

DAKWAH BI AL-HAL AGH. SANUSI BACO IN BUILDING SOCIAL INTERACTION WITH THE COMMUNITY

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Abstract

Islamic da'wah to society does not only carry out scientific orations verbally with fiery preaching rhetoric on the pulpit but also requires the example of a preacher so that the preaching delivered by the preacher can be more effective. This research is qualitative research, namely, the researcher examines the figure of a charismatic cleric in carrying out his preaching activities to the community, and the perception of the wider community regarding the example of this preacher as applied in the social life of the community. The research methods used are observation, interviews, and documentation. The results of this study indicate that AGH. Sanusi Baco is a figure of cleric as well as a preacher, who not only conveys a lot of preaching bi al-listen, but he is also known as a figure of preacher who can be used as a mirror for other preachers and other communities, or apply the concept of da'wah bi al-hal. Among other things, he is known as a preacher who is sincere, patient, trustworthy, honest, warm, and humble. Every conversation he has is full of wisdom, and it is very refreshing to communicate with him.

Keywords: Da'wah Bi Al-Hal, Society. Sanusi Baco

Abstrak

Dakwah Islam kepada masyarakat tidak hanya melakukan orasi ilmiah melalui lisan dengan retorika dakwah yang berapi-api di atas mimbar, akan tetapi membutuhkan juga keteladanan dari seorang juru dakwah, agar dakwah yang disampaikan oleh juru dakwah tersebut dapat lebih efektif. Penelitian ini adalah penelitian yang bersifat kualitatif, yaitu peneliti mengkaji tentang sosok ulama kharismatik dalam menjalankan aktivitas dakwahnya kepada masyarakat, dan perrsepsi masyarakat luas tentang keteladan juru dakwah tersebut yang diterapkan dalam kehidupan sosial masyarakat. Adapun metode peneletian yang digunakan yaitu: observasi, wawancara, dan dokumentasi. Hasil penelitian ini menunjukkan bahwa AGH. Sanusi Baco adalah sosok ulama sekaligus sebagai seorang dai, yang bukan hanya banyak menyampaikan dakwah bi al-lisan, akan tetapi beliau juga dikenal sebagai seorang figur dai yang dapat dijadikan cermin bagi dai-dai yang lain serta masyarakat lainnya, atau menerapkan tentang konsep dakwah bi al-hal. Di antaranya beliau dikenal sebagai dai yang ikhlas, sabar, Amanah, jujur, wara', dan rendah hati. Setiap pembicaraanya penuh dengan hikmah, dan sangat menyejukkan saat melakukan komunikasi dengan beliau.

Kata kunci: Dakwah Bi Al-Hal, Masyarakat. Sanusi Baco

INTRODUCTION

Islamic da'wah is divided into three, namely da'wah bi al-lisan, da'wah bi al-qalam, and da'wah bi al-hal (Rokhmiyati, 2021). To make the da'wah more effective, of course, it is not only about preaching verbally and in writing, but requires qudwah hasanah (a good example) from a preacher if a preacher can provide a good example in interacting with the wider community (man's), then the preacher will be increasingly trusted by the public when delivering da'wah activities on the pulpit. Muhajarah, (2022) explains that to achieve effectiveness in da'wah, a comprehensive approach is very necessary. Da'wah bi al-lisan and da'wah bi al-qalam have an important role in conveying Islamic teachings. Da'wah bi al-listen, which is carried out through lectures and sermons, provides the opportunity for the preacher to interact directly with the man's (audience), allowing for two-way dialogue and questions and answers that deepen understanding. Meanwhile, da'wah bi al-qalam, which is carried out through writing such as articles, books, and social media, reaches a wider audience and provides time for readers to reflect on the message conveyed.

However, da'wah is not only about conveying messages through words, whether spoken or written. Da'wah bi al-hal, which prioritizes real actions and deeds, plays a very vital role. Da'wah bi al-hal means making everyday behavior a reflection of Islamic teachings. The example or qudwah hasanah of a preacher is an irreplaceable element in da'wah bi al-hal (Safi'i, 2020). When a preacher not only conveys a message but also lives according to Islamic values, this provides a stronger and more authentic influence on the mad'u. A preacher who is able to demonstrate noble morals in everyday life, such as honesty, justice, patience, and concern for others, will more easily gain the trust of society. This good example becomes concrete evidence of the teachings being conveyed, so that not only theory is accepted by Mad'u, but also direct practice that they can witness and imitate. For example, in interacting with neighbors, a preacher who always shows friendliness and selfless help will be more appreciated than those who are only good at talking but have no real actions that reflect their words.

According to Muktaruddin, (2020), The success of da'wah is also greatly influenced by the ability of a preacher to understand the conditions and needs of the community who is the target of his da'wah. Effective da'wah requires an adaptive approach, where the preacher must be sensitive to the social, economic, and cultural situation of society. This means that preachers need to have good communication skills, empathy, and in-depth knowledge of the various issues faced by man's. In this way, the da'wah message conveyed will be relevant and answer real problems faced by society. In the context of contemporary da'wah, the use of technology and social media has also become a very effective tool for spreading the message of Islam. Da'wah through digital platforms allows da'wah messages to reach a wider and more diverse audience. Social media such as Facebook, Instagram, YouTube, and Twitter can be effective means for preaching, as long as they are used wisely and in accordance with Islamic principles. Creative and innovative preaching content, such as short videos, infographics, and inspirational writing, can attract the interest of the younger generation who are more familiar with technology.

However, the challenges in preaching via social media are also not small. The preacher must be able to filter information and ensure that every message conveyed is correct and not misleading. In this era of information that is so fast and easily accessible, hoaxes and invalid information are very easy to spread. Therefore, preachers must have high integrity and responsibility in conveying any information, and be able to ward off fake news that could damage the image of Islam. Apart from that, effective da'wah must also be inclusive and not exclusive. This means that preachers must be able to embrace various groups and levels of society without regard to differences in ethnicity, race, or social status. Islam is a religion that is rahmatan lil 'alamin (mercy for all nature), so preaching must reflect these universal values. Respecting differences and establishing cooperation with other communities in terms of kindness and justice is part of da'wah that reflects the true teachings of Islam (Sulastina, 2023).

Education is also an important aspect of da'wah. Quality Islamic education will produce a generation that not only understands Islamic teachings textually but is also able to apply them in everyday life. Therefore, preachers must encourage the importance of education, both formal and non-formal, and play an active role in supporting Islamic educational institutions. With adequate knowledge, it will be easier for people to accept and practice Islamic teachings well (Toyyib & Faishol, 2023). No less important is an environmentally friendly approach to preaching. Islam teaches the importance of protecting nature and the environment as part of worshipping Allah. Therefore, preaching that prioritizes ecological values, such as maintaining cleanliness, reducing the use of plastic, and planting trees, will have a broad positive impact. This also shows that Islamic teachings are relevant to contemporary issues faced by humanity (Rusdi & Syarifah, 2022).

Apart from that, da'wah must also respond to the challenges of modernity and globalization. The preacher must be able to connect Islamic teachings with global issues such as human rights, peace, and social justice. By prioritizing Islam as a religion that brings peace and justice, da'wah will be able to attract sympathy and appreciation from various parties, including from those who may not know Islam well (Yaqinah, 2020). This is what the figure AGH did. Sanusi Baco is a preacher who is known not only to be good at conveying rhetoric and composing words on the pulpit but he is also known as a preacher who has a good role model in the social life of society, so with this, he has a good image in the eyes of Madam. 'u. Mad'u does not get bored of hearing his preaching even though the preaching material he delivers is repetitive, in fact, he invites lectures not only from the NU group, but also from Muhammadiyah, Wahdah Islamiyah, Hisbut Tahrir, and various other Islamic groups because they know him as a scholar who can be a role model in everyday life with his knowledge and example.

METHOD

This research is descriptive research. In this research, the data collected is solely descriptive in nature so it is not intended to present the results of reviews, discussions, hypothesis testing results, make predictions, or study implications. In data collection, the focus is more on observation and the natural atmosphere (naturalistic setting)(Winarni, 2021). So the researcher will make a lot of observations and reveal something that really happened related to the personality of the AGH figure. Sanusi Baco.

Research carried out in the field examines problems that are qualitative in nature, namely research data procedures that produce descriptive data in the form of written and spoken words from people and observed behavior. So it can be said that this research is qualitative in nature (Purwanza, 2022). This means that this research is based on the conditions the object is experienced in. In this research, researchers went directly to the field to conduct in-depth interviews with people who knew the proud figure of South Sulawesi, namely Agh. Sanusi Baco. A research location is a place where a person conducts research or a research object. S. Nasution believes that there are three important elements that need to be considered in determining the research location, namely; object, subject, and process. In this research, the object of research is AGH Sanusi Baco and people who know him.

In this research, researchers deal directly with informants to obtain accurate data, so that researchers do not have difficulty processing the data. Data sources in this research are divided into 2 types: a) Primary data, namely data obtained directly from the object under study (respondent/informant). of course, it is Agh. Sanusi Baco, family, relatives, and people who know him, b) Secondary data is data obtained from certain institutions or institutions. namely, researchers take data from library documents, theoretical studies, and scientific works that are relevant to the problem being studied. As Arifani said, secondary data is data produced from book literature that is related to the problem being studied by the researcher, either from statistical bureaus or from the results of the researcher's research. Sources of reading material are called secondary data. So secondary data can be obtained without conducting interviews, but obtained on campus through books or theories that are related to the object being studied.

RESULTS AND DISCUSSION

AGH. Sanusi Baco is a role model for preachers in South Sulawesi regarding his character and example as a preacher, AGH. He is a preacher and cleric who is far from authoritarian, open to receiving input from the people around him whose nature is to build the goodness of the people (Tauhid et al., 2021). A preacher is an ordinary human being who is also not free from mistakes and forgetting. Humans are the place to make mistakes and forget, therefore, humans need to remind each other if there are mistakes (Yaqinah, 2020). In order for da'wah to be successful, preachers are required to have an open nature, that is, they are ready to accept criticism and input from other people whose aim is to build. A good preacher is when he encounters problems in his da'wah activities. So he held deliberations and did not stick to (his) ideas that were not good. Even strong sheep if they are alone will be eaten by wolves, but weak sheep if they unite will be afraid of being approached by wolves.

In the academic world, Prof. A., Rasdiyanah (former Chancellor of UIN Alauddin Makassar) said that Ustadz Sanusi was a person who got along well with lecturers and was also familiar with students, and he was respected because of his appearance, charisma, thinking and teaching methods. The love of students and lecturers for him shows that he is a person who has a good personality. Without choosing the status of friends when hanging out. AGH. Sanusi Baco is a person who really respects everyone, even children, and his preaching touches the heart, because he is a role model for every

preaching message he conveys (Al-Faqih, 2022). As long as I know AGH. Sanusi Baco, God's witness, has never seen any flaws in him, since he has been neighbors with him for decades, he has never changed his attitude. AGH. Sanusi Baco is a calm person, if AGH. Sanusi Baco says there is wisdom. I am very happy to know him. The image of a preacher will emerge in society if he consistently shows good behavior in society.

Amirullah Amri said that talking about the figure of Gurutta, there is so much that can be imitated from him that I can't say anything else, he is our role model in South Sulawesi. Researchers themselves are amazed by AGH. Sanusi Baco, before someone appreciates him, is the first to appreciate that person, he always says when he meets and says goodbye to him the word *maeki* which means come, while he smiles which is soothing to the hearts of those who see him. Even though we haven't said a word at all. So it is very true what Amirullah Amri said that Gurutta is a teacher who can be used as a role model.

The Properties Inherent In AGH. Sanusi Baco

AGH. Sanusi Baco is an authoritative cleric, very wise, and his leadership spirit is visible in society. Among the qualities that need to be emulated from him are that he is very polite, gentle, and has a very calm soul (Tauhid et al., 2021). Gurutta's character is a humble person, patient, compassionate, and respectful of everyone. AGH. Sanusi Baco respects everyone, while he is the general chairman at the Al Hilal Mosque, every time there is a meeting at the AGH Mosque. Sanusi Baco asked for opinions and input from other congregants so that the congregants liked him. He is also a gentle and loving person AGH. Sanusi Baco has commendable qualities such as sincerity, patience, Tawadhu, Amanah, and Shiddiq, and he is a man of war. Therefore, the author will briefly explain the nature and appearance of Gurutta, in accordance with the testimony of various informants mentioned above.

Sincere

Sincere intentions without worldly interests are one of the absolute requirements that a preacher must have because *da'wah* is a job that is *ubudiyyah*, namely deeds related to Allah SWT, which require physical and spiritual sincerity (Hotib HS, 2020). In the Qur'an, Allah SWT commands his servants to worship sincerely. As Allah SWT says in QS. Al-Bayyinah:5.

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ۝

Translation:

Even though they were not ordered except to worship Allah by purifying obedience to Him in (practicing) a straight religion, they perform prayers and pay zakat; and that is the straight religion.

The word sincerity comes from Arabic which has become a term in Indonesian, the word sincerity comes from the word "*akhlasha*", which means clean, pure, and clear. From this basic word, the infinitive is formed into "*ikhlaashan*" while someone who is sincere in Arabic is called "*mukhlis*". *Ikhlas* has a different meaning from *ridho*, the one hundred and twelfth surah is called Surah Al-Ikhlash even though it doesn't contain any words of sincerity, because its content talks about faith, sincere means pure, clean, clear. namely pure that only Allah is the One God, clean and clear from all forms of shirk. As for the

meaning of sincerity in terms of sharia terms, the ulama provide varied linguistic expressions (Alwi et al., 2020). Al Imam Al-Mar'asyi said that sincerity is the inner and outer similarity of a servant. This means that what a servant does is in accordance with his actions and his heart. Imam Abu Qasim Al-Qusyairi said that sincerity means practice by uniting goals in obedience only to Allah (Najiyah, 2022).

Ali Abdul Halim Mahmud said that the essence of sincerity is detaching oneself from something other than Allah, namely clean words, actions, or abandoning something with the aim of getting the pleasure of Allah SWT and rewards from it (Ansori, 2022). A sincere person is blind to the sight of creatures, in a crowded place or in a quiet place a sincere person continues to do good deeds, unaffected. Al Imam Junaid said that sincerity is a secret between Allah and servants which is not known even by angels so that they do not record it, nor is it known by the devil so that it cannot be damaged. This means that no matter how friendly God's creatures are, and no matter how sophisticated the technology created by humans, no one can know and detect the contents of the human heart except God. Another definition of sincerity is affirming Allah SWT as the goal of all activities. If we emphasize Allah as the orientation of all our activities, it means that we do not have any tendencies in all our behavior except to achieve the pleasure of Allah SWT. The da'wah was developed by AGH. Sanusi Baco is da'wah with the heart (sincere) so that it touches the hearts of every listener. And this is acknowledged by several community leaders and missionary activists.

AGH. Sanusi Baco is a person who is sincere in conveying his da'wah. According to Syarifiddin Liwang, AGH Da'wah. Sanusi Baco is very good, even though his material is repetitive you don't get bored listening to him, because he is sincere in his preaching, he never charges anything if I call him a lecturer, he preaches really sincerely or with the heart, because in essence what comes out of the heart will also enter the world. heart. This testimony is in accordance with what was stated by Imam Al-Ghzali. Imam Al-Gazhali Hujjatul Islam once said: *Kullu maa Khawaja minal qalbi dakhala ilal qalbi, wa kullu maa dakhala minal fammi dakhala ilal udzuni*, (everything that comes from the heart will enter the heart, and everything that comes out of the mouth will enter to the ear).

The Imam of the Makassar Grand Mosque said that AGH. Sanusi Baco often advises that sincerity has nothing to do with envelopes, because before you leave the house to preach, Allah already knows what is in your heart. Ashar Tamanggong said, one word for AGH. Sanusi Baco, his preaching is sincere so it is pleasant to listen to, easy to understand and not boring. This is in line with what was expressed by AGH. Sanusi Baco, when a preacher delivers a lecture, must be sincere without expecting payment. AGH. Sanusi Baco said that preach like previous scholars who never expected honorariums so that the congregation would have quality faith, knowledge and morals. Likewise, preaching bi al matters by building Islamic boarding schools never expects a salary so that the students are experts in the field of Islamic knowledge. AGH. Sanusi Baco was successful in preaching because he was sincere. Sincerity is one of the ultimate weapons of a preacher in delivering lectures.

Be Patient

Inviting people to virtue is not an easy thing. All prophets and apostles in carrying out their missionary duties always faced obstacles and difficulties. And also every preacher who is the heir of the prophet is very likely to face the risk of being opposed, insulted, harassed and even killed. Allah SWT requires his servants to invite goodness, but Allah SWT never requires his servants to always be successful in their missionary struggle (Latif et al., 2022). Therefore, in carrying out the mission of preaching, when you experience obstacles and trials, you must realize that obstacles and trials are part of the struggle for preaching and must be overcome with patience and trust in Allah SWT. Likewise with AGH. Sanusi Baco had many obstacles and trials in carrying out his missionary duties, but his patient nature was very strong in facing these obstacles and trials, he was also a patient person when there were problems in the organization.

Nur Taufik said that the late Umi once said that, even if your father was hacked from the front, if someone was not happy with him, then I am sure your father would not fight back and would still smile. From the beginning, Abah was often slandered by certain groups, but Abah was patient in facing it all. Allah SWT says in QS. Al-Baqarah (2):153

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ١٥٣

Translation:

O you who believe, make patience and prayer your helpers. Indeed, Allah is with those who are patient.

Patience comes from Arabic, namely shobaro, which means to bear or withstand something, therefore patience can be interpreted as a source of strength in facing various life problems. People who are involved in the world of da'wah must be patient because they face many challenges, these challenges are in the form of challenges, beliefs and moral challenges.

Imam Al-Ghazali divides patience into two types when it is related to the thing being patient. First, patience which is related to the physical, such as fortitude and determination to carry burdens with the body, this patience is sometimes with actions, such as doing good deeds in the form of worship or other things, sometimes it is also interpreted as fortitude such as being patient with enduring heavy blows, serious illnesses, and painful wounds. Second, patience which is related to the soul, namely patiently restraining oneself from various desires and lusts. This means that Imam Al-Ghazali divided patience into two, namely outer and inner patience (Gea & Ismaraidha, 2023).

It is different from what Abdullah Gymnastiar said, that patience is persistence in staying on the path that Allah likes. This means that no matter how hard the test that Allah gives him, a patient person still accepts it with pleasure, and is far from being su'uzhon with Allah's will. The Messenger of Allah divided patience into three types, namely patience in facing disasters, patience in obeying Allah's commands, and patience in avoiding immorality (Bimby, 2023). AGH. Sanusi Baco has a very patient nature, he never complains about anything that happens to him, including when he is sick and undergoing surgery. Believers are like coral in the sea, the stronger they are hit by big waves, the stronger they will be.

Tawadhu

Humility is not low self-esteem (feeling insulted compared to other people's status and dignity), tawadhu in this case is being polite in social situations, not being arrogant, not liking to insult or criticize other people (Juwita et al., 2022). Dai who has the characteristic of tawadhu will always be liked and respected by people because he is not arrogant and proud of himself which can hurt other people's feelings.

Tawadhu is humbling oneself to anyone who deserves respect. It is also said that tawadhu respects anyone who has advantages. Ibn Atha' said that tawadhu is accepting the truth from whoever says it. Even if it is fahmil bahaa'im (even though the truth or wisdom comes from the mouth of an animal).

In the Qur'an, Allah SWT says about the importance of tawadhu, QS. Al-Furqan:63.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ٦٣

Translation:

And the servants of the Most Merciful God (are) those who walk on the earth humbly and when ignorant people greet them, they utter words (containing) salvation.

In relation to AGH. Sanusi Baco, he has this humble nature. I know him as someone who is humble, patient, compassionate, respects everyone and never blames other people's opinions. AGH. Sanusi Baco said never feel satisfied with the knowledge you have, preachers have to learn a lot, learn a lot, read a lot, even a little, before entering the field of da'wah.

Trust

In the language, Amanah means trustworthy. Trust is what is entrusted to someone, whether in the form of an order or prohibition, or a matter regarding religious matters or world problems (Musmuallim et al., 2024). Maintaining trust or trust is a commendable basic attitude of every Muslim, which originates from his faith and is an indicator of the truth and nobility of his life's goals. People who cannot carry out their trust are called hypocrites. In the view of a Muslim, trust in its true sense is a mental attitude that encourages consistent behavior in carrying out obligations and responsibilities in all aspects of life.

Allah SWT Word is deep QS. Al-Anfal:27.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَكُمْ وَأَنْتُمْ تَعْلَمُونَ ٢٧

Translation:

O you who believe, do not betray Allah and the Messenger (Muhammad) and (also) do not betray the mandates entrusted to you, while you know.

Likewise with the word of Allah SWT in QS. Al-Ahzab (33):72.

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ٧٢

Translation:

Indeed, we have conveyed a mandate to the heavens, the earth and the mountains, so everyone is reluctant to carry the mandate and they are afraid that they will betray it, and the mandate is carried by humans. Indeed, humans are very cruel and very stupid.

This nature of trust exists in AGH. Sanusi Baco, he is a person who is trustworthy in carrying out his duties and obligations as general chairman of the Makassar Grand Mosque, unless he is sick.

Shiddiq

Muh. Dial, a Muhammadiyah resident from Maros, said that AGH. Sanusi Baco is a scholar who has one word, one action, meaning that what he always preaches or says is in accordance with his actions. Siddiq's character is what makes people love his preaching. People know AGH. Sanusi Baco as a siddiq person.

Several verses of Allah that provide clear illustrations of the meaning (siddiq). QS. Al-Ahzab (33):8

لَيْسَ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ٨

Translation:

So that he may ask the righteous about their truth, and he may prepare for the disbelievers a painful punishment.

QS. Az-Zumar (39):33.

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَٰئِكَ هُمُ الْمُتَّقُونَ ٣٣

Translation:

And those who bring the truth (Muhammad) and confirm it, those are the pious people.

Imam al-Ghazali divided correct or honest attitudes (siddiq) into six types:

1. Be honest in your speech or words. Everyone must be able to keep their words. Honesty like this only occurs in conveying news or conversations that contain news. Keeping promises falls into this type of honesty category. This first form of honesty is the most famous and phenomenal form.
2. Be honest in your intentions and wishes. Honesty like this refers to the concept of sincerity, namely that there is no encouragement for a person in all his actions and movements other than encouragement because of Allah. If it is mixed with obsessional impulses from within his soul, then the truth of his intentions will be nullified. People like this can be said to be liars. This is as explained in the hadith of Abu Hurairah which was narrated by Imam Muslim as follows: "When the Messenger of Allah asked an alim, 'What have you done from what you know?' He answered, 'I have done this and that.' Then Allah said, 'You have lied because you wanted to say that Fulan was a pious person.'"
3. Be honest in your obsessions or aspirations (azam). Humans sometimes express their obsession with doing something. For example, "If Allah bestows a lot of wealth on me, I will give half of it in charity." This promise or obsession must be said honestly. Like the friend of the Messenger of Allah, Tsa'labah bin Hatim Al-Anshary, who asked for a lot of wealth and promised to be generous, but after Allah SWT gave him abundant wealth, he became a stingy person.
4. Be honest in fulfilling your obsession. Under certain conditions, the heart sometimes indulges in obsessions. It was easy for him at that time to indulge in obsession. Then, when the conditions of reality made it possible for him to

keep his promise of obsession, he denied it. His lust had hit his desire to make his promise come true. This is truly contrary to honesty (siddiq).

5. Be honest in charity or work. Honest in religious schools. This is the highest level of honesty. Examples are honesty in khauf (fear of Allah's punishment), raja' (hoping for Allah's mercy), ta'dzim (glorifying Allah), ridha (willingness to accept all decisions of Allah), tawwakal (entrusting oneself to Allah in all matters), and hubb (loving Allah). QS. Al-Hujarat (49):15

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ ١٥

Translation:

Indeed, those who believe are only those who believe (believe) in Allah and His Messenger, then they do not hesitate and they fight (jihad) with their wealth and souls in the path of Allah. These are the people who Correct.

Apart from that, in the AGH organization, Sanusi Baco, in his leadership, always prioritizes the principle of deliberation to decide things, and he also prioritizes similarities and is open to seeking differences. In his leadership, AGH.Sanusi Baco was very authoritative and wise, and his leadership spirit was very visible in the community and in the organization as general chairman of the Makassar Grand Mosque. The general secretary of the Makassar Grand Mosque said that the Prophet's leadership followed the Sunnah of the Prophet Muhammad. AGH preaching movement. Sanusi Baco is a movement that prioritizes Islamic teachings that are Rahmatan lil 'alamin even though AGH. Sanusi Baco is a NU figure who prioritizes Indonesian Islam, when he preaches he never hurts Mad'u or other organizations, so he is always invited by the Muhammadiyah organization, Hizbut Tahrir, Wahdah Islamiah to preach and the community always misses him and never tired of listening to AGH's preaching. Sanusi Baco.

However, AGH. Sanusi Baco sometimes also criticizes if there is something that is disturbing the community, but he criticizes it in a good way, for example, he once visited Gamasi radio which is located in the Marinda Vetran Selatan complex in Makassar, about a religious event that disturbed some people regarding opinions and arguments. the arguments read by the source, who is only fanatical about one madhhab, and says it is in accordance with shohih hadith only, but the way he reads the hadith is often wrong. Likewise, Rasulullah saw, eradicating disobedience even though it hurts the heart, even if it feels bitter.

Qudwah Hasanah

It is not a good preacher, if he always conveys to mad'u about the virtues of congregational prayer in the mosque, but the preacher never appears in the mosque for congregational prayers inviting other people to do good deeds, a preacher should be the one who becomes qudwah hasanah for the community, so that the preaching is the delivery is effective, the preaching has spirit, the spirit of preaching lies in the sincerity and example of the preacher (Tauhid et al., 2021). If a preacher is able to maintain sincerity and be a role model in society, it means that he has preached with his heart, but the message of the da'wah is conveyed, but the preacher himself cannot put it into practice, then this is like a candle lighting the people around him but burning himself. QS. Shoff:2-3

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ۚ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ۝٣

Translation:

O believers, why do you say something that you do not do?

There is great hatred in the sight of Allah that you say what you do not do. This verse is a warning from Allah to everyone, especially a preacher, who always invites others to do good, but he does not do it himself. Allah really hates and is angry with preachers who behave like this.

H. Sanatu said that he had been a neighbor and known to AGH for decades. Sanusi Baco, every time he delivers a lecture at the AL-Hilal Mosque, it is definitely AGH. Sanusi Baco was the first to put into practice what he said. That's why the congregation was very happy with his preaching and made the Al-Hilal Mosque congregation love him. H. Sanatu added if AGH. Sanusi Baco talks about the importance of alms, so he is very worthy to convey this because Gurutta is indeed a generous person/alms expert, the proof is that every time he is called by Gurutta to his house, he always gives souvenirs or gifts, in the form of clothes, sarongs, etc. -other. The power of the spirit of preaching to society will be stronger if the preacher is able to provide a good example in every preaching material he conveys.

In engaging in the world of da'wah, there are definitely opportunities and challenges faced by preachers, including AGH. Sanusi Baco. The biggest challenge faced by preachers is the challenge of morality. Morals are a word that is very easy to say, but very difficult to practice. Therefore, one of the da'wah steps taken by AGH. Ummah emphasizes tolerance towards other Islamic groups. Therefore, his preaching is loved by Muslims from various circles or other groups of Muslims, the proof is AGH. Sanusi Baco is a NU, but it is not only the NU group that invites preaching, but also other groups, such as Muhammadiyah, Wahdah Islamiah, Hizbut Tahrir, and other Islamic groups. This proves that his preaching was not only for one group, but to all Muslims/groups of Muslims, just like the Prophet's preaching, every message he conveyed was for all mankind, and even the Prophet's preaching was a blessing for the universe. This can be used as an I'tibar for preachers to convey their da'wah in a friendly, polite manner, embracing all people without exception, so that people love their preaching, and preaching with this model will unite Muslims so that Muslims will be stronger if they convey it. message of religion in a good, polite, and gentle way, always looking for similarities, not preachers who always increase differences of opinion, and like to condemn fellow Muslims as people who are heretics who are experts in hell.

BE Pious

Since getting to know AGH. Sanusi Baco, he is everywhere I know as a wise cleric, careful of things that are prohibited by Allah, he does not want to speak unless his speech contains benefits, that's why everyone who hears his preaching, including those at the MUI, people calm down, keep quiet, if he's the one talking. AGH. I also know Sanusi Baco as a God-fearing person, he is truly a scholar, heir to the Prophet. And very afraid of Allah.

وَمِنَ النَّاسِ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَنُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ٢٨

Translation:

Indeed, those who fear Allah among His servants are only the ulama. Indeed, Allah is Almighty, Most Forgiving. While the professor read the QS. Fatir verse 35 verse 28.

Perfect piety is carrying out all obligations, abandoning all prohibitions, and leaving anything that is doubtful as permissible, then doing what is Sunnah and avoiding what is makruh, then that is the highest degree of piety. Ali bin Abi Talib said that piety is fearing the most noble (al-jalil), practicing the Qur'an (at-tanzil), being willing to accept little (al-qalil), and being prepared to face death (ar-rahil) . Ibn Abbas ra said that a pious person is a person who tries to avoid Allah's punishment for his disobedience in following the instructions that he knows and hopes for Allah's mercy for his belief in hoping for Allah's mercy.

Abu Hurairah RA was once asked about piety, so he answered the person who asked, have you ever passed a thorny road?, the person asked answered, Yes. Abu Hurairah continued, then what did you do? the person who asked answered again. If I see thorns I avoid them, or step over them, or push them aside. Abu Hurairah said, that is piety. This means that a pious person always feels watched by Allah and his angels, so a pious person is careful in what they step, say, and do, because every sin, no matter how small, has its consequences. The sins committed by each person are like setting a trap in front of themselves, in that trap, there are snakes, wolves, scorpions, and thorns, depending on the size of the sin committed. So a Muslim, let alone attacking a preacher, must have the character of piety. Likewise with AGH. Sanusi Baco, in an interview with Prof. Minhajuddin, said that AGH. Sanusi Baco is a devout cleric.

The South Sulawesi MUI fatwa commission added that, saying AGH. Sanusi Baco is a sincere, friendly, wara' person and every time we meet his conversation is always related to da'wah so there is wisdom that we can learn every time we meet him. AGH. Sanusi Baco is a charismatic cleric, a good person, istiqamah, and since I met him at PGA in 1961 until now I have seen no flaws in him, AGH, Sanusi Baco is a person who is good at getting along with anyone so people like him, his preaching contains about akhlaqul karimah, in the past when I heard lectures his voice was loud, but the material did not contain violence or cornering other groups, that's what I admired about him even though I am a Muhammadiyah person. This illustrates that AGH. Sanusi Baco does not only belong to NU, but he belongs to the Muslim community, especially in South Sulawesi, his preaching and socializing is not only to NU people, but he socializes and is loved by people outside his group as NU people.

CONCLUSION

The results of this study indicate that AGH. Sanusi Baco is a figure of cleric as well as a preacher, who not only conveys a lot of preaching bi al-lisan, but he is also known as a figure of preacher who can be used as a mirror for other preachers and other communities, or apply the concept of da'wah bi al-hal. Among other things, he is known as a preacher who is sincere, patient, trustworthy, honest, wara', and humble. Every conversation he has is full of wisdom, and it is very refreshing to communicate with him. He always prioritizes

truth and goodness in every action, so he is able to be an example for everyone. AGH. Sanusi Baco is also known to really care about the local community, always trying to help anyone in need regardless of background. His sincere and humble attitude earned him the respect and love of many people. He not only gives heart-touching lectures, but also plays an active role in various social activities, such as helping the poor, providing scholarships to underprivileged children, and being active in environmental activities. His ability to preach bi al-lisan is beyond doubt because every word he says always contains deep advice and is full of life lessons. He was able to convey Islamic teachings in a way that was easy to understand and accepted by various groups, both young and old. Her gentle and loving communication style makes everyone who listens feel appreciated and cared for.

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