

Research Article

**History Of The Development Of Islamic Dakwah
In Spreading Islamic Teachings**

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Abstract. Islamic Da'wah is an Islamic communication activity, Da'wah is a communication tool in disseminating Islamic teachings. Allah SWT has prepared devices that make it possible to communicate. The device is the tongue and all its supports such as hearing, sight and heart. The development of Islamic Da'wah cannot be separated from the role of the Prophet Muhammad SAW in spreading Islamic teachings during difficult times, such as when the Prophet Muhammad was just spreading Islamic teachings in secret because at that time humans were in the period of ignorance and it was still difficult to believe in new teachings brought by the Prophet. However, when there were already many followers, the Prophet Muhammad spread the teachings of Islam openly. So this is an important event in communication in Islam.

Keywords: Da'wah, Communication, Islamic Teachings

INTRODUCTION

Communication is an activity or human activity that interacts with one or more people. This concept of communication is not only related to the issue of how to speak effectively but also speech etiquette. In the Islamic religious view, communication has ethics, so that if we communicate with someone, that person can understand what we say. In the Islamic perspective, communication is an inseparable part of human life because humans are social creatures and are always accompanied by communication. The communication referred to here is Islamic communication, namely communication with Karimah or ethical morals. Communication with Karimah Akhlak means communication that is based on the Al-Quran and hadith (sunnah of the Prophet).

The Qur'an, which is the source of all knowledge, also reveals the sciences of communication. Allah conveyed this through the angel Gabriel to the Prophet Muhammad and mankind. On this first opportunity to communicate, Allah gave the Prophet Muhammad special instructions for iqra' or reading. "Read in the Name of your Lord who created" means that humans are commanded to read everything within the corridors commanded by God. In this case the communicator is Allah, the message is in the form of the revelation of the Koran, the medium is the Angel Gabriel through various forms, whether directly meeting the Prophet Muhammad, through light, sound and others.

In Islamic communication, one form of communication itself is when the Prophet Muhammad SAW. Ruled by Allah SWT. in the first revelation Iqro' (read) through the angel Gabriel. However, at that time, the Prophet Muhammad SAW. had not been ordered to call upon his people, but after the second revelation came down, namely surah Al-Muddatstsir verses 1-7, then the Prophet Muhammad SAW. preaching to spread the religion of Islam.

The next aspect, namely *Ahkamul al-Khuluqiyyah* (ihsan aspect) will be the focus of this discussion. This is intended so that humans, especially Muslims, can communicate verbally in an ethical, harmonious manner according to what is contained in the Al-Qur'an and the Hadith of the Prophet Muhammad. One form of guidance is a bond with Allah SWT. and ties to each other. All steps and movements can generate a response and interaction which is one form of the need for ethics in communication. (Suparman Usman, 2001: 21) The Qur'an also discusses social aspects, namely relationships between humans, in this case the meaning is the human ability to recognize or understand a person's nature, personality and behavior. (M Quraish Shihab, 1992: 40)

DISCUSSION

History of Communication in Islam

The history of communication is actually the same as the history of human civilization, namely since humans were first created. Adam was the first human created by God on this earth. Since the beginning of his existence, Allah has prepared for Adam the devices that enable him to communicate. The device is the tongue and all its supports such as hearing, sight and heart.

After the communication devices in the form of verbal, hearing, sight and fu'ad (heart) were all ready and functioning, Allah SWT began to communicate with Adam. The first communication was when Allah taught him all the asthama' (vocabulary). Then after that, Adam was ordered by Allah to teach the angels the vocabulary that had been taught to him. Allah SWT Says in QS Al-Baqarah: 31-33.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ
إِنْ كُنْتُمْ صَادِقِينَ {31} قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ
الْحَكِيمُ {32} قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ
لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

"He taught Adam the names of all things, then He presented them to the angels and said, "Tell Me the names of these, if what you say is true? They replied, "Glory be to You! We have no knowledge except what You have taught us. You are truly the All-Knowing, All-Wise." Allah said, "O Adam! Inform them of their names." Then when Adam did, Allah said, "Did I not tell you that I know the secrets of the heavens and the earth, and I know what you reveal and what you conceal?" (QS. Al-Baqarah [2] : 31-33)

When the message to be communicated in the form of vocabulary had been taught to Adam and the angels, Allah created Hawwa as Adam's life partner and friend to communicate with. Allah SWT Says in QS Annisa

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ
مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ ۚ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ
عَلَيْكُمْ رَقِيبًا

"O humanity! Be mindful of your Lord Who created you from a single soul, and from it He created its mate,¹ and through both He spread countless men and women. And be mindful of Allah—in Whose Name you appeal to one another—

and 'honour' family ties. Surely Allah is ever Watchful over you." (QS. An-Nisa [4] :1)

From the verses above, a lot of information is conveyed about the existence of communication. Among the lessons that can be taken based on the information from the Koran above are:

1. Communication has been prepared by God since the first humans were created.
2. The most important communication devices created by Allah are hearing, sight and fu'ad (heart).
3. With communication devices, Adam had the honorable opportunity to communicate with Allah, the Creator. This is a form of human communication with its Creator.
4. Humans need friends to communicate, to share feelings and to find peace in life. To realize this goal, Allah created Hawwa. Adam's communication with Hawwa is a form of communication with fellow humans.
5. Another communication that occurs in humans is internal communication which is influenced by good whispers from angels or bad whispers that come from Satan. With this whisper, humans can be good or bad.
6. Other information that can also be absorbed by readers of the Al-Q'uran includes the amount of vocabulary taught by Allah to Adam. This information shows that the vocabulary that God taught Adam was very large, allowing him to communicate everything he wanted.

Development of Communication in Islam

The history of communication in Islam is also related to the date or history of Islamic preaching. Da'wah as Islamic communication has an extensive history throughout the history of human civilization in spreading Islam. In this case, Islamic communication in its historical aspect can be divided into two historical periods:

1. Historical Period of Da'wah (Islamic Communication) in Practical Form

The history of da'wah is very long, since the da'wah carried out by the Prophet Adam AS, to the Prophet Muhammad SAW. and until now. The period of Muhammad's life in the process of communicating Islam consisted of the Mecca and Medina periods, then the Khulafa'urasyidin, the Mu'awiyah and Abasyiyah periods, until the period of Islamic revival. During this period, many problems could be researched and collected, resulting in theories of the science of da'wah (as Islamic communication). (Bachtar, 1997: 36)

The process of da'wah in communicating Divine messages, according to Hamzah Ya'kub (1981) can be seen in terms of size as follows: Da'wah (Islamic communication) secretly, after the Prophet received the first 7 verses of Surah Al-Muddatsir, which meant that the Prophet would rise to give a warning, he began to carry out his preaching secretly (hidden) according to the conditions at that time.

The first targets for da'wah were his own family, relatives and friends. Furthermore, with the help of Khadijah and Abu Bakar, more and more people believed, in the three years of his first preaching there were 39 people who believed, consisting of rich people, servants, villagers, men and women. Da'wah (Islamic communication) openly, after providing guidance to 39 people who had believed, then a verse came down which emphasized open da'wah, based on the words of Allah SWT: So convey openly everything that has been commanded (to you) and turn away from polytheists (QS Al Hijr: 94). This was done in a place at the foot of Shofa Hill, but Abu Lahab opposed and criticized Rasulullah SAW so that with this incident the letter Al-Lahab came down.

The period of Da'wah (Islamic communication) with Risala (writing), after the peace of Hudaibiyah in the fourth year of Hijrah, the Prophet Muhammad practiced a method of da'wah aimed at kings and emperors, namely da'wah using written media, accompanied by his companions to write as a scribe in writing the treatise.

2. Theoretical Period of Da'wah (Islamic communication).

In the history of Islamic da'wah, during the time of Abasyiyah Harun Al-Rasyid and his son al-Makmun founded the largest library equipped with a translation institute, as a center for education and knowledge (Hasan, 1965: 129). In the field of linguistics which is developing so rapidly, Arabic is increasingly in need of comprehensive linguistics (nahwu, sharaf, ma'ani, bayan, al-badi' and so on) (Nasution, 1985: 14). In its development, communication in Islam was the main thing in the implementation of da'wah using language and rhetoric, which was later called *Úfannu al khitabah*, (Rousydi, 1985: 40) or conversational science techniques.

The Role of the Prophet in Spreading Islamic Teachings

The Prophet's role in spreading Islamic teachings cannot be separated from da'wah. As we know, the preaching of the Prophet Muhammad. for approximately 22 years 2 months 22 days or some round it up to 23 years and is divided into two periods, namely the Mecca and Medina periods. Before being appointed as an apostle, Muhammad often secluded himself (khalwat) in the cave of Hira' until one day he received the first revelation in the form of Surah Al'alaq verses 1 to 5. So the Prophet Muhammad SAW. has been appointed as a Prophet (messenger of Allah). However, at that time, the Prophet Muhammad SAW. had not been ordered to call upon his people, but after the second revelation came down, namely surah Al-Muddatstsir verses 1-7, then the Prophet Muhammad SAW. preaching to spread the religion of Islam.

Through these verses, Allah establishes the eternity of Islamic teachings, both universal and comprehensive, explaining that Islamic teachings are a treatise on knowledge, knowledge and reason, where these three things are the greatest pleasure from Allah SWT. As explained above, Rasulullah SAW. plays an important

role in spreading Islamic teachings, although through several stages. According to Muhammad Syafi'i Atonio (2011) as quoted, secret da'wah from the perspective of social security and mass penetration would be very beneficial for the Prophet Muhammad to first strengthen the faith and beliefs of novice Muslims (as-sabiqul al-awwalun) compared to directly opening and direct confrontation with the Quraish infidels.

After some time Rasulullah SAW preached in secret, the order came down to preach openly, namely in QS Asy-Syuara: verse 214.

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

"And warn 'all, starting with' your closest relatives," (QS Asy-Syuara (26): 214

In a history it is stated that when this verse was revealed, Rasulullah SAW. began his preaching to his closest family. This offended the feelings of the Muslims (feeling neglected), so Allah sent down the next verse (QS. 26: 215) as a command so that other believers would also pay attention (Shaleh, 2009, p. 398).

CONCLUSION

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