

# COMMUNICATION PATTERN OF DA'WAH MINHAJUS SUNNAH FOUNDATION IN FORMING MILITANCY OF SALAFIYAH COMMUNITY IN MEDAN CITY

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**Abstract.** Communication network refers to research techniques used to identify the structure of communication within a system or community. It involves analyzing relationship data regarding communication flows using different types of interpersonal relationships as units of analysis. Groups with participatory growth processes will achieve higher cohesiveness thresholds. This study aims to analyze how the communication network, what are the steps, and what are the supporting and inhibiting factors of the leadership of Islamic boarding schools in increasing the social cohesiveness of the Acehese ethnic community in the ma`had fahmussalam al-aziziyah environment. The methodology used in this research is descriptive qualitative method. Data collection techniques were carried out by interviews, observation and documentation. Based on the results of observations and interviews, the researchers found that the steps taken by the leaders of Islamic boarding schools in increasing the social cohesiveness of the Acehese ethnic community in the ma`had fahmussalam al-aziziyah environment were as follows. Collectives can be formed when each member of the group has the same interests. The communication network consists of individuals who are connected to each other through a continuous communication gimmick method. Steps in Improving the Social Cohesiveness of the Acehese People in the Ma`had Fahmussalam al-Aziziyah Environment In terms of increasing cohesiveness in a group or community, there must be methods or steps that must be taken to increase cohesiveness within a group

**Keywords:** communication network; social cohesiveness

## I. INTRODUCTION

Humans were created by Allah SWT as social beings who always interact with others, both at the individual and community levels, and one of these forms of interaction is by communicating, communication for all humans is a basic need, and according to a study it is said that 75% of the time is used by humans to communicate. Some people think that communication is only when they speak, this assumption is a wrong assumption because communication has various forms both verbal and non-verbal. Communication also has the purpose of establishing relationships with others, because by maximizing communication one's relationship will become close, and if communication is rarely done the relationship will weaken. The next goal is to convince others with the communicator's thoughts and beliefs, then no less important the purpose of communication is persuasion which means trying to persuade or even tell the communicant to do or not do what the communicator wants. And the last is to form the communicator's self-image [1]. Da'wah has a purpose including introducing humans to their creator, namely Allah azza wa jalla, as has been carried out by the Apostles, da'wah is also aimed at exalting the sentence on earth by applying His sharia, inviting every human being or individual even society to be better and be happy in the world and hereafter.

Therefore it is the desire of every Muslim who understands the verse and even all parts of this Ummah really want to become the best Ummah as described in the Qur'an above, including Salafi pilgrims, Salafi congregations through various da'wah media continue to preach Salafusshaleh manhaj, until Salafi da'wah is widely followed and even very widespread throughout Indonesia, Salafi da'wah has shown its existence and influence from big cities to remote villages, and interestingly Salafi da'wah is now more loved and followed by the companions of the Hijra, from artists to ordinary people. Salafi da'wah refers to the understanding of Salafussalih brought and preached by Abdullah bin Abdul wahhab began its growth in Indonesia and reached its peak after the fall of the New Order regime. Its emergence began with the Indonesian Islamic Da'wah Council (DDII) and the Institute of Islamic Sciences and Arabic Language (LIPIA) which introduced the Salafusshalih manhaj to Indonesian Muslims. The dominance of Salafi da'wah is about the issue of tawhid and rejecting all heresies that the Messenger of Allah, the Companions, Tabiin and Tabi' Tabi'in never did. For some people, Salafi proselytizing is considered radical in fighting all forms that they consider heresy.

Medan as well as other regions in Indonesia since the 1970s Salafi da'wah continues to spread, Salafi congregations establish institutions to support the existence of Salafi da'wah

such as the establishment of foundations, schools, Islamic boarding schools, and Arabic language course institutions, in addition to establishing formal institutions, they also fill religious lectures, sermons, grand *tablig*, *halaqah*, and *daurah*. Salafi *da'wah* itself is considered by some circles outside the Salafi community as a threat to the *da'wah* of traditional Islamic circles that have long had great influence in Indonesia such as; NU, Alwashliyah and also Muhammadiyah (although Muhammadiyah is closer to Salafi worshippers), many worship rituals that have become customary for the community are considered heresy and violate Salafusshaleh teachings, even not only in matters of worship but also to the issue of creed. According to communication experts Bernard and Gery A Steiner, communication is the transmission of information ideas, emotions, skills and so on using symbols, words, ideas, feelings, images, and graphics, and so on. That act or process of transmission is called communication [2].

Communication is the message and action of human beings in a social context with all its aspects. Thus communication includes all types of messages and is carried out by humans without knowing differences in religion, race, tribe and nation. Therefore, communication experts divide the types of communication or types of communication into verbal communication and non-verbal communication. Verbal communication is communication that uses verbal symbols, or language both oral and written. Verbal symbols or language are the most widely and most often used, because with language the communicator can express and convey his thoughts to others. While non-verbal communication is communication that does not use spoken or written language. Nonverbal symbols are symbols used in communicating other than language, which are signs with limbs including eyes, head, lips, and hands. In addition, images are also a symbol of nonverbal communication, so with a combination of verbal and non-verbal communication the communication process will be more effective [3]. Communication patterns can be interpreted as ways for individuals or groups to communicate. Communication patterns have several definitions according to experts; According to Djamarah, communication patterns can be interpreted as patterns of relationships between two or more people in sending and receiving messages in an appropriate way so that the intended message can be understood [4].

As for the definition of *da'wah*, there are several opinions of scholars about it, including: In general, Imam Ibn Taymiyyah defines *da'wah* to Allah as inviting people to faith, Islam and *ihsan* [5]. Sheikh Muhammad Al-Ghazali said *da'wah* is a perfect program that includes all the knowledge that people need in order to see the purpose of their lives, and opens the way that can gather them in truth. Shaykh Adam Abdullah Al-Aluri said that *da'wah* is a way of directing people's eyes and their intellect to the creed that can bring benefits to them, and also opens their views on the benefits that bring great benefits in their lives [6]. When someone preaches in the way of Allah there are many ways that can be used, one of the most widely used methods is *da'wah bil oral* or in terms of the science of verbal communication. Simply put, *da'wah bil oral* is *da'wah* that uses utterances to convey

the content or message of *da'wah*. In fact, words can revive the civilization of an *ummah* and can tear it down. Because the beauty of words, the fluency of the speaker in speaking and the intelligence of choosing the words of a sentence and the intelligence in knitting words and binding them with the heart and the intelligence of the listener can make someone bewitched by their words. Strong arguments, greatness in the interpretation between words and things that are tangible and seen by listeners, coupled with wisdom in the delivery will make anyone hearing someone's words be amazed, can be received quickly, enters the heart and binds in the mind, it is able to change the beliefs and behavior of a person and the nation.

Allah the Exalted mentions the term communication in the Qur'an using *lafadz Qaulan*. There are 19 times this phrase is mentioned in the Qur'an. Counted 10 times mentioned in the *Makiyah* verse and 9 times mentioned in the *Madaniyah* verse. In the Qur'an there is a term of speech (*Qaulan*) that the Qur'an teaches so that communication between us and others goes well [7]. The definition of *da'wah bil hal* is *da'wah* with real deeds where *da'wah* activities are carried out through example and real acts of charity [8]. *Da'wah bil hal* means non-verbal *da'wah*, direct *da'wah* with practice not just words, or can be called *da'wah* with *qudwah hasanah*. *Da'wah* with *hal* or *qudwah* means that a *Da'i* is a true and real picture of everything that He preaches and wants to instill in those who are constituents of his *da'wah*, even the *Da'i*'s actions should precede his words. *Da'wah* with *qudwah* is a powerful and successful method; for the *Da'i* becomes a living image in the eyes of the constituents of *da'wah*, and the real application of the thoughts and principles brought by the *Da'i*.

The word *al-qudwah* comes from the Arabic word *alqadwu*, which is the origin of the word *al-iqtida'*, and is said to be the word *qudwah* or *qidwah* because of something that is followed by it. (*Qidwah qudwah lima yuqtada bihi*), *alqidwah* means also *aliswah* as the saying: *si fulan qidwah* means he is followed [9]. So it can be understood that the meaning of *uswah* and *qudwah* is the same, *qudwah* is *uswah* and vice versa. According to Imam Atthabari *Aluswah* is what is followed by him in all his circumstances [10]. *Da'wah* in the way of Allah really requires special knowledge and expertise so that the *da'wah* arrives and can have a meaningful influence on the object of *da'wah*. According to Sheikh Abdurrahman Habanakah, these knowledge and expertise must be sourced and taken from the Qur'an and the sunnah of the Prophet, the history of Salafussholeh, the *ijtihad* of the scholars and also the experiences in preaching itself [6]. According to the language the word *salaf* means all those who have preceded you from your fathers and relatives. According to An-Nawawi in his book *Al-Adzkar* said that the title of pilgrim of the noble and chosen person is *Salaf Al-ummah* of the *Shababats* and *Tabi'in*. While the word *Salafi* itself according to Al-hafizh *Addzahabi* means someone who follows the *manhaj salaf* [11].

## II. RESEARCH METHODS

The approach used in the author's research this time is a qualitative-descriptive [12] approach, namely a research approach that seeks to describe a symptom, event, event that occurs, where this study photographs and describes events and events that occur that are the focus of the research, to then be described as they are. Qualitative research characteristics that require researchers to be in a setting Direct research, is an approach that is considered appropriate to examine or Examining the objective conditions / research subjects so that ethical and ernik procedures and approaches As part of qualitative research can take place as it should. Characteristic The descriptive method focuses on observation and natural atmosphere Researchers act. As an observer who only makes categories of behavior, observes symptoms, and record them in observation books [13]. Because qualitative research is research that produces findings that cannot be achieved using statistical procedures or by means of quantification. Qualitative research can show people's lives, history, behavior, and kinship. So for the title of the author's thesis, it is very suitable to use this method, so that this thesis can describe how the militancy of the Salafiyah congregation in Medan with the da'wah and da'wah patterns carried out by the Minhajus Sunnah Medan foundation [14].

In qualitative research, data are obtained from various sources, using various data collection techniques (triangulation), and carried out continuously until the data is saturated. In analyzing the data, researchers use the Miles and Huberman model data analysis, which is data analysis at the time of data collection, and after completion of data collection within a certain period. At the time of the interview, the researcher had done an analysis of the interviewee's answers. If the answer is not satisfactory, then the researcher will continue the question again, until a certain stage, so that data is considered credible [15].

## III. RESULTS AND DISCUSSION

Conveying the principles and basics of Salafi da'wah to the Jamaat requires sincerity, which of course will take a lot of energy, mind, and finances. The Foundation as the chosen means of delivering Salaf da'wah, of course, has ways that will then form patterns in preaching the basic principles of Salafi da'wah. And among the patterns that are built are through several ways as follows. Since the beginning of the establishment of the Minhajus Sunnah Medan foundation, the foundation has been very concerned about developing studies to introduce Manhaj Salaf in the city of Medan and some outside the city of Medan, according to Mr. Irwansyah studies with Mau'izhatul hasanah or giving good advice continue to be carried out. At the beginning of its establishment for the city of Medan itself Salaf studies were coordinated by the Minhajus Sunnah foundation, and followed by the Salafi Jama'ah who were very loyal and even militant, it can be seen from the number of pilgrims who attended and continued to consistently attend these studies. Al-Mukhlisin Mosque managed by the foundation is used as its da'wah markaz. It is

undeniable that the foundation has a major contribution in introducing Salafi manhaj in the city of Medan.

After the foundation focused on the world of education, the da'wah communicants (mad'u) slightly changed, now the foundation will focus more on students, parents, even teachers who do not understand Manhaj Salaf, and Al-Muttaqin Mosque worshippers. Da'wah activities to the wider community are no longer a concern because there is already a Medan Da'wah Lajnah led by Ustadz Ali Nur who was previously also the founder of the Minhajus Sunnah Medan foundation and until now is still a member of the Foundation's board of trustees. Lectures or studies held by the school have a lot of positive influence on parents of students who do not know the Salaf manhaj, even those who have not really applied Islam kaffah. Even according to Ustadz Muhammad Zulfan's statement when interviewed, the foundation in this case he as the principal continues to preach and introduce Salaf manhaj to teachers who have not been Salaf manhaj, so that many of these teachers have changed their appearance and have followed this Salaf manhaj. If in the past there were still teachers who had not manhaj Salaf, now they are 100% manhaj Salaf. The author concludes from several interviews that the pattern of da'wah built through good advice is continuously carried out by all parties in the foundation, from the head of the foundation, principals, teachers, staff to all levels of the foundation. Advising each other in terms of truth and virtue and manhaj that is carried continues to be done. No wonder many of the students brought this Salaf da'wah to their parents at home, some of them even became eager to create social media accounts to preach Salaf manhaj.

As an educational foundation, it has been the aspiration of its founder to introduce the Salaf manhaj and strengthen the Salaf manhaj by laying out a suitable curriculum for this purpose. As Mr. Irwansyah explained that the most effective way to instill and introduce manhaj salaf is through routine studies (majelis ta'lim) and formal education. Of course, the formal education in question is a curriculum that presents the manhaj brought by the foundation. The foundation, which in this case is the school, formed a special team consisting of Salaf asatidzah in Medan and specifically from experts in the field of curriculum to compile the curriculum by including the subjects of aqidah, tarikh sahabat and manhaj. Ustadz Muhammad Zulfan also explained that because the students are in full-day schools, studies for students do not exist, so the strengthening of manhaj is only through the curriculum and for the cultivation of morals through school apples and advice, mau'izhatul hasanah which is continuously carried out by all parties in the school. Of course, the role of teachers is very important in this regard, therefore the foundation requires that for the early curriculum all teachers must be those who are Salaf, and for the general curriculum it is only recommended that it is important to have competence in teaching in their fields.

Still according to Ustadz Zulfan, all subjects synergize with each other in instilling Salaf manhaj to students, especially in Islamic religious subjects. Similarly, according to the confession of one of the students that all Ustadz in their respective lessons instilled and preached the Salaf manhaj in



his explanations. For example, the ustadz who teaches hadith will explain the hadith with Salaf understanding and in accordance with the manhaj carried by the foundation. As for subjects such as Akidah and Manhaj, or jurisprudence for the selection of books and authors, books have been written by Ustadz who manhaj Salaf as examples of books *Aqidah Ahlus Sunnah wal Jama'ah ust. Yazid bin Abdul Qadir Jawwaz. Etc.*

As for the Al-Mukhlisin mosque itself, the introduction and deepening of this manhaj through books studied such as: *Kitab Bulughul Marom, Correction of Prayer Errors by Ibnul Qoyyim, Lum'atul I'tiqod by Ibn Qudamah, Ushul Tafsir, Arbaeen Hadith, 40 Hadiths in Bermanhaj Salaf, Adda' wa Addawa, Al Fawaid, Asmaul Husna, Tafsir As-sa'di, Zuhd wa Riqa' and women's fiqh for the ummahat and the Nature of the Prophet's Prayer.* Likewise, when the foundation preaches to the community, the foundation distributes pocket-opening books to the community, these books carry themes or issues that become Salaf da'wah, such as: *The nature of the Prophet's prayers, do not shave your beard, about Isbal (extending pants below the ankles).* As explained in the previous discussion about the importance of Qudwah in preaching. And that with Qudwah da'wah will be easily entered and accepted, it will even make the themes of da'wah embedded will turn into principles that will continue to be held by the mad'u. Based on interviews and observations, the author of the Minhajus Sunnah Medan foundation is very concerned about da'wah through this qudwah. This can be seen for anyone who visits the foundation, we can see how the entire party of the foundation becomes a mirror and qudwah of the Salaf da'wah brought. This can be seen from morals, to the way of dressing from the head of the foundation to the school security guard strongly reflects the Salaf da'wah itself.

Ustadz Zulfan also emphasized the importance of qudwah, according to him even to the extent that we remind him to be able to be qudwah for students, for example it is not allowed to see movies on cellphones while on duty, because it will be a bad example for students. there are also public subject teachers who still wear their pants, the school will immediately remind him, the relationship also teachers are qudwah hasanah for all students in Ulun Nuha school. From this the author can conclude why Salaf da'wah is widely accepted by the community, because Salaf Da'wah preaches with noble example and morals, tauladan in applying Islamic shari'a in Kaffah, example or qudwah in following Salafus Sholeh, and qudwah in practicing Sunnah and avoiding heresy in everyday life. The pattern of da'wah with habituation means to preach by applying and practicing the principles or manhaj that are believed continuously so that finally the practice can become a habit that is attached to mad'u. For the Minhajus Sunnah foundation itself, the pattern of da'wah communication through habituation is very clear, for example class separation for men and women at the junior and senior high school levels because students are already at puberty, pants are not bald for men, syar'i hijab for female students even at the elementary level.

#### IV. CONCLUSION

The communication network is a global communication network because actors have close relationships with other actors. A network is a collection of related items that are identified by their siblings or more commonly, their siblings and by the edges or other connections that connect them. There is a social network for individuals or groups of individuals with various ways to communicate and engage with each other. The communication network consists of individuals who are connected to each other through a continuous communication gimmick method. Steps in Improving the Social Cohesiveness of the Acehnese in the Ma'had Fahmussalam al-Aziziyah Environment In terms of increasing cohesiveness in a group or automatic community, there must be methods or steps that must be taken to increase cohesiveness within a group. Based on the results of observations and interviews, the researchers found that the steps taken by the leadership of the Islamic boarding school in increasing the social cohesiveness of the Acehnese ethnic community in the ma'had fahmussalam al-aziziyah environment were as follows. Collectives can be formed when each member of the group has the same interests. In addition to interests, other determinants that affect the formation of collectives are closeness, regularity of communication, similarity, inclusivity, give and take, and mutual admiration, which can stimulate the creation of a group. The resilience of members in a group is an indicator of the stability of the group. Group size can affect its cohesiveness. As a result, larger groups require more effort from their members. When a group is large, the interaction between members can escalate quickly, causing a break in positive relationships between them. group: This involves participating in events and activities organized by the group. Symbols act as representations of objects and create a sense of belonging among different groups. Effective communication is very important to ensure smooth interaction and achieve high cohesiveness in the group.

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