



Islamic Propagation Studies with Philosophical and Anthropological Approaches

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Article Info

Article history

Received: 01-09-2023

Accepted: 15-10-2023

Published: 30-10-2023

Keywords: preaching,
philosophical,
anthropological

Abstract

Preaching faces two significant challenges, namely practical and scholarly challenges. The practical challenge is confronted and resolved by the practitioners of preaching by their respective context of time and place, whereas the scholarly challenge is attempted to be resolved by the scholars of preaching. One of the scholarly challenges of preaching is when it is confronted with the dynamic and continuously evolving world of knowledge. This is where new approaches are needed that are not only normative-doctrinal but also historical-contextual. This literature study was conducted to examine two relatively new approaches in the study of preaching, the philosophical approach and the anthropological approach. The results show that the philosophical approach, which is included in the humanities, is very useful as a tool in preaching activities and as a tool for reflection on the knowledge of preaching. Meanwhile, the anthropological approach, which is a part of social sciences, is very useful in portraying preaching from the perspective of human reality, so that the knowledge of preaching can be more humanistic. Technically, the study of Islamic preaching through these two approaches can utilize various theories that have been developed in both philosophy and anthropology.

INTRODUCTION

Currently, Islamic preaching from time to time is always carried out either individually or collectively involving various elements of the ummah, the word da'wah then becomes a familiar and widely used word in society. The word da'wah is often associated with Islam so the term "Islamic Da'wah" appears.

Islamic preaching has two challenges that must be resolved by preachers. First, the scientific challenge of da'wah which until now has not shown encouraging developments. Many scholars of da'wah science prefer to develop communication science (community development) or counseling

studies. This shows that many people look more at the branches than the tree or roots. When viewed in the field, there are not many studies on the ontological and epistemological dimensions of da'wah science. So far, da'wah books are very limited and are generally written from the perspective of tabligh (speech). This perspective is not only inappropriate but also cannot describe the essence of da'wah. Tabligh da'wah has not been able to bring about major changes. This makes the da'wah tradition develop not based on strong da'wah theory and thought. It is exacerbated by the fact that the preachers (read: preachers) who are idolized are mostly people who do not have a strong Islamic scientific base, let alone the

scientific base of da'wah. This should encourage all preachers to work hard to provide a strong foundation for the development of da'wah science so that it does not lag behind other sciences. Second, the problem of practical da'wah challenges. Da'wah bi al-listen dominates the da'wah scene of many figures who develop it, either through activities titled da'wah or in the form of da'wah inserts in special events such as weddings, circumcisions, Jumaah, or others. There are also those carried out through mass media such as television, radio, or other mass media. All of them have several influences on the audience, sometimes carried out by those who do not have strong da'wah knowledge so well-intentioned da'wah messages sometimes actually cause problems, because of improper delivery. This phenomenon suggests that da'wah studies should be developed through a multidisciplinary approach, including philosophical and anthropological approaches

Review Literature and Research Results

- Ihsan (2016) shows in his research the result of the treatment methods practiced by Prophet Muhammad (peace be upon him) serve as an anthropological approach in Islamic preaching, playing a significant role in shaping the personality of the Rensing community. In matters of worship, social interactions, and faith in Allah (SWT), these methods provide alternative and easily accessible solutions for the community when applied to their healthcare.
- Ismail (2023) shows the anthropological approach in researching and studying religion can be understood as an effort to understand religion through its form of practice that grows and develops in people's lives the results of this study are; First, the anthropological approach in studying religion means using the methods used by the discipline of anthropology in looking at a problem to understand religion. In terms of the use of anthropological approaches to study religion. secondly, the scientific method in anthropology is: 1. fact collection, 2. determination of general characteristics and systems, 3. verification. The three implementations presented in this study are two things, namely: humanism in Islam and religious celebrations of haul
- Safroedin (2017) Acculturation of Javanese Islam in the Nyumbang Mantu Tradition (A Case Study of the Wates Semarang Community with an Anthropological Approach to Preaching). One of the embodiments of acculturation of Islamic and Javanese culture in the tradition of 'mantu' and 'nyumbang mantu' in Javanese society at Wates Semarang with an anthropological perspective. Mantu in the tradition of the Javanese society includes 'mantu khitanan' and 'mantu ngantenan'. It has an important meaning in the eyes of the people. In addition to the cultural demands, it also has the meaning of religion, custom, and meaning of prestige for them, so that as much as possible they will hold a mantu though must with 'gotong royong'. Gotong royong has long been formed in the tradition of nyumbang mantu.
- Sri (2023) says, based on the results of my research, The Religious Values in the Study of Sunset Contemplation at RRI Mataram: An Anthropological Study on the Muslim Community in the City of Mataram. Islamic preaching through nighttime reflection is essentially the behavior of Muslim communities in practicing Islam as a religion that promotes positive values, which, in its process, involves elements of preaching, the message of preaching, methods of preaching, preaching media, and the target of preaching. Meanwhile, the main purpose of RRI Mataram is to conduct a sunset contemplation program every day before the time of Maghrib (evening prayer) arrives, to create happiness and well-being in this world and the hereafter by conveying values that can bring about happiness and prosperity blessed by Allah SWT.
- Shelly (2022), The results of this research indicate that the head shake dance was first found in Gampong Seunelop, Manggeng

Subdistrict, Southwest Aceh Regency. The philosophical values found in the head shake dance are categorized into two types, namely ethical values and aesthetic values. The ethical values in this dance include religious meanings and exhibited attitudes.

- Muhyiddin (2019) The findings of this article demonstrate that socio-cultural transformation in Indonesia, among other factors, occurs due to changes in materials, methods, strategies, and the preaching orientation of KH. Abdurrahman Wahid is a religious functionary, catalyst, source connector, problem solver, and mediator. Therefore, this article proves that the Kiai, especially KH. Abdurrahman Wahid, not only serves as a conveyer of religious messages, a cultural broker, and a mediator, but beyond that, as a problem solver, a trigger of processes, and a community supporter, even as a "god" for oppressed minority groups.
- Alyyah, Arum Kholifatul (2018) The results of this research that the flying envelope tradition that has developed in the Pilangrejo community is a form of human communication through symbolic messages using envelopes as a medium. Religious teachings, ethical values, and societal norms are conveyed to all community members. The presence of religion in the flying envelope tradition in the village of Pilangrejo is a significant aspect of their community life. The externalization moment, where the flying envelope tradition is connected to sacred texts, such as the recommendation to give alms to the Pilangrejo community, is further objectified through the delivery of religious speeches by religious leaders. The acceptance of the value of almsgiving is achieved through religious activities carried out within the community through internalization stages.
- Yasif Mubarak, (2023) *Makna Nilai-Nilai Islam Dalam Filosofi Gerak Tari Topeng Klana Gaya Slangit Kabupaten Cirebon* the results of this discovery and the analysis of this research show that: a) The population of

Cirebon, at that time, was not yet familiar with Islam. Many of the people still practiced Hinduism and Buddhism. However, when the religious scholars entered the Cirebon region, they immediately learned about the preferences of the followers of Hinduism and Buddhism. b) The Klana mask dance movement consists of 30 movements, beginning with sitting cross-legged and then gradually transitioning to a standing position with an act of respect. However, there are 11 core movements. Furthermore, the Klana mask dance also contains Islamic philosophical values. The movements begin with: 1. Adeg-adeq, 2. Ngola Tangan, 3. Jangkung Ilo Tumpang Tali, 4. Ngola Boyok, 5. Ayun Miring, 6. Ngola Kedok, 7. Nindak, 8. Kenyut Teplok, 9. Campang Iglong, 10. Ider-ider, 11. Adu bapa.

RESEARCH METHODS

This study is a qualitative research with a pure literature review approach. Qualitative research is an attempt to gather, process, and qualitatively analyze data. For this study, the author obtained data from written materials related to the topic under discussion. The data were derived from published journals and books on the use of philosophical and anthropological approaches in Islamic propagation studies. The data were then analyzed and elaborated using a descriptive analysis method. What is meant by the philosophical approach is to look at a problem from the point of view of philosophy and try to answer and solve the problem by using the speculative-analytical method.

The anthropological approach is to see the relationship between religion and various institutions that occur in society. In the anthropological approach, social phenomena must be studied from the perspective of the whole culture that exists in the society to be studied. The holistic approach involves the use of observation and in-depth interviews (going directly into the community). The data is then analyzed and described using the descriptive analysis method. Descriptive analysis is a research method by

collecting data by the truth then the data is compiled, processed, and analyzed to be able to provide an overview of the existing problems. In descriptive analysis, data is usually displayed in the form of ordinary tables or frequency tables, graphs, bar charts, line diagrams, pie charts, measures of data concentration, measures of data distribution, and so on

RESULT AND DISCUSSION

According to the author, it should be acknowledged that contemporary da'wah (Islamic outreach) studies in this era are not sufficient when approached solely from a normative theological perspective. Da'wah's studies need to incorporate new approaches that align with the evolution of thought, social dynamics, and advancements in science and technology, while still retaining their theological aspects. In other words, contemporary da'wah studies need to consider two aspects: the normative aspect and the historical aspect.

From a normative perspective, da'wah can be examined through what is contained in the religious teachings found in texts (the Quran and Hadith), as well as the outcomes of the past scholars' *ijtihad* (independent reasoning). Meanwhile, from a historical perspective, da'wah can be studied through the concrete practices within society related to da'wah activities, encompassing the roles of da'is (preachers), *mad'u* (those being called to Islam), the message, methods, media, and the effects resulting from the da'wah process itself. In this regard, da'wah studies need to adopt approaches from other fields. Through an anthropological approach, the empirical roots of religious figures and the reasons behind the formulation of religious teachings can be observed. Anthropology aims to understand the relationship between religion and various institutions within a society. This approach can reveal that religion correlates with work ethics and the economic development of a community. In essence, if one desires to change a person's work ethic and attitudes, it can be achieved by altering their religious perspective.

Analysis Discussion

Philosophical approach in the Islamic propagation studies.

Before discussing the philosophical approach in Islamic propagation studies, the author believes it is necessary to briefly explain the meaning of approach, method, methodology, and the essence and nature of philosophy. Understanding these terms aims to facilitate a better understanding of the field of Islamic studies, particularly the study of evangelism. Approach refers to how something is handled or a way of dealing with something, while method is a way to accomplish something or a way of doing something. Etymologically, the term methodology is derived from the word method, which means "way", and logos, which means "theory" or "science". Therefore, the term methodology refers to a science or theory that discusses ways. Based on the above description, the author believes that the approach is closer in meaning to the paradigm.

Regarding philosophy, experts provide different understandings about this matter. These differences are not only related to the definition of philosophy but also to its object. Etymologically, philosophy comes from the Greek word *philos* which means love, and *sophos* which means wisdom. Therefore, philosophically, it means the love of truth. (*Love of wisdom*). The term philosophy in Indonesian is equivalent to the Arabic word *falsafah*, the English word *philosophy*, the Latin word *philosophy*, and the German, Dutch, and French word *Philosophy*.

According to Bertrand Russell, philosophy is a realm situated between two extremes, theology and science. It concerns itself with defining and grappling with ambiguous and perplexing issues. Philosophy captivates logical reasoning more so than the traditional metaphysical and authoritative tenets. One can say that it progresses in tandem with the long history of ideas. In this sense, it is signaled that the ancient Greeks had a strong philosophical heritage. In its journey, philosophy has evolved in its form and diversity, by the changes in space and

time, up until the present day.

Meanwhile, according to Jenny Teichman as quoted by Ilyas Ismail (2011), philosophy deals with general and fundamental issues. Philosophical inquiry and investigation aim to attain a profound understanding of the issues under investigation, be they in the realm of science, truth, reason, reality, meaning, soul, or values. According to the definition above, thinking is considered philosophical if it exhibits three essential characteristics. Firstly, the act of thinking (using reason) is present, so philosophy means the activity of thinking. Secondly, there is a purpose to be achieved through this activity of thinking, which is to search for the deepest essence or core of everything. In this case, philosophy may indeed contemplate

Something material or concrete, but what philosophy seeks to understand is the essence of that material or its abstract parts. Thirdly, there is an element that is part of this thinking, which is profound. With these indications, philosophy denotes thinking seriously to uncover the most profound substance and not stopping until the problem at hand is resolved. This demands that a philosopher must possess the capability to engage in radical (profound and fundamental) thinking.

In the context of Islamic studies, especially related to preaching, there is a concept known as the philosophy of da'wah, which generally has three levels of meaning, ranging from the simplest to the highest. Firstly, the philosophy of da'wah can be understood as a concept or framework that explains the foundations of preaching. The principles and essentials of da'wah are firstly, the philosophy of da'wah which encompasses the rational and philosophical inquiry into the principles of da'wah extracted from Islamic sources, namely the Qur'an and Hadith, as well as the thoughts of scholars used as foundational guidance in achieving the task of da'wah. Secondly, this philosophical approach pertains to the concepts or streams of thought regarding da'wah that exhibit paradigmatic differences regarding the fundamentals of da'wah. The philosophy of da'wah, in its third sense, is

related to schools of thought in da'wah that enrich the intellectual legacy of da'wah. According to the author, the study of da'wah with a philosophical approach means learning da'wah with a philosophical paradigm.

According to Fikri (2002), a philosophical approach to the study of Islamic preaching can be identified by locating individuals and places that use philosophy in preaching. Identifying these people and places would make it easier for researchers to comprehend their methods. Generally, people who employ philosophy in preaching are found in preaching departments, Islamic studies departments, theology and Islamic philosophy departments, religious pulpits, philosophical literature, Islamic literature, comparative religious books. This can be comprehended as the laypeople are not generally acquainted with philosophy being a more abstruse subject. They are rather more proximate to the preaching that is associated with everyday life.

From Fikri's explanation, the philosophical approach in preaching is not singular. According to him, there are two reasons for this. Firstly, because there are many approaches in philosophy that must be carefully considered. Secondly, the approach taken depends on where one works. This second context will determine what one will understand about what he/she will do. It is important to remember that the use of philosophical approaches in the study of preaching must consider the context and goals to be achieved. This is important to do, because until now, the discourse on the position of the science of preaching has not reached its final point. Does it belong to the branch of religious studies (*al-ulum al-diniyah*) such as the sciences of *fiqh*, *tafsir*, and *kalam*, or does it fall under the category of social sciences?

The difference regarding the position of the science of da'wah has its origins in the objects (material and formal) of the science of da'wah itself. Amrullah Ahmad, for instance, views the material object of the science of da'wah as including all aspects of Islamic teachings (found in the Qur'an and Sunnah), the history and civilization of Islam

(as realized in systems of knowledge, technology, society, law, economics, education, and other societal institutions, particularly those related to Islam). In this regard, he believes that the material object of the science of da'wah is located in the core teachings of Islam (the Qur'an and Sunnah) and its manifestations in all aspects of human life and activity throughout Islamic history. The material object referred to by him is manifested in other Islamic disciplines that function as secondary sciences to the discipline of Islamic da'wah. Furthermore, he considers the formal object of the science of da'wah to be the study of one of the aspects of the material object, namely, the activity of inviting people to the path of Allah (the Islamic system) in all aspects of life.

The opinion of Amrullah Ahmad regarding the object of da'wah is not without critique, as noted by Ilyas Supena (2013). He provides critical notes on the object of the science of da'wah as expressed by Amrullah Ahmad. There are at least two main reasons for this. Firstly, if the material object of the science of da'wah encompasses all aspects of Islamic teachings that include the Quran, Sunnah and the results of independent reasoning (ijtihad), then the science of da'wah will become an idealistic epistemological science. Consequently, the transcendental truth that is embodied in the form of divine revelation will become absolute truth, and the actualization of this divine truth at a historical level will be overlooked. Amrullah Ahmad believes that the science of da'wah is a part of religious studies (al-ulum al-diniyah) similar to fiqh, tafsir, and kalam, where their material objects are the Qur'an, sunnah, and the result of ijtihad. However, Ilyas Supena disagrees with this notion. He regards the science of da'wah as a discipline that pertains to the efforts to realize an ideal Islamic society (ummah) aligned with Islamic values. He opines that the essence of da'wah involves establishing quality standards. Considering life and its function as a transformation medium for values, he believes that the more appropriate term for the study of Islamic missionary work is the Islamic social sciences. From this mindset, it seems that the most appropriate approach for him in the development of the science of preaching is through

a philosophical approach to the social sciences.

According to the author, the dichotomous approach in the study of Islamic propagation is not ideal. This is elucidated by Syed Muhammad Naquib Al-Attas. When discussing the stagnation of Islamic knowledge, reflecting contextually based on social reality (al-haqiqah), without referring to the values of the truth of revelation texts, will only lead someone astray in their pursuit of absolute truth (al-haq). On the other hand, if the revelation texts and their understanding, which form a tradition, are not understood in the current context, they will lose their conceptual strength in solving the problems of the community. That is why he advocated for an integral approach. Based on the description above, the philosophical approach in da'wah studies can be carried out in at least two ways, namely:

Making Philosophy as an Instrument for Propagation.

The notion of philosophy as a tool for religious propagation here refers to the utilization of certain social science theories by Islamic preachers to advance their propagation agenda, such as the discipline of psychology. Perhaps those who use this discipline are either preacher-psychologists or psychologists who are fond of preaching. Since the study of psychological aspects in Islamic preaching is rooted in the activity of preaching, the aim of Islamic psychological guidance is to provide insight into the possibility of behavioral change in the subject of preaching or "mad'u" in accordance with the teachings of Islam.

Similarly, philosophy is often employed by preachers to defend religious beliefs in a philosophical sense, borrowing John Hick's terminology, it is what is known as "apologetics". Apologetics is a facet of theology that defends and upholds religion from attacks that may arise both internally and externally. In this sense, the philosophy of preaching is a part of theology. Theology is responsible for examining, strengthening, and teaching the beliefs of a religious community. It also sparks enthusiasm and spreads

these beliefs within the community. Apologetics is a component of theology, and externally it is propagandistic. Within the framework of apologetics, preachers use philosophy for theological purposes. As theology demands loyalty and commitment from its followers to believe in the truth of its doctrines, it requires rational defense against attacks from outside parties, and an effort to spread it. In this sense, the preacher acts as an "actor" who plays a role in their religious beliefs, and philosophy becomes a part of preaching.

As a part of preaching, philosophy functions as an assistant to da'wah. For instance, preachers use philosophical reflections to demonstrate the rationality of religion and the belief in God, to discuss the attributes of God, to provide evidence for the existence and oneness of God, and to explore the relationship between reason and revelation. In its development, the utilization of philosophy in preaching is not solely related to theological issues (kalam), but also encompasses moral and ethical issues, interfaith harmony, gender equality, democracy, as well as other contemporary themes.

When discussing philosophy in preaching, it is inevitable to evoke the image of Islamic philosophy from the past. Regardless of their religious views, there were several philosophical figures known as Muslim philosophers, such as Al-Kindi, Al-Farabi, Ibn Sina, Ibn Rushd, and so on. From them, the seeds of Islamic philosophy were nurtured and developed. From them, a pattern of utilizing philosophy to reinforce and defend certain religious perspectives was developed.

In the context of Islamic proselytization, Sheikh Ali Machfoedz, as cited by Fikri, stated that one of the aims of proselytization is to "refute" atheism by balancing their methods of work. Most atheistic beliefs are built upon philosophical frameworks. Thus, philosophy becomes a double-edged sword; on the one hand, the atheists use philosophy to refute the existence of God, and on the other hand, the preachers can use philosophy to prove the existence of God.

In the context of contemporary Islamic preaching in Indonesia, the utilization of philosophy

is evident in sermons and works authored by HAMKA (Haji Abdul Malik Karim Amrullah). One of his books frequently cites philosophical figures such as Aristotle. dan lain sebagainya ialah yang berjudul Tasawuf Modern. Furthermore, the book also cites numerous opinions of Sufi scholars and Islamic thinkers.

In the context of modern times, the speeches and works of Abdurrahman Wahid (Gus Dur) contain many philosophical values, despite being delivered in a humorous manner. His ideas about equality, democracy, and tolerance are also noteworthy. Other important figures include Nurkholis Madjid, Emha Ainun Najib, and Jalaluddin Rahmad, among others. In this era of digitalization, there exists a philosophically-inclined teaching method conducted by Fahrudin Faiz. His lecture, which was held at Jendral Sudirman Mosque in Yogyakarta, can be accessed via a YouTube channel. <https://www.youtube.com/@MJSChannel>.

Moreover, numerous other YouTube channels repost or quote segments from that channel.

Making Philosophy a Medium of Reflection on Islamic Preaching Studies.

From a historical standpoint, philosophy is the source of all knowledge and initially, the two were not separate. All fields of study were discussed within philosophy, and philosophers laid the foundation for scientific knowledge. However, subsequently, each field of study separated from philosophy one by one. In other words, each field became autonomous and separated from its source. For instance, mathematics, astronomy, physics, chemistry, biology, psychology, and sociology, though having become autonomous, sometimes leave unanswered questions beyond their scope. (*Beyond its own ability*). The questions are metaphysical in nature; hence it falls to philosophy to answer them. This is where building a scientific philosophy becomes important.

A philosophy of mature scholarship is essential in the study of Islam (including the science of preaching). Without a strong philosophical foundation, a scholar, lecturer, academic, or researcher will lose sight of the horizon when

gazing upon the vast and complex ocean of life phenomena.

Regarding the Science of Preaching, structurally speaking, preaching is considered a science when certain elements are present. Firstly, there must be a target that is made an object of knowledge. Secondly, this object must be continuously scrutinized using specific methodologies without any endpoint, as the Science of Preaching will continually evolve with the emergence of new inquiries. Thirdly, there has to be a reason and motivation for the continual questioning of said object. Fourthly, the answers attained are consistently queried.

In regards to the study of Islamic preaching, philosophy can function as reflective thought towards the science of preaching. Here, the philosophy of science examines, in a philosophical manner, various aspects of the nature of the science of preaching, which encompass ontology, epistemology, and axiology. Reflection is performed continuously by the development of the science of preaching itself so that the body of knowledge of the science of preaching can be clearly understood and not overlap with other sciences

More technically speaking, the philosophical approaches can also be utilized for da'wah research. For instance, in examining the message of da'wah, researchers may employ the hermeneutical approach, theological-philosophical approach, or philosophical exegesis approach.

An anthropological approach in studying da'wah.

In the author's opinion, it must be recognized that contemporary da'wah studies cannot solely rely on normative theological approaches. Instead, these studies require new approaches that are in line with the development of thought, social dynamics, and even advances in science and technology - without neglecting their theological aspect. In other words, contemporary da'wah study must take into account two aspects: the normative and the historical. From a normative standpoint, da'wah can be examined by what is contained within religious teachings found

in texts (Qur'an and Hadith), as well as the results of prior scholars' ijtihad. Meanwhile, from a historical angle, da'wah can be examined through its concrete practices within society related to da'is, mad'us, messages, methods, media, and the effects generated by the da'wah process itself. It is in this regard that da'wah study must adopt approaches borrowed from other fields of knowledge.

According to Samsul Munir Amin (2009), in the development of the science of missionary work, there are several approaches that can be employed, including the following the positivism paradigm. This paradigm is necessary to be upheld because the science of da'wah is objective, systematic, empirical, and logical. Additionally, with scientific methods, the science of da'wah will quickly develop objectively. This approach is possible because da'wah studies formal objects. The process can also be observed, measured, categorized, and systematized. Anyone can re-examine the phenomena reported and encompass all of the forms of the process.

The rationalistic paradigm. In building theory, this paradigm is similar to the positivist paradigm, starting from empirical phenomena, and both aim to build objective monothetic sciences (sciences that are built through generalization to obtain benchmarks or objective laws). However, they differ in that positivism is the generalization built on specific observed phenomena, whereas the rationalistic paradigm, in addition to specific generalization, also involves the extension of meaning based on verbal logic.

The phenomenological paradigm. This paradigm is also known as the anthropological or ethnomethodological paradigm, which seeks to build theory by not separating subject and object. Sciences built based on this paradigm will produce ideographic sciences, namely informative sciences that occur only once and are specific. Furthermore, an anthropological approach to comprehending religion (including the study of Islamic propagation) can be interpreted as an effort to understand religion by examining the forms of religious practices that

grow and develop within society. Through this approach, religion appears familiar and intimate with the problems faced by humanity and strives to explicate and provide solutions

Through an anthropological approach, the essence of religion that is located within empirical grounds can be observed, along with the background of why religious teachings emerged and were formulated. Anthropology aims to examine the relationship between religion and various institutions that occur within society. This approach can reveal that religion is correlated with the work ethic and economic development of a society. This means that if one wishes to change a person's work ethic and attitude, it can be done by changing their religious perspective. Furthermore, through this anthropological approach, we can also observe religion in relationship to organizational mechanisms.

In the author's perspective, apart from the three major paradigms mentioned above, the study of Islamic propagation could embrace more specialized approaches such as psychology, history, philosophy, communication, sociology, politics, and law.

Placing Anthropological Approach in the Study of Islamic Propagation.

Throughout the author's observation, the anthropological approach to studying da'wah is relatively new, thus specific books on the subject are scarce. Nevertheless, this approach shows promise in depicting da'wah historically in shaping society's way of life. Furthermore, this approach allows us to observe the practice of da'wah movements as human behavior that is closely and intimately associated with various problems encountered. Therefore, answers to various da'wah issues can be found more precisely and contextually.

However, it must be acknowledged that using the anthropological approach in Islamic studies, including da'wah, is not an easy task. Until now, there are still biased views towards

anthropology, such as it being described as a study of "primitive people.". Initially, the target of anthropology was not human beings in general, but certain individuals - specifically, those considered less developed. Anthropology was also directed towards colonized societies. The reason for this is that anthropological research was very useful for the rulers of colonial territories, as it could reveal the behavior of native peoples, particularly their leaders. Thus, the development of anthropology coincided with Orientalism, which grew out of the process of colonizing parts of the world that were later referred to as the Third World. However, in its development, anthropology has broadened its study of human beings to a greater scope. Furthermore, anthropology continues to evolve and has manifested into a multifaceted field encompassing various dimensions including its object of study, methodology, and objectives.

The Anthropological approach in the study of da'wah has led to the emergence of the term "anthropology of da'wah". Simply put, the anthropology of da'wah is a scientific discipline that examines humans who are influenced by da'wah messages from a cultural perspective, through the process of da'wah. The scope of anthropology of da'wah focuses on a field in social anthropology or cultural anthropology that centers on the study of humans, their lives, their cultures, and the phenomenon of da'wah. In the same way that anthropology approaches education, it also regards da'wah as a part of human culture. Thus, through this anthropological approach, preaching is no longer perceived merely as a theological matter but also imbued with rational, social, and cultural nuances.

The question is, of the many specializations and branches in anthropology, which one does missionary anthropology include? As stated by Koentjaraningrat, there are ten specializations in anthropology, including economic anthropology, population anthropology, political anthropology, legal anthropology, linguistic anthropology, cognitive anthropology, urban anthropology, health anthropology, ecological anthropology, and

educational anthropology. All of these anthropological specialties have also developed their concepts, conceptions, and theories.

From another perspective, anthropology can be divided into two macro parts: physical anthropology (also known as anthropobiology) and cultural anthropology. Physical anthropology studies humans as biological organisms, tracking human development according to evolution and investigating biological variations among different species. Cultural anthropology, on the other hand, focuses on human culture or way of life in society. Typically, the term cultural anthropology is associated with the tradition of research and writing in anthropology in America.

Two major branches of anthropology have given rise to further sub-fields. Physical anthropology has branches of somatology and paleoanthropology, while cultural anthropology has branches of prehistory, ethnolinguistics, ethnology, ethnopsychology, specialized anthropology, applied anthropology, and archeology. Given the dynamic and ever-evolving nature of scientific progress, this is by no means a final state of affairs. In its subsequent development, anthropology has specialized in various fields of study, such as economic anthropology, political anthropology, religious anthropology, medical anthropology, educational anthropology, urban anthropology, rural anthropology, and environmental anthropology. Furthermore, there is now emerging a field of mystical anthropology, communicative anthropology, legal anthropology, and Quranic anthropology, and considerations are being given to the emergence of the field of preaching anthropology. Like legal anthropology and other sub-fields, da'wah anthropology is also a branch of cultural anthropology, more specifically, socio-cultural anthropology. (Note: "da'wah" is the Islamic term for preaching or proselytizing.) As this falls under the development of anthropological preaching, the methods commonly used in cultural

anthropology can be adopted or modified as needed.

As a new field of study that both examines the human element of preaching activities, the anthropology of preaching is often conflated with the sociology of preaching. Both should be distinguished from one another as they possess distinct characteristics. These characteristics differ not only in terms of their respective objects of study but also in the appropriate methodologies to be developed within them. Regarding the object of study, according to Syamsul Yakin. There is a difference between the fields of anthropological da'wah and sociological da'wah. If sociological da'wah focuses on institutions, social groups, and society as a whole, then the object of study in anthropological da'wah is directed toward the culture of individuals, both personal and communal. Therefore, it can be understood that the object of study in anthropological da'wah is the same as that of anthropology, which aims to study, analyze, and describe human beings holistically. Furthermore, he believes that the sociological research methodology of da'wah should focus more on quantitative research than qualitative research. This is because the sociological study of da'wah aims to examine the lives of society and requires the use of statistical data to obtain authentic and valid findings. This differs from the anthropological research methodology of da'wah, which employs descriptive, qualitative, holistic, and comparative approaches. The anthropological research methodology of da'wah, which is similar to anthropology in general, adopts a humanistic paradigm such as phenomenology, ethnomethodology, everyday life, and archaeology. The unit of analysis can be the individual, groups or organizations in society, historical objects, books, inscriptions, or folklore. By adopting such approaches, the science of da'wah would have a more scientific and empirical nature without losing its essence.

CONCLUSION

Based on the discussion above, it can be concluded that preaching is a crucial activity in the journey of the Islamic community. It has grown and evolved alongside the Islamic community itself. In its

development, it has encountered two major challenges, both practical and scholarly. Practically, every activist of preaching strives to address the issues in their specific context. In terms of scholarship, preaching scholars invest great effort in strengthening the field of preaching by conducting various research and analysis. The research is not limited to normative approaches, but also historical and contextual perspectives. Some of the methodologies used include advancing the philosophy and anthropology of preaching.

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