeply into the heart, and delve into feelings subtly without violence and anger from the unnecessary; not bringing up the mistakes they (the targets of proselytizing) committed, whether intentional or not.



A warning that is more likely to give a clue to a heart that is disobedient, loud and opposed. Theoretically, proselytizing with good advice is closely related to bi-al-hikmah proselytizing. That is, the context is again so important the position here. To create effective exclamations, invitations and suggestions, a da'i must know the emotional character of a mad'u, because without it a person's proselytizing becomes very rigid and dry and therefore difficult to be accepted and digested by the public (Dewi, 2015).

Abdu al-Rahim explains that ma 'uidzah hasanah is: A good warning with which it can soften the heart, that is, soften the perverse heart, shed frozen tears and repair the broken charity. This opinion seems to be in line with *mau 'idzah hasanah* is a proselytizing yang capable of seeping into the heart subtly and penetrating into feelings meekly (Abd Hadi Borham, Mohamad Marzuqi Abdul Rahim, n.d.). Not being rebuked, scolding and what was put forward by Sayyid Quthb, he explained that the method of threatening to do unnecessary things, does not open disgrace to the mistakes of the audience, because they do so because they do so because they do not know. The meek nature of the delivery of Islamic teachings, in general, brings good. Meanwhile, another character, A. Hasymi, explains that mau idzah hasanah is a beautiful lesson, which is happy for others to listen to it, entering brain cells and niches of the heart (Aliasari, n.d.).

c). Al-Mujadalah method

Etymologically mujadalah comes from the akat of *the words jaadala, yujadilu, mujadalah* which means *munaqasyah* and *khashamah* (discussion and resistance). Or the method of discussing by using rational logic with different argumentations *Jaadala* means to argue, argue hostilely, quarrel. If you read *jadala*, it means to spin, twist, or it can also be said to be facing a postulate with a postulate, while *mujadalah* is defined as disputing and negotiating, or negotiations that are pursued through arguing and matches (Khotimah & Nurmahyati, 2020). (Dakwah & Komunikasi, 2019)

Meanwhile, according to the term, there are several opinions among scholars, including; According to Ibn Sina, it is to exchange PIKiran by competing and competing to defeat the interlocutor, while according to Al-Jurjani Jidal is *to* strengthen his own opinion and try to knock the

interlocutor from the stand he holds. Unlike the previous two methods, this third method of proselytizing is more communicative. This means that there is active interaction (*feedback*) between mad'you and the proselytizing material delivered by da'i. But what needs to be underlined here is that the discussion or debate of proselytizing, this type is not in order to suppress, insult, beat (Santoso, 2019).

Interpreters in understanding sura al-Nahl 125 have the same opinion, albeit in different editorials, namely rebuttals that lead to clues and truth. It means *proselytizing* with open debate, so that the rebuttal of the audience's response can be accepted happily, without causing them a bad impression of the da'i. If there is a counter-response, then the answer must be to use logical and clear argumentation, so that between the two who are in contention to arrive at a truth without causing hatred and hostility (Aliasan, n.d.).

### **Principles of Da'wah *Qowlan Layyinan***

Has several words in the Quran that are the nature of each word *al-Qowl*, which becomes a foothold in proselytizing communication, namely *Qowlan Adhima* (big words), *Qowlan Baligha* (words about the target), *Qowlan Karima* (noble words), *Qowlan Maisura* (easy words), *Qowlan Ma'rufu* (kind and appropriate words), *Qowlan Sadida* (heavy words), *Qowlan Tsaqilan* (heavy words), and the last one is *Qowlan Layyinan* which has the meaning of meek words (Sadili, 2020).

The principle of proselytizing *qowlan layyinan*, pesan is a set of identities that have meaning, conveyed by a da'i to Mad'u. The message of proselytizing is no different from the points of Islamic teachings. Many divisions are proposed by scholarly opinions in mapping Islam, but this is not the case in this section, but rather focuses on the *qaulan layyina* section. In delivering the message of proselytizing, it is better to pay attention to speech (*qawlan*) which is categorized as a principle of communication in proselytizing. This principle is most relevant in the Koran (Aris & Najmi, 2022). The words *qow* and *layyinan* are mentioned in Taha: 44, if interpreted according to al-Maraghi's view, that *qow* and *layyinah* have the meaning of meek speech amore touching heart and attract him to accept proselytizing (Mubasyaroh, 2017).

If viewed according to Ibn katsir then *layyinan* is a word as a satire or not a straightforward word. According to Al-Zuhaily, it is different from the two already mentioned, by interpreting the verse "then say to (Pharaoh) with meek (mindful) and sweet words heard, not showing violence and exhorting him with meek speech so that he is more interested because he will be afraid of the torment made by Allah through his speech." The meaning of this verse is that prophet Moses and Prophet Harun commanded by Allah swt to abandon a rude attitude, even with a man who was considered ruthless. Based on these three opinions, we agree by terming *qow* and *layyinan* as meaning meek words, a pleasant voice to hear, a friendly attitude, and a pleasant behavior in calling for the religion of Allah swt. With the words of *qowlan layyinan*, the person who is spoken to will be touched in his heart and get *respect*, so that his soul is moved and his inner peace, which results in what the da'I conveys is pervasive (Mubasyaroh, 2017).

As for Ibn Assyria's c atatan in the interpretation of *Al-tabrir wa Al-tanwir* mediates between several other interpreters (Azan, 2020), that the command to go to the Prophet Moses and Aaron in the form of Tasniyah (two interlocutors) lafadz *إِنَّهٗ بِا* (go you two) is an explanation of the previous verse in the form of mufrad, "go ye (moses) and your brother (Aaron)". With the intention, go ye (moses) and invite your brother Aaron. But Aaron was not there at the time. In Ibn Assyria's account at that time Aaron was on Earth Jasan, where the Children of Israel lived. But God revealed to him to meet Moses, and the two of them met on the road leading to Egypt, where Pharaoh lived (Arib, 2014).

It has described the need to strengthen proselytizing by forming a congregation between the Da'i so that the proselytizing work is strong, in the proselytizing partners that will be faced are people who are difficult to invite, such as leaders, community leaders or community leaders. The unity and sharing of the Da'i formed a force that would facilitate the resolution of difficulties in the field of proselytizing, because by uniting it would be strong and steadfast (Sadili, 2020). So, looks special Principle *Qowlan Layyinan* This principle is compared to other da'wah principles, but it does not rule out the possibility that this principle can also be applied together with *Qowlan Adhima* (big words), *Qowlan Baligha* (words about the target), *Says Karima* (noble

words), *They say Maisura* (easy words), *Qowlan Ma'rufu* (good and proper words), *Qowlan Sadida* (heavy words), *Qowlan Tsakilan* (Mubasyaroh, 2017).

It has the meaning of gentle words, a pleasant voice, a friendly attitude, and pleasant behavior in proclaiming Allah's religion. With the words of *Qowlan Layyinan*, people who are invited to communicate will feel touched in their hearts, moved in their souls and have peace of mind, so they will follow the da'i da'wah. As in the context of communication, *Qowlan Layyinan* is one of the communication strategies in dealing with people whose hearts are full of pride. People like this must be faced with soft ways and attitudes, soft words and not condemning. So that his heart is touched so that he wants to return to the right path (Ibrahim, 2010).

### **The Relevance of Verses to Da'wah**

Subtle words clearly make a mark on the object of proselytizing, not least against Pharaoh. The pharaoh's kind of heart is at its lowest that is to settle for ugliness. Then God commanded the prophet Moses to preach using soft words to him. Pharaoh Put down his disobedient nature out of fear of the words of the prophet Moses, though did not follow him. But his heart had left disobedience to the prophet Moses even though it did not reach the stage of acknowledging his righteousness. Of course, this is better than staying in a state of Disobedience. Moses' subtle words left a mark of fear for the pharaoh, so that there was no resistance that should have happened to others. Pharaoh did not have time to think about it, because of his fear (Kusumawati & Azimah, 2020).

The effect of prophet Moses' proselytizing on Pharaoh using these gentle words can also be of various ways, but one of them is as follows; from the dart id change of Pharaoh's beliefs. Before the presence of the Prophet Moses, Pharaoh admitted that he was God, saying "I am your highest God " in QS An-Nazi'at: 24. Then after the prophet Moses came to preach subtly his question changed, "Pharaoh said "Who is your god, O Moses?" (QS. Thaha: 49) then continued in the next verse "Said Pharaoh: "Then what is the state of the people who used to be?" Here is a friendly dialogue, Pharaoh is not as usual as a despotic and rude king, because the prophet Moses did not begin his proselytizing with harsh and offensive words (Kusumawati & Azimah, 2020).

The prophet Moses and the prophet Aaron also listened carefully to pharaoh's talks, even though the words came out of the proud man and the content was not true. Listening to the words of the proselytizing partner is important so that the next conversation can continue properly. Then the prophet Moses' hope that Pharaoh would remember and fear as explained in Surah Taha: 44 (That he may Remember and fear) actually happened, even though the time was past. Imam Qurtubi said, "Pharaoh really remembered and feared Allah when he drowned, he said "I believe that there is no God but a God believed in by the Children of Israel, and I am among those who surrender (to Allah)" (QS. Yunus: 90) (Kusumawati & Azimah, 2020).

### **Preachers Should Carry a Prophetic Message**

A dai must be professional, and this of course applies also to everyone who wants to convey, invite people to the path of Allah swt. Carrying out proselytizing activities, one should have a good personality as a dai, because the success and strength of a proselytizing depends on the person of the proselytizer who is self-prosecuting. In the classification of the personality of a dai, namely by being spiritual, it basically includes the problem of the nature, attitude and personal abilities of a dai (Pattaling, 2013). It is also important for preachers to use humanist proselytizing movements, of course, it will be reflected in the sensitivity of humanitarian problems, namely movements that are weighty and sensitive to human issues. Humanist proselytizing means proselytizing that has an orientation on strengthening the values of civility (Muhammad Choirin, 2021).

Learn from the prophet Moses' proselytizing against Pharaoh in Taha Verse 44, in the story of his journey nabi Moses and Prophet Aaron who were commanded by Allah to provide good education to Pharaoh. The move was part of an effort by Moses to get Pharaoh on the right path. So down comes the verse as a harmonized method for the prophet Moses to use as the delivery of his dakwah. The verse explains how important it is as preachers to choose the right method of preaching, namely through rhetoric or meek words. Therefore, meekness is a shaky attitude that is always in demand among many people. So that with that trait will give birth to tranquility and peace for both da'i and mad'u perpetrators (Sadili, 2020).

As for the interpretation of Ibn Katsir we can learn an important lesson in verse 44, it is the prophet Moses as who was the best man at that time when dealing with the most proud man who claimed to be God alone, the prophet Moses as still commanded to do good to Pharaoh. Communicating like that is a way of appreciating, which will be more effective and imprinted on the soul.

So that proselytizing activities can be effective, if the messages of proselytizing can touch the heart and enlighten the mind of mad'u, then they will be motivated to practice the messages of proselytizing. Effective proselytizing is also indicated by the existence of a moral impulse that arises in various areas of life, according to the ability and environment of mad'u and good issues and does not violate the previous rules (Siregar, 2015). The task of the preacher is not only to focus on its delivery, but also requires a concrete proselytizing call that will save the existence, dignity and dignity of humanity, as well as the cultural customs that have been formed by the human being. In addition to being a reason because proselytizing is closely related to humans, knowledge and understanding of life and its various characters becomes very important, proselytizing will be as decisive as life by future generations. So the *skill of Qowlan Layyinan* must be possessed by the da'i-da'I as a spirit delivery for the community (Aris & Najmi, 2022).

## CONCLUSION

Based on the study in the research above, conclusions can be drawn that are in accordance with the research problem, namely, the problems of da'wah in the modern era from the perspective of Surah Thaha verse 44. How da'wah is interpreted as an effort to call, invite and call on orders to be good and forbidding evil, with linkages to society and culture that has been created by the community long ago, so as a preacher in this all-digital era it is easier for opportunities to be wrong or blamed, so it would be nice to be able to master *skill qowlan layyinan*, So that the community is inspired by the preaching message that has been delivered and does not cause any serious problems. As in Surah Thaha verse 44 and the story of the preaching of Prophet Musa and Prophet Harun, when ordered by God to meet the king Pharaoh in his time.

For the meek delivery mad'u will be more interested, touched in his heart and *respected*. Likewise, the image of the name of the Islamic religion does not cause ugliness and unrest for the common people. So that there is peace and coolness from the effects of proselytizing that have been conveyed by the preacher, when he has followed the previous prophets. In addition, it is hoped that subsequent researchers related to the problems of preaching delivery can develop the latest issues and more in-depth research methods.

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