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How Does the Context Affect the Professionalism of Dakwah of M.Natsir in Indonesian Islamic Dakwah Council: A Pragmatics Point of View

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ABSTRACT

M. Natsir is one of the community leaders who is considered a multidimensional figure whose personality, abilities and expertise are very limited. History records that his struggle is always dynamic and gives the best for the Indonesian people and the Islamic religion. This study discusses how the context influences the professionalism of Muhammad Natsir's preaching in the Indonesian Islamic Da'wah Council. This study uses a qualitative descriptive method with a library research research design. Data was collected using storage techniques sourced from readings/texts and books. Furthermore, the data were analyzed using content analysis method. The results of the study show that M. Natsir is an influential and professional figure in his field, especially in the field of Islam and da'wah. From the internal context it was found that the influence of the family environment, educational background and understanding of religion was evident from his involvement in various important government positions, as well as various organizations including the Indonesian Islamic Da'wah Council. From the external context it was found that M.Natsir's involvement in da'wah work programs to various regions, cadre of qualified preachers through mosques, campuses and Islamic boarding schools, dispatched preachers for even distribution of the reach of da'wah messages. and the fourth; publishing as an effort to provide or entertain what is felt by the Islamic community in the field of literature.

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1. Introduction

Da'wah is an invitation, calling, persuasion, to benevolence which is appropriate with human nature, as well as in line with the guidance of the Al-Quran and Hadith. It is as an appeal to the way of Allah began to be introduced to humans (Farihah, 2014). However, the phenomenon of da'wah from time to time is very different. da'wah is efforts to call and convey to individuals or humans and all mankind regarding Islamic conception of the outlook and purpose of human life in this world, and includes al-amar bi al-ma'ruf an nahyu an al-mungkar and various ways and media that allow morals and guide experiences in life community and state. Hardian (2018) commented that the purpose of da'wah is the same as the purpose of transmitting the teachings of Islam to humanity itself, namely: to make humans have the quality of aqeedah, worship and high

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morals, achieving a just and prosperous society as well the realization of happiness and well-being of human life in this world and in the hereafter.

Dakwah has started to run after the revelation to the Prophet. After that the da'wah developed based on the time condition. Dakwah is carried out by the preacher in line with the local culture, the purpose of the da'wah runs in such a way (Mukrimaa et al., 2016). At the moment, da'wah has been going on for 15 centuries, but preaching will not stop before this world doomsday. The indictment must be carried out under any conditions and challenges. In this global world, da'wah is closely related to modern art, information technology and international diplomacy. Therefore da'wah is faced with a powerful strategy to affect humanity (Pimay & Riyadi, 2021).

There are also some challenges on preaching in this world. Zainab et al., (2019) informed that this era is the peak season where everything is made in instant and widely enjoyed by the public. Every preacher can preach or deliver da'wah through existing media such as preaching with television, radio and written media. Then, they get the same behavior, comfortable, a sense of peace because of the existing facilities. In general, *da'wah* is carried out in a *taklim* assembly in a *surau*, mosque or prayer room takes place in a sacred and solemn atmosphere. Technological progress and information allow a preacher to improvise with humorous interludes and other things, so that the lecture material still interesting to watch (Tomi & Saputri, 2020). Given the challenges of *da'wah* in the era technology and information, especially the media cannot removed from the amusement rides. The impact is the orientation of *da'wah* played by the preachers, is also growing, even tend to be biased. Initially, preaching was more in touch with realm of worship, always based on intention and motivation to also worship, which is carried out with joy, heart who are sincere and only hope for the pleasure of Allah SWT alone. However, in its development the pattern of preaching through the media as the form of technological progress is a challenge for itself for someone *da'i* (Nikmah, 2020). Media influence allows a *da'i* gained popularity in the eyes of his audience as he deserved.

In Indonesia, there is an Islamic organization called Indonesian Islamic Da'wah Council (DDII), which is focused on activating and improving the quality of Islamic da'wah in Indonesia as well as purifying Islamic traditions that have been tainted by non-Islamic values (Raihan, 2015). Since its establishment in 1976, DDII has been one of the institutions that has been widely known for years as a da'wah organization that is most responsive to the policies of the authorities that harm Muslims. The development of DDII, especially during the reign of President Soeharto (New Order) was inseparable from the brilliance of the thoughts and methods of preaching a figure, namely M. Natsir - he was considered a multidimensional figure, having syahsiyah (personality), abilities and expertise that most people rarely have. History records that his struggles were always dynamic and he tried to provide the best for the Indonesian people and the Islamic religion. It is in line with Thohir Lut opinion where M. Natsir is indeed a leader who never gives up on the authorities. Even though Masyumi had been disbanded by Soekarno's rule, he was still trying and still hoped that during the New Order era (Suharto's government), Masyumi would be able to rise and be able to play a role again in the world of politics. Attempts to revive Masyumi during the Suharto era were carried out in earnest (Budiman, 2018).

Several high-level dialogues have been attempted to make that wish come true, but have been difficult to materialize. Then M. Natsir decided to plunge into the world of preaching. Together with several other Masyumi figures, they founded the Indonesian Islamic Propagation Council (DDII) (Luth. 1999). With a high commitment to the task of da'wah, especially in DDII, M. Natsir has become a figure who is widely discussed by various groups, especially regarding the da'wah methods he developed in DDII. (Mubasyaroh, 2013)

There are several research discussing about the roles of M.Natsir and DDII. First is a research discussing the Islamic propagation through DDII (Safiin, 2012). It explores the method of Islamic propagation by M. Natsir through DDII. DDII is an institute of Islamic propagation developed by M. Natsir by way of consultation between Islamic activists. It used historical explanatory method to conduct the research. The research shows that the propagation performed by DDII was not addressed only to the urban society, but it is also to those who live in rural areas, in line with the government's program of transmigration. It also shows that the effectiveness of propagation through the way of institution could bring new dynamics in the propagation movement widely. Raihan, (2015) also conducted the research discussing about the implementation of M.Natsir thought in DDII in Aceh Province. The research shows that the struggle of M. Natsir as well as the extension of the center management is related to the vision and the mission developed by the Aceh Provincial DDII is not different from that being set by the center. The majority of programs are set by Aceh DDII has much in common with the da'wa activities that had been carried out by Mohammad Natsir when leading DDII by promoting and routine qur'anic recitating, building mosques, hampering the effort to silt the creed as well as other programs aimed at improving the Islamic da'wa quality. Sumanto, (2021) also analyzed about the thought of M.Natsir preaching where he stated that the preachers are asked to present language, a good attitude with full politeness to their guests. M. Natsir's thoughts on the preaching of Islam

contain the meaning of Islamic da'wah in lafdziyah or literal terms. The preaching of Islam is not only by knowing the delivery of Islamic teachings, as inviting to the target of preaching in the position of receiving news about Islamic teachings.

Based on the previous research, there are some research gaps for this research. First, most of the researches discuss about the thought about M.Natsir himself. This emphasis on the individual's perspective underscores the significance of his contributions and influence within a particular context or field. Researchers have dedicated substantial efforts to examining Natsir's intellectual and ideological legacy, delving into his writings, speeches, and personal beliefs. By delving into the thoughts and viewpoints of M. Natsir, the researchers aim to gain a deeper understanding of the impact he had on society, his role in shaping historical events, and the enduring relevance of his ideas. As a result, the body of research pertaining to M. Natsir provides valuable insights into the complexities of his thought and the lasting implications it has had on the world. This preoccupation with his personal ideologies and philosophies underscores the profound influence he wielded within his era, shaping the discourse and ideology of his time. Researchers and scholars have delved deep into the reservoir of his thoughts, attempting to comprehend the essence of his convictions and their impact on the social and political landscapes. Through this extensive exploration of M. Natsir's self-reflection, a comprehensive understanding emerges, shedding light on the profound implications of his ideas in shaping history and society. For this particular research endeavor, our approach transcends a mere exploration of M. Natsir's thoughts alone. Instead, it extends its purview to encompass a multifaceted examination, delving into various facets of his life and influence. The investigation not only scrutinizes his intellectual realm but also delves into the intricate tapestry of his living conditions, adding a deeper layer to our comprehension of the man behind the ideas. This holistic perspective aids in constructing a more comprehensive portrait of M. Natsir and his times. Moreover, the research also draws from an array of written and online sources that shed light on his pivotal roles within the Darul Islam (DI) and Darul Islam II (DDII) movements. By amalgamating insights from various dimensions of his life and incorporating the perspectives of historical records, the research endeavors to provide a more nuanced understanding of M. Natsir's contributions and the historical context in which he operated.

Second, there is no prior research using content analysis for the research. Most of it only used the literature review for the data analysis. However, this research used content analysis for the data analysis. Content analysis is used to analyze the written information found in the supporting documents such as book and articles both online and offline. Then, it stands as a pivotal method employed in research and critical analysis, geared toward a comprehensive examination of written information dispersed across a spectrum of sources. In the context of our investigation, the principal focus is directed towards the scrutiny of supporting documents, encompassing a vast array of materials. These materials are not confined solely to traditional printed books and articles but extend their reach into the digital realm, capturing the wealth of information available both online and offline. Through the lens of content analysis, the research is poised to dissect, categorize, and decode the textual content inherent in these documents. This multifaceted approach enables a holistic and nuanced understanding of the subject matter, underpinning the endeavor to extract meaningful insights and patterns from the textual tapestry that spans across diverse platforms and mediums. In essence, content analysis serves as a powerful tool to unlock the wealth of knowledge embedded within these written resources and unveil a deeper comprehension of the subject under examination.

There are some significances of this research for example: this research could contribute to the other researches where it could give new paradigm about how M.Natsir thoughts are greatly influenced by the internal and context of his living. This research holds significant implications that extend beyond its immediate scope. One of the key contributions lies in its potential to provide a fresh and transformative perspective, thereby enriching the existing body of knowledge in various ways. Specifically, this study has the potential to serve as a cornerstone for future research endeavors, offering a new paradigm that sheds light on the profound interplay between M. Natsir's thoughts and the intricate milieu of his life. By emphasizing the intricate relationship between his intellectual framework and the contextual backdrop in which he lived, it has the capacity to expand our comprehension of his ideological evolution. This, in turn, can serve as a catalyst for a broader reevaluation of the factors that influenced the formation of his ideas, potentially redefining our understanding of his contributions and the historical context in which they emerged. Moreover, by illuminating the intricate interplay between the internal and external elements shaping his thought, this research may offer valuable insights into the broader dynamics of intellectual development in a historical and sociopolitical context, thus enriching the scholarly discourse on this topic. In essence, the significance of this research extends well beyond the confines of the present study, with the potential to reshape the way we perceive and study M. Natsir's intellectual legacy and its relation to his life circumstances.

Next, this research will highlight how M.Natsir manages his ideas and opinion on preaching and its relation to DDII. It will give new information for the M.Natsir readers that ideas and opinion of M.Natsir derived from various conditions happened by himself in his life. This research project is poised to unveil a deeper understanding of how M. Natsir skillfully navigated his ideas and opinions in the realm of preaching, particularly in their intricate connection to the Darul Islam II (DDII) movement. By probing into this intricate relationship, the study aspires to illuminate the dexterity with which he managed his thoughts and articulated his viewpoints within the unique context of the DDII. Delving into the nuanced dynamics of M. Natsir's ideological and theological perspectives, as they intersected with the socio-political landscape of the DDII, this research aims to unravel the multi-layered narrative underpinning his role as a preacher within the movement. In doing so, it seeks to provide not only a more comprehensive insight into the thought process of M. Natsir but also a broader understanding of the interplay between religious discourse and the sociopolitical dimensions that characterized the DDII, thereby contributing to the scholarly discourse on this historically significant period.

At last, this research could trigger the other researchers to conduct the research by using the content analysis method. It is found that by using this method, the information is greatly discussed and comprehended for the written information. This research has the potential to serve as a catalyst for further exploration in the academic sphere, particularly in the realm of content analysis. Through the utilization of this method, the study successfully demonstrates its effectiveness in scrutinizing and comprehending the wealth of written information available. Its application in this research not only elucidates the subject matter at hand but also sets a precedent for future investigations. By showcasing the value of content analysis in extracting and comprehending information from written sources, it paves the way for other researchers to consider employing this method in their own inquiries. This research, therefore, stands as an exemplar, encouraging scholars to harness the power of content analysis as a means of dissecting and making sense of the extensive written material available in various fields of study. In doing so, it can potentially foster a deeper and more nuanced understanding of diverse subjects across the academic spectrum.

This research will objectively analyze how the context affects the professionalism of Dakwah of M.Natsir in relation to Indonesian Islamic Dakwah Council (DDII) based on the pragmatics point of view. This research project is poised to undertake a meticulous and impartial examination of the pivotal role that contextual factors play in shaping the professionalism of M. Natsir's Dakwah activities, particularly in the context of his association with the Indonesian Islamic Dakwah Council (DDII). By adopting an objective approach, this study aims to dissect and comprehend the intricate interplay between the environment in which M. Natsir operated and the level of professionalism he exhibited in his Dakwah efforts. It will scrutinize how the sociopolitical and cultural context of his time influenced the nature and effectiveness of his preaching. This investigation is not only significant for gaining insights into the historical aspects of Dakwah but also for advancing our understanding of the broader dynamics of Islamic activism within Indonesia. Through this comprehensive analysis, the research aims to provide a nuanced and balanced perspective on the extent to which the context affected M. Natsir's professionalism in the realm of Dakwah, thereby contributing to the academic discourse on this subject.

2. Method

This research used qualitative research by using a historical research design. Qualitative research is a research method which is used to examine the condition of natural objects as the opposite is experimentation, in which the researcher is the key experimenter with inductive data analysis and more emphasis on research results meaning rather than generalization, namely the process of reasoning that departs from the individual to the general public (Fadli, 2021). It is as research procedures that produce descriptive data in the form of written or spoken words from people or observable behavior. It is a method research that describes all the data or circumstances of the subject or object research then analyzed and compared based on the fact that ongoing at the moment and next try to deliver problem solving and can provide up-to-date information so that it is useful for the development of science and more can be applied to a variety of problems (Creswell, 2013).

The historical method is a research on the collection and evaluation of data systematically, related with past events to test hypotheses related to the causative factors, influences or possible developments of events help by providing information on current events and anticipating future events. It is a process of critically testing and analyzing recordings of past relics including methods of excavating, give judgment, interpret past facts for then analyzed and drawn a conclusion from the incident (Creswell, 2013). The author conducts research on the history where the sources are from oral sources and written sources of documents, and artifacts. After knowing the exact topic and source already collected, the next stage is verification or historical criticism or source validity. There are two kinds of verification, authentication or authenticity of sources or external

criticism and credibility or custom trusted or internal criticism (L.R.Gay, Geoffrey E Mills, 2020). For this research, the researcher analyzed the written information both online and offline from the M.Natsir sources of information such as book and journals from 1930 to 1993 and then, each of the source will analyze the content of the information.

For the data collection, the researchers used a library research. Library research is a research conducted by collecting data or scientific writing aimed at the object of research or collection bibliographical data, or studies carried out for solve a problem that is basically based on the study critical and in-depth of the relevant library materials (Sumarno, 2020). Before conducting a library research, a researcher must know in advance with certainty about the source of the scientific information will be obtained (Fadli, 2021). Some of the sources used include; textbooks, scientific journals, statistical references, research results in the form theses, theses, dissertations, and the internet, as well as other relevant sources. Regarding to the research, the researchers used 15 of national and international journal indexed articles as well as 5 national published book.

Then, for the data analysis, the researchers used content analysis. This method of content analysis (content analysis) among social scientists in particular, especially media researchers are very popular existence. Content analysis appears on recently and has been used in various historical studies, journalism, political science, education, psychology, and so on (Mitchell & Clark, 2018). Content analysis at first used in communication science as an effort to reveal the meaning behind the symbol and language as a means of communication. Content analysis is categorized in types nonreactive research (nonreactive research) due to the object being targeted research does not provide a reaction or influence to researchers. Researchers analyze data from various sources. It is not like the surveys and experiments research using individuals or social groups as research objects. Therefore, content analysis is relatively easy to do because researchers don't need to prepare a variety of complex instruments to be given to respondents. With using content analysis, researchers can compare various symbols in particular media or text.

3. Findings

3.1. Internal Context

3.1.1. Biography of M.Natsir

M. Natsir was born on Friday July 17th 1908 in Alahan Panjang, Gumanti Valley, Solok Regency, West Sumatra. Raised in an atmosphere and circumstances of harmonious family life and worship. His mother was named Khadijah and his father was named Muhammad Idris Sutan Saripado. His formal education began at the Malay-language People's School in Meninjau (1916), three years later he was transferred to Hollands Inlands School (HIS) in Padang (1916 – 1923). Furthermore, M. Natsir continued his education at Meer Uitgebreid Lager Orderwigs (MULO) in Padang and became a member of JIB (Jong Islamieten Bond) Padang branch.

In 1927, he continued his education at AMS (Algemene Middelbare School) in Bandung, West Java in the field of Western Classical Literature for three years, from 1927 to 1930. M. Natsir began to study Western science more deeply than before in this school. He studied various aspects of the history of Islamic, Roman, Greek and European civilizations through books in Arabic, French and Latin (Suhelmi, 1999). It was in the city of Bandung that the long history of M. Natsir's struggle began. He studied Islam in depth and took an active part in political movements, preaching and education. In this city, M. Natsir met many scholars, such as Ahmad Hassan, Ahmad Syurkati, and Agus Salim, who greatly influenced his thought.

M. Natsir completed his education at AMS with achievements that enabled him to continue his higher education by obtaining a scholarship. His high concern for his colonized and oppressed nation, as well as his determination to correct people's misunderstandings about religious teachings, has involved himself actively in politics and da'wah and rejected every offer from the Dutch government, such as continuing his education at the Jakarta Law Faculty, Rotterdam Netherlands Faculty of Economics or becoming a government employee. His political abilities and activities were further honed and continued to develop after becoming acquainted with political movement figures such as Haji Agus Salim, Wihono Purbohadijoyo, and Syamsurijal.

Because of his persistence in the struggle, during the independence period he held important positions in the government of the Republic of Indonesia. In 1932 - 1942, M. Natsir was entrusted with being the director of Islamic education in Bandung. In 1942 – 1945 he served as head of the Bandung Municipal Education Bureau. Furthermore, in 1945 - 1946 as a member of the KNIP workers' body (Central Indonesian National Committee). Then, in 1946 (2nd and 3rd Sjahril cabinets) and 1949 (1st Hatta cabinet) he became the Minister of Information of the Republic of Indonesia, and from 1949 – 1958 he was entrusted with becoming general chairman of the Masyumi party.

In 1950 – 1951 he became the Prime Minister of the Unitary Republic of Indonesia. In the 1955 elections he was elected a member of the DPR (People's Representative Council). In 1956 – 1958 he became

a member of the Republic of Indonesia Constituent Assembly and finally, in 1958, he became Deputy Prime Minister of the PRRI (Revolutionary Government of the Republic of Indonesia), until finally, in 1960, he was arrested by the Sukarno regime on charges of being involved in the PRRI rebellion. From 1962 to 1966, he was held at the Keagungan Jakarta Military Detention Center (RTM). Finally, in July 1966, he was released without going through any court process at all. Since being released from detention, he has been active in international organizations, such as the World Muslim Congress (Word Moslem Congress) in 1967 based in Karachi where at that time, he was vice president of the congress. In 1969, he became a member of Rabitah al-Alam al-Islami (Word Moslem League) in Mecca, Saudi Arabia. In 1976, he became a member of the World Council of Mosques (al-Majlis al-'Ala li al-Masjid) which is also based in the city of Mecca.

Then, from 1967 until his old age in 1993, he was entrusted with becoming chairman of the Indonesian Islamic Da'wah Council (DDII). In addition to the positions and activities above, he has held several other positions and activities. As a permanent writer of articles in the Islamic Defenders magazine, and *Suara Republik*, advisors to the Indonesian and Dutch delegates, as well as advisors to the Indonesian Islamic Trade Union (SBII). Because of his roles in the international Islamic world, he also received the King Faisal Foundation award from Saudi Arabia. Finally, M. Natsir died in Jakarta on February 6, 1993 at Cipto Mangunkusumo Hospital, Jakarta, at the age of 85.

From the internal context, it can be seen that M.Natsir has already been mature as a person and has own character. It is also supported by the education that he joined for may times both in Indonesia and overseas. Then, he could work by himself and could work with others. He is a such diligent person to gain the knowledge where it is proven that he was entrusted to have some official high-ranked position both national and international position. Many problems and condition has already made him become a problem solving person on delivering his ideas and opinion for many happening cases, especially in dakwah or preaching condition. He could show his ideas bravely to other people and can take the differences although he get some problems from the differences ideas. He is not a person who always follows what the people say and follows the government decision. He could become a rebel for his ideas and opinion. It can be considered that he was a brave man to face the risk of any happening problems. In relation to DDII, he becomes an influential person in the organization where he gives so many contributions for the developing of religion. He also implements the regulations that he made for the organization.

3.2. External Context

3.2.1. The Building and Establishing of DDII

The history of the establishment of the Indonesian Islamic Da'wah Council (DDII) is a series of efforts by M. Natsir and Muslim leaders, who were concerned about the condition of Muslims who did not have a forum for power in the form of political parties after the dissolution of Masyumi by the Soekarno regime in 1958. DDII was formed on February 26, 1967. 53 Tanah Abang, Central Jakarta.

The meeting discussed the development of Islamic da'wah, especially after the G. 30 S/PKI incident. This meeting was attended by M. Natsir, H.M. Rasyidi, K.H. Taufiqurrahman, Haji Mansyur Daud Datuk Palimo Kayo, Haji Nawawi Duski, other scholars. According to them the development of Islamic preaching is quite sad. Da'wah of Islam is considered uneven and less organized. Seeing this fact, a foundation was established which aims to activate and improve the quality of Islamic da'wah in Indonesia (Hakim, 1992). In the first period, DDII was chaired by M. Natsir and H.M. Rasyidi as his representative. Secretary I and II respectively held by Haji Buchari Taman and Haji Nawawi Duski. Treasurer held by Haji Hasan Basri. The DDII management is also equipped with several members, namely Haji Abdul Malik Ahmad, Prawoto Mangkusasmito, Haji Mansur Daud Datuk Palimo Kayo, Oesman Raliby, and Abdul Hamid. This leadership structure continued until the age of the twentieth DDII and did not change, except for the addition of two vice chairmen, namely Haji Muhammad Yunan Nasution and H. Anwar Harjono.

In the foundation document it is stated that DDII was formed on the basis of piety and the pleasure of Allah. The members of the association translate this vision into a strong desire that the teachings and understanding of Islam can be widely spread throughout society and implemented in the system of social life. In addition, the purpose of establishing DDII is at the same time purifying Islamic traditions that have been tarnished by non-Islamic values. The growth and development of DDII cannot be separated from the role of M. Natsir. To determine the direction and da'wah policies carried out by DDII in society, M. Natsir applies the principle of deliberation. The da'wah movement that was carried out was not only aimed at urban communities but also village communities. This can be seen from the various activities that have been carried out by DDII directly or indirectly.

The efforts that have been made so far, according to Bachari Taman, secretary of DDII, in the event of celebrating 24 years of DDII, can be divided into several groups. First, expanding the meaning of da'wah

from understanding only as tabligh to understanding that covers all aspects of community life as a continuation of the treatise of the Prophet Muhammad. Second, restore the function of the mosque as a center for community development as it was at the time of the Prophet. Third, DDII gives an understanding to the congregation that the task of da'wah is fardhu 'ain (individual obligation) for every Muslim. Fourth, activate and improve the quality of da'wah. Fifth, increase efforts to fortify or defend the people's faith. Sixth, generating Ukhwah Islamiyah and international Islamic brotherhood (Hakiem, 1992).

There is an important note emphasized by M. Natsir regarding the objective of establishing the DDII - this Council seeks to increase da'wah activities in quantity and quality. He realized that from the start the continuity of DDII depended on the importance of coordination and cooperation in da'wah work personally between preachers or between congregations and existing da'wah movements. According to him, preaching with professional methods is a heavy duty and responsibility and there needs to be togetherness in carrying out this responsibility. M. Natsir's view of this is that it is an obligation for members of the community or the ummah to take care that the lives of the preachers are not neglected, and complete all their needs so that the da'wah can run smoothly and sustainably for the benefit of the ummah and society itself. If they donate something, it is on the basis of bearing their part in the obligation to uphold da'wah, namely the fulfillment of obligations and not some kind of generosity that they are willing to show it (Natsir in Media Da'wah, 1993).

M. Natsir's appeal is to remind Muslims to help the lives of preachers who spend their time conveying religious teachings, and do not have many opportunities to support their families. The reality of the life of preachers, who are deficient, but they carry out invaluable religious obligations. Therefore, M. Natsir asked the Muslim community to focus on the economic conditions of these preachers.

3.2.2. The Involvement of M. Natsir on DDII Activities

The Indonesian Islamic Da'wah Council, or better known as the Da'wah Council, was born from a thought that saw the need to improve the quality of the methods and results to be achieved in da'wah efforts. This is because the founders realized that day by day the implementation of da'wah must also increase along with advances in science and technology (Natsir in Media Da'wah, 1993). The existence of M. Natsir in the Da'wah Council is not only as one of the founders, but more accurately said as the driving force and determinant of every decision that is implemented. Until the end of his life he still held leadership for approximately 26 years. Of course his role as a leader and driving force that determines the direction of the Da'wah Council's struggle is enormous. In another position he is known as the "Conscience of the Ummah" because he truly feels that he belongs to and belongs to the Ummah.

The activities of the DDII da'wah concept initiated by M. Natsir are First; coordination in carrying out da'wah work. Second; cadre of qualified preachers through three main institutions namely; mosques, campuses and Islamic boarding schools. Third; da'i delivery for even distribution of the reach of da'wah messages. and the fourth; publishing as an effort to provide or fill the void felt by the Islamic community in the field of literature, however, it cannot be denied that the large role it has given to da'wah or the development of discourse on Islamic thought.

3.2.2.1. Da'wah Coordination

According to M. Natsir, da'wah is a heavy task that cannot be carried out alone by DDII as a missionary movement, let alone by himself as an individual. In DDII, M. Natsir tried to coordinate in carrying out da'wah work. Both individually with religious scholars and intellectuals, or collectively with other da'wah organizations, including social associations that are considered to have the same vision and mission of da'wah with them. One of the concrete examples that he did was as written in the magazine "Suara Masjid" (1993). Among other things, it was stated that since the 70s he had begun to engage in dialogue with campus intellectuals and thinkers such as Imaduddin Abdurrahim, Amien Rais, H. Syaifullah Mahyuddin, Fuad Amsyari, Hasan Langgulung, Mochtar Naim, AM Lutfi, H. Sjadali and others to discuss the implementation of da'wah (Luth, 1999).

In addition, he also encouraged the establishment of the Islamic Institute for Community Research and Development (LIPPM). Formed the Islamic Higher Education Cooperation Board (BKSPTIS), Islamic Boarding School Cooperation Board (BKSPP) and the Indonesian Mosque Association (IKMI) for example: communication networks and information da'wah. In addition to da'wah institutions in Indonesia, he also maintains relations with foreign parties such as ASEAN countries, Japan, the Middle East, South Africa, Europe, America, Australia and other Pacific regions. In this case M. Natsir's experience as a former Prime Minister of Indonesia and also an inter,national figure made it easier for him to collaborate and create a da'wah network with various parties. All of that is really used to support and help create good cooperation in carrying out da'wah work.

3.2.2.2. Da'i Cadre

At the opening of the DDII da'i workshop, M. Natsir said that DDII was trying to train and produce field generals and not train one soldier, because one field general who is a strategist is equal to a thousand soldiers. According to him again, there are three main cadre institutions that must be connected (synergy) and support each other, namely mosques, campuses (universities) and Islamic boarding schools. All three must get priority in coaching and development, because these three are the main pillars of the Muslim Ummah as a place to create the nation's next generation.

The first institution is the mosque as a place for fostering all levels of society without exception, be it the rich, the poor, academic experts, lay people, parents, young people and/or children. This effort is to restore the function of the mosque as it was during the time of the Prophet Muhammad. The mosque is not only a place for worship but also a place for good coaching to improve the quality of the people. Hasan Basri stated that the function of the mosque is not only a means for Muslims to worship and draw closer to Allah SWT, but also as a means of fostering the integrity of the congregation's bond, a means of friendship, fostering and developing cadres of community leaders and so on (Basri, 1993).

In the treatise of Islam, the mosque has a certain function and role which symbolizes the Islamic community, not individuals. The mosque symbolizes Islam as the religion of the congregation. This can be understood from the actions of Rasulullah SAW when he arrived in Medina during his migration. The first time that was built was a mosque. It is from the mosque that Islamic society is structured, Islamic values are revived and institutionalized in shared life. The mosque must function as a center for the reintegration of the people (Fatwa, 2001). In addition to pioneering the development of mosques, M. Natsir through DDII has also tried to increase their use so that they truly serve as a means of improving the quality of Muslims. DDII has proven real charity or da'wah bi al-hal in the form of establishing places of worship (mosques or prayer rooms) in public places, campuses, transmigration settlements, hospital complexes, settlements, prison complexes or in other places (Haryono, 1995).

From there, M. Natsir tried to foster and develop DDII in terms of cooperation with various parties. He received a lot of help from the muhsinin especially from the Middle East to contribute to the construction of new mosques. Likewise, contributions from the government of Saudi Arabia, especially during his time as Chair of the Islamic Research Institute for Indonesia, were of great benefit to Muslims in Indonesia (Nasution, 1985). DDII's efforts led to comments from many officials including Ramelan Marjoned, he said that among the da'wah tasks carried out by DDII was to restore the function and role of the mosque, so that it could prosper. Therefore, the Association of Mosques in Djakarta (IMD) led by K.H. Taufiqurrahman. IMD was founded in March 1951, and then in 1974 it was upgraded to the Indonesian Mosque Association (IKMI). Among IKMI's tasks is to hold friendly gatherings between mosque authorities and khatibs, missionaries on every major Islamic holiday. During the meeting, a schedule for Friday sermons, Eid al-Fitr and Eid al-Adha, and commemoration of other holidays was arranged, as well as mobilizing the congregation to collect aid in the event of a disaster (Mardjoned, 1991).

Furthermore, the second institution is the Islamic boarding school, where scholars and ustadz who are experts in religious knowledge are formed. M. Natsir said that pesantren functioned as a mental fortress for centuries. Islamic boarding schools are centers of cadre formation in producing qualified clerics and community leaders who have a strong commitment and enthusiasm to preach Islam as well as function as educational and da'wah activities in giving warnings to the people.

M. Natsir has prepared various ways to ensure that pesantren can continue to survive in the future. He reminded that this educational institution must be able to deal with developments and changes that occur outside according to the progress of the times. The ability of pesantren to deal with these issues is a measure of their ability to deal with the flow of progress. Islamic boarding schools should not only exist and think in their own world, but should be open and willing to accept the progress of the times, such as technological advances and the development of globalization. Islamic boarding schools are willing to foster students with perfect education based on divine revelation and equip them with skills and abilities that are in accordance with their talents and are beneficial to their lives. The third institution is the campus (university). The functions of the campus according to M. Natsir include forming academic experts who are experts in general science and technology. The campus is expected to give birth to scholars and leaders in various fields of life. How much strength can be built if Islamic boarding schools and universities meet. Then, both met at the mosque. The combination of these three institutions is not merely physical in nature, but also a combination of perceptions, thoughts and practices. In other words, scholars and academic experts on campus must understand Islamic boarding schools and mosques. Like the students, they are also required to be able to understand campuses and mosques.

The description above shows M. Natsir's ability as a missionary mujahid with visionary views. In an interview with the Yogyakarta Muhammadiyah University Journal, M. Natsir said that if these three elements were brought together, they would undoubtedly become the main capital for fostering the people as well as the development of the nation and state. He always reminds scholars and prospective Muslim intellectuals who are currently undergoing education to have religious insights. Whoever he is, be it teachers, doctors, engineers, scholars, or anyone else. If you already understand the problems of the people in the field, it is hoped that they will move forward to improve the situation.

M. Natsir once stated that there is no separation (dichotomy) between religion and world affairs. Therefore, Muslims are demanded not to allow people to separate Muslim scholars from intellectuals. Both have intellectual power, thinking power and creativity which are referred to in the Qur'an as *ulu al-albab* (Natsir, 1973). Excessive specialization and no longer taking up other fields, especially the field of religion, will undoubtedly narrow the views and perceptions. This does not solve the problem, but instead creates a new problem. These three institutions must complement each other and synergize. Academic experts must often meet with prosecutors at the *pesantren* so that they exchange ideas and gain knowledge from each other. To improve the quality of cadres in all fields, both in the general and religious fields. In addition, it is necessary to seek study scholarships for education in the country or abroad.

In addition to fostering cooperation between the three institutions above, the *halakah* pattern is also an appropriate cadre pattern. This pattern follows the principles of the Prophet Muhammad in fostering the faith, knowledge and firmness of the principles of the Companions. This pattern is the best way to form a sincere brotherhood, caring for each other, defending and caring for each other. This *halakah* pattern was used by M. Natsir and his colleagues as a place to discuss the problems of the state and the people. The pattern of visits to certain people is also the most important *da'wah* pattern in forming *da'wah* cadres. Basically, *da'wah* cadres from Medina as future Muslims in Medina were the result of the guidance of Rasulullah SAW in Mecca when they came to visit in order to carry out worship. This coaching pattern eventually resulted in a real form of the struggle of the Prophet Muhammad which was written in the *Bai'ah aqabah al-ula* and *as-tsaniyah*.

3.2.2.3. Sending Preachers

One of the main activities of DDII as a *da'wah* institution is to foster and also send preachers to regions and corners of the country. M. Natsir's concern is based on the condition of the Muslim community in a region that is weak from the point of view of *aqidah* and worries about attempts at apostasy by secularists. These circumstances caused him to place a high emphasis on DDII. In the implementation of sending cadre of preachers to villages, preachers are generally taken and recruited from the village community itself. They are educated, trained, equipped with various knowledge and skills needed to carry out their duties in their area. In connection with the sending of this Preacher, it is hoped that Muslims in these areas can develop their faith and Islam (Luth. 1999).

In addition, this form of activity also fosters contract preachers. The students who graduated from Islamic boarding schools were invited to preach to transmigration areas, remote areas or areas far from big cities. DDII enters into a 2-year contract or agreement with students who are willing to become preachers. DDII also prepares preachers, the local community is also invited to accept and accommodate these preachers, so that cooperation in carrying the burden of *da'wah* can be carried out. Therefore, the treatise of Rasulullah SAW continues with Islamic *da'wah*. The obligatory obligation of preaching belongs to the Muslim community as a whole. In this case, M. Natsir has a big role in efforts to fortify the Muslim faith from destruction. The benefits of sending preachers to the regions are truly felt as a form of concern for the condition of Muslims in the regions. This was acknowledged by Minister of Religion Tarmidzi Taher. He stated that DDII was one of the pioneer organizations that recruited and sent preachers to even remote places, in various corners of the archipelago to strengthen the faith and worship of Muslims (W Sumatra Dakwah Council, 2002).

3.2.2.4. Publishing

One of the programs pioneered by M. Natsir through the other DDII is *da'wah* through writing. He formed a special field in DDII, namely the field of publishing or printing. The main objective of this publishing field is to add to the reading material and religious literature of the Muslim community which is very little. However, it cannot be denied that the publication of the Indonesian Islamic Da'wah Council has contributed a large role to the broadcasting, development and thought of Islam. Apart from that, DDII institutional divisions such as the Indonesian Mosque Association (IKMI) also have various publications in the form of magazines or brochures including the *Dakwah Bulletin* which is published every Friday, *Dakwah Media*, *Friends* (children's magazine), *Suara Masjid*, *Friday Khutbah Series* and the publication of *Media Da'wah* books.

Monthly sales of these publications reached one million copies. Sales of literature published by DDII are spread all over the country, even to various Asean, European and American countries (Suara Masjid, 1993).

Da'wah messages published and published by DDII have always been news material that people have been waiting for, and have been waiting for. DDII's publications become the guide for preachers who will be on duty. Likewise the Friday Khutbah Serial magazine which is distributed to mosques throughout the archipelago every Friday. Not only does it contain sermon reading materials, but it becomes fresh reading for the congregation before the khatib ascends to the pulpit. The Da'wah Bulletin, whose publication date is the same as the DDII, always contains information on various events. Concerning the development of science, which is always associated with the teachings of Islam, is discussed clearly and popularly. So that, with just that bulletin sheet, the ummah will receive spiritual nourishment on an ongoing basis, in addition to obtaining a convincing guide, namely the Koran.

The writings of these experts and scholars who are role models for the people are full of content. Especially during the publishing period, it was managed by Mr. KH. M. Yunan Nasution, Head of DDII DKI Jakarta Raya Representative. The Islamic ideas contained in this bulletin were eventually compiled into a volume of the "Anthony of Islamic Teachings" and made into a book. Those great works contain information about the Islamic world and Islam in the regions. The pulpit of the mosque is not only a place for Friday sermons to be read. But more than that, as the most important place to convey the problems of people's lives and their solutions, so that their existence is more beneficial for the benefit of Muslims (Suara Masjid, 1993).

4. Discussion

After conducting the research, there are some points that could be clarified for a great information. First, from the internal context, it is shown that M.Natsir has already seen that education is very important to improve his knowledge and to build his social networking with others. Education should be based on a great understanding and critical thinking. A an understanding and critical thinking will give some power to deliver his ideas in front of the public as well as building his confident and get some trust by others. It is in line with the previous research from Nasrah & Elihami (2021), where they state that Education is the most important thing in human life, therefore education is very necessary in supporting the work that exists both formal, non-formal, and informal education. Then, M.natsir also consider that human is a social person and therefore he thinks that building and developing networking will give many paradigm and knowledge for people in their life and even for his education. Vasanthakumar, (2019) also comments that the growth in social popular social networking has been effective networking, educators are looking for their potential for educational benefits: use in education, having the conscious that social networking sites may have the ability to endorse both collaboration and educators, administrators, alumni, both within and outside his the main objective of the current institution. The next point from the internal context is such consistency and struggling for the right and obligation. Those two things are very important to manage someone personality to face the new world and communicate with others. M.Natsir is a person who is persistent about what he does and what he speaks in front of the public. It is even, he is not afraid being caught with the government and his own friends for the difference opinion. A personality consistency will give goals and efforts or continuous development. It will make the person to achieve their goals in life and succeed for any activity they do in their life. (Purnama Sari et al., 2021)

From the external context, M.Natsir is greatly affected by the DDII where there are many activities and programs that he himself runs or manage for the development of DDII to be a bigger organization. From the analysis, it is found that M.Natsir has already set some of the DDII programs such as development of da'wah organization, building cadre, sending preachers and publishing. From the dakwah organization, it seen that M.Natsir wants to develop his ideas and opinion about the relation of education and religion, he develops his competencies and skills. So that he could communicate with many types of people both formal and informal. Dakwah organization has already shape and build the character of M.Natsir as the one of the influential figure in the development of religion and education in Indonesia. Selamat, (2020) also argues that M.Natsir is an educator, he does not only became a teacher, but he also gives birth to various educational concepts known as an integral and universal education concept. He was an architect and an anti-dichotomous thinker of Islamic education. Next, since the DDII gets some positive impacts, he manages some activities that make the program of the organization run well. Those programs are very effective for the society and it makes M.Natsir become more well-known by many people and communities, it is not only in Indonesia but it is also in international. Mokhtar, (2021) agrees with the information where he finds from his research that Natsir is a legendary activist and figure who grew up in his composite history. His significant contributions to upholding the ideals of an ideal political ideology and his inclusive understanding have developed a fundamental cultural foundation for his people. His attempts to break down the fortress of the *taklid*, restoring the understanding of

Islam and *tauhid*, outlining the principles of *da'wah* and *maqasid*, and developing the tradition of science have carved its name in the history of politics, *da'wah* and contemporary Islamic jurisprudence. In addition, M.Natsir also succeeds to build some publishing companies. These publishing companies could distribute or share his ideas with other people. It also gives some knowledge for the people or community related to the development of religion, especially Islam and education. Consequently, M.Natsir becomes so familiar among the Indonesian societies and also in international communities (Yusuf et al., 2020).

5. Conclusion

Based on the discussion above, it can be concluded that ,first, the character of Muhammad Natsir, especially in the thought and professionalism of *da'wah* at the Indonesian Islamic Da'wah Council (DDII), was greatly influenced by the social community he passed such as family, education, leaders/teachers and literature and organizations. Second, that the Indonesian Islamic Da'wah Council (DDII) is a congregation or a place for *da'wah* movements that focus on professional activities in various forms. Third, the growth and development of DDII cannot be separated from Muhammad Natsir's role in determining the direction and policies of the *da'wah* movement implemented by DDII in society. Where the *da'wah* movement carried out is not only aimed at urban communities, but also rural communities. This can be seen from the various activities carried out either directly or indirectly in the countryside. Fourth, that DDII was a vessel for M. Natsir's struggle after Masyumi - after all attempts to revive Masyumi failed, DDII became a beacon for Muhammad Natsir's further struggle, as he stated, that "Politics and *da'wah* are not separate". If we preach, read the Qur'an and Hadith, that's all politics, so before we preached through politics and now we do politics through *da'wah*. Yes studying politics, that's how it is. I feel that DDII is not lower than politics. Politics without preaching is doomed. More than that, for me to be silent is not allowed (M. Natsir 1998). The DDII movement has proven its complete and correct understanding of the importance of professionalism in *da'wah*. It was through DDII that M. Natsir fought for Islam professionally so that he was able to influence the development of *da'wah* in Indonesia today.

Declaration of Conflicting Interest

The author stated that there is no conflict of interest concerning the publication of this paper.

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