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Analysis of Da'wah Messages in the Book "Witness That I Am a Muslim" by Salim A. Fillah

*Analisis Pesan Dakwah Pada Buku “Saksikan Bahwa Aku Seorang Muslim”
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Abstract

Keywords: Akidah;
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Da'wah Message;
Salim A. Fillah

Preaching through books has a great role and benefit. This study aims to analyze the message of da'wah in the work of Salim A. Fillah in his book entitled "Witness That I Am a Muslim". This research uses a qualitative approach. The data was analyzed using content analysis techniques. The research method is suitable for analyzing the content and message in a book. The results of the analysis show that the book by Salim A. Fillah highlights the expertise in presenting da'wah messages. Through the combination of evidence, stories, norms, and wisdom conveyed in beautiful literary nuances. The work presents the courage of words that are not monotonous, for example, "The idols are perfectly morphosed. Like a butterfly. Be careful if she has spawned in the recesses of the brain. Thus it becomes scientific theories, empirical researches, and subjectivity that are objectified and worshipped. Be the greatest idol who will reign in the soul. The name is lust." The book contains the message of da'wah reviewed from 3 aspects: 1) The aspect of faith, including faith in Allah and the Messenger, 2) The sharia aspect including the pillars of worship, the obligation to worship, and the hajj, and 3) The moral aspect including having the nature of shame, noble morals and good behavior to neighbors. Testimonials from religious leaders show that the book has a profound influence on its readers, inspiring a deeper understanding and commitment to Islamic values, and motivating them to achieve excellence while maintaining pride in Muslim identity. Thus, the book not only provides a deep insight into Islam, but also inspires readers with its words that are good, true, and imprint on the soul of every reader.

Abstract

Kata Kunci:

Akidah; Analisis
Buku; Analisis Isi;
Pesan Dakwah;
Salim A. Fillah

Berdakwah melalui buku mempunyai peranan dan manfaat yang besar pengaruhnya. Penelitian ini bertujuan untuk menganalisis pesan dakwah pada karya Salim A. Fillah pada bukunya yang berjudul "Saksikan Bahwa Aku Seorang Muslim". Penelitian ini menggunakan pendekatan kualitatif. Data dianalisis menggunakan teknik analisis isi (content analysis). Metode penelitian tersebut sesuai untuk menganalisis sebuah isi dan pesan dalam suatu buku. Hasil analisis menunjukkan bahwa buku karya Salim A. Fillah tersebut menonjolkan kepiawaian dalam menyajikan pesan dakwah. Melalui penggabungan antara dalil, kisah, norma, dan hikmah yang disampaikan dalam nuansa sastra yang indah. Karya tersebut menghadirkan keberanian kata yang tidak monoton contohnya "Berhala-berhala itu bermertamorfosis sempurna. Bagaikan kupu-kupu. Hati-hatilah jika ia sempat bertelur di lekuk-lekuk otak. Maka ia menjadi teori-teori ilmiah, riset-riset empiris, dan subjektivitas yang diobjektifikasi, dan disembah. Jadilah ia berhala terbesar yang akan bertahta dalam jiwa. Namanya, hawa nafsu." Buku tersebut berisi pesan dakwah ditinjau dari 3 aspek 1) Aspek akidah diantaranya iman kepada Allah dan Rasul, 2) Aspek syariah diantaranya pilar ibadah, kewajiban beribadah, dan ibadah haji, dan 3) Aspek akhlak diantaranya memiliki sifat malu, akhlak memuliakan dan berlaku baik kepada tetangga. Testimoni dari para tokoh agama menunjukkan bahwa buku tersebut memiliki pengaruh yang mendalam bagi para pembacanya, menginspirasi pemahaman yang lebih dalam dan komitmen terhadap nilai-nilai Islam, serta memotivasi mereka untuk mencapai keunggulan dengan tetap mempertahankan kebanggaan terhadap identitas Muslim. Dengan demikian, buku tersebut tidak hanya memberikan wawasan keIslaman yang mendalam, tetapi juga menginspirasi pembaca dengan perkataan-perkataannya yang baik, benar, dan membekas pada jiwa setiap pembaca.

INTRODUCTION

Every Muslim is obliged to preach, where in preaching we are able to invite people in a better direction, by disseminating the truth. This has been said by Allah in QS. Ali Imran verse :104.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ

"And let there be among you a group of people who call for virtue, instruct the ma'ruf and prevent from the wicked; they are the lucky ones." (Department of Religious Affairs, 2008).

In terms of da'wah communication, there are several ways that can be used in conveying religious values. There are at least three forms of da'wah, namely 1) Oral da'wah, which is the delivery of information or da'wah messages through oral. These methods of oral

da'wah are such as sermons, radio broadcasts, teaching, tabligh, discussing, stories, advice, dramas. 2) Da'wah bil-hal, is da'wah that is carried out with real deeds like the Prophet PBUH, when he arrived in Medina by building the Quba Mosque. In da'wah, the Prophet PBUH applies the code of ethics for da'wah, one of which does not separate words and deeds. 3) Da'wah bil-kitabah, is preaching through writing. Da'wah through this writing since the time of the Prophet PBUH has also been exemplified when he sent a letter to kings to embrace Islam (Rahmah, 2014).

Da'wah communication is a series of actions of sending religious material from individuals or groups to other individuals and groups using the Qur'an and Hadith as sources, the method is to use verbal or nonverbal symbols whose purpose is to change other people's ideas, behaviors and attitudes to be more beautiful in line with the instructions of Islam, orally also using the media. (Kusumastuti, 2023)

The media used in da'wah communication since ancient times is books. Some say that books are a window to the world, books can invite you to travel the world and know many things without spending a lot of money, but the important point in this context is that books have become an important tool in da'wah efforts (Zaini, 2014), not only a source of knowledge, because books have the privilege of conveying profound messages, becoming a medium for writers to express their thoughts, provide accurate and detailed

explanations, and share experiences comprehensively.

Media is a tool or vehicle used to transfer messages from the source to the receiver. Therefore, da'wah can be divided into two, there is non-media da'wah and there is media da'wah. (Abdullah, 2019). Non-media da'wah is like speaking or face-to-face which is usually done by da'is in mosques, while media da'wah is like preaching through social media, radio, books and so on. The da'wah media is divided into five: First, oral, second, writing, third, paintings or pictures, audio visual, morals. Meanwhile, when viewed from the side of delivery, the da'wah message can be divided into three, first, the spoken words, second, the printed writing, third, the visual audio (Hamzah, 2019 in Abdullah, 2019).

Preaching through books has a great role and benefit. Books as a medium of communication for printed da'wah have been carried out by many scholars, both classical and contemporary scholars (Nurdin, 2018).

That is why most dai also work as writers, because dai realize this, then use book media as one of the efficient and effective da'wah methods. One of them is Salim Akhukum Fillah, who is a prominent da'wah activist in Indonesia. He has written many books in conveying his da'wah message.

Many of the works of Ustaz Salim A. Fillah are bestsellers, one of which is the book "Witness That I Am a Muslim" A book written with a beautiful arrangement of words and the use of

words that adapt to the existing times, is able to arouse the hearts of readers by easily accepting and understanding what the content of the da'wah message wants to convey.

This study aims to analyze the content of the da'wah message in the book entitled "Witness That I Am a Muslim." by Salim A. Fillah and its impact on readers.

RESEARCH METHODS

This research uses a qualitative approach, where this approach functions to try to understand more deeply things related to the main object, namely the content of the message conveyed in the book. The research that will be carried out focuses on the da'wah message carried out by one of Indonesia's religious figures, Ustaz Salim A. Fillah in his book entitled "Witness That I Am a Muslim".

The data collection techniques used in this study are observation and interview techniques. The observation technique is the systematic observation and recording of the phenomena being investigated, while the interview technique is data collection involving communication between the researcher and the respondent through both structured and unstructured questions that aim to obtain the information needed (Deepublish, 2022). This method is generally used in qualitative research and is often used by researchers in various fields, such as sociology, psychology, anthropology,

and others (Sampoerna University, 2022).

Data analysis techniques are a process to process data and information into a research process, later the data will be used as research results or new information. The data analysis process needs to be carried out to know the validity of the data obtained so that later it will facilitate the next processes (Sampoerna University, 2022).

The data collected is in the form of sentences containing da'wah messages and Islamic teaching values. Each data collected will be simplified data, then described in the form of words so that it can be read and conclusions drawn into special data (Wardani & Alawi, 2021).

In this study, the author uses the content analysis method. Content Analysis Method is a scientific research technique aimed at finding out the description of the characteristics of the content and drawing inferences from the content (Drisko & Maschi, 2016).

Content Analysis Model. This means a research model that wants to examine a message or information in communication media including books, novels, magazines, newspapers, newsletters and so on (Adnani, 2021).

In addition to data on the main object, the researcher will also collect secondary data that is presented in a qualitative descriptive manner to obtain results in the form of information about the opinions of experts to find out the picture from the book "Witness That I am a Muslim". All data in the form of oral, written, or audio-visual, will be

described through words more broadly, so as to get a bright spot or answer to the problem in this study.

RESULTS AND DISCUSSION

The Content of Da'wah Messages in the Book "Witness That I Am a Muslim"

Based on the results of reading, analysis, and analysis in the book "Witness That I Am a Muslim", the da'wah messages found are presented in Table 1.

Table 1. Da'wah message in the book "Witness That I am a Muslim"

No.	Da'wah message	Thing	Language Style	Information
1	Creed	25	Expressly	Faith in God
2	Creed	109	Implied	Faith in God
3	Creed	196	Expressly	Faith in God
4	Sharia	180	Expressly	Invitation to worship
5	Sharia	182	Expressly	Pillars of Worship
6	Sharia	222	Expressly	Invitation to perform Hajj
7	Morals	144	Expressly	Shy Nature
8	Morals	315	Expressly	Behaving well with neighbors

Message of Faith

One of the sentences found to contain the message of faith in the book "Witness That I am a Muslim" is found on page 25. "Be careful with the logic of intermediaries. In relation to Allah for our desires, the intermediary is the logic of polytheism, the logic of ignorance. Islam teaches the closeness of a servant to his Rabb. Beautiful immediate proximity, without intermediaries." (Fillah, 2007).

This intermediate logic was introduced by Amr ibn Luhay that humans are full of sin and despication, so it is inappropriate for humans to look directly to Allah the Most High (El-Rasheed, 2020). So, if we need something trivial, don't disturb God, just

ask His assistant, Lataa. Considering the logic of this intermediary inviting to ask other than Allah means including polytheistic deeds, so we must stay away. The message of faith on page 25 is written explicitly because it directly affirms the deviation of the intermediary logic. Mediating logic is a form of polytheism to Allah.

The next message of faith is on page 109. "Just two sentences but full of challenges, Laa Illaha Illallaah Muhammadur Rasulullah and the revolution of human civilization began." (Fillah, 2007). This sentence means that there is no god other than Allah and Muhammad is the messenger of Allah, this is related to the message of faith which means belief, where we believe that there is only one God who

should be worshipped, namely Allah SWT. and believe that Muhammad SAW. is a prophet messenger of Allah. However, many of us have gone astray, admitting that only Allah is worthy of worship, and the Prophet is the last prophet sent by Allah, but there are still those who believe more in the teachings of our ancestors, on the pretext that it is a tradition passed down from our ancestors even though this is the same as polytheism. Not a few in this day and age, many recognize themselves as prophets and even God, even though it has been explained in the Qur'an that Muhammad SAW. is the last prophet. The message of da'wah on page 109 is written implicitly because it is explained based on a brief story of the Prophet who changed the principles of the civilization revolution in the Romans and Persians.

The next sentence containing the message of faith is on page 196, namely "Fa in lam takun taraahu, fainnahuu yaraaka ...". Worship Allah as if you saw him. If you can't, then be assured that God sees you. This sentence explains to the reader that Allah is the All-Seeing Being, and every human being should improve his worship as if Allah saw him (Zulkayandri, 2017). And we should believe that this is included in the message of faith, because it is related to our steadfastness to Allah, so that we can think many times before committing sins alone or in a crowd. Many of us still sin and take it easy because no human being can see, even though God knows even what is in

the human heart. This has been explained in the Qur'an Al Hujurat: 18.

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ
بَصِيرٌ بِمَا تَعْمَلُونَ

"Truly, Allah knows what is invisible in the heavens and on the earth. And Allah is most aware of what you are doing." (Department of Religious Affairs, 2008).

The da'wah message written on page 196 is written explicitly, because the author has provided an example or illustration of how later our practice notebook will be dismantled, like a record of our life journey, so that readers can better understand the meaning and essence of the sentence.

Sharia Message

One of the da'wah messages that contains sharia messages is found on page 180. "So there is a great task that must not be neglected in each of us. That is worship. Something that made the Prophet then stumble, suddenly cut off the intimacy with his wife. 'O Messenger of Allah, have you not forgiven what you have done, are you doing, and will do?', asked Aisha on another occasion. And what was his answer? 'Wouldn't it be proper for me to be a grateful servant?' (Fillah, 2007).

This sentence is meant to invite readers to be enthusiastic about worshipping Allah and also to invite readers to always be grateful to Allah, We are human beings who have not received a guarantee of forgiveness from Allah as the messenger and his

companions, and humans have been given the mandate by Allah to worship and manage the earth. Where this mandate is only addressed to humans who even all creatures and the universe, such as the sky, earth, and mountains, are unable to bear it. As in the word of Allah. "And I did not create jinn and man, but to worship Me." (Q.S. Adz-Dzaariyaat [5]: 56) (Department of Religious Affairs, 2008). This da'wah message is written explicitly, because it is explained frankly and clearly in inviting its readers to be enthusiastic about carrying out their obligations of worship as a form of gratitude and consider worship as a servant of Him. The sentence has been explained clearly so that the reader does not need to guess the meaning of the writing anymore.

The next sentence containing the sharia message is found on page 182 "And the meanings of our interaction with Allah are called the pillars of ubudiyah, there are three: fear, hope, love. Fear, hope, and love are the pillars of ubudiyah that support each other, hook and hook, one of them cannot be left behind. It is not a tiered hierarchy, not a pillar taken by abandoning the previous pillar. It is not a hierarchy, but a unity of beautiful meaning" (Fillah, 2007). This quote discusses the concept of worship as a broad field of activity that includes various aspects of interaction with Allah SWT. This verse emphasizes the understanding of worship as an interaction with God, with three pillars (fear, hope, love) supporting this interaction. Our

relationship with God in worship requires us to develop a sense of seeing God or feeling that God is watching over everything we do. This message is written explicitly because it is written in detail with the intention of inviting the reader to have fear, hope, and love in carrying out worship.

The next sentence containing the sharia message is on page 222. "At least three times Allah has called us very officially. Prayer calls, hajj calls, and dead calls. So to prepare for the third, let's perfect our answers to the previous two calls. Pray yes, the pillar of religion. And the hajj?" (Fillah, 2007). This sentence is a message that contains the command to pray and hajj. This is included in the sharia message which includes the command of worship. Especially for the hajj, many of us think that Hajj is only for the rich, even though not a few of us hear that there are pedicab drivers who take the hajj, there are street sweepers who can go to the holy land, and there are even those who get miracles by being able to go to the holy land for free. All of this is none other than God's call. This message is written explicitly because it is written in detail with the intention of inviting the reader to always be enthusiastic in carrying out Allah's commands, not only prayer but also enthusiasm to perform Hajj.

Moral Message

One of the sentences that contains the message of da'wah in the field of morality is on page 144. "Uthman ibn

Affan represents a shy, generous, and gentle character who becomes noble with his Islam. It is narrated that if he bathes, he must be in the house, in a room, in a closed room, and still have to be covered with a thick cloth. Even then he could not lift his head and back because of shame." (Fillah, 2007). The message conveyed in this book to the reader is a message that describes a commendable attitude, namely shame. Where this shame has begun to fade in this day and age, especially the nature of shame in women (Faruqi & Maghfirah, 2020), seeing women showing their bodies and aura on social media is not uncommon, some people even consider it an achievement. Having shyness is a good moral, the sentence in this book invites us to always maintain our shyness. The moral message on page 114 is written explicitly because it is explained clearly, and in detail about the nature of shame that Uthman ibn Affan has which the Prophet is ashamed of.

The next sentence containing the message of moral da'wah is found on page 315. "So don't let there be dirty goals in being neighbors. Exploit, hurt, damage, and other dirty purposes. Remember that the sin of ma'shiat committed to neighbors is multiplied more than ten times by Allah SWT." (Fillah, 2007). The sentence invites readers to understand that honoring and being kind to neighbors is a commendable moral, as well as an obligation for every Muslim to always be kind to each other (Yunus & Oktora, 2022). How many times we meet

neighbors who badmouth their own neighbors, accuse their neighbors without evidence, spread bad news about their neighbors to many people, and even enmity with each other just because of trivial things, we also find not a few, neighbors who harass their own neighbors. Doing good to neighbors is a command in Islam, not just a custom of one region. Therefore, glorifying one's neighbor is a commandment that applies to Muslims all over the world. In addition, because glorifying one's neighbor is a commandment, it will be worth a reward, so whoever honors one's neighbor because of religion (intention because of Allah) will be rewarded for him. The message of moral da'wah on page 315 is written explicitly because it is explained in detail in the book. Based on the principle of zero base life, where the author invites readers to view it as an effort based on the principle of zero base life which is filled with goodness.

Influence on Readers of the Book "Witness That I Am a Muslim"

The role of books not only helps to broaden our horizons, but also acts as a connecting door to the world around us. An introduction to our perception. In fact, it is not wrong if books are referred to as survival equipment because they affect and leave a big impact on everyone's life (Marlia, 2022).

In the context of this study, an analysis was carried out on the testimonies of da'wah figures who had responded to and been influenced by the

book. Yoyoh Yusroh (Indonesia's female figure, senior politician of the Prosperous Justice Party, and da'wah activist), for example, stated that "You don't know what I want yet. And you don't know what God wants. While I was doing what he wanted. The show must go on! Read this book so you know what God wants!" (Fillah, 2007). Yoyoh Yusroh, emphasized the importance of reading the book to know the will of Allah. This approach illustrates that the book is considered a guide to know and practice His will.

Furthermore, the testimony of Habiburrahman El Shirazy (Prominent Islamic Observer & Novelist) stated, "This is an enlightening and enlightening book. Written in a smooth and beautiful language. In addition to inviting them to love Islam, this book invites readers to become true and intelligent Muslims." (Fillah, 2007). Habiburrahman El Shirazy wants to show that this book is not only intellectual but also enlightening, and invites its readers to become true and intelligent Muslims. This shows that the book provides a deeper understanding of Islam and inspires its readers to develop spiritual intelligence.

Shofwan Al-Banna (2006 National Main Achievement Student, Lecturer of Fisip UI), in another testimony stated "Light reflections but nampol. Every time we read, we will get a new color from page to page. What is clear is that this book gives us the spirit of 'I am proud to be a Muslim' which is not sincere: because we are Muslims, we

can achieve anything!" (Fillah, 2007). Shofwan Al-Banna highlighted that this book provides encouragement for his readers to be proud to be Muslims and achieve achievements. Thus, this book is considered to be able to motivate its readers to excel in various aspects of life.

Finally, Cahyadi Takariawan (Author of the book, Chairman of Wilda DPP PKS, and household counselor) stated "Really, this book is full of contemplation that contributes to every step of life. Enjoy." (Fillah, 2007). Cahyadi Takariawan highlights that this book is full of contributive reflections for every step of life. This testimony confirms that the book not only inspires, but also provides practical guidance for living a meaningful daily life.

CONCLUSION

The content of the da'wah message contained in the book "Witness That I am a Muslim" is a message of faith, namely about faith in Allah and the Prophet, then contains a sharia message, namely the pillar of worship, an invitation to be enthusiastic to perform prayers and perform the hajj. Because Hajj is part of the pillars of Islam that must be pursued. Then the moral message about morality towards Allah, self, and morality towards others.

Testimonials from religious leaders who have read the book collectively show that the book "Witness That I Am a Muslim" has a profound influence on its readers, inspiring a deeper understanding and commitment to Islamic values, and motivating them to

achieve excellence while maintaining pride in their Muslim identity.

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