

Determinants of the Success of Da'wah: Analysis of Indonesian Manuscripts

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ABSTRACT

Since the time of the Prophet Muhammad, da'wah has been running with various dynamics it faces. However, studies on the success factors of da'wah from time to time still need to be completed. This study aims to explore the determinants of the success of da'wah. The literature research data were sourced from Google Scholar. Data collection using the publish or perish application from Indonesian Manuscripts. Data analysis used the preferred reporting items for systematic reviews, meta-analyses (PRISMA), and bibliometric approaches. The study identified six indicators of da'wah's success: aqidah, morals, benefit, welfare, happiness, and change. Then, this study found five success factors of da'wah: knowledge, faith, charity, leadership, and means. Finally, this research also produced a conceptual model that determines the success of da'wah. Da'wah organizations can respond to the results of this study by increasing their contribution to the five success factors of da'wah.

KEYWORDS da'wah, islam, muslim, success

ABSTRAK

Sejak zaman Nabi Muhammad, dakwah telah berjalan dengan berbagai dinamika yang dihadapinya. Namun kajian tentang faktor-faktor keberhasilan dakwah dari masa ke masa masih perlu diselesaikan. Kajian ini bertujuan untuk menggali faktor-faktor penentu keberhasilan dakwah. Data penelitian literatur bersumber dari Google Scholar. Pengumpulan data menggunakan aplikasi publish or perish dari Naskah Bahasa Indonesia. Analisis data menggunakan item pelaporan pilihan untuk tinjauan sistematis, meta-analisis (PRISMA), dan pendekatan bibliometrik. Kajian tersebut mengidentifikasi enam indikator keberhasilan dakwah yaitu aqidah, akhlak, kemaslahatan, kesejahteraan, kebahagiaan, dan perubahan. Kemudian, penelitian ini menemukan lima faktor keberhasilan dakwah: ilmu, iman, amal, kepemimpinan, dan sarana. Terakhir, penelitian ini juga menghasilkan model konseptual yang menentukan keberhasilan dakwah. Organisasi dakwah dapat merespon hasil kajian ini dengan meningkatkan kontribusinya terhadap lima faktor keberhasilan dakwah.

KATA KUNCI da'wah, islam, muslim, sukses

Introduction

History has recorded that the success of the da'wah of the Prophet Muhammad SAW was carried out within 23 years, consisting of 13 years for the Mecca period (610-622 AD) and ten years for the Medina period (Sakdiah 2017; Anas and Adinugraha 2017). The success of this da'wah has changed the order of Arab society from jahiliyyah to a civilized society based on the values of Islamic teachings (Syamsudin 2009; Khadziq 2016). The da'wah, initially carried out in secret in Mecca, has inspired several people classified as-saabiquunal awwaluun, including Abu Bakr Siddiq Siti Khadijah, Ali bin Abi Talib, and Zaid bin Harithah. In addition, Abu Bakr, the first person of faith among adults (Hamzah 2014), managed to inspire Uthman Bin Affan, Zubair Bin Awwam, Abdu al-Rahman Bin Auf, Sa'ad Bin Abi Waqqash, Talhah Bin Ubaidillah, and Bilal Bin Rabah. In addition, the first people to convert to Islam were Abu Ubaidah, Abu Salamah Bin Abdul As'ad, and al-Arqam Bin Abil Arqam (Syamsudin 2009; Iqbal 2017).

After moving to Medina, da'wah began to be carried out openly (Rustandi and Sahidin 2019; Iqbal 2015; Anas and Adinugraha 2017). The three basic programs carried out by the Prophet Muhammad were the establishment of the Quba mosque and the Prophet's mosque in Medina, the establishment of the ukhuwah Islamiyah institution between the Muhajirin and the Ansar, and making an agreement between the Muslims and the Jews known as the Medina Charter (Mahmuddin 2020). Lukman (2020) explains that the Medina Charter is proof of Islamic da'wah in building civilization.

An American astrophysicist and journalist recognized the success of the da'wah of the Prophet Muhammad, Michael H. Hart, which was published in his book entitled *One Hundred Most Influential Figures in History* (Ali 2017). Furthermore, Ummatin (2014) explains that the success of the da'wah of the Prophet Muhammad SAW can be viewed from the perspective of the spread of Muslims in various countries and the strength of the foundations of Islamic culture.

The success of the da'wah of the Prophet Muhammad SAW finally reached the archipelago peacefully (Syafrizal 2015). Islam entered the archipelago at the beginning of the Hijri century, while based on Arabic theory, Islam was brought and spread to the archipelago in the 7th/8th century AD (Syafrizal 2015). (Ghofur 2011) concluded that Islam entered the archipelago according to Al-Attas, Fattimi, Hasyimi, and Hamka in the 7th and 8th centuries AD. Meanwhile, Islam experienced development in some parts of the archipelago in the 13th century AD. Islam became a political force entering the 15th century AD, after the end of the Sriwijaya and Majapahit Kingdom (Ghofur 2011).

Along with the success of da'wah in the archipelago, sultanates were established, including Samudera Pasai, Demak/Mataram, Aceh, and Banjar (Ismanto and Suparman 2020). The sultanate's presence has an important, strategic, and decisive role in accelerating the development of Islam in the archipelago (C. F. Yusuf 2016). Da'wah during the Sultanate era. The presence of the Islamic Sultanate, socio-historically, played a role in various dimensions of life in politics, economy, law, culture, and religion (C. F. Yusuf 2016).

However, the success of the da'wah of the sultanate faced Dutch colonialism in 1605 (Ismanto and Suparman 2020). (S. Aisyah 2015) explained that the condition of Muslims during the Dutch colonial era was alarming. The policy of Bijblad Number 1892 in 1866 and Bijblad 6200 in 1905 by the Dutch East Indies government prohibited zakat collection (Nasir dkk. 2016). The revival of Islam in Indonesia occurred in the early 20th century with the establishment of Islamic organizations, including Muhammadiyah (1912), Sarikat Islam (1912), Al-Irsad (1914), Nahdhatul Ulama (1926), Perti (1928), and Al-Irsad. Wasliyah (1930 (Ghofur 2012). KH. Hasyim Asyari was eager to fight for Indonesian independence, which was considered very influential in the unity of Muslims and Indonesian independence (Umma, Nisa' Nur Fadlilah, and Muliono Redjosari 2021). It proves that da'wah has contributed to Indonesia's independence efforts (Widiyati 2009). In the 15th-century Hijri, the role of Islamic organizations in da'wah is increasingly significant, especially through educational institutions and Islamic boarding schools (Umma, Nisa' Nur Fadlilah, and Muliono Redjosari 2021; Falikul Isbah 2020; Rusydi 2017). Based on the description above, the discussion about the determinants of the success of the Prophet's da'wah must be the focus of all parties.

Da'wah in Islam is related to inviting people to do *amar ma'ruf nahi munkar* (Arif 2020; Barmawi 2017). Su'aidi (2009) states that *amar ma'ruf nahi munkar* are the main teachings of Islam. Various patterns of da'wah have been carried out by the Prophet Muhammad, including being a defender and reformer of the socio-cultural community, using the *Da'wah bil wisdom, mauidhah hasanah* and *mujlah ihsan*, as well as *tahmil, taghyir*, and *tahrim* as a form of Islamic wisdom on the traditions of the people who have been passed from generation to generation (Ummatin 2014). According to Ali Sodikin in (Ummatin 2014), *tahmil* is related to the attitude of accepting, perfecting, and continuing what already exists in society. Furthermore, *taghyir* is related to accepting and reconstructing the community values in the context of the label of *jahiliyah* being transformed into the appropriate one based on Islamic teachings. Ultimately, *tahrim* is an attitude of

eradicating various values contrary to Islamic teachings by direct and gradual methods such as gambling, drinking alcohol, usury, and slavery.

The pattern exemplified by the Prophet Muhammad SAW is also practised in the da'wah carried out by Walisongo in the archipelago by prioritizing politeness and local wisdom (Tajuddin 2014). Tajuddin (2014) explained that Walisongo is a designation for nine Songo Guardians (Sunan, as Allah's lover, waliyullah). The names of the nine Walis who lived in the XV and XVI centuries were Sheikh Maulana Malik Ibrahim, Sunan Ampel, Sunan Giri, Sunan Bonang, Sunan Kalijaga, Sunan Drajat, Sunan Muria, Sunan Kudus, and Sunan Gunung Djati (Tajuddin 2014).

The success of the da'wah of the Prophet SAW can be seen from the condition of a country that is in a safe, prosperous, and peaceful state or *baldatun thoyyibatun warobbun ghofur* (Nasir dkk. 2016; Bahri 2019). The success of da'wah, exemplified by the Prophet Muhammad SAW, needs to be maintained and carried out sustainably (Amirudin 2018; Najib 2020). A stated in the *Qur'an* in *Surah* Ali Imran (104), "And let there be among you a group of people who call to virtue, enjoin the right and forbid what is evil; they are the lucky ones."

Unfortunately, the picture of the determinants of the success of the Prophet's da'wah is still not optimally depicted in Indonesia. This condition is caused by the lack of a comprehensive picture regarding the determinants of the success of Prophet Muhammad's da'wah. This leads to the pattern of da'wah developed in Indonesia that is not yet optimal, as exemplified by the Prophet Muhammad SAW. In fact, the description of the success of the da'wah of the Prophet Muhammad SAW is needed by the Indonesian people to face various challenges in this century. One effort that needs to be made is to identify and develop a conceptual model of the determinants of the success of the Prophet Muhammad's da'wah.

Various analyses of the success of the da'wah of the Prophet Muhammad SAW have been carried out, e.g., (Khadziq 2016; Amirudin 2018; Anas and Adinugraha 2017; Sakdiah 2017). Meanwhile, research on the determinants of the success of Prophet Muhammad's *da'wah* is still limited. In line with this information, research on the determinants of the success of the Prophet Muhammad's da'wah needs to be done because it can provide information about the factors that influence the success of da'wah. In addition, the findings obtained can be used as the basis for research on the development of da'wah in Indonesia. The results can also be used by Muslim community organizations that want to successfully carry out da'wah in Indonesia. Therefore, the purpose of this study is to describe the determinants of the

success of da'wah and develop a conceptual model.

Methodology

The research design used a qualitative method and a literature review. This research design is used to identify the determinants of the success of da'wah. The data source comes from the reference journals in the Google Scholar database. Data collection techniques using published or perish applications Articles were selected using the Preferred Reporting Items for Systematic Reviews and Meta-Analyses Protocols (PRISMA-P).

Based on the PRISMA-P approach, the data selection process was carried out in four stages: identification, screening, eligibility, and inclusion, as presented in Figure 1. At the identification stage, the process of identifying and searching articles in the database uses four keywords: "*dakwah*" "*keberhasilan dakwah*" "*kesuksesan dakwah*" and "*sukses dakwah*". Next, articles were selected from the database at the screening stage, excluding similar articles. Finally, in the eligibility stage, potential articles were selected based on title and abstract screening (n=34). At this stage, an exception was made using three criteria: no journal article, no full text available, and irrelevant exposure (Shahab, Rizkianti, and Herardi 2021).

The data selected based on the results of PRISMA-P were then analyzed using a bibliometric approach. Bibliometric analysis was performed using VOSviewer application. This analysis is used to examine the development of research on the success of da'wah in the period of data collected from to 2004-2020.

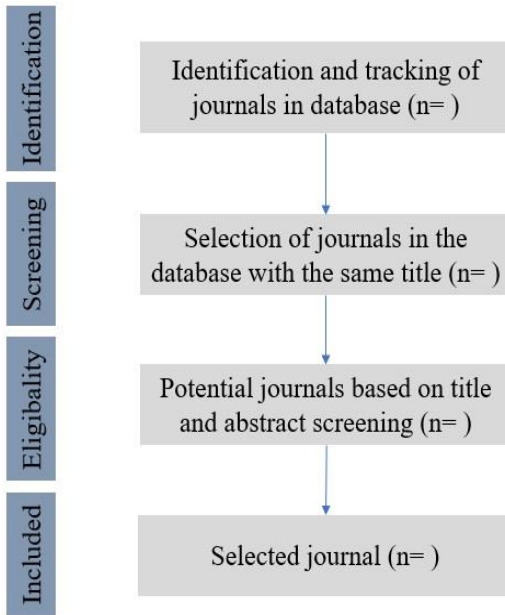


Figure 1. PRISMA Flow Diagram Procedure Chart
Source: (Shahab, Rizkianti, and Herardi 2021)

In this study, the descriptive analysis begins with an explanation of the concept of *da'wah*, the development of *da'wah* from the time of the Prophet Muhammad to the contemporary era. Then, the discussion continues with the results of the identification of success indicators and explanations of the determinants of the success of *da'wah*. Finally, a conceptual model for the success of *da'wah* is presented.

Result and Discussion

Al-Usairy (2013) explains that *da'wah* comes from Arabic, rooted in *da'a-yad'u-da'watan*, which means a call, an invitation, an appeal, and an invitation (Amirudin 2018). According to Amin (2008), linguistically, the word *da'wah* comes from *da'a - yad'u - da'watan*, which means inviting, calling, or calling (Arif 2020). Meanwhile, according to Omar (1979), the word *da'wah* means inviting people in a wise way to the right path, following God's commands for the world's happiness and the hereafter (Arif 2020).

Amirudin (2018) argues that referring to the meaning of the word *da'wah*, *da'wah* can be interpreted as a set of activities carried out to call or invite others to do good and keep away evil by using specific methods. Najib (2020) explains that *da'wah* is a Muslim's activity to spread Islam's teachings to the face of the earth whose delivery is required for every Muslim who converts

according to his ability level.

Da'wah, carried out by Muslims, aims to change human behaviour from negative to positive (Najib 2020). It is in line with the apostolic mission of the Prophet Muhammad SAW (Wajdi 2010), as expressed in the hadith from Abu Hurairah RA. Rasulullah SAW said I was sent to a perfect noble character (Narrated by Ahmad).

Amirudin (2018) identifies two core goals of da'wah: inviting others to do good and keeping away evil. Su'aidi (1993) explains *amar ma'ruf nahi munkar*, the primary teaching in Islam. According to Triatmo (2001), this *amar ma'ruf nahi munkar* is a message of da'wah contained in the Qur'an and Hadith (Anas and Adinugraha 2017).

Articles about the Success of Da'wah

This research has selected various articles using four keywords "*dakwah*," "*keberhasilan dakwah*," "*kesuksesan dakwah*" and "*sukses dakwah*." The results of the selection process using the PRISMA-P approach are presented in Figure 2.

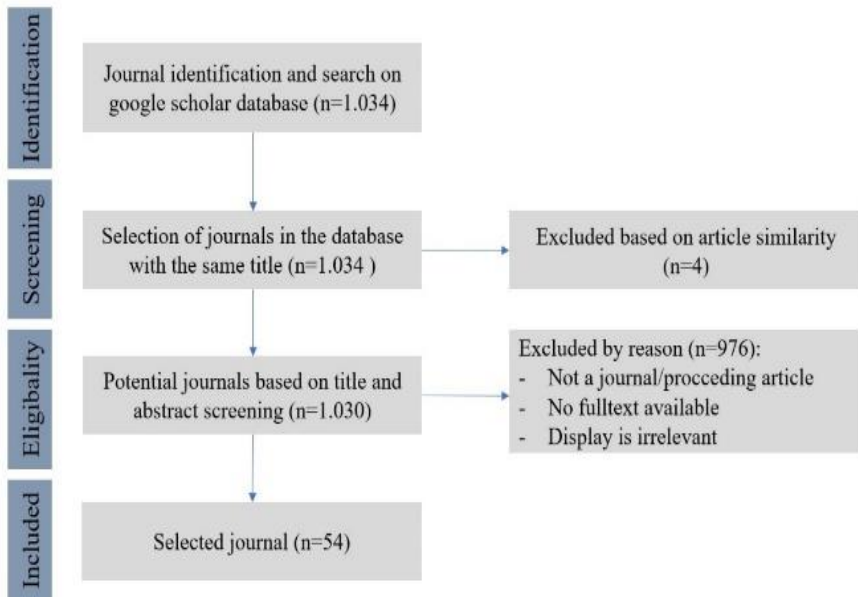


Figure 2. Selection Results of Articles on the Success of Da'wah

Source: processed by PRISMA flow diagram procedure

In the identification stage, 1,034 articles were identified. Furthermore, at the screening stage, four articles had the same title. Finally, 976 articles were excluded at the eligibility stage based on the following criteria: not journal

articles, not available in full text, and irrelevant explanations. Thus, at the included stage, there were 54 articles. Table 1 lists the 54 selected articles.

Table 1. List of Articles on the Success of Da'wah

No.	Author	Title	Journal
1	(Hidayat 2004)	Dakwah Kultural and Seni-Budaya Dalam Gerakan Muhammadiyah	Tajdida
2	(Nafis 2005)	Transformasi Sosial and Dakwah di Era Milenium III	Teologia
3	(Setiawati 2012)	Tantangan Dakwah dalam Perspektif Kerukunan Antar Umat Beragama	Jurnal Dakwah Tabligh
4	(Ashaari and Saparudin 2012)	Kriteria Newsworthiness dalam Entri Facebook Dakwah Newsworthiness criteria in propagation facebook entry	Islamiyyat
5	(Jafar 2013)	Wawasan Baru Dalam Pembacaan Ayat-Ayat Media Dakwah	Jurnal Dakwah Tabligh
6	(Rakhmawati 2013)	Potret Dakwah di Tengah Era Globalisasi and Perkembangan Zaman	At-Tabsyir: Jurnal Komunikasi Penyiaran Islam
7	(Nugraha and Bandung 2013)	Penyuluhan Agama Transformatif: Sebuah Model Dakwah	Jurnal Ilmu Dakwah
8	(M. J. Yusuf 2013)	Pengembangan Profesi Dakwah Islam biandg Konseling Komunitas	Jurnal Al-Bayan
9	(Hamriani H M 2013)	Organisasi Dalam Manajemen Dakwah	Jurnal Dakwah Tabligh
10	(Masood, Masood, and Newton 2012)	Metode Dakwah Kontemporer	Jurnal Al-Bayan
11	(Fariyah 2013)	Media Dakwah Pop	At-Tabsyir; Jurnal Komunikasi Penyiaran Islam
12	(Suardi 2004)	Lembaga Pendidikan Sebagai Pilar Dakwah di Wilayah Minoritas Muslim	Jurnal Dakwah Alhikmah
13	(Amin 2013)	Information Technology (IT) and Urgensinya Sebagai Media Dakwah Era Kontemporer	Jurnal Dakwah Tabligh
14	(Zaini 2013)	Dakwah Melalui Mimbar And Khitabah	At-Tabsyir: Jurnal Komunikasi Penyiaran Islam
15	(Muh.Sahid 2013)	Dakwah and Problematika Umat Islam	Jurnal Dakwah Tabligh

No.	Author	Title	Journal
16	(N. Ahmad 2014)	Tantangan Dakwah di Era Teknologi and Informasi	Jurnal Addin
17	(N. Aisyah 2014)	Profesionalitas dakwah kontemporer	Jurnal Dakwah Tabligh
18	(Muthmainnah 2014)	Peran Dakwah dalam Mengatasi Konflik-Konflik Sosial Masa Kini	Jurnal Dakwah Tabligh
19	(Kango 2014)	Jurnalistik Dalam Kemasam Dakwah	Jurnal Dakwah Tabligh
20	(Arib 2014)	Dakwah di Tengah Keragaman and Perbedaan Umat Islam	Jurnal Dakwah Tabligh
21	(Said 2015)	Metode Dakwah (Studi Al-Qur'an Surah An-Nahl ayat 125)	Jurnal Dakwah Tabligh
22	(Mantu 2018)	Memaknai "Torang Samua Basudara" (Manajemen Dakwah Berbasis Kearifan Lokal di Kota Manado)	Potret Pemikiran
23	(Amaliyah 2015)	Islam and Dakwah: Sebuah Kajian Antropologi Agama	AT-TABSYIR: Jurnal Komunikasi Penyiaran Islam
24	(H. Ahmad and Amin 2015)	Integrasi Ayat-ayat Al-Quran dalam Seloko Adat Jambi: Transformasi Dakwah Kultural	Kontekstualita: Jurnal Penelitian Sosial Keagamaan
25	(Iskandar 2015)	Dakwah pada Masyarakat Perkotaan	Komunida
26	(Choliq 2018)	Dakwah Melalui Media Sosial Facebook	Jurnal Dakwah Tabligh
27	(Khosiin 2015)	Dakwah Akhlak Melalui Literasi (Kajian Terhadap Kitab Syiiran Nasehat Karya KHR Asnawi)	Jurnal Islamic Review
28	(Aibak 2016)	Strategi Dakwah Kultural Dalam Konteks Indonesia	Mawa'izh
29	(Susanto 2016)	Pola strategi dakwah komunitas habaib di kampung melayu semarang	Dimas: Jurnal Pemikiran Agama untuk Pemberdayaan
30	(Dermawan 2016)	Manajemen Dakwah Kontemporer di Kawasan Perkampungan (Studi pada Kelompok Pengajian Asmaul Husna, Potorono, Banguntapan, Bantul, DIY)	Jurnal MD
31	(Usman 2016)	Efektivitas Penggunaan media online sebagai sarana dakwah	Al-Tsiqoh: Jurnal Ekonomi And Dakwah Islam
32	(Andrian 2016)	Efektivitas and Indikator Keberhasilan Dakwah	Jurnal Al-Muttaqin

No.	Author	Title	Journal
33	(Zaini 2016)	Dakwah Melalui Radio: Analisis Terhadap Format Siaran Dakwah Di Radio PAS FM Pati	AT-TABSYIR: Jurnal Komunikasi Penyiaran Islam
34	(Karim 2016)	Dakwah melalui Media Sebuah Tantangan And Peluang	Jurnal Komunikasi Penyiar Islam (Online)
35	(Bustomi 2016)	Dakwah Melalui Gerakan Bersedekah: Tinjauan Implementasi Program pada PPPA Darul Qur'an	Jurnal MD
36	(Sumadi 2016)	Dakwah and Media Sosial: Menebar Kebaikan Tanpa Diskrimasi	Komunikasi Penyiaran Islam
37	(Arifuddin 2016)	Dakwah through Internet: Challenges and opportunities for Islamic preachers in Indonesia	Jurnal Al-Hikmah
38	(Hasanah 2016)	Arah Pengembangan Dakwah melalui Sistem Komunikasi Islam	At-Tabsyir: Jurnal Komunikasi Penyiaran Islam
39	(Pratiwi 2018)	Film sebagai media dakwah Islam	Jurnal Aqlam
40	(Avifah 2017)	Efektivitas Dakwah Islam Melalui Sosial Media Instagram (Studi Akun Instagram Indonesia Menutup Aurat)	Jurnal Ilmiah Mahasiswa Raushan Fikr
41	(Hajar 2018)	Youtube sebagai Sarana Komunikasi Dakwah di Kota Makassar (Analisis Sosial Media)	Jurnal Al-Khitabah
42	(Fikri 2018)	Dialektika Dakwah and Kebijakan Publik Perspektif Umar Bin Abdul Aziz	Jurnal MD
43	(Wahid 2018)	Dakwah dalam Pendekatan Nilai-nilai Kearifan Lokal	Jurnal Tabligh
44	(Fitria and Aditia 2019)	Prospek and Tantangan Dakwah Bil Qalam sebagai Metode Komunikasi Dakwah	Jurnal Dakwah
45	(Ahmadiansah 2019)	Model Dakwah dalam Pelayanan Pasien	Jurnal Ilmiah Syi'ar
46	(Kamarudin dkk. 2019)	Media Sosial and Dakwah Menurut Islam	Jurnal Al-Hikmah
47	(Fauziah 2019)	Konsep Kebaikan dalam Perspektif Dakwah	Al-Idarah: Jurnal Manajemen and Administrasi Islam
48	(Maulidah and Fatoni 2019)	Dakwah Persaudaraan Islam dalam Short Movie	Dakwah: Jurnal Kajian Dakwah and Kemasyarakatan

No.	Author	Title	Journal
49	(Mupida and Shalihati 2019)	Dakwah By The Pen: Salim A. Fillah's Authority In Pro U Media	INJECT (Interdisciplinary Journal of Communication)
50	(Syam dkk. 2019)	Bentuk Dakwah Di Twitter Menjelang Pilkada Dki Jakarta Tahun 2017	INJECT (Interdisciplinary Journal of Communication)
51	(Haramain 2019)	Analisis Pesan Dakwah pada Kisah Dua Putera Adam dalam Alquran	Jurnal Diskursus Islam
52	(Rustandi and Sahidin 2019)	Analisis Historis Manajemen Dakwah Rosulullah Saw dalam Piagam Madinah	KOMUNIDA: Media Komunikasi and Dakwah
53	(Inderasari, Lestari, and Achسانی 2020)	The Usage of Language by Ustaz Hanan Attaki on Instagram Social Media	Budapest International Research and Critics Institute-Journal (BIRCI-Journal)
54	(Thohir 2020)	Manajemen Dakwah Dalam Meningkatkan Perilaku Beribadah Santri Pondok Pesantren Darun Najah Petahunan Kecamatan Sumpersuko Lumajang	Jalabahasa

Source: PRISMA analysis results, from various references

Da'wah Success

The success of da'wah is related to the results obtained from implementing da'wah sustainably. Therefore, the success of this da'wah can be seen based on these indicators. Based on the results of the analysis of the reference literature with the PRISMA approach, it was found that there were seven indicators of the success of da'wah. Table 2 presents six indicators of the success of da'wah in detail.

Table 2. Indicators of the Success of Da'wah

No.	Indicator	Source
1	Strong aqidah	(Hidayat 2004)
2	Moral improvement	(Hidayat 2004; Amaliyah 2015; Choliq 2018; Khosiin 2015)
3	Sustainable life benefits	(Setiawati 2012)
4	Physical and spiritual well-being	(Iskandar 2015)

- | | | |
|---|--------------------------------------|--|
| 5 | Happy world and hereafter | (Khosiin 2015; Wahid 2018; Fauziah 2019) |
| 6 | Changes in the social system in life | (Amirudin 2018; Andrian 2016) |
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Source: PRISMA analysis results, from various references

Based on table 1, six indicators of the success of da'wah have been identified, namely those related to *'aqidah*, morals, benefit, welfare, happiness, and change. *'Aqidah* is related to the basics of faith (Muzlifah 2013). Hidayat (2004) argues that the strength of *'aqidah* indicates the success of da'wah. *'Aqidah* in language comes from the word (ءقءة), which means bond or can be translated with "*ma 'uqida 'alaih al-qalb wa al-dhamir*", which is something that is determined or believed by the heart and feelings (conscience) and also means *ma tadayyana bihi al-insan wa l'tiqadahu*, which is something that is believed and believed (truth) by humans (Mayangsari R 2017).

Etymologically, *'aqidah* refers to beliefs or beliefs that are genuinely settled and inherent in the human heart (Mayangsari R 2017). Hakim (2019) defines *'aqidah* as a strong bond or conclusion and confession of the heart (Lisaudaturohmah, Jalil, and Ertanti 2019). If someone has a strong *'aqidah*, then his morals will be commendable or good (Efendi 2019).

Several researchers, e.g., (Hidayat 2004; Amaliyah 2015; Choliq 2018; Khosiin 2015), argue that morality is an indicator of the success of da'wah. Morality comes from Arabic, in the plural form of *khuluq*, which means *ath-thab'u* (character) and *as-sajiyah* (temper). Furthermore, in terminology, Al-Ghazali explained that morality is an order firmly embedded in the soul from which various actions emerge quickly and lightly, without the need for thought and consideration. Therefore, *Akhlak* has a high position and position (Bafadhol 2017). In the Hadith narrated by Abû Dâwûd and Tirmidhi, the Messenger of Allah said, "The believer who has the perfect faith is the one who has the best morals".

Setiawati (2012) argues that one indicator of the success of da'wah is the benefit of sustainable life. *Maslahah* means benefit or benefits (Muzlifah 2013), which is the core of Islamic law (Arib 2014). Imam al-Syatibi identified three levels of benefit: primary benefit (*al-maslahah al-dharuriyah*), secondary benefit (*al-maslahah al-hajiyah*), and supplementary benefit (*al-maslahah al-tahsniyah*) (Arib 2014).

Imam al-Syatibi explained the meaning of the three levels of *maslahah* in the book *al-Muwafaqat fi ushul al-Shari'ah* that primary benefit (*al-maslahah al-dharuriyah*) is the benefit that is the orientation of the implementation of

sharia, namely: protecting religion, protecting life, protecting reason, protect offspring, and protect property (Arib 2014). Then, the secondary benefit (*al-maslahah al-hajiyah*) is the benefit that does not cause the collapse of the social and legal, but rather eases the implementation of the law. Meanwhile, the supplementary benefit (*al-maslahah al-tahsniyah*) is a benefit that pays attention to etiquette as well as aesthetics. Nawab Naqvy (1996) argue that *maslahat* is the goal of *maqashid sharia* (Hadi 2016; Bahri dkk. 2019); (Bahri dkk. 2019).

The next indicator of the success of da'wah is the manifestation of physical and spiritual well-being (Iskandar 2015). Welfare is defined as a condition where all a person's life can be fulfilled and can achieve satisfaction (Fitri, Riana, and Fedryansyah 2015). Welfare can be realized with a genuine effort by utilizing all the potential given by Allah SWT, as indicated in the QS. Al-Araf (7):10 (Abdullah 2018). Abdullah (2018) identifies verses related to welfare, including discussing personal welfare in Al-Araf (7): 10 and Al-Nisa (4): 9, family and community welfare in Al-Isra (17): 26 and Al-Maun (107): 1-3, and the welfare of a country in Al-A'râf (7): 96 and Al-Baqarah (2):126.

Several researchers, e.g., (Khosiiin 2015; Wahid 2018; Fauziah 2019), identify the happiness of the world and the hereafter as an indicator of the success of da'wah. According to Al-Maraghi, the basis for happiness is work (Abdullah, 2018). Al-Maraghi explains this concerning the hadith; Rasulullah SAW said, "If anyone among you works even though in a hard rock without doors or holes, Allah will surely bring it out (to make it visible) its existence by humans" (Narrated by Abu Dawud).

Amirudin (2018) and Andrian (2016) argue that the indicator of the success of da'wah can be seen from the dimensions of changes in social systems in life. Amirudin explained that the expected change from the da'wah process was a change in the social conditions of the community, which initially did not know God to become a God-fearing society. Furthermore, the expected change is a condition that was initially ignorant, turning into a scholarly society. In the end, the expected change is the improvement of society from poor to economically independent and well-established societies. Meanwhile, Andrian (2016) emphasizes the meaning of change in the aspects of understanding, appreciation, and practice of Islamic teachings in the joints of life.

Determinants of the Success of Da'wah

Based on data analysis of articles in reference journals, five critical success factors of da'wah have been identified. Table 3 presents the determinants of

the success of da'wah in detail.

Table 3. Determinants of the Success of Da'wah

No	Factor	Source
1	Knowledge	
	a. Knowledge	(Rakhmawati 2013; Nugraha and Bandung 2013; Masood, Masood, and Newton 2012; Suardi 2004)
	b. Communication	(Jafar 2013; Farihah 2013; Suardi 2004; Amin 2013; Zaini 2013; N. Ahmad 2014; Kango 2014; Hasanah 2016; Fitria and Aditia 2019; Mupida and Shalihati 2019)
	c. Method	(Said 2015; Andrian 2016; Fikri 2018; Fitria and Aditia 2019; Kamarudin dkk. 2019; Rustandi and Sahidin 2019; Inderasari, Lestari, and Achsanani 2020)
	d. Approach	(Amaliyah 2015; Ahmadiansah 2019)
	e. Innovation	(Bustomi 2016)
2	Faith	
	a. Confidence	(Hidayat 2004; Masood, Masood, and Newton 2012)
	b. Hold fast to aqidah	(Muh.Sahid 2013)
3	Practice	
	a. Intention	(Haramain 2019)
	b. Attitude	(Hidayat 2004)
	c. Behavior	(Hidayat 2004)
	d. Consistency, creativity, and flexibility	(Nafis 2005)
	e. Interaction	(Ashaari and Saparudin 2012)
	f. Practice Islamic aqidah and sharia	(Masood, Masood, and Newton 2012)
	g. Brotherhood	(Muthmainnah 2014; Maulidah and Fatoni 2019)
	h. Local and cultural wisdom	(Mantu 2018; Aibak 2016; Wahid 2018)
	i. Integration of da'wah with local culture	(H. Ahmad and Amin 2015)
	j. Alms	(Bustomi 2016)
	k. Communicate	(Susanto 2016)
4	Leadership	
	a. Management	(Hamriani H M 2013; Satrio 2015; Rustandi and Sahidin 2019)
	b. Wise	(Setiawati 2012; M. J. Yusuf 2013; Arib 2014; Sumadi 2016)
	c. Policy	(Fikri 2018)
	d. Professionality	(Muh.Sahid 2013; N. Aisyah 2014)
5	Media Facilities	(Usman 2016; Zaini 2016; Karim 2016; Sumadi 2016; Pratiwi 2018; Avifah 2017;

Hajar 2018; Syam dkk. 2019; Arifuddin
2016)

Source: PRISMA analysis results, from various references

Table 3 identifies five critical success factors of da'wah: knowledge, faith, charity, leadership, and facilities. The science factor is related to knowledge, communication, methods, approaches, and innovations. The faith factor is related to beliefs and sticking to the aqidah. The charity factor is related to intentions, attitudes, behaviour, consistency, creativity, flexibility, interaction, the practice of aqidah and Islamic sharia, brotherhood, local and cultural wisdom, integration of da'wah with local culture, alms, and community. The leadership factor is related to management, policy, and professionalism. Finally, the means factor relates to the media used to carry out da'wah.

Based on the results of the identification that has been done, a conceptual model of the success of da'wah can be drawn up. It is illustrated in Fig. 3.

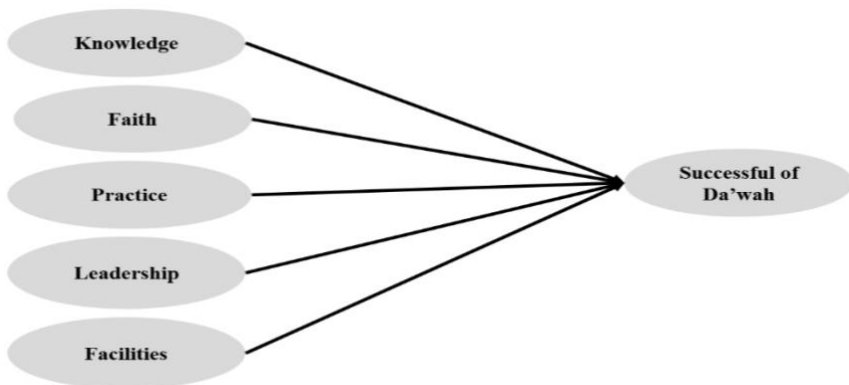


Figure 3. Conceptual Model of the Success of Da'wah

Source: PRISMA analysis results, from various references

Based on Figure 3, the conceptual model of the success of da'wah consists of five exogenous variables: knowledge, faith, practice, leadership, and facilities. The endogenous variable is the success of da'wah. This conceptual model then needs to be tested both on individual figures and da'wah organizations that have contributed to the success of da'wah.

Conclusion

Da'wah is a set of activities inviting others to uphold the commandments of amar ma'ruf nahi munkar on earth. The implementation of da'wah was exemplified by the Prophet Muhammad in the archipelago currently called Indonesia. This research has identified the indicators and determinants of the

success of da'wah. The identification process is done by analyzing data using the preferred reporting items for systematic reviews and meta-analyses (PRISMA) and bibliometric approaches. The results showed that there were six indicators of the success of da'wah, namely: aqidah, morals, benefit, welfare, happiness, and change. These six indicators can serve as a reference for Muslim individuals and organizations carrying out da'wah activities.

This study also found five success factors for da'wah: knowledge, faith, charity, leadership, and means. Therefore, Muslim individuals and organizations need to respond to these five factors so that the implementation of da'wah can run successfully. Finally, this research also produced a conceptual model that determines the success of da'wah. Therefore, Da'wah organizations can respond to the results of this study by increasing their contribution to the five success factors of da'wah.

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