Al-Tawbah Chapter: An Analysis of *Da'wah bil Hal* from Corporate Social Responsibility (CSR) Perspectives

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Abstract
Preachers and corporate social responsibility are two elements which have a clear relationship; preachers help to mobilise the community towards a better way of life via the corporate social responsibility. However, in the Malaysian context, the understanding about *da'wah bil hal* from corporate social responsibility is not widely discussed. As such, this study focused on the discussion of *da'wah bil hal* from corporate social responsibility based on al-Quran. This qualitative study involved library research. The data collection method involved content analysis of articles, books and discourse. The data analysis involved the descriptive analysis method. This method was suitable with the study objective, which was to further define the *da'wah bil hal* from corporate social responsibility as used in *al-Tawbah* chapter using *da'wah bil hal services*. The study implications provided clear understanding on the *da'wah bil hal* services by corporate social responsibility which could be improved to be developed and to emerge as the best alternative in the context of current da'wah.

Keywords: corporate social responsibility, *da'wah bil hal*, services, thematic analysis, *al-Tawbah chapter* chapter

1. Introduction

Generally, *da'wah* could be conducted individually or in groups. The main element to be considered is to focus on the planning aspects in *da'wah bil hal* services by using corporate social responsibility. The planning by using corporate social responsibility enables the target group to be entitled to the da'wah facilities provided. As such, it is imperative that preachers are always creative in using it for *da'wah* purposes; at the same time the target of *da'wah* could change his or her way of life towards something better and more balanced in all aspects of economy, society and religion.

Therefore, in the *da'wah bil hal* context, corporate social responsibility also plays its own role so that it could be utilized in the best way, especially when one views it from the aspects of al-Quran and al-Hadith as the main references so that any understanding about the concept is concise and true.

2. Research Method: Discussion and Results

This qualitative study involved library research. The data collection method included the content analysis of articles, journals, books and discourse. Define about 16 articles using *dakwah bil hal* keywords to search from journal of Islamic study for an example *American Journal of Humanities and Social Science Reserch*, The data analysis utilised the descriptive

analysis method suitable with the study objectives to explain the concept of *da'wah bil hal* services from corporate social responsibility in *al-Tawbah* chapter.

3. *Da'wah Bil Hal* on Linguistic Properties

Da'wah from the linguistic point of view originates from the words *da'a, yad'u, da'wah* which means, '*to invite, call, encourage or plead*' (An-Nabiri, 2008). Achmad Mubarok (2014) stated that the *da'wah* term of *da'watun* could be defined as an invitation, a plea or a call which indicates that there is a communication between two parties, and one is able to influence the other party.

Da'wah bil hal could be defined in terms provided by the experts in *da'wah*, some of which are Muhammad Natsir (1962), Alias Othman (1985), Quraish Shihab (1992), Padzal bin Hj. Mokhtar (1997), Suisyanto (2002), Ab. Aziz B Mohd Zin (2005), Abdullah Muhammad Zin (2006), Samsul Munir Amin and Abdul Karem Zaidan, (2009), Zikmal Fuad (2014) and Siti Undriyati (2015). However, in this discussion, only a few terms would be used. The selected opinions are sufficient for the intended discussion regarding the terms of *da'wah bil hal* and are able to give a description of its development (Azizul Azra, 2018)

The term *da'wah bil hal* is taken from the Arabic word '*hal*' which means '*action*'. There are a few definitions of *da'wah bil hal* according to the publication year as described by experts in the area of *da'wah*. One of it is from Muhammad Natsir (1962) which described *da'wah bil hal* as *uswatun hasanah* or stated as *lisan al-hal* (situational language) which is the most authentic and moderate language. When used at the most appropriate time and method, it is more effective than mere words.

Faizal (2015) stated that *da'wah bil hal* is *da'wah* which is more focused on charitable efforts or actual work that can be enjoyed, and it functions to lift the position and wellbeing of the individual or the community. *Da'wah bil hal* is more focused on the actual work done so that the *mad'u* would follow in the steps or the good actions of the *da'i*. The Arab proverb "*lisan al-hal afsah min lisan al-maqal*" can be understood as "*words which are realised through actions are better than words merely spoken.*" This could also be implemented through *da'wah bil qudwah* (exemplary figure), *da'wah bil amaliyyah* (good deeds) and *da'wah ma'al jamah* (*da'wah* in an organization or groups).

In another context, *da'wah bil hal* could be a *da'wah* process using an exemplary figure, with the actual deeds being done in many aspects of life for the purpose of improving one's quality of life. The exemplary figure method means that the *da'wah* activity is conducted by showing behaviour, actions, attitude and actions with the intention that other people (*mad'u*) could accept, see and emulate. This is also stated as developmental *da'wah* or the *da'wah* activities which are planned to improve the *ummah's* well-being and happiness physically and spiritually. The purpose of *da'wah bil hal* is to increase the quality of life for the low-income group in urban and rural areas. Additionally, *da'wah bil hal* among the *dhua'fa* functions to provide social assistance, which is one of the teachings of Rasulullah s.a.w and his followers (Siti Undriyati, 2015). In fact, as for the researchers view, the research will be focused on the *da'wah bil hal* context by using services by corporate social responsibility.

4. *Da'wah Bil Hal* Services Resourses in *al-Tawbah chapter* Chapter

Kamus Dewan (2010) defines '*khidmat*' or service as deeds/work that show loyalty or devotion to the country and such. Service also means work which fulfils the public's need, contributing, serving or being loyal. It is also a situation in which full attention, focus and

respect are given to something. The word '*khidmat*' is synonymous with respect, courtesy and being polite.

The features of   *da'i* in *da'wah bil hal* were based on *al-Tawbah chapter* with the term of service using the following:

4.1 Service Encures Comfort

One of the features of *da'i* empowerment is by utilising the service terms as stated in Allah's command in *al-Tawbah* chapter, verse 74. According to Quraish Shihab (2002), the blessing provided by Allah s.w.t and his messengers helped in creating a new community formed out of the *Muhajirin* and *Ansar*, which had acquired the spoils of war and also peace and harmony even though they had been two warring tribes previously before the arrival of Islam. This was mentioned in Allah's command as stated in *al-Anfal*, verse 26. As such, after the arrival of the *Muhajirin*, the economic, social and emotional aspects had shown a positive effect which might not be achieved without the intervention of Rasulullah s.a.w.

4.2 Creating Corporation in Conducting Transactions (Muamalah)

The *da'i* may also use the service method in their approach to create cooperation in conducting transactions. Allah's command in *al-Tawbah chapter* verse 17 as exemplified by Al-Maraghiy (2001) showed us that the service of the disbelievers would be utilised in doing some work if they did not have the capacity to do work such as carving stone, building and carpentry. In this aspect, the teamwork between Muslims and non-Muslims was encouraged to acquire more flexible resources. Indirectly, the cooperation given would enable the *da'wah bil hal* process to be implemented as long as there is no intention of taking over a mosque and fight for their rights as what is happening in Masjid al-Aqsa.

4.3 Providing Service Without Taking Into Account Racial Difference

The features of *da'i* empowerment can also be related to the method of service via the approach of providing service without taking into account the racial differences. As stated in Allah's command in *al-Tawbah* chapter, verse 6, Hamka (1985) explained that when a guest arrives for a formal meeting and a temporary visitor arrives to get protection, they have to be treated in a positive way with much courtesy and given appropriate guidance and allowance. The message disseminated through *da'wah* caused the Islamic influence to be easily infused into the hearts and minds of the outsiders.

4.4 Providing Service Secretly or Openly

Other approaches which could be used by the *da'i* in spreading the message of Islam is to use the service method either secretly or openly. Allah's command in *al-Tawbah chapter*, verse 105, as explained by Al-Maraghiy (2001) showed that a religious person who is doing an appropriate task should conduct his good deeds either in secret or openly and he should always adhere to the boundaries of the Syariah law. Any good deed done openly together with the values of faith are good examples to those who have witnessed the deed. This would be the main thrust for the formation of *da'wah bil hal* so that it would be emulated by its followers.

4.5 Giving Service According to One's Ability

The *da'i* could also use the method of service according to one's ability. As stated in Allah's command in *al-Tawbah* chapter verse 79 and explained by Quraish Shihab (2002), the phrases '*la yajiduna illa juhdahum*' meant that one could not contribute unless it's according to one's ability. Based on the description, we can understand that if one cannot contribute in

the material sense, then one could contribute by giving ones time and energy. The word *juhd* refers to the ability or diligence in doing something, either via one's physical or mental ability; it is stated in al-Quran about the significance of contributing one's energy and mental capabilities. This shows that if one cannot offer one's wealth, one can offer to help with effort and ideas. The service contributed would be according to one's skills in a specific aspect and this can be considered a form of knowledge and human resource.

4.6 Zakat as a Way to Cleanse Oneself

To empower the *da'i bil hal* with service, the *da'i* should also cleanse themselves by paying zakat (alms). This is stated in Allah's command in *al-Tawbah* chapter verse 103 and 104. The Quranic verses are used to motivate one to keep on giving zakat, *sodaqah* and also *nafqah*. According to al-Maraghiy (2001), giving charity can cleanse a Muslim from being miserly and stingy towards the poor. By doing this service, a Muslim can show a good example, cleansing their souls and in turn improve their standing in Allah's eyes.

4.7 Giving Sevice to Get Closer to Allah s.w.t

To empower the *da'i bil hal* with service, the *da'i* could also use the service method as a suggestion to get closer to Allah swt as is stated in *al-Tawbah* chapter verse 99. Quraish Shihab (2002) explained that the *da'i* also looked at what is spent in Allah's path as a way to get closer to Allah s.w.t. and also a way to acquire blessings from Rasulullah s.a.w. This is because Rasulullah s.a.w always prayed for people who gave their money for alms and charity. It can be concluded that *nafkah* is also a type of spending which could get one closer to Allah s.w.t and in turn to acquire blessing from Him.

5. Target of *Da'wah Bil Hal* Services in *al-Tawbah chapter* Chapter

Referring to the verses in *al-Tawbah* chapter, *da'wah bil hal* is targeted at a few groups.

5.1 Targeting the Muslims

Allah's command in verses 71-72 of *al-Tawbah* chapter as explained by Quraish Shihab (2002: 163) stated that the believers are those with strong faith and have proven their steadfastness through their righteous deeds (males and females) tend to encourage others to do good (*ma'ruf*) and avoid committing sins (*mungkar)*, conduct prayers with full focus and continuously obey Allah swt and his Messengers. These people would definitely acquire the blessing of Allah s.w.t. and Allah s.w.t would not be defeated by anyone. These people are the target of the *da'wah bil hal* and the implementers of *da'wah bil hal* in the community.

5.2 Targetting the Disbelievers/Hypocrite (Non-Violent)

Allah's command in *al-Tawbah* chapter, verse 102 as explained by Quraisy Shihab (2002) showed that another characteristic for the hypocrites described them as a group whose disobedience was not as heavy as previously mentioned. Their hearts were not as hard as other disbelievers' hearts as some of them regretted their wrongdoing and tried to repent; however, due to their weak faith, they had mixed up their good deeds with their wrongdoing. This group needed a *da'wah* approach which was gentle and full of wisdom so that they would not return to their former spiritual conviction.

5.3 Targetting the Disbelievers/Hypocrites (Violent)

As stated in verse 67-68 of *al-Tawbah* chapter and explained by Quraisy Shihab (2002), the target comprises the male and female hypocrites, with some of them interconnected and united in their beliefs and deeds to lead humankind to do evil (*mungkar*) and forbid them from doing good (*ma'ruf*). They were stingy and did not contribute to others' well-being

unless they were forced. This is because they had forgotten Allah's demands on them and in return Allah decided to forget and leave them which caused them to miss out on His blessings. There is a need for the believers to get together and overcome this target group and put a stop to their activities which are against Islamic principles.

5.4 Targetting Zakat Receivers

Allah's command in *al-Tawbah* chapter, verse 60 as exemplified by Quraisy Shihab (2002) showed that some zakat receivers were from the *muallaf* group. All these groups should be taken into consideration when it comes to providing help and assistance such as building infrastructures such as schools, shelters, hospitals, etc.

5.5 Targetting Indigenous People

Allah's command in *al-Tawbah* chapter verse 97 and 99 focused on the indigenous people with the term '*A'rabi'*. According to Quraisy Shihab (2002), this verse informed about the Bedouins; some of them were believers and some of them were not. In the current context, the Bedouins could be considered as the indigenous of the Arab world. When focusing on this target group, it is vital to look at aspects such as demean our, service and infrastructure with specific focus on their needs and tendencies in matters such as belief, customs, culture, etc.

6. Aspect of *Da'wah Bil Hal* Actions

The *da'i* should make a correct decision based on *da'wah bil hal* actions so as not to raise an outcry in the process of disseminating the Islamic message. The below are the actions to be taken by the *da'i* on the *da'wah* target.

6.1 Beginning Phase

In the beginning phase, the *da'i* should be courteous in implementing the actions below:

6.1.1 Having Tolerance

Tolerance as a medium of *da'wah bil hal* is categorized as courteous action based on Allah's advice to Rasulullah s.a.w and Rasulullah's demeanour towards the hypocrites. Allah's advice was based on His command in *al-Tawbah* chapter verses 43, 71 and 72. Quraish Shihab (2002) informed that the courteous and tolerant action towards the hypocrites was to help them change from being negative to being positive.

6.2 Moderate Phase

In the context of *da'wah bil hal* action in the moderate phase, we can see that the actions in this phase are not too soft and not too firm, such as:

6.2.1 Boycotting

The same action was also described using another verse which was *al-Tawbah* chapter verse 28. It is clear here that the Musyrikin who were fighting the Muslims should be threatened with firmness or boycotted or isolated to another place far from the Muslims.

6.2.2 To Condemn Only the Wrongdoing

Allah's command in *al-Tawbah* chapter verse 34 and 35 as elaborated by Quraish Shihab (2002) showed that this verse did not condemn those who had accumulated wealth and saving one's money for the future. This condemnation was directed at people who had accumulated the wealth without providing any money for the Allah's causes. It is better for them to contribute money for other Muslims and also save some for their future.

6.2.3 Conducting a *Jihad* According to One's Ability

Allah's command in *al-Tawbah* chapter verse 41 as explained by Quraish Shihab (2002) showed the usage of da'wah bil hal to handle any wrongdoing using moderate action. Quraish Shihab informed that the *ulama'* had different views about the jihad to fight the disbelievers and the hypocrites according to this verse. Some understood it in the sense that one should fight the disbelievers with weapons and the hypocrites with one's words. Some others understood it in the sense that one should fight the hypocrites with one's hands and words or at least by showing them a murky disposition.

6.2.4 Showing a Negative Reaction

Besides the action of cutting off the relationship and isolating the *mad'u*, another action would be showing them a negative reaction. Allah's command in *al-Tawbah* chapter, verse 73 as explained by Quraish Shihab (2002), focused on the *ulama's* opinion that the believers should conduct their jihad by avoiding the hypocrites with one's hands and tongues, or at least showing them a murky disposition. As such, one should conduct his jihad in ways suitable with the *mad'u* so that they would not be too far from the *mad'u.*

6.2.5 Boycott

The act of boycotting means isolating or separating one person from the other. Allah's command in *al-Tawbah* chapter, verse 83, as explained by Quraish Shihab (2002), indicated that the disbelievers were left on their own as they were not needed (isolated). When they asked for permission to go to war, they were told that it would be an indignity, and they were no longer needed and they would never need to accompany the believers forever, which meant that they could not be on the same journey or activity along with the believers and they could not assist them in the war as they were the silent enemies. This verse also showed that if there were signs of hypocrisy in a person, it is good to put him away from the believers, especially in a war as this would decrease the self-esteem of the believers.

6.2.6 Cutting Off Relationships

The action of cutting off relationship between the *da'i* and *mad'u* may be due to certain reasons. As stated in Allah's command in *al-Tawbah* chapter verse 95 and 96 and explained by Al-Maraghiy (2001) that the obedient should turn away from the disbelievers by showing contempt and humiliation and not by allowing them to apologise and accept any excuses. Muqatil once related that upon Rasulullah's arrival in Madinah, he had uttered, "*Do not associate with them and do not speak to them*".

6.2.7 The Obligation to Pay Zakat

Moderate action should be taken to give a lesson to the *mad'u* who request to be pardoned and this may come in the form of the obligation to pay zakat. Allah's command in *al-Tawbah* chapter verse 103 and 104 as exemplified by Quraish Shihab (2002) showed that one of the ways to pardon is via charity and alms and this does not involve one's whole fortune but only a small amount which has been stipulated. This action can be used to cleanse one's riches and soul and also expand one's wealth. The prayers from the cleansed should provide comfort to those who would otherwise be agitated and scared because of their wrong doings.

6.3 The Strict Action Phase

This would be the last resort in warning some parties to stop committing acts which are prohibited Allah s.w.t and his messengers. This would be done by:

6.3.1 To Destroy the Enemy's Infrastructure

Strict measures are needed for any infrastructure built by the disbelievers; this would be done by destroying the infrastructure built by the enemy which has the potential to bring harm to the Muslim community. Allah's command in *al-Tawbah* chapter, verse 107 as explained by Quraish Shihab (2002) showed that some disbelievers built a few mosques in order to create problems and bring the Muslims apart.

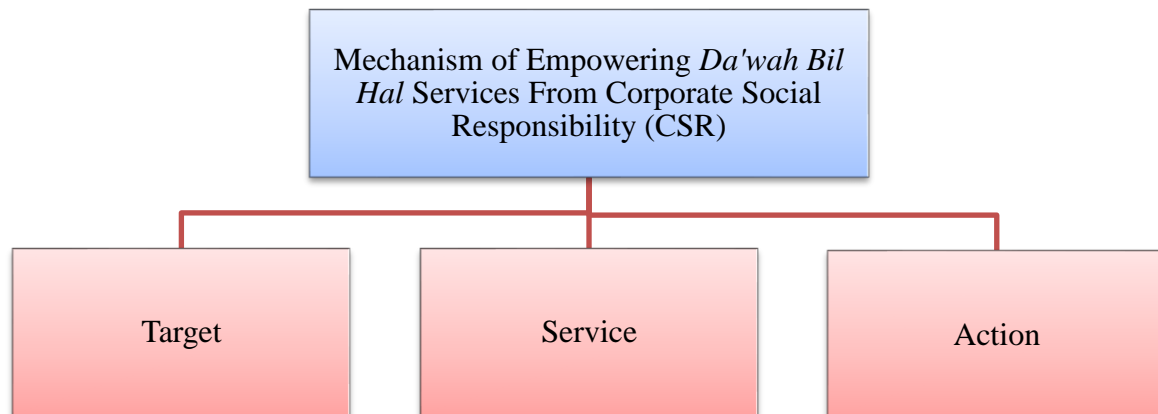## 7. The Framework of Empowerment of *Da'wah Bil Hal* Corporate Social Responsibility (CSR)

Figure 1. Framework of Empowerment of Da'wah Bil Hal Corporate Social Responsibility (CSR)

8. Conclusion

It is thus clear that *al-Tawbah* chapter contains a multitude of *da'wah* approaches especially in implementing *da'wah bil hal* services by the *da'i* to the *mad'u*. The examples shown by Rasulullah s.a.w in facing the community at that time to disseminate the message of Islam can be used as a guide for the *da'i* in today's challenging times. An important aspect in building the framework of *da'i* empowerment in *da'wah bil hal* from corporate social responsibility perspectives shown via *al-Tawbah* chapter is the focus on the aspects of the preacher himself and the *da'i* empowerment via the aspect of service by taking into account the types of *mad'u* faced. Additionally, the need to manage a suitable action plan in line with the *mad'u* should be taken into consideration as this would have a deep impact on the *mad'u* to return to the original path which is Islam.

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