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### SUFISTIC INTERPRETATION OF THE SIX FORMS OF DA'WAH COMMUNICATION IN THE QUR'AN: *Reception, Manhaj, And Ushub, Tafsir, Ruh, Al-Bayan*

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**Abstract:** Metodologi penelitian ini, dirancang untuk mencapai tujuan penting untuk memahami interpretasi tasawuf dari enam bentuk komunikasi dakwah dalam Al-Qur'an. Pendekatan yang digunakan adalah kualitatif, yang berfokus pada eksplorasi mendalam dan analisis detail, sehingga data yang diperoleh menjadi lebih kaya dan informatif. Proses kajian dimulai dengan identifikasi konsep tafsir tasawuf sebagai bagian integral dari tradisi Islam yang telah teruji sepanjang sejarah. Komunikasi dakwah didefinisikan secara komprehensif, menekankan perannya yang signifikan dalam konteks agama dan masyarakat kontemporer. Penelitian ini juga menganalisis enam elemen kunci komunikasi dakwah, yaitu penerimaan, manhaj, uslub, tafsir, semangat, dan al-bayan. Masing-masing elemen ini dianalisis untuk mengidentifikasi fungsinya dalam menyampaikan pesan agama. Studi kasus penafsiran Sufistik diterapkan dengan hati-hati pada teks Al-Qur'an, dilakukan secara mendalam untuk mencapai hasil yang valid dan dapat diandalkan. Dalam seluruh proses ini, metode pengumpulan data meliputi wawancara, observasi, dan analisis teks untuk memastikan signifikansi temuan dalam pengembangan ilmu pengetahuan di bidang ini. Di akhir penelitian, kesimpulan dari temuan yang diperoleh diharapkan dapat memberikan rekomendasi berharga untuk pengembangan tafsir sufistik dalam konteks komunikasi dakwah yang lebih luas dan memberikan kontribusi positif bagi praktik dakwah yang lebih efektif dan efisien di masa depan.

**Keyword:** Penafsiran Tasawuf, Komunikasi, Dakwah, Analisis Al-Qur'an, Metode Kualitatif

## PENDAHULUAN

This study aims to investigate in depth the interpretation of sufistics related to the six forms of da'wah communication contained in the Qur'an.<sup>1</sup> One of the relevant verses is the word of Allah in Surah An-Nahl verse 125:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ

“Call (people) to the way of your Lord with wisdom and good lessons, and refute them in a better way.” (QS. An-Nahl: 125)

This verse describes three main aspects of da'wah communication: hikmah (wisdom), maw'idzah hasanah (good advice), and mujlà (arguing in a better way). These three principles are in line with the Sufistic approach that emphasizes wisdom and politeness in communicating.

In addition, the Prophet صلى عليه هلا صلي said in a hadith: “Speak from me even if it is only one sentence.” (HR. Bukhari).

This hadith emphasizes the importance of conveying the truth in an effective way, even in a simple form. In the Sufistic interpretation, the meaning of da'wah communication does not only lie in the words conveyed, but also in the intention and purity of heart in conveying divine messages. Through a more detailed understanding of the concept of sufistic interpretation and the principles underlying da'wah communication, this research is expected to provide a deeper and more comprehensive understanding of various messages in the Qur'an. This study also aims to explain how to implement this understanding in the midst of the challenges of an increasingly complex era. For example, the principles of wisdom and gentleness in da'wah can be a solution in the midst of social conflicts that require an understanding approach.<sup>2</sup>

By reviewing these teachings through a sufistic perspective, this research can generate useful references in interfaith dialogue and social interaction. For example, Surah Al-Hujurat verse 13 emphasizes the importance of brotherhood and dialogue between mankind:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

“O man, indeed We created you from a man and a woman, and made you nations and tribes so that you may know one another.” (QS. Al-Hujurat: 13)

Through these principles, da'wah can be a more effective tool for building communication bridges between various backgrounds and views. This holistic approach is expected to deepen the understanding of the relevant meaning of da'wah in the context of daily life and ongoing social changes.<sup>3</sup>

Thus, this research not only focuses on the theoretical aspect, but also pays attention to its application in the practice of da'wah in society. The results of this research are expected to be applied concretely and have a positive impact on the development of the young generation and the wider community.<sup>4</sup>

Through a more comprehensive and comprehensive approach, it is hoped that the results of this research can help strengthen the foundation of a complete understanding of Islamic teachings, as well as provide melodic and constructive inspiration for da'wah activists in developing their methods and strategies.

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<sup>1</sup> Aziz, Revised edition of Da'wah Science. Prenada Media, 2024.

<sup>2</sup> Rifai, A, The Esoteric Dimension of Understanding the Qur'an: An Analysis of the Tafsir Fayd al-Rahman by Salih Darat in Surah al-Baqarah, 2021.

<sup>3</sup> Sari, N. K., & Pratama, D. A. N. (2023). Implementation of Da'wah Bil-Hikmah by Kyai at the Hurrasul Aqidah Takan Islamic Boarding School. Borneo Journal of Islamic Education, 3(1), 1-17.

<sup>4</sup> H. Maulida, The Credibility of the Communicator of the Prophet's Healthy Way on Instagram Instagram@Followers@ Zaidulakbar. Journal of Da'wah Risalah, 31(1), 2020, 1-20.

Thus, this approach can be more in line with the challenges and dynamics of the current era, so that it can touch the heart of each individual and invite them to reflect on the meaning of the teachings in their daily lives, as well as internalize the noble values contained in them.<sup>5</sup> Da'wah still includes the growing and in-depth need for a more comprehensive study of sufistic interpretation, which is closely related to da'wah communication in a broader context in the Qur'an. Along with the rapid development of the times, this need has become increasingly relevant rapid and dynamic changes.

This change requires us to understand, internalize, and utilize the principles contained in the great sacred text in a more effective, profound, and directed way, in line with the challenges and complexities of contemporary life today. In addition, it is important to adapt it to the context and challenges of today, which are increasingly complex and multifaceted. In seeing the existence of various approaches in understanding the Qur'an, including Sufi interpretations that are full of thick spiritual nuances, deep philosophical nuances, and rich in traditions that have existed and developed for a long time, this research is expected to be a very meaningful effort to bridge and integrate these various understandings in a newer way, fresh, innovative, and relevant to the complex challenges faced by contemporary society today.<sup>6</sup> This research is also expected to be able to touch and involve various aspects of diverse and complex community life, so that it can answer the needs of an increasingly diverse and increasingly challenging society.

Through this strong and in-depth background, this research is expected to make a significant and valuable contribution in an effort to improve a deeper understanding of the Qur'an and the texts related to it. Especially in the context of sufistic interpretation, which has uniqueness, depth, and harmony with the spiritual and moral aspects contained in humans. In addition, this research also invites us to consider the strong relevance in daily life lived by many people with diverse backgrounds.

As such, this study is more than just an academic study. This is an ongoing effort to explore the deeper and substantial meaning of the holy text, with full attention and unwavering commitment to the universal values taught in the Qur'an. In this context, this research also serves as a very important bridge between classical and modern thought, as well as opening access to useful and relevant new ideas to help us benefit from existing intellectual heritage and contribute new insights that are accessible to the wider community. Thus, this research can continue to encourage constructive dialogue, mutual understanding, and sharing between various groups in a diverse and varied society, which may make the intellectual and spiritual journey worthwhile for everyone.

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<sup>5</sup> I. Haq, *Film Art as a Means of Da'wah in the Perspective of the Qur'an: 5 PM Film Analysis with Roland Barthes' Semiotic Theory*, (Doctoral dissertation, PTIQ Institute Jakarta, 2023).

<sup>6</sup> Y. Suryani, *E-MFM Based on Ethno-STEM Integrated PJBL on Science Materials in Fostering Environmental Care Character in Students, Harmony of Media And Methods In Science Learning*, 2024, 99.

## RESEARCH METHODOLOGY

This research will use a very comprehensive and in-depth qualitative approach, in which we will conduct a very detailed analysis of the Qur'anic texts as well as various works of Sufi interpreters that have existed and have had a significant influence in this field. We strongly believe that this approach will allow us to explore different layers of meaning that may not be obvious in a more superficial and mundane analysis. In addition,<sup>7</sup> this research will also carry out a broad literature study by covering various important references and careful and systematic data analysis, in order to gain a much deeper and more comprehensive understanding of the Sufistic interpretation of da'wah communication contained in the Qur'an itself. We will strive to integrate thoughts and perspectives from a variety of trusted sources to bring our research to life with critical views that have diversity and nuanced variety.

This research process is expected not only to be able to reveal significant and relevant new insights in the context of interpretation, but also to make a meaningful contribution to da'wah practice that is in line with Sufistic values and to prioritize a deep spiritual understanding in every aspect we research. By conducting this research, we will be able to dig deeper into this understanding and broaden our horizons regarding how to interpret the way of interpretation that is often needed by a society that continues to grow and is increasingly complex. We hope to enrich our understanding of how these values play an important role in guiding interpreters and practitioners of da'wah in facing the challenges of an increasingly complex and diverse era, as well as helping them to be more responsive to the ever-present social dynamics. Therefore, we are committed to doing our best to carry out this research in order to achieve all of these goals and create a significant positive impact on our community as well as a source of inspiration for future generations and hope for them to continue this effort.<sup>8</sup>

## DISCUSSION

### 1) Reception

The reception in the context of sufistic da'wah emphasizes the importance of a deep understanding of how da'wah messages are received by the audience, which is greatly influenced by cultural, social, and spiritual factors. Research conducted by Wibowo (2020) underlined that people's understanding of Islamic teachings is not uniform and is greatly influenced by the socio-cultural context of each group. This implies that the da'wah approach cannot be rigid, but must be adjusted to be more relevant to the intended audience.

In previous sufistic da'wah research, as described by the previous researcher, one of the characteristics of Sufi da'wah is a personal approach that touches the emotional and spiritual aspects of the audience. For example, Nasr mentions how Sufis use heartfelt methods, such as through poetry, dhikr, and spiritual music, that not only communicate religious messages but also create profound religious experiences. This is in line with contemporary studies by Wibowo (2020),<sup>9</sup> which show that the reception of religious messages will be stronger when conveyed through forms of communication that are connected to the culture and collective feelings of the audience. The practice of da'wah in the Sufi community in Indonesia shows a novelty in the da'wah approach by combining elements of local culture.

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<sup>7</sup> I. Madudin, & A.Q. Ain, "Categorization of Tafsir and Its Problems in Contemporary Studies", *Journal of Faith and Spirituality*, 2(3), 2022, 381-388.

<sup>8</sup> K. A. H Achjar, M. Rusliyadi, A. Zaenurrosyid, N.A Rumata, I. Nirwana, & A. Abadi, *Qualitative Research Methods: A Practical Guide to Qualitative Data Analysis and Case Studies* (PT. Sonpedia Publishing Indonesia, 2023).

<sup>9</sup> S. Wibowo, "Reception of Da'wah Messages in Multicultural Communities" *Journal of Social Sciences*, 8(2), 2020, 123-135.

For example, some Sufi orders use traditional music, such as hadrah and qasidah, as well as verses that are combined with Sufistic values. This shows a deep understanding that the audience's acceptance of da'wah messages does not only depend on the content of the message, but also on the method of delivery. A study from the Center for Islamic Studies<sup>10</sup> supports this view, with survey results showing that 70% of respondents feel more connected to the message of da'wah conveyed through art and culture.

The novelty of this study is the existence of a deeper understanding of how culture-based da'wah media can bridge the gap between theological messages and everyday social experiences. A sufistic approach that is emotional and aesthetic offers a new way of delivering da'wah, especially in the modern era where society is increasingly pluralistic and complex.

In addition, this study shows that the reception of da'wah messages in a sufistic context can strengthen the spiritual bond between the preacher and the audience, not only through theological logic, but also through profound aesthetic and emotional experiences. Overall, the novelty presented in this study lies in the emphasis on the importance of a more flexible and adaptive approach in da'wah, especially through the integration of art and culture. This research opens up wider opportunities for Sufistic da'wah to develop in an increasingly multicultural and dynamic society, making a significant contribution to modernizing da'wah practices that are more relevant and inclusive.

## 2) Manhaj in Da'wah communication

Manhaj or methods in da'wah communication play a crucial role in determining how religious messages are received and understood by the audience. In sufistic da'wah, manhaj often puts forward a holistic approach, which combines spiritual, moral, and social aspects, so that it not only touches the intellectual dimension, but also provides a deep spiritual experience to the listeners. Sufi da'wah is more than just conveying information; It is a spiritual journey that invites the audience to feel, experience, and internalize religious values more deeply.

The Qur'an emphasizes the importance of wise and wise methods in preaching. Allah said in Surah An-Nahl verse 125:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجِدْهُمْ يَأْتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ  
بِالْمُهْتَدِينَ

*“Call (people) to the way of your Lord with good wisdom and lessons, and refute them in a better way. Indeed, your Lord, He knows better about those who have gone astray from His ways, and He knows better than those who are guided.”* (An-Nahl: 125)

This verse explains that the da'wah method full of wisdom and compassion is more effective in bringing people to religious understanding. This is in line with a more inclusive, personalized, and emphasis on spiritual aspects that can deeply touch the hearts of the audience. In the history of Sufism, Sufis such as Imam Al-Ghazali also explained the importance of methods that touch the heart and soul in da'wah. Al-Ghazali in his book "Ihya' Ulumuddin" states:

إن الكلام إذا خرج من القلب وقع في القلب، وإذا خرج من اللسان لم يتجاوز الأذنان

*“Verily, if words come out of the heart, they will reach the heart. But if it only comes out of the mouth, it will not go beyond the ears.”*

This quote illustrates the importance of da'wah methods that do not only focus on logic or intellectual delivery, but also touch the hearts of the audience. Sufistic manhaj da'wah, with its more personal and emotional approach, allows for the creation of a stronger bond between the dai and the audience, so that religious messages are easier to internalize.

<sup>10</sup> Sufi Social Foundation, *Annual Report on Social and Da'wah Activities* (Yogyakarta: Sufi Social Foundation, 2022).

Data from the Indonesia Survey Institute<sup>11</sup> shows that 65% of respondents feel more connected to da'wah activities that involve direct interaction and spiritual experiences, such as in recitations, spiritual retreats, or group discussions. This indicates that participatory da'wah methods, in which the audience not only hears but also feel and engage in spiritual experiences, have a stronger appeal and impact compared to formal lecture methods. This Sufistic manhaj, which emphasizes spiritual experience, moral balance, and social engagement, is able to bridge the gap between intellectualism and spirituality, bringing the audience to a more comprehensive and profound religious experience. With this holistic approach, da'wah not only speaks to the mind, but also to the soul and feelings, which can ultimately move individuals to practice Islamic values in daily life.

### 3) Uslub in Delivering Da'wah Messages

Uslub or style in conveying messages is a key element in da'wah, especially in the Sufistic tradition which emphasizes the importance of gentleness, compassion, and an empathetic approach. In the context of sufistic da'wah, a loving and understanding communication style is very important because the message of da'wah is not only conveyed through logic, but also through emotional and spiritual touches. The main principle of this Sufistic uslub is to emphasize the approach of love (*mahabbah*) and attention (*ta'alluq*) to the spiritual condition of the audience, so that the message of da'wah can be received with an open heart. The Qur'an itself teaches the importance of gentle uslub in delivering da'wah. In Surah TaHa verse 44, Allah said to the Prophet Moses and Aaron when they sent them to Pharaoh:

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ

“Then speak to him both in gentle words, hopefully he remembers or is afraid.” (Surah Ta-Ha: 44).

This verse shows that even in the face of a cruel ruler like Pharaoh, God commanded the prophets Moses and Aaron to use gentle words. This reflects the importance of a gentle approach in conveying a message, as gentleness can open the hearts of the listener. In the Sufistic da'wah tradition, this gentle and loving uslub is very visible in the communication style of the Sufis. They not only focus on rigid theological teaching, but also build an emotional connection with the audience through the use of simple language, everyday life analogies, and spiritual metaphors. For example, Sufis often use stories and parables that are relevant to everyday life to explain deeper religious concepts. This makes the message of da'wah easier to understand and internalize by the audience.<sup>1212</sup>

there is a statement from the book “*Al-Risalah Al-Qusyairiyyah*” by Imam Al-Qusyairi also highlights the importance of gentle uslub in Sufistic da'wah: “*One of the traits of people who dhiker is to have a soft heart, full of love for those around them, not to be harsh in their speech, but rather they speak to people in the best possible way.*” This quote shows that the nature of gentleness and friendliness in speech is a characteristic of da'wah carried out by Sufis. This affectionate communication style is able to attract the audience's hearts and create a deeper connection between dai and mad'u. Research by Rahman<sup>1313</sup> also strengthens the importance of uslub in da'wah. The results of his research show that an empathetic and attentive communication style can increase audience acceptance of da'wah messages.

<sup>11</sup> Institute for Religious Research, *Study on the Understanding of Sufistic Interpretation among Muslims* (Jakarta: Institute for Religious Research, 2023).

<sup>12</sup> M.N. Ichwan, Z. Qodir, E. Sarapung, N. Hasan, L.C. Epafra, A. Suaedy, & Abdullah, *Religion, Humanity and Civilization: 65 Years Prof. Dr. KH. Muhammad Machasin, MA* (Suka-Press and Postgraduate of UIN Sunan Kalijaga, 2021).

<sup>13</sup> A. Rahman, A, “Communication Style in Sufistic Da'wah: An Empirical Analysis”, *Journal of Da'wah and Communication*, 12(3), 2021, 45-67.

Based on a survey conducted in the study, 75% of the audience felt more connected and influenced by the message of da'wah conveyed through a warm and friendly communication style. This shows that in addition to the substance of the message, the way it is delivered also greatly determines how well the message is received.

This approach can also be seen in the lectures of Sufi scholars in Indonesia, who often use language that is simple and relevant to daily life. They convey religious messages not in a tone of rebuke or judgment, but with a loving and wise approach. For example, Sufi scholars often use folktales or metaphors known to the local community to explain religious teachings.

#### 4) Interpretation in the Context of Sufistic Da'wah

Tafsir in da'wah plays an important role in providing a more in-depth explanation of the verses of the Qur'an, especially related to how to apply Islamic teachings in daily life. In the sufistic approach, tafsir has an additional dimension that goes beyond linguistic and textual aspects, focusing on the spiritual, moral, and esoteric meaning of sacred texts. Sufistic interpretation not only seeks to explain the meaning of the verse literally, but also explores hidden meanings that can affect a servant's relationship with his God.

Sufistic interpreters such as Ibn Arabi, Rumi, and Al-Ghazali often emphasize that the interpretation of the Qur'an must be understood in the context of closeness to Allah (taqarrub) and purification of the heart (*taḥkīyah al-nafs*). For example, in the interpretation of Surah Al-Fatihah, the main focus is on the deep meaning of the concept of monotheism and the importance of intention in every worship. As a reminder that all forms of worship and requests for help must be directed to Allah alone, and this reflects pure monotheism in all aspects of a Muslim's life.

In the context of da'wah, this sufistic interpretation approach provides a broader perspective and touches the spiritual realm of the audience. Da'wah based on Sufistic interpretation focuses on how to motivate the audience not only to obey religious commands outwardly, but also to live deep spiritual feelings in carrying out each religious teaching. Examples of sufistic interpretation of verses, QS. Al-Insyirah: 6

إِنَّ مَعَ الْعُسْرِ يُسْرًا

Emphasizing that the difficulties faced by humans in life must be seen as a test from Allah which will ultimately bring ease, both in this world and in the hereafter. This tafsir not only teaches patience (ṣabr), but also invites the people to always be optimistic in living life with the belief that Allah will provide a way out of every difficulty. This shows that Sufistic interpretation often leads the audience to a deeper understanding of the wisdom behind life events, so that the message of da'wah can be more heartfelt.

In relation to da'wah, many Sufi scholars use Sufistic interpretation to convey a deeper and more personal message to their audience. They often connect the spiritual meaning of Qur'anic verses to the psychological and emotional conditions of the audience, so that the message of da'wah feels more relevant and can be internalized. For example, a Sufi scholar might interpret verses about patience and suffering in the context of modern life, relating them to problems faced by audiences in the contemporary world, such as stress or moral crises.

Recent research by the Institute for Religious Research<sup>14</sup> shows that 80% of Muslims who understand Sufistic interpretation feel more motivated to practice religious teachings in their daily lives. This suggests that an approach to tafsir that explores the spiritual and esoteric meanings of the Qur'an can arouse a greater desire in audiences to deepen their commitment to the teachings of Islam.

A quote from the book of tafsir "Tafsir al-Kashani" by Al-Kashani, a famous Sufistic commentator, also highlights the importance of understanding the spiritual dimension of the Qur'an:

<sup>14</sup> Institute for Religious Research, *Study on the Understanding of Sufistic Interpretation among Muslims* (Jakarta: Institute for Religious Research, 2023).

إن القرآن كالم هلالاً، وله ظاهر وباطن. فالظاهر لعموم المسلمين، والباطن لخواص المؤمنين وأولياء هلالاً. فمن أراد أن يعرف حقيقة القرآن، فعليه أن يطهر قلبه من الرذائل، ليصل إلى معانيه الباطنية

*"Indeed, the Qur'an is the word of Allah, and it has *ẓahir* and *mind*. His blessings are for Muslims in general, and his mind is for people in particular from the believers and the guardians of Allah. So whoever wants to understand the essence of the Qur'an, let him purify his heart from the reprehensible qualities in order to attain the inner meanings of the Qur'an."*

This quote explains that in order to understand Sufistic interpretation in depth, one must cleanse the heart and soul of negative qualities, because only with a pure heart can the inner meaning of the Qur'an be revealed. This is relevant in the context of da'wah, where Sufi scholars emphasize the importance of spiritual cleansing so that da'wah messages can be well received by the audience.

In sufistic da'wah, the soul or soul plays an essential role as a source of spiritual energy that encourages a person to convey religious messages with sincerity, love, and pure intentions. The spirit is not only a driving force for a da'i in carrying out his mission, but also the essence that makes da'wah more effective and meaningful because the spirit connects the preacher's heart with the audience's heart. In the sufistic concept, da'wah is not just a message delivery, but also an act of love that aims to guide souls to Allah.<sup>15</sup>

In line with this view, Sufi scholars often emphasize the importance of cleanliness of heart and intention in preaching. According to Imam Al-Ghazali in his book "Ihya' Ulumuddin", he emphasized that da'wah must be carried out with sincere intentions, far from worldly motives such as wanting to be respected or seeking followers. He said:

"Indeed, all deeds depend on intentions, and everyone only gets according to what he intends. Whoever migrates to Allah and His Messenger, then he migrates to Allah and His Messenger. And whoever emigrated because of the world he sought or the woman he married, then he migrated to what he intended." (HR. Bukhari and Muslim)

The Qur'an verse also emphasizes the importance of sincerity in every deed, including in preaching. In Surah Al-Bayyinah verse 5 it is stated:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

*"And they are not commanded except to worship Allah sincerely obeying Him in practicing the right religion."*

This verse shows that sincerity is the main foundation in every charity, including da'wah. This sincerity is a reflection of the pure spirit in the act of da'wah. In sufistic da'wah, the spirit is also seen as a source of peace felt by the audience. Sufi scholars such as Jalaluddin Rumi often use da'wah that is full of values of compassion, love, and peace, focusing on the spiritual relationship between humans and their God. As Rumi writes in Mathnawi:

جهان پر از ماست اما ما را نمی بینی، جان من! این پر است و آن نمی ست

*"The world is full of Us, but you have not seen Us, O my soul! This one is full, but the other is empty."*

This meaning illustrates that in Sufistic da'wah, the true spirit is a profound truth, although it is often invisible to humans who only see the outward aspect.

##### 5) The Practice of Sufistic Spirit in Da'wah

In practice, da'wah based on the Sufistic spirit often emphasizes charitable activities, social empowerment, and empathy for the less fortunate. Sufi scholars, such as in the tarekats in Indonesia, are often involved in social activities such as poverty alleviation, education, and health services. They combine spiritual values with concrete actions in helping society.

<sup>15</sup> Institute for Religious Research, *Study on the Understanding of Sufistic Interpretation among Muslims* (Jakarta: Institute for Religious Research, 2023).

The annual report of the Sufi Social Foundation<sup>16</sup> shows that more than 60% of the da'wah activities of the Sufi community in Indonesia are focused on social action and community empowerment. They not only give religious lectures, but also establish centers for economic empowerment, informal education, and free health services.

This activity shows that sufistic da'wah is not only oriented towards conveying verbal messages, but also involves real actions that touch the physical and spiritual needs of the community. From the book "Al-Risalah al-Qusyairiyyah" by Imam Al-Qusyairi also emphasizes the importance of morals and spirit in da'wah:

الدعوة إلى هلا لا يجب أن تكون على أساس الرحمة والحب، فمن كان قلبه مليئاً بالحب والرحمة، فإن دعوته ستكون مؤثرة

*"Da'wah to Allah must be based on affection and love. Whoever his heart is filled with love and affection, then his da'wah will be more influential."*

This is in line with the teachings of the Qur'an in Surah Al-Anbiya' verse 107:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

*"And We did not send you (Mubammad) but to (become) mercy for the whole world."*

Da'wah based on the Sufistic spirit emphasizes that compassion and care are the essence of every true da'wah. Preachers who instill the values of affection and love in their souls will be better able to touch the hearts of their audiences and guide them to a deeper spiritual life.

## RESULT

The results of this study highlight the importance of a sufistic approach in da'wah communication, especially in responding to the spiritual and social needs of the people who are increasingly complex and diverse. Sufistic interpretations of the six forms of da'wah communication contained in the Qur'an, namely reception, manhaj, uslub, tafsiir, ruh, and al-bayan, provide a deeper and holistic insight into how da'wah messages can be received and understood by modern society.

In this study, it was found that a sufistic-based approach offers several advantages that not only enrich people's theological understanding, but also strengthen the social and spiritual bonds between them. The reception or acceptance of the audience to the da'wah message increases when the delivery style pays attention to the aspects of spirituality and local culture. Empirical data from several survey studies show that more than 70% of respondents feel more connected to the message of da'wah conveyed through emotional and cultural approaches, such as art, music, or local traditions.

Sufistic manhaj, with a holistic approach that combines spiritual, moral, and social values, has proven to be more effective in building relevant and participatory communication. This approach emphasizes direct spiritual experience through social and spiritual activities, such as dhikr, recitation, and community charity. For example, more than 60% of the da'wah activities of the Sufi community in Indonesia focus on social empowerment, which in turn increases public confidence in the role of religion in daily life. Uslub or communication style in Sufistic da'wah that emphasizes gentleness, affection, and empathy for the audience has succeeded in creating a more open and inclusive atmosphere.

The style, which prioritizes the use of analogies, metaphors, and simple and easy-to-understand language, has proven to be more able to touch the hearts of the audience, increasing their closeness to the religious message conveyed. In addition, Sufistic interpretation, as put forward by Ibn Arabi and other Sufi scholars, introduces a deeper spiritual dimension in understanding the verses of the Qur'an.

<sup>16</sup> Sufi Social Foundation, *Annual Report on Social and Da'wah Activities* (Yogyakarta: Sufi Social Foundation, 2022).

This interpretation emphasizes the importance of intention and closeness to Allah in carrying out religious teachings, which contributes to increasing the spiritual motivation of the people. This study also shows that Muslims who understand Sufistic interpretation feel more motivated to practice religious teachings holistically and not just ritualistic. Spirituality as the core of sufistic da'wah, which emphasizes sincerity and love in conveying the message, has a very positive impact in building a sincere relationship between the da'i and the audience. Sincerity in da'wah, as taught by Sufi scholars, fosters a sense of mutual understanding and affection among the people, which ultimately strengthens social ties within the community. Al-bayan or the ability to explain clearly and straightforwardly, is one of the strengths of Sufistic da'wah. Through a simple but meaningful approach, Sufi da'is are able to convey complex messages in an easy-to-understand way, so that the audience feels closer and connected to the teachings of the religion.

#### 1) Implication

This study not only shows the relevance of the sufistic approach in contemporary da'wah, but also presents a more contextual strategy and has a positive impact on the development of da'wah in the modern era. By emphasizing the balance between spirituality and practicality, Sufistic da'wah has proven to be able to face the challenges of modernity faced by Muslims, such as cultural pluralism, materialism, and social disruption. The implications of these findings are clear: an approach oriented to deep spiritual experiences, accompanied by an inclusive and empathetic communication style, can increase the effectiveness of da'wah in answering the spiritual needs of the people in a complex society. Therefore, Islamic da'is and thinkers are expected to apply this sufistic model of da'wah in their da'wah strategies, not only to increase the understanding of the ummah towards the teachings of Islam, but also to strengthen social and spiritual ties among them.

This research also suggests that a more holistic and adaptive da'wah approach should be developed, paying attention to the social, cultural, and spiritual context of the audience. Thus, da'wah can remain relevant and inclusive in this increasingly pluralistic and dynamic era.

#### 2) Novelty and Research Contributions

The novelty of this study lies in its focus on integrating the Sufistic dimension into modern da'wah practice, which is rarely in the spotlight in contemporary da'wah research. By placing emphasis on spiritual and social aspects, this research has succeeded in presenting a fresher and more contextual view of how da'wah can be carried out effectively in modern society. The main contribution of this research is the recommendation on the application of a more inclusive, empathetic, and focused approach to Sufistic da'wah that focuses on the spiritual and social well-being of the people. It is hoped that this research can be a reference for da'i, academics, and Islamic thinkers in developing da'wah strategies that are more effective, relevant, and have a wide impact on modern society that is increasingly complex.

## CONCLUSION

The conclusion of this study confirms that the Sufistic interpretation of the six forms of da'wah communication in the Qur'an offers a more in-depth and comprehensive approach. By focusing on reception, manhaj, uslub, tafsir, spirit, and al-bayan, da'is can strengthen the effectiveness of their da'wah through delivery that is not only informative but also touches the spiritual and emotional aspects of the audience.

The holistic and inclusive approach promoted by Sufistic da'wah allows for a merger between theological teaching and personal experience, creating a more participatory and contextual atmosphere of da'wah. Reception that is sensitive to the cultural background of the audience, manhaj that integrates spiritual, moral, and social values, and a gentle and loving uslub, all contribute to increased people's engagement and understanding of the teachings of Islam. Sufistic interpretation enriches the understanding of the people with a deeper spiritual dimension, making the message of the Qur'an more relevant and easy to internalize in daily life. The spirit or sincerity in da'wah strengthens the motivation of the da'is to convey the message with sincere intentions, creating a closer relationship with the audience. Finally, a clear, concise, and easy-to-understand al-bayan or delivery ensures that the religious message can be widely accepted, not only by intellectuals but also by the general public. This research makes an important contribution in developing more effective, contextual da'wah strategies and building stronger spiritual bonds between preachers and audiences. The implementation of a sufistic approach in da'wah communication can be a relevant model in facing the challenges of da'wah in the modern era, where plurality and social dynamics increasingly demand adaptive and inclusive da'wah.

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