

Monodimensional Online *Da'wah* in Indonesia: A Study on *Da'wah* of Khalid Basalamah

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Abstract: The era of information continues to progress rapidly especially, due to the development of the internet and also supported by the development of gadgets called smartphones. Ranging from urban to village society, almost every society is able to enjoy the internet. From it Islam follows especially in the field of *da'wa*. We can see from various internet media such as YouTube, Facebook, et cetera. Later, many of *ustadhs* either personally or under the institution, do the *da'wa* through internet media. Focus of this research is *da'wa* done by an *ustadh* named Khalid Basalamah. Khalid Basalamah is chosen because he often delivered his *da'wa* in mosques, recorded the *da'wa* and uploaded it to internet. This research uses prophetic philosophy formulated by Muhammad Shahrur that is distinction of *risālah* and *nūbuwwah* concept in reviewing problems of online *da'wah* of Khalid Basalamah. The result finds that there is monodimensional in online *da'wa* which makes no different from conventional *da'wa*; only emphasizing on field of religious sciences and aspects. One of the proofs of the monodimensional is Khalid Basalamah rejected philosophical sciences overall and only accepted several sciences which considered as useful sciences such as biology, physics, mathematics, economics, geography, sociology and medical sciences.

1 INTRODUCTION

Human continue to thrive along with the times, so what is in human being such as technology will also continue to develop. The most visible development is the development of information and communication system especially the development of internet as an information and communication media. In the past, when we wanted to get information, we had to wait for days even month until information was received; but now, we do not have to wait even we can receive information instantly: here and now. So do in the communication media. In the past, by using postal services, we must wait for days to receive our messages; but now, by using any modern and contemporary gadgets such as smartphones and internet, we can send and receive messages instantly: here and now. Not only that; in the past, we had to meet up to communicate to each other but now, even if I in my house and my friends in theirs, we do not have to meet up to do the communication. By using our own smartphones, we are able to communicate from long distance and instantly.

In recent days, many well-known preachers already using internet as their primary *da'wa* media. One of the most well-known preachers is Khalid Basalamah. But, if we watch carefully, the rapid development of technology is used by preachers only as a media in delivering content of *da'wa* but the content of *da'wa* itself is still the same. Consideration of choice of Khalid Basalamah is not only he actively and massively using internet as his *da'wa* media, but also he often being classified as *ustadh* who always teach Wahabi's extreme radical ideas in Indonesia by some *ustadhs* especially from Nahdlatul Ulama (NU). This research is a literature research and uses literatures that explained about *risālah* and *nubuwwah* especially literatures written by Muhammad Shahrur in studying problems of *da'wa* above. Also, what are meant by literature are digital resources such as videos taken from YouTube, especially videos made by Khalid Basalamah and his team as primary resources in this research. In studying these resources, authors use descriptive-analytical method that is describing how Khalid Basalamah delivered his lectures; and also describing the prophetic philosophy formulated by

Muhammad Shahrur especially everything related to *risālah* and *nubuwwah* concept. Finally, these descriptions will be analyzed by using concept of *risālah* and *nubuwwah* formulated by Shahrur.

2 MUHAMMAD SHAHRUR: *RISĀLAH* AND *NUBUWWAH*

Muhammad Shahrur is a contemporary Muslim thinker whom was born in Syria on April 11th, 1938. He got his bachelor degree on Civil Engineering in Moscow and then got his magister and doctoral degree in Ireland National University on the same study program. It was said that Shahrur's father was a direct student of Sheikh Nasir al-Din al-Albani. Shahrur's thought usually related to prophetic philosophy, Quranic exegesis, Islamic law and also epistemology (Ardiansyah, 2009, hal. 2). Many of Shahrur's thought can be considered as controversies so that made many Islamic scholars condemned him. Even scholar who considered "liberal" such as Nasr Hamid Abu Zayd also criticized Shahrur's thought especially his thought related to *risālah* and *nubuwwah* (classification of revelation from God that received by Muhammad).

In this case, according to Shahrur, God gave two kinds of revelation to Muhammad that is in the form of *risālah* and in the form *nubuwwah*. But, before Shahrur explained that, first he explained the difference between "*Al-Kitab*" and "*Al-Quran*". It is important because God uses two different words when He explained and revealed to Muhammad and of course, these two different words also have different meanings. *Al-Kitab* which rooted from word "*kataba*" has some meanings such as "book", "writing", "determination" and "obligation" (Syahrur, pp. 51-53; Syahrur, 2015). On two last meanings are fit to what God said in the Holy Koran:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous (Q.S. Al-Baqarah [2]: 183)

So, according to Shahrur, "*Al-Kitab*" has meaning "everything that had been determined by God for human being's welfare". Also, according to Shahrur, "*Al-Kitab*" is aimed to all obligations that had been determined by God, revealed to His

prophets and then He commanded His prophets to be delivered for all men and women, especially those who believe in God (is this case Muslim community). But, "determined" here does not mean like what Jabbariyah understood that is humans do not have freedom. *Al-Kitab* uses word "*qadar*" is aimed for every limit that had been determined by God. In sum, "*qadar*" that written inside *Al-Kitab* is only maximum and minimum limit that only God knows because it is related to abstract determination (Syahrur, 2015, hal. 219). What about human freedom?

According to Shahrur, God is very respectful to human freedom. Without observing any further Shahrur's explanation, we already understand that human freedom also written in the Holy Koran itself:

لَهُ مَعْقِبَاتٌ مِّن بَيْن يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُعْزِرُوا مَا يَأْتُسِبُهُمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ

For each one are successive [angels] before and behind him who protect him by the decree of Allah. Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron. (Q.S. Ar-Ra'd [13]: 11)

It means that God already gave freedom to humans in determining their own fate. So, for Shahrur, related to revelation, there is also difference in discussing this human freedom. If in *Al-Kitab* humans cannot determine their own fate, then in *Al-Quran*, God gave huge authority to humans in determining their own fate (because *Al-Kitab* speaks about all obligations for humans but *Al-Quran* speaks about human nature). In other words, *ayah* above can be classified into *Al-Quran*, not *Al-Kitab*. So what is the relation between the distinction of *Al-Kitab* and *Al-Quran* and the distinction between *risālah* and *nubuwwah*?

Shahrur explained that *risālah* is a revelation from God that accommodates all determinations and obligations such as ritual in worshipping God, criminal laws, limitation of age and limitation of sustenance. So it can be understood if Shahrur said that every number in *Al-Kitab* to determine legal verdict is only maximum or minimum limit of legal verdict, not legal verdict itself that has to be obliged without any question (must be applied literally); for example is legal verdict about inheritance. For Shahrur, when *Al-Kitab* determined that women get

half of men's part in case of inheritance it does not mean that women cannot get more than that, more than half. Shahrur interpreted that number of "half" is just as "minimum limit", which mean when a believer died and left his/her inheritance, they had to give their inheritance to their women offsprings, half of men's part. In other words, it is illegal for a believer to give his/her inheritance to their women offsprings less than half; but it is legal if a believer wanted to give more than half or even equal to men's part (Syahrur, 2015). Not only related to laws, but also related to ethics that can be classified into *ayah* of Al-Kitab and *risalah* (Syahrur, 2015). So, according to Shahrur, most of *ayah* of Mecca (*Makkiyya*) can be categorized as *ayah* of Al-Kitab, not Al-Quran. It is different when Shahrur explained about *nubuwwah*.

Shahrur defined *nubuwwah* as a revelation which can be categorized as *ayah* of Al-Quran and related directly to human being such as their ontological and epistemological stage, that is gave instruction directly how human should perceive world around them. Depart from that then Shahrur dared to give statement that most of *hadith* are not revelation, but only examples from Muhammad when he also tried to understand and apply *ayah* of *nubuwwah* or Al-Quran (Syahrur; Syahrur, 2015; Ardiansyah, 2009; Aulassyahied, 2015). In sum, what is meant by *nubuwwah* is related to instructions for humans in collecting and delivering information their received. It is also which made Shahrur formulated the classification of human epistemology according to Al-Quran that is *rahmani* and *syaytani* epistemology. The first form is related to rationalism and empirism that is in fact humans are commanded by God to collect and deliver information factually and rationally (Syahrur, 2015); the second form is a false epistemology according to Al-Quran that is epistemology used by humans by emphasizing illusion, fantasy and lie (Syahrur, 2015). Also depart from that Shahrur divided Sunnah into two forms: *risalah* and *nubuwwah*.

Accoring to Shahrur, Bagi Syahru, Sunnah in the form of *risalah* is everything that contained in the Al-Kitab and Al-Quran, while Sunnah *nibuwwah* is an effort of Prophet's understanding on the verses of *risalah* and *nubuwwah* especially verses of *nubuwwah*. Sunnah in the form of *risalah* also can be understood as Prophet's understanding related to worship and ethic, such as procedures to do *salat*, fast (*sawm*), *zakat* and pilgrimage (*hajj*). (Ardiansyah, 2009; Syahrur; Aulassyahied, 2015). It is because for Shahrur, Muhammad did not have authorities in determining laws beside laws that

written Al-Kitab especially laws related to *halal-haram*. These prohibitions had been set by Allah in the verse of Al-Kitab:

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رَجْسٌ أَوْ فِسْقًا أُهْلًا لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ

Say, "I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine - for indeed, it is impure - or it be [that slaughtered in] disobedience, dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], then indeed, your Lord is Forgiving and Merciful." (Q.S. Al-An'am [6]: 145)

Also can be found in this verse:

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَرْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ

O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgiving and Merciful. [66]: 1)

Thus, hadiths which contain prohibitions but the prohibitions are not written in the Koran, cannot be accepted because according to Shahrur, Prophet was not authorized in giving such prohibitions (Syahrur, 2015; Aulassyahied, 2015). In another meaning, *nubuwwah* is principles in understanding the signs of God; even not only signs (verses) in the Holy Koran but also signs of Allah in this universe (natural law). Hadiths are example of exegesis or example of the application of the verses of *nubuwwah*; it can be accepted or rejected.

These classifications above also related to limitation theory formulated by Shahrur. We have observed that *risalah* manage limitation. The consequences are, what contained in the *nubuwwah* invites people to understand deeply the limitations that have been emphasized in the verses of *risalah* (Abidin, 2006; Aseri, Abidin, & Wardani). In sum, *nubuwwah* invites people to understand their limits in understanding *risalah*. This because when they try to understand *risalah*, cannot be separated from their own backgrounds such as culture, education and social. Thus, with the existence of the *nubuwwah*, people are invited to do the right perception and to do the right reasoning, in accordance with the scientific rules that have been formulated by experts.

3 ONLINE DA'WAH IN INDONESIA

Almost all people of Indonesia currently have known who Khalid Basalamah is. Basalamah is a preacher who very active in giving lectures in many place, even he recorded his lectures in video format and then uploaded to YouTube in his channel named "Khalid Basalamah". His full name is Khalid Zaeed Abdullah Basalamah. He was born in Makassar on May 1st, 1975 (Studio Basalamah, 2013; Ikhwan Sunnah, 2016). Basalamah took education up to doctoral level and all were consistent in Islamic focus. He took undergraduate degree at the Islamic University of Madinah; then took a Master degree at the Muslim University of Indonesia and lastly, took a doctoral program at Tun Abdul Razzak Malaysia University. Recently, Basalamah is very active in giving his lectures especially in South Jakarta. Like authors said before, his lectures were recorded and uploaded to internet (YouTube) and can be enjoyed by public. Basalamah gives his lectures daily but he gives different topics every day. For example on Monday, Wednesday and Friday, Basalamah focuses his lectures on *Kitab Kabair*; every Tuesday, he focuses on *Kitab Minhaj Muslim*. He also gives his lectures in different palces though more often around South Jakarta (Ikhwan Sunnah, 2016).

Online lectures given by Basalamah also can be found in his official website "KH-B" or "KhalidBasalamah.com". This site, in addition to publish his documentary videos (Studio Basalamah), also contains 411 articles that he may have written about certain themes in Islam (Studio Basalamah; Studio Basalamah). Therefore, we can conclude that Khalid Basalamah is one of the preachers in this Contemporary Era who actively and massively in giving lectures in Indonesia. Lectures which given by Basalamah are very attractive. It can be observed from his subscribers in YouTube. Recently, Basalamah has 414.000 subscribers and every single video that he uploaded to YouTube has more than a thousand viewers. Also, every article in his official website has more than 200 readers. It proves that Basalamah not only a contemporary Indonesian preacher who is very active and massive in giving lectures, but also very popular in Indonesia. Characteristic of Basalamah's lectures is that he often inviting Indonesian Muslim to look back to *salaf* teachings. It also makes he blamed for

spreading Wahabi radical teachings in Indonesia especially by some figures from Nahdlatul Ulama (NU). Even one of his lectures once dissolved by NU (Liputan 6, 2017; Jatim Times.com, 2017). But, all the accusations were denied by Khalid Basalamah and his supporters that in fact, what is voiced by Basalamah is purely Ahlussunnah wal Jamaah or Sunni (Sunnah), not Wahabi. It's just true, *manhaj* or path offered by Khalid Basalamah is *salaf*.

4 SOLUTION FOR MONODIMENSIONAL ONLINE DA'WAH

4.1 About Monodimensional *Da'wah*

Focus of this researh is proving that there is a problem on online *da'wah* given by Khalid Basalamah and the problem can lead to radical and extreme ideas. The problem is monodimensional *da'wah* that is *da'wah* which is still oriented on four things:

- a. The idea of a particular school (*madhhāb*) is made as an absolute truth or school-centric (*madhhāb*-centric) (Wibowo & Naupal, 2018)
- b. Rely only on textuality of *Nas* (The Holy Koran and As-Sunna) or logocentrism (Naupal & Wibowo, 2017)
- c. Lack of dialogue, either with science or with other schools
- d. *Da'wah* is dominated by one-way delivery and by one person

4.2 Monodimensional *Da'wah* Given by Khalid Basalamah

Though he actively, massively and creatively in giving lectures in this Digital Era, but content of his *da'wah* is repetitive. Repetitive is meant by the repetition of past teachings and imposed for all times and places. (Wibowo & Naupal, 2018). It means that Basalamah is creative but only in the sense of *da'wah* media, not in the sense of *da'wah* content. In sum, *da'wah* delivered by Basalamah is just simply repeating the content that has actually been delivered over and over again since the Classical Era. Of course it is not unusual because what is taught by Khalid Basalamah is the way of *salaf* people that is the way of the previous scholars. It is not unusual because actually the *da'wah* done by Islam, in accordance with the Qur'an is to do repetitive earlier,

that is constantly reminded of a teaching without tiring. It can be seen in the verses of the Holy Koran, namely:

وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أَنْزَلْتُ إِلَيْكَ وَالْعِلْمَ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ

And let them not turn thee away from the Signs of Allah, after they have been sent down to thee; and call *mankind* to thy Lord, and be not of those who attribute partners to Him. (Q.S. Al-Qashash [28]: 88)

However, this poses a problem in the current Digital and Information Era. While Muslims today need a balance between science and religion, the *da'wah* done by Khalid Basalamah is still monodimensional in the sense that it is still fixed only on the religious science. Also, Khalid Basalamah's *da'wah* is monodimensional in the sense that it is still fixed on the textuality of *Nas* or still using deductive logic alone; also, Khalid Basalamah *da'wah* is still *madhhāb*-centric.

In a video-*da'wah* titled “*Minhajul Muslim: Bab Adab, Pasal Ke-6, Adab terhadap Hewan*”, published on YouTube and uploaded on December 29, 2017, Khalid Basalamah explains that God's compassion, through Islam, is to invite his people and mankind as a whole to spread the love affection also to all beings especially to animals. In the early minutes, precisely at the 2'50" to 3'40", Khalid Basalamah explains that in fact, one of the affections of God that is about to be taught to man and spread also to animals is to tell people to study it which of course that of course only can be learned through a variety of science, especially biology (Basalamah, 2017). Of course, there is no indication of monodimensional in the sense of overriding general science, because Khalid Basalamah invites Muslims in the Era of Contemporary to contemplate the power of God contained in animals; in short, inviting Muslims to demand general science to study animals that are part of his power. The need to study science about animals also Khalid Basalamah mention at 4'40", that is when he talks about animals that must be released in the wild because it is already determined by God so, need to learn it on campuses to preserve the animal and its (Basalamah, 2017).

However, if we look back on the video especially in the 20'15" and also in the 21'15", when Khalid Basalamah talked about the animals that must be killed (Basalamah, 2017), what was delivered by Khalid Basalamah is still a monodimensional that is still textually fixed on *Nas*. Suppose that when he explains the obligatory killing wild and feral dogs

and plain black dogs, Khalid Basalamah judges that we should carry them out without questioning the content of the *Nas* as it has been commanded by Allah and Muhammad. Indeed, in killing the snake then Khalid Basalamah, in the 18'03" mention the context, that is by quoting one of the hadith (Basalamah, 2017). However, the context is also still textually fixed to *Nas*, in the sense, if it shows the context of the *Nas*, then we must follow the context. This shows that in the *da'wah* of this video, what is conveyed by Khalid Basalamah is still textually limited to *Nas* and which includes the *Nas* as the validity of hadith based on *sanad* or hadith's narrators.

Not much different when Khalid Basalamah talked about science in general. Whether in the video or in his article, Khalid Basalamah still emphasizes religious science more than any other science because it is considered that religious knowledge is able to reward directly to Muslims. Indeed, in his four articles, Khalid Basalamah did not specify what science is indispensable to prosecute (Admin KH-B, 2017a); especially when we see an article entitled “*Ikutilah ilmu dengan tulisan*”, it is very clear that Khalid Basalamah no longer considers that science in the form of memorizing is more important than science in the form of writing (Admin KH-B, 2017b). However, in three other articles, Khalid Basalamah stresses that religious science is very essential for the salvation of the world and the hereafter. Suppose that in an article entitled “*Ilmu agama ibarat air hujan yang turun ke bumi*”, Khalid Basalamah mentions that the religious science is a science that can live all the sciences and life (Admin KH-B, 2017c). So do in the article “*Beramal tanpa ilmu*” and “*Hilangnya ilmu*”. In the first article, Khalid Basalamah asserts that we should focus on the obligatory and *sunna* that it is certainly written in *Nas* (Holy Koran and *As-Sunna*) (Admin KH-B, 2017d); and in the second article, Khalid Basalamah invites Muslims to be wary of the loss of knowledge and the death of *sāleh* people who are very strongly associated with the religious science (Admin KH-B, 2017e). In fact, in one video, Khalid Basalamah considers the philosophical science is a science to watch out for because it can damage a person's faith, that is worshipping the idolatries (Basalamah). Khalid Basalamah's remarks related to the philosophy can be proven through video with the title “*Filosof, Filsafat dan Bahayanya: Tanya Jawab Ustadz Dr. Khalid Basalamah, MA.*”. It also shows that what is given by Khalid Basalamah is monodimensional *da'wah*, that is still assume there are some sciences

that can bring crisis of faith for Muslims like philosophical science.

Similarly, when discussing women. Khalid Basalamah is still textually based on *Nas* and opinion of previous scholars who were also still repeated by scholars today especially for those who were fanatic or adhering to the teachings of the salaf. In the article titled “*Istri terbaik*”, Khalid Basalamah mentions that it is fitting that the wife should always be to her husband and sincerely to all his decisions, especially in terms of wealth (Admin KH-B, 2017f). When speaking of *safar* or long-distance travel, Khalid Basalamah also still considers that women are obliged to be accompanied by his *mahram* when going to travel far, especially if you want to meet men instead *mahram* (Admin KH-B, 2017g). One more thing that makes monodimensional in the meaning of textualism on Khalid Basalamah online *da'wah* can be observed in the article with the title “Drawing animate creatures” (“*Menggambar makhluk bernyawa*”). This article mentions based on one of the hadiths that actually drawing what is animate is not worthy even *haram* because the real one is only Allah's right only (Admin KH-B, 2017h). Of the thousands of videos and hundreds of articles uploaded on his official site and YouTube, almost all of them only contain Islamic content in terms of problems with eschatology and textual morals, the morals are textually based on *Nas* such as performing rituals that are *sunnah* and others. *Da'wah* is also dominated by one-way delivery and by one person.

4.3 Solution on Monodimensional *Da'wah* by Khalid Basalamah

What Shahrur has formulated about the classification of *risalah* and *nubuwwah* can be a solution in reconstructing *da'wah*, either the content or the methods used in the *da'wah*, especially those similar to what Khalid Basalamah did. Through the classification, Basalamah should be able to distinguish between the definite and universal revelation of God, which is uncertain and of a particular nature. At least, in Islamic jurisprudence has been taught as well, even in the rules of *tafsir* as described by M. Quraish Shihab (Shihab, 2015). Not all verses in the Qur'an are definite and universal, let alone the traditions of the Prophet. As we have seen in the thought of Shahrur, that the hadiths of the Prophet are not directly related to worship and morals, then the hadith should be examined first, especially in *matan*. Shihab has also explained that in truth, there are Prophetic traditions which the

Prophet himself acknowledged as his own interpretation or opinion, not related to revelation from Allah (Shihab, 2016). Consequently, Basalamah should be more careful in sorting out the revelations of God in preaching. Basalamah must be able to sort out which belongs to the *risalah* and which belongs to *nubuwwah*. When included in the *risalah*, what is contained in the Qur'an or hadith can be submitted in textually. Suppose in terms of worship. Basalamah can convey what it is that the prayer that is really desirable by Allah is like what the Muhammad exemplified such as standing, crossing, bowing, prostration, the number of *raka'ah* and the reading too. Unlike the case with the verses that are closely related to *nubuwwah*.

Because of the division between *risalah* and *nubuwwah*, it is certain that what Muslims do after the Prophet's death also belongs to one of them, namely the application of *nubuwwah* verses. In this case, Basalamah can no longer perform monodimensional *da'wah*. As has been pointed out that *nubuwwah*, in thinking Shahrur closely related to the scientific method used by humans in perceiving the surrounding world or non-textual verses of God. This means that when conveying the hadiths or verses of the Qur'an, Basalamah can no longer only convey from one viewpoint of a particular school or figure, but must involve other schools of thought as well as other thoughts outside of Islamic thought. Suppose related to his *da'wah* about science. What should be done by Basalamah is to realize that in fact, religious science or general science is not two separate things, but should be integrated. It is because the sciences that emerged after the death of the Prophet is an attempt of application of *nubuwwah* over verses of Al-Quran and hadiths of the Prophet in the form of *Sunnah risalah*. Similarly, *da'wah* related to women and others. Basalamah should not only convey that what it conveys is a certainty when it is based only on the point of view of certain schools of thought and point of view that may not be contrary to what is believed by Basalamah.

If we look further at Shahrur's thought, we will find that the distinction does not lead to disintegration, but rather to integration. As we have seen that *risalah* is related to *aqidah*, worship and morality in general, while *nubuwwah* is concerned with scientific things. This shows that *risalah* can only be perceived if we also pay attention to *nubuwwah*. Suppose that in relation to morals, that indeed adultery is *haram* and punishment is obligatory to be abandoned, but the special things related to the limitation of adultery punishment is

nubuwwah. In short, when punishing an adulterer means not having to be whipped, but also with other forms of punishment depending on the condition of the community and how the local community or a country has agreed in determining the criminal law for the perpetrators of criminal acts including adultery. Thus, the other consequence is as has been emphasized by some figures and researchers that *da'wah* also must touch the local cultures (Bukhari, 2015; Rosidi, 2013) to integrate between *risālah* and *nubuwwah*. That is, with *nubuwwah*, we can understand the essence of a culture so that we can take what is positive and in accordance with *tawhid* in Islam contained in a cultural product which we then integrate with the values or rules that have been established in the *risālah*.

Another consequence is that as Basalamah and the other *da'i* have understood the difference between *risālah* and *nubuwwah*, then we should pay more attention to traditions presented. There should be no mixing between traditions that are related to the Prophet's personal life with hadiths of *risālah* whose content contains more general rules of worship and morals. Not only that, monodimensional *da'wah* related to the delivery of hadith can also be minimized by considering various aspects of these traditions (Auda, 2007). The preachers are no longer just fixated on *sanad*, but also more emphasis on *matan*. Shihab and Ahmed Subhy Mansour also stressed thus; because the search of the current *sanad* is very difficult to trace, it should be noted is the *matan*, which is juxtapose content of hadiths with content of the Quran (Shihab, 2013; Mansour, 2015). If appropriate then it should be accepted, otherwise it may be considered to be rejected.

Finally, the classification of *risālah* and *nubuwwah* can minimize the monodimensional *da'wah* because with such a classification it strongly presupposes the occurrence of dialogue among experts, be it among religious scholars; between religious scholars and non-religious; even with other thinkers outside of Islam (Wibowo & Naupal, 2017). *Da'wah* is no longer a mere one-sided or only focused on one thing alone, but also involves another party or a dialogical *da'wah*. As has been emphasized also by M. Quarish Shihab that the essence of dakwah itself is to convey and dialogue with the community (Shihab, 2016). That is, *da'wah* should not only patronize listeners, but give deep understanding to the listener and deep understanding that can only be reached when *da'wah* is no longer monodimensional. An article mentions that the most important thing to be realized by the preacher is his

own cognitive capacity. This means, preachers should not carelessly make efforts to deliver information that is not understood by him in depth (Setiawati, 2012). In other words, logocentrism in *da'wah* can also be minimized, namely the assumption that there is still a hierarchy between the religious science and general science (Naupal & Wibowo, 2017). In case of Basalamah is when he speaks of philosophy. If Basalamah did not understand deeply what philosophy is, then Basalamah should not talk more about it or if necessary to dialogue with philosophers, especially in Indonesia.

5 CONCLUSION

Da'wah in Digital Era has to be reconstructed from its basis. It means that *da'wah* not only using new media such as internet, but also using the most crucial methods such as dialogue in developing comprehensive understanding. With the classification of revelation made by Muhammad Shahrur, preachers are expected to understand which revelation that can be understood textually, such as revelation in form of *risālah* and which revelation that can only be understood contextually, such as revelation in form of *nubuwwah* that requires the involvement of natural and social sciences. Thus, the main task that must be done by preachers today is the readiness in the openness to the dialogue and this dialogue is not only dialogue with religious leaders, especially one religion or one school; but to hold dialogue with figures in the field of natural and social sciences and also religious leaders from various religions and various schools (Farihah, 2014; Zaini, 2016). This is done to minimize the monodimensional *da'wah* that can lead to the growth of radical, extreme and terrorist ideas in the midst of Indonesian Muslim society. Furthermore, this multidimensional *da'wah* can also minimize discrimination by majority against minority, thus making the majority give equal opportunity to minority in social, cultural, economic or political terms.

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