

 — FAI UNISMUH MAKASSAR —	International Conference on Actual Islamic Studies		
	Vol. 3, No. 1	August 2024	e-ISSN: 2988-7925

The Role of Da'wah Through Public Recitation at the Inayatullah Mosque, Tidung District, Rappocini District, Makassar

Peranan Dakwah Melalui Pengajian Umum Di Masjid Inayatullah Kel. Tidung Kec. Rappocini Makassar

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Abstract

Keywords:

Da'wah,
Communication,
Study.

This study aims to find out da'wah activities through public recitation at the Inayatullah Mosque, Tidung Village, Rappocini District, Makassar, as well as the role and effectiveness of da'wah in the recitation. The research method used is qualitative descriptive with data collection through library literature and field interviews. The results show that the Public Recitation at the Inayatullah Mosque is held regularly twice a week from 2022 to 2024, with material that includes the Hadith of Arbain Nawawi and Sirah Nabawi delivered by an ustadz. This recitation has a positive impact on the congregation in increasing piety to Allah

Abstract

Kata Kunci:

Dakwah,
Komunikasi,
Pengajian.

Penelitian ini bertujuan untuk mengetahui aktifitas dakwah melalui pengajian umum di Masjid Inayatullah Kelurahan Tidung Kecamatan Rappocini Makassar, serta peranan dan efektivitas dakwah di dalam pengajian tersebut. Metode penelitian yang digunakan adalah kualitatif deskriptif dengan pengumpulan data melalui literatur perpustakaan dan wawancara lapangan. Hasilnya menunjukkan bahwa Pengajian Umum di Masjid Inayatullah diselenggarakan secara rutin dua kali seminggu sejak tahun 2022 hingga 2024, dengan materi yang mencakup Hadis Arbain Nawawi dan Sirah Nabawi yang disampaikan oleh seorang ustadz. Pengajian ini memberikan dampak positif bagi jamaah dalam meningkatkan ketakwaan kepada Allah

INTRODUCTION

Islam is a religion that tells us to seek knowledge, charity, da'wah and patience, as explained in the postulates of the Qur'an and the Sunnah of the Prophet (peace and blessings of Allaah be upon him). The Messenger of Allah (peace and blessings of Allaah be upon him) said in a hadith narrated from Anas bin Malik Radiallahu (peace and blessings of Allaah be upon him) Seeking knowledge is an obligation for every Muslim

Translation:

"Seeking knowledge is an obligation for every Muslim". [HR. Ibn Majah and ratified by Shaykh Albani in his book Saheeh wa Dha'if sunan Ibnu Majah no. 224).

After gaining knowledge, Islam tells us to practice this knowledge because that knowledge will not provide the benefits of careless goodness along with practice. In this case, Shaykh Sholih bin Fauzan said in his book Syarah usul Tsalasa, he said, Knowledge without practice will actually be an argument (responsibility) for the person, and whoever knows a knowledge but does not do good deeds with that knowledge then this is wrath against knowledge, because he knows a knowledge but does not do good deeds with that knowledge.

While in this case, it has been mentioned in the hadith of the Noble Prophet who came from the noble companion of Abu Hurairah Radiallahu 'anhu that the Prophet (peace and blessings of Allaah be upon him) said,

One of the first to be priced by fire on the Day of Resurrection is a scholar who did not work with his knowledge.

Translation:

"Indeed, among those who first feel the torment of the fire of hell on the Day of Resurrection is a 'alim who does not do good deeds with his knowledge." (HR. Muslim).

The above hadith gives the meaning that knowledge must go hand in hand with practice, and as for practice is the fruit of knowledge, then knowledge without practice is like a tree that does not bear fruit, which has no good benefits to it.

RESEARCH METHODS

This study uses a descriptive qualitative approach to explore information about da'wah activities through public recitation at the Inayatullah Mosque, Tidung Village, Rappocini District, Makassar. The design of this study involved the collection of data from various sources, including library literature and field interviews with practitioners and study participants. The collected data is analyzed qualitatively to identify patterns, themes, and meanings that appear in the context of the recitation. The main variables observed were da'wah activities, the role of recitation in the spread of religion, and the effectiveness of da'wah in achieving religious goals. Variable measurements were carried out through direct observation and interview

documentation. The research flow chart is used to illustrate the process of systematic data collection and analysis.

RESULTS AND DISCUSSION

Da'wah

From a language point of view, da'wah comes from the Arabic language, which means calling, invitation, or exclamation. According to Arabic grammar, the word da'wah is in the form of "isim masdar" which comes from fi'il (verb) [da'a] دعا –[yad'u] يدعو [da'watan] دعوة (which means to call, invite, or call). Isim fa'ilnya (perpetrator) is da'i which means preacher. In the dictionary al-munjid fi al-lughoh wa al-a'lam, the meaning of da'i is stated as a person who calls (invites) people to their religion or sect.

The meaning of da'wah in terms of language is in the Qur'an, which does not necessarily invite only good, but also invites evil, while the word da'wah that shows the meaning of good is the word of Allah Subhanahu wataala in QS. Al-Baqaroh (2): 221

And Allah calls to Paradise and forgiveness by His permission, and He makes clear His signs to the people, so that they may remember.

Translation:

"And Allah invites to heaven and forgiveness with His permission. and Allah explained His verses (His commandments) to people so that they might learn from them."

While the word da'wah is used to invite evil or evil as mentioned in Q.S, Fathir (35): 6

The devil is an enemy for you so take him as an enemy but he calls his party to be one of the friends of the blaze

Translation

"Indeed, the devil is an enemy to you, so consider him your enemy, for the devils only invite their faction so that they may become inhabitants of the burning hell."

The meaning of da'wah in terms of the term that is wanted here is an encouragement to invite or call Muslims to always be on a path that is not from the path of the devil, by using methods or means either through written intermediaries or orally.

As for the basic meaning of Al-Islam, holding real activities in daily socio-cultural life, as well as following a path that does not lead to things that are not accepted by fitrah or conscience, for the realization of the chosen ummah, namely (khairul ummah).

Elements of Da'wah

The elements of da'wah are the components contained in every da'wah activity, these elements include:

a. Da'i (subject)

It is Arabic as isim fa'il from the root word which means a man as a subject or actor in upholding da'wah. For women, the term "da'iyah" is commonly used. Dai is a person who carries out da'wah, whether oral, written, or deeds that are carried out either individually, in groups, or through organizations or institutions. Da'i are required to know in advance the method of spreading this da'wah, because this

da'wah conveys about Allah Subhanahu wataala, the universe and other lives that provide solutions to the problems faced by humans, as well as religious values that they can use as a handle that keeps them away from mistakes. In general, the word da'i is often referred to as a missionary (a person who conveys Islamic teachings), but this term has a very narrow application, because people tend to interpret it like a person who conveys religious problems orally, such as Friday sermons, religious studies and the like. Whoever declares himself to be a follower of the Prophet Muhammad should be a da'i who makes his way in accordance with the real and strong argument on it.

A da'i must have knowledge related to the content of da'wah both from the point of view of the issue of faith, sharia and morals. Regarding problems that require special knowledge and skills, the burden of da'wah is not given except to certain people. Da'i must also know how to convey da'wah about Allah Subhanahu wataala, the universe, and life, as well as what da'wah presents to provide solutions, to problems faced by humans, as well as the methods it presents to make human thoughts and behaviors not wrong and not deviant.

b. Mad'a (objek)

Mad'u linguistically comes from the Arabic language as isim maf'ul which means the object of da'wah that is invited to Allah or towards Al-Islam, and also the word mad'u is a word from Arabic, which is a word that indicates an object or target. Mad'u is all human

beings from all groups, both men and women, religious and non-religious, leaders and leaders, therefore Islamic da'wah is directed to all human beings.

c. Media Dakwah

Da'wah media or tools are everything that can be used as a testament to the goal of da'wah, the da'wah media that can be used are as follows:

1) Visual media: are materials that can be used for the purpose of da'wah through the sense of sight.

2) Audio media: are materials that can be used as a means of da'wah through hearing.

3) Audio-visual media: is a medium for delivering da'wah messages that can display image elements along with sound when communicating messages and information.

4) Print media: is a medium to convey da'wah messages either in the form of printed writings or the like.

d. Thariqah (Da'wah method)

Thoriqah da'wah in this case is the explanation of which path is taken by preachers to spread the teachings of Islam.

e. Atsar (Da'wah effect)

Atsar is usually also called a return from mad'u from the da'wah process, but this is often forgotten or not paid attention to by the da'i. In simple language, it is the reaction of da'wah caused by da'wah actions.

3. Purpose of Da'wah

According to A. Rosyad Shaleh, the purpose of da'wah can be divided into two types globally. The first is the final

value obtained from all da'wah efforts. By achieving this goal, the planning and implementation of da'wah must be directed there. The main goal of da'wah is also to create happiness for humans in this world and in the hereafter. However, this goal is still general and requires further explanation so that human happiness in this world and in the hereafter can be achieved.

According to Masyhur Amin, the purpose of da'wah can be divided into two parts, namely the purpose in terms of the object and the purpose in terms of the material.

a. The purpose of da'wah in terms of its object:

1) The goal of the individual is the formation of Muslim individuals who have a firm faith, practice the laws set by Allah Subhanahu wata'ala, and have noble character.

2) The goal for the family is the formation of a happy, peaceful, and loving family among family members.

3) The goal for the community is the formation of a prosperous society and filled with an Islamic atmosphere.

4) The goal for all mankind is the formation of a world society full of peace and tranquility.

b. The purpose of da'wah in terms of its material:

1) The purpose of faith is the firmness of faith in the heart of each individual, so that belief in the teachings of Islam is no longer in doubt.

2) The purpose of the law is the obedience of each individual to the laws set by Allah Subhanahu wata'ala.

3) The moral goal is the formation of Muslim individuals who have noble ethics and avoid reprehensible traits.

The Role of Da'wah Through Public Recitation

1. Definition of Role

Talking about roles, of course, it cannot be separated from status (position), even though the two are different, but they are closely related to each other, but the attachment is very felt. A person is said to have a role or have a role because the person has a status in society, even though his position is different from one to his status. Role in Indonesian Language is an action taken by a person or a group of people in an event. Role is a dynamic aspect of position (status), when a person exercises his rights and obligations, he performs a role.

The concept of role in terms is part of the main task that must be performed by management, the pattern of behavior that is expected to accompany a status, the part of a function of a person in a group or institution, the function that is expected of a person or become a characteristic that exists in him.

According to Grass Mascan and A.W. Mc. Eachern, as quoted by Berry, a role is a set of expectations placed on an individual who occupies a certain social position. These expectations, according to David Berry, are the result of the balance of social norms. Thus, roles are determined by norms in society, which means that individuals are

expected to carry out tasks desired by society in a particular field of work.

Based on the above understanding, roles can be interpreted as steps taken by a person or group in dealing with an event. In addition, role also refers to the expected activities of an activity that determines the continuity of a certain process, as well as the obligations that must be fulfilled in a certain society based on their status in the social structure. Role Theory is a combination of various theories and scientific approaches.

In Biddle and Thomas' theory, roles are divided into four groups of terms which include:

- a. The people involved in the interaction.
- b. Behaviors that arise in the interaction.
- c. The position of the people in the behavior.
- d. The relationship between the individual and the behavior.

The above explanation can be understood that what is meant by a role is a responsibility that must be carried out by an individual or group to the community where he serves (in) in that environment.

2. Public Recitation Strategy at the Inayatullah Mosque Makassar

a. Muzakir said that recitation is a term that is commonly used to refer to various religious learning activities. Hasbullah explained that recitation or majlis taklim is a non-formal Islamic educational institution where the curriculum can be followed by all

groups regularly or periodically. Hidayat Nurwahid stated that da'wah is a series of activities that aim to invite, encourage, and motivate others based on a correct understanding of Allah's teachings, so that they can be consistent in upholding the religion of Allah Subhanahu wata'ala. Recitation is a form of non-formal education that includes teaching religious sciences and reading the Qur'an properly and correctly. In essence, recitation aims to invite people to the good and the way of Allah Subhanahu wata'ala, which involves the formation of good habits and rejection of bad habits, with the aim of achieving happiness in this world and the hereafter.

b. The taklim council is related to efforts to understand the teachings of Islam. The Islamic religion is understood as a conscious and planned effort to prepare pilgrims to know, understand, reflect, believe, be devout, and have noble character in accordance with Islamic teachings sourced from the Quran and Al-Hadith. This is done through mentorship, teaching, practice, and experience activities. It is true that the teachings of Islam are very comprehensive in explaining all aspects of human life, even to things that seem trivial. Every aspect of life, from the big to the small, is explained in detail and detail in the teachings of Islam. Even daily actions such as entering the bathroom have been regulated by the ordinances set by the Islamic religion. This shows the virtue of Islam in

providing comprehensive life guidelines for its people.

c. Religious lectures are one of the da'wah techniques that are often marked by the characteristics of the speaker, namely da'i, in da'wah activities. This method requires special expertise in rhetoric, discussion, and other factors that make the listener feel interested and sympathetic to the lecture. The term lecture is currently widely used by government agencies, private sectors, and organizations (jam'iyah) through various media such as television, radio, and also live. Some people name this lecture as "da'wah rhetoric", so there are terms da'wah rhetoric, welcome rhetoric, inauguration, and so on. The lecture method is one of the techniques that is widely used by da'is and messengers in preaching.

The lecture method is indeed one of the main methods or techniques used by the da'is and messengers of Allah in an effort to deliver their treatises. This is reflected in the Qur'an, Surah Thaha verses 25-28, where the Prophet Musa 'alaihis (peace and blessings of Allaah be upon him), before delivering his missionary mission, prayed to Allah.

Oh God explain to me my chest and ease my matter and analyze a knot from my tongue they understand tell me

Translation:

"Moses said, "O my Lord, make room for me my chest, and make my business easy for me, and release the stiffness of my tongue, that they may understand my words."

The method of lecture or muhadharah has been used by all the Messengers of Allah in conveying His teachings. Generally, a lecture is addressed to an audience of more than one person. Therefore, this method is often referred to as public speaking. Communication in lectures tends to be one-way (monologue), from the preacher to the audience, although it is sometimes interspersed or ended with a two-way dialogue in the form of questions and answers. The dialogue that occurs is usually limited to questions, not rejections. Preachers are treated as authorities in providing religious information to the audience.

Da'wah Activities at the Inayatullah Mosque

a. Congregational Prayer

The Inayatullah Mosque has great expectations for its congregation to always maintain and maintain congregational prayers in the mosque, especially for men, this is none other than so that with the maintenance of congregational prayers, it will give rise to the values of discipline for the citizens of the Mosque itself and will also affect other activities carried out by the congregation itself.

We need to know that congregational prayer also has virtue for the perpetrator, as in the hadith that came from Abdullah ibn Umar, the Messenger of Allah (peace and blessings of Allaah be upon him) said: The Messenger of Allah (peace and blessings of Allah be upon him) said:

"Praying in congregation is twenty-seven degrees better than praying a feat."

Translation:

"that the Prophet PBUH said, 'Congregational prayer is more important than the prayer itself as much as 27 degrees.'" (HR. Bukhari)

b. Al-Qur'an Education Park

The Inayatullah Mosque also certainly has an important role in educating the lives of the Ummah, especially for residents around the Inayatullah Mosque, in this case the Inayatullah Mosque youth took steps to build a forum called TPA (Qur'an Education Park) with this TPA the Inayatullah Mosque youth are able to embrace the children of the congregation who used to come to the Mosque just to play, Running around and disturbing order in the mosque higga with the existence of the Al-Qur'an Learning Place (TPA) education provides them with education that can make them not only read the Qur'an but also learn the manners in the mosque.

The Inayatullah Mosque also provides facilities that ensure comfort for children in the learning process, while the facilities provided are the Book of Iqro and also coaches who are experts in the field of teaching in learning the knowledge of the Qur'an itself.

c. Zakat empowerment

The Inayatullah Mosque also built a zakat committee in this case to make it easier for local residents to distribute their zakat, both zakat fitrah

and mal zakat, and also with this zakat can deceive the economy of the Ummah itself

The postulate about zakat is the word of Allah Subhanahu wataala in QS. At-Taubah, 9:60

But charity is for the poor, the needy, those who work on it, and those who work on it, and those who make up their hearts, and in their necks, and in the necks, and in the way of Allah, and the son of the wayfarer, is an obligation from Allah, and Allah is All-Knowing, All-Wise.

Translation:

"Actually, the zakat is only for the poor, the poor. person poor, zakat administrators, persuaded MU allaf his heart, to (liberate) the slaves, those who owe, for the way of God and for those who are on the way, as a decree that Allah requires, and Allah is All-Knowing, All-Wise."

d. Religious Studies

Religious recitation at the Inayatullah Mosque, Rappocini District, Makassar has been going on for a long time, after several years of the inauguration of the Inayatullah Mosque, recitation is held periodically or recitation is held at a certain time, then it is added with subsequent recitations, so that recitation is held three times a week, there is recitation of Tafsir, Fiqih Muamalah and recitation in general, carried out until the occurrence of the covid event, And all recitation was dismissed or stopped, after the Covid incident the Inayatullah Mosque held a routine public recitation which was held

twice a week, the recitation was held on two different days, as for the implementation time on Sunday and Wednesday, Sunday recitation was carried out after the implementation of dawn prayers with a duration of one hour, this Sunday dawn recitation is quite interesting starting from the content of the recitation which specifically discusses Sirah Nabawi (the story of the life journey of the Prophet Muhammad) also after the completion of the recitation of the mosque worshippers provide breakfast as a break time for the worshippers who attend the recitation at the same time as His Ustadz also participates in the meal, this joint meal event is borne by some of the pilgrims who have the initiative with the reason to increase the familiarity of the congregation with each other as well as strengthen the friendship of the worshippers.

The benefit of silaturahmi is that a hadith has come from the Prophet Shalallahu 'alaihi wasallam as good news for Muslims who are always in touch, From Anas Radiallahu 'anh, the Prophet Shalallahu 'alaihi wasallam said, Whoever loves to simplify his livelihood and forget him in his tracks, let him have mercy on him

Translation:

"Whoever wants to spend his sustenance and increase age, then they should establish friendship." (Muttafaq Alaih).

As for the other day, namely Wednesday, the recitation was carried out between the time of Maghrib and

Isha with the discussion of the Book of Hadith Arbain Nawawi and until now the discussion of the book has reached the 39th hadith, there are only a few more meetings left, the discussion of the book of Hadith Arbain Nawawi will be completed and will be continued with the discussion of the new book. Religious studies like this are very good to the congregation, especially the Inayatullah Mosque congregation where they get a lot of additional religious knowledge so that they lead them to be more enthusiastic about worship and charity according to the portion of knowledge they have, in this case we have asked several worshippers of the Inayatullah Mosque, Mr. Muhammad Nur Wahyudin said,

"Very good because the pilgrims get additional knowledge by there is a recitation at the Inayatullah mosque,"

Mr. Usmah Salamun Rukka said,

"I feel an increase in piety from the results of participating in this recitation, both from the study material on Wednesday and Sunday,"

The Role of Da'wah in the Inayatullah Mosque

a. Da'wah Strategy

In da'wah, of course, there are separate strategies for a da'i in order to achieve smoothness and success, especially da'wah that is carried out in the form of public recitation in the mosque. The following are some

of the strategies carried out in da'wah at the Inayatullah Mosque:

1. Conducting book studies, in this case the book used is the book of Syarah Hadith Arbain Nawawi which is held on Wednesday and the discussion of the history of the Prophet is held on Sunday in the form of a one-way delivery or the meaning is that only the da'i speaks and sometimes it is done in two directions or a discussion at the end of the study if any of the pilgrims want to ask questions then they are welcome.
2. Using simple or light language that can be understood by the laity in particular, so that the da'wah carried out can run effectively. This is very important to be applied by every da'i who is on duty in such a section. Islam strongly encourages us to preach gently or by not using language that is difficult to understand and difficult to accept by mad'u, Allah subhanahu wata'ala when sending his Prophet Moses and Haru 'alaihima as-Salam, Allah said in QS. At-Thaha, 20, 43-44

Go 4 to Pharaoh that he is tyrannical^٤ so say to him a word to us so that he may remember or fear

Translation:

"Go both of you to Pharaoh, for He has go beyond the limits; So both of you spoke to him with Gentle words, Hopefully he remembers or is afraid".

3. Presenting a book, usually the ustadz at the beginning or end of the recitation repeats the previous discussion which is sometimes in the form of a question, and what is amazing for the recitation congregation who can answer the question, usually the Ustadz gives a gift of a book to the recitation congregation at the Inayatullah Mosque with the expectation of his istiqomahan in participating in the study, and thank God usually the worshippers who are given the book participate regularly in participating in the recitation.

Prizes have an important function in strengthening relationships between individuals and other individuals, both through communication between individuals and through groups or institutions. The Prophet once ordered his people to give gifts to each other because it can help reduce anger, spite, resentment, and other heart diseases. One of his sayings related to this is:

Calm down, for the gift is gone, and the chest is free.

Translation:

"Give each other gifts, because that gift can eliminate heartache (envy)".

The strategy carried out is to hold a meal together after every recitation at dawn on Sunday

b. Obstacles and efforts that occur in the development of da'wah

1. Muhammad Harsyah said,

"In general, it is good, as for the obstacle that this mosque does not exist or lacks in socialization that at the Inayatullah Mosque holds recitations,

especially in the current era which has become the era of social media where we should be able to use social media well, especially the media from this mosque account in terms of helping to disseminate information on activities such as the procurement of studies, but in the Inayatullah Mosque there is no social media that can be used to disseminate the activities held.

The dissemination of knowledge either in the form of writing, delivery at the assembly of knowledge directly or even using video recordings is a good thing, especially in the matter of religious science, it is more highly recommended for us Muslims to be enthusiastic both in studying it, teaching it or spreading it because of the virtue of religious science itself, even in the Qur'an Allah Subhanahu wata'ala distinguishes between those who have knowledge and those who are ignorant or uneducated in the form of questions that does not want an answer or in Arabic it is (istifhamul engkari), Allah says in QS. Az-Zumar/ 39: 9

Say, "Say, 'Help, Knowledge, T
Translation:

"Say, "Are those who know the same as those who do not know?"

As for another surah Allah Subhanahu wataala gives good news to the knowledgeable that Allah will increase the degree of the knowledgeable, Allah Subhanahu wataala says in QS. Al-Mujadalah/ 58: 11

God will lift up those of you who have believed, and those who have given knowledge a staircase.

Translation:

"Allah will exalt those who believe among you and the people who are given several degrees of knowledge."

As for the information from the Prophet (peace and blessings of Allaah be upon him) himself, he (peace and blessings of Allaah be upon him) obliges each of his people to seek knowledge, as he said,

Seeking knowledge is an obligation for every Muslim

Translation:

"Seeking knowledge is an obligation for every Muslim". [HR. Ibn Majah and saheeh by Albani in Saheeh wa Dha'if sunan Ibn Majah no. 224).

2. As for the efforts made in the development of da'wah, Muhammad Harsya said, "among the efforts made in the development of da'wah is to bring their own team using their own social media."

Therefore, it is understood that the importance of spreading religious knowledge even by conveying one verse that comes from Islamic religious law, by hoping for Allah's pleasure as well as sincere intentions, therefore must be put forward in all circumstances. The Prophet (peace and blessings of Allaah be upon him) said,

But the deeds are by intentions, but everyone has what he intended

Translation:

"Actually, the practice depends on the intention and a person will get

according to what he intended," (HR. Bukhari and Muslim).

The Effectiveness of Da'wah in Public Recitation in the Mosque

Ustadz Muhammad Harsya said,

"Alhamdulillah, the number of pilgrims who have attended the recitation until now has increased quite a bit, well many are present and actively involved in our mosque recitation activities, there are even one or two people from foreign worshippers who actively participated in the study held at the mosque Inayatullah"

Mr. Abdullah Parba said, "Alhamdulillah with this recitation can add hasanah special religion for pilgrims who take part in the kajia are good for those who attend in directly or through the media account of the

ustadz, the recitation held in The Inayatullah Mosque is very informative to community, especially for those who have previously received discussions related to this material and then repeat it Returning to this recitation will result in more clarity of knowledge which is learned because it is based on very detailed explanations and language that is easy to understand."

Mr. Muhammad Nur Wahyudin said,

"Very good because the pilgrims get additional knowledge by there is a recitation at the Inayatullah mosque."

Mr. Usamah Salamun Rukka said,

"I feel an increase in piety from the results of participating in this recitation, both from the study material on Wednesday and Sunday"

CONCLUSION

Based on the previous presentation, it can be concluded that

The implementation of the study at the Inayatullah Mosque is held twice a week, namely on Wednesday and Sunday with a duration of approximately one hour in each study procurement in the form of the presentation of books that speak about the Hadith of Arbain Nawawi and Sirah Nabawi (The story of the Prophet's life journey). Then the results or effects of holding recitation at the Inayatullah Mosque are very good and useful, by providing goodness in religion and knowledge by the recitation

congregation, therefore the recitation congregation feels very useful with the recitation at the Inayatullah Mosque.

The role of da'wah through public recitation used is in the form of book studies using one-way and sometimes two-way communication methods or discussions, using language that is easy to understand and accept among the general public, and also sometimes da'i at the beginning or at the end of the meeting take the initiative to give gifts of the books discussed in the recitation to the people who take part in the study on the condition that they are given a prize if they can answer or repeat again Knowledge gained

The effectiveness of da'wah to the community is that the recitation congregation feels that the recitation at the Inayatullah Mosque really gives them goodness and brightness to step on a good path.

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