FORMULATING PRINCIPLES OF ISLAMIC PROSELYTIZATION: 
A Sociological Contribution

Nur Syam
nursyamtuban2018@gmail.com
UIN Sunan Ampel Surabaya

Abstract
This paper examines the contribution of sociology to the Islamic proselytization. In the context of epistemology, it has the opportunity to develop based on five aspects: factors, systems, interpretative, developmentalism and participatory. The five principles can be developed based on sociological theories. Among these theories, for example are the phenomenology of Islamic proselytization, the social construction of Islamic proselytization, dramaturgy of Islamic proselytization, hermeneutics of Islamic proselytization, communicative acts of Islamic proselytization, and ethnomethodology of Islamic proselytization. Through a sociological approach, the Islamic proselytization will be able to develop more quickly. In further, it can be said that the inclusion of social science is a form of pattern of science development based on the integration of science, namely the phenomenon of Islamic proselytization as an object of study and utilizing other sciences as an approach.

[Artikel ini mengkaji tentang kontribusi sosiologi dalam ilmu dakwah. Dalam konteks epistemologi, ilmu dakwah memiliki peluang untuk berkembang dengan berpedoman pada lima aspek: faktor, sistem, interpretatif, developmentalisme dan partisipatoris. Dari lima prinsip tersebut kemudian dapat dikembangkan dengan berbasis pada teori-teori sosiologi. Di antara teori tersebut, misalnya adalah fenomenologi dakwah, konstruksi sosial dakwah, dramaturgi dakwah, hermeneutika dakwah, tindakan komunikatif]
dakwah, etnometodologi dakwah dan lain sebagainya. Melalui pendekatan sosiologis terhadap fakta atau realitas dakwah tersebut, ilmu dakwah akan dapat berkembang secara lebih cepat. Dalam pengembangan lebih lanjut, dapat dikatakan bahwa dimasukkannya ilmu sosial adalah suatu bentuk pola pengembangan ilmu pengetahuan berbasis pada integrasi ilmu, yaitu fenomena dakwah sebagai obyek kajian dan memanfaatkan ilmu lain sebagai pendekatan.

**Keyword:** Islamic Proselytization, Principle, Sociology

**Introduction**

Every science has a basis, perspective or *mazhab*. All dwell on the fundamental views of experts regarding the objectives of scientific studies. Although there are slight differences, the essential is about the classification of scientific objects.¹

Social sciences, such as sociology, psychology, anthropology, politics, communication, and law also have their respective foundations. Regardless of how experts say it, but the classification is always there.² Religious knowledge, such as *fiqh*, theology, *tafsir*, *hadith*, and *tarbiyah* also has its own foundation.³

The Islamic proselytization has a fundamental view of the experts in the context of theoretical principles that can be used as a foothold to develop it as a prophetic science. The Islamic proselytization is not only explaining natural or social phenomena based on measurement and computation, nor is it an idiographic science that depicts social reality as it is without justification, but also prophetic science which contains

---

¹ George Ritzer, *Sosiologi Ilmu Pengetahuan Berparadigma Ganda* (Jakarta: Rajawali Press, 1995), p. 4.
² B. Aubrey Fisher, *Teori-Teori Komunikasi* (Jakarta: Bandung: Remaja Rosda Karya, 1999).
³ Nur Syam, “Metodologi Kajian Ilmu Dakwah: Analisis Karya Ilmiah pada Fakultas Dakwah dan Komunikasi 1985-2015” *Jurnal Komunikasi Islam*, Vol. 9, No. 1, 2019, pp. 21-35.
dimensions of change for good in the areas of moral, community life and ideal social relations based on religious values.

The theoretical principle possessed by the Islamic proselytization is as set out in QS. An-Nahl, verse 125 with three fundamental categories: Bil Hikmah, Manidbah Hasanah and Mujadalah which are better. These are the concepts that underlie the whole theory-building about the Islamic proselytization. It is using the rhetoric, journalism, community development and guidance must base all of its theories based on three theoretical principles.

The Islamic proselytization by journalism ideally uses peace, not violent, provocative, or pro-populism that is reckless or minus ethics. All are based on religious values that are believed to be true and have a general scope as truth. Religious values are based on interpretations that are full of human meaning. Journalism that promotes justice, equality, truth, politeness, common good, prosperity, and happiness.

The Islamic proselytization by rhetoric also has the same scope, namely promoting modesty, togetherness, anti-violence, loving brotherhood, anti-corruption, and antihoax. It must be built on three pillars of Islamic proselytization by prioritizing policies, counseling based on emotional, social and spiritual intelligent approaches. Likewise, guidance must also be based on all principles of goodness. Even when there must be a debate with the use of logic or reason, it must also be done in ways that make sense and logic. There are adab al bahsyi wa al munadharah and babst al masail.

In community development there are also principles of togetherness, cooperation, solidarity, hard work and sincere work.

---

4 Abdullah, *Ilmu Dakwah, Kajian Ontologi, Epistemologi, Aksiologi dan Aplikasi Dakwah* (Bandung: Cita Pustaka Media, 2015), p. 133.
5 Ali Nurdin, “Peace Journalism, Konsep, Realitas dan Perspektif Islam”, *Jurnal Komunikasi Islam*, Vol. 06, No. 1, 2016, pp. 65-91; Isabelle Leconte, “The Integration of Dakwah in Journalism”, *Jurnal Komunikasi Islam*, Vol. 04, No. 1, 2014, pp. 1-19.
6 Aswadi Syuhadak, *Teori dan Teknik Mujadalah dalam Dakwah, Debat, Diskusi, Musyawarah Perspektif al-Qur'an* (Surabaya: Dakwah Digital Press, 2016), p. 44.
Through the participatory principle, everything is negotiated and understood together. There are no changes that are not recognized by the community members who are the target of community development. In managing organizational activities, programs and activities must also be based on mutual benefit optimally and based on true managerial principles. The development of management can certainly be observed, because Islamic proselytization is a public service. Therefore, Total Quality Management (TQM) and Friendly Management not only is important but also very meaningful for the application of three major concepts of the principle of Islamic proselytization.7

Based on the description above, this paper seeks to present the contribution of sociology in the Islamic proselytization and its development opportunities. With the result that the framework of scientific development is interdisciplinary,8 which combines one discipline to other disciplines with the provisions of Islamic proselytization to be the object of study, and sociology as an approach.

The Foundations of Islamic Proselytization

The Islamic proselytization as part of religious science has a foundation. There are at least five aspects or foundations: factor, system, developmentalism, interpretive and participatory. All of them is a classification of the object of study and research trends conducted by the experts.9

The foundation of factor is the perspective of Islamic proselytization that is influenced by communication science. Some even

---

7 Nur Syam, Friendly Leadership, Kepemimpinan Sebagai Roh Manajemen (Yogyakarta: LKiS, 2018).
8 Allen F. Repko, Rick Szostak, Michelle Philliph Buchberger, Introduction to Interdisciplinary Studies (Los Angeles: Sage Publication, 2017).
9 Nur Syam, “Re-Assessing the Development of Dakwah Science: Dakwah Study in Academic Work Discourse”, Proceeding International Conference of Dakwah and Communications by Dakwah and Communications Faculty UIN Sunan Ampel Surabaya, 24-26 September 2019.
claim that structurally the propaganda science is part of the science of communication. Substantially the difference is in the message it uses. If the science of communication is general, while the Islamic proselytization is specific. Therefore, the definition of Islamic proselytization is the process of delivering messages from *dai*, through the media and certain methods to obtain changes in the behavior of Islamic proselytization targets (*mad’u*). While the definition of communication science says in what channel to whom and with what effect.

Proportionally it can be stated that *dai* from the message they convey with certain methods and media has a relation to changes in religious behavior in *mad’u*. The concept of relation can be related to influence, positive impact, correlation and even comparison. So the study of Islamic proselytization can be characterized by influence, results, correlation or comparison.

Then the Islamic proselytization factors are *dai*, methods, media, and the implication. Religious messages are different from religion messages because they are related to the relationship between religion and social, economic, cultural, legal, and even national aspects. While the message of religion is a message that has a special pattern of religion as the theology, ritual and performance of the religion.

In practice, each factor can have a relationship with religious *mad’u*. Each factor can be used as a variable that is very much in accordance with empirical facts. Because what is used as the subject matter is the Islamic proselytization fact. It is something external and coercive to the object of Islamic proselytization.

Classified as external and influential factors are *dai*, messages, media and methods of Islamic proselytization to the religious behavior. It is mechanical and consistent or something that is done repeatedly. Whereas included in the correlational study is the relation between the

---

10 Moh. Ali Aziz, *Ilmu Dakwah* (Jakarta: Prenada, 2015), p. 356.
11 George Ritzer, *Sosiologi Ilmu*..., p. 26-28.
understanding of the Islamic proselytization object with its religious behavior. In other words, religious understanding is not necessarily related to religious behavior, and vice versa.

Then the principle of Islamic proselytization system. This principle involves the inter-system of Islamic proselytization that forms an integral and systemic network so that the both of them cannot be separated. Distinguishes between the foundation of factors with the system lies in the integral and systemic. If can be separate one factor in the variables, then certainly the study is included in the sphere of the Islamic proselytization factor. But if can not separate, it is called as a Islamic proselytization system.

Between subsystems or between the Islamic proselytization factors are integrated in the process, then this is included in the study of the Islamic proselytization system. Another distinctive feature is problem solving, which is an effort to solve religious problems in the community or also individuals. The problem can be the relationship between religion, economics, social, culture and so on. Thus, the characteristics of the Islamic proselytization system are the strength of the process and the problem solving effort.

For example, behavioristic studies caused by external factors that are based on the applied process integral subsystem can be categorized as a study in the perspective of the Islamic proselytization system. The study of the process of changing the behavior of the Abangan Pesisir to NU because the existence of the same cultural field is an interesting case study. That’s because in it there is problem solving. The case can be related to the substance or locus.

---

12 Amrullah Ahmad (eds.), *Dakwah dan Perubahan Sosial* (Yogyakarta: Bima Putra, 1993).
13 Abdullah Sattar, “Dakwah Inovatif pada Masyarakat Urban: Analisis Konsep dan Praktik Terapi Salat Bahagia” *Ph.D Thesis*, Surabaya: PPs UIN Sunan Ampel Surabaya, 2019.
Whereas the principle of developmentalism in the study target is the development of a model of Islamic proselytization activity. It development can come from something that does not yet exist or develop an existing model to be further strengthened. Thus, Islamic proselytization developmentalism is an effort to produce innovations that have benefits for people’s lives.\(^\text{14}\)

There are two distinctive features in this principle of developmentalism: models and results or products. This relates to the discovery or development of the model and then has a number of influences for the improvement or development of the community. The position of the researcher is as an observer and actor in the existing model and its development is needed. They are must be subject if want to formulate an appropriate model in the socio-cultural dimension of society.

Research on the management of Yogyakarta Jogokaryan Mosque which is a model for the development of mosque management in other areas has the same style is an example of developmentalism research. Likewise, the zakat village model in Malang is also an example of model findings or innovations that are so beneficial to the community.\(^\text{15}\)

Then the interpretative foundation is the fundamental thought of experts that the target of Islamic proselytization is the reality that has meaning. In other words, reality is something behind the action. Meaning is obtained by understanding something behind individual actions. So what is explored are ideas, and individual actions in relation to the messages of Islamic proselytization that experienced, including messages delivered by the dai to Muslims.\(^\text{16}\)

\(^{14}\) Mohammad Ali Aziz, dkk., *Dakwah Pemberdayaan Masyarakat, Paradigma Akssi Metodologi* (Yogyakarta: Pustaka Pesantren, 2005).

\(^{15}\) Nur Syam, “Manajemen Masjid: Dari yang Kecil menuju yang Besar” *http://www.nursyam.uinsby.ac.id*.

\(^{16}\) Nur Syam, “Mencermati Paradigma Ilmu Dakwah” *http://www.nursyam.uinsby.ac.id*.
Nur Syam: Formulating Principles..........................

Reality is the result of man construction.\(^\text{17}\) It is more an in-depth event or individual meaning but not a psychological reality. The differences both of them are psychological reality relate to the psychological phenomenon, whereas the Islamic proselytization studied are thoughts, or ideas that are the basis for its actions. So it is not feeling happy, sad, and suffering as a result of Islamic proselytization, but it is an event that encompasses the thought behind the Islamic proselytization and religious actions.

In research, the study of the meaning of Islamic proselytization can be done from the subject or the object. The Islamic proselytization and *tarekat*, for example, can be assessed from their meaning dimensions. Does the preaching done among the adherents of the *tarekat* has a uniqueness and meaning that is different from the meaning of the non-*tarekat*. Interpretive studies emphasize the dimensions of uniqueness and specificity or special patterns that apply in depth. In contrast to studies of social facts or Islamic proselytization that is more focused on general patterns of fundamental validity.

As another example, Islamic proselytization among inlander communities. In this context there is the uniqueness and specificity of the Islamic proselytization, then is there a specific meaning inland. This study can use interpretative studies. There are several important concepts in interpretive studies, namely from the native points of view\(^\text{18}\) and interpretative understanding.\(^\text{19}\) Based on the method used by some anthropologists, it must separate the data and the analysis, because the data is the understanding of actors whereas the analysis is the understanding of researchers of the data obtained. Analysis is associated with the perspective of what theories are used.

\(^{17}\) George Ritzer, *Sosiologi Ilmu*..., p. 43-44.
\(^{18}\) Clifford Geertz, “Religion as a Cultural System,” Michael Banton, *Anthropological Approaches to The Study of Religion* (London: Tavistock Publication, 1985), p. 1-39; Nur Syam, *Mazhab-Mazhab Antropologi* (Yogyakarta: LKiS, 2009).
\(^{19}\) Nur Syam, *Model Analisis Teori Sosial* (Surabaya: PNM, 2010), p. 37.
Whereas the participatory principle is the fundamental thinking of the experts about the target of Islamic proselytization, namely the participatory behavior of citizens in the activities. The difference with developmentalism is the focus of the involvement of the Islamic proselytization targets in community empowerment projects. Thus, what is studied is a community empowerment program based on the Islamic proselytization program that is designed, formulated, determined jointly by subjects and objects for strengthening or empowerment in various aspects of life.

Some examples of studies such as Islamic proselytization and economic empowerment of pesisir communities. This study uses a participatory research model, as is commonly practiced by Non-Governmental Organization (NGO) activists. Empowering the people of Popoh and Muncar Beaches for the community engagement of based on pesisir communities is one of the examples. The pattern is carried out by engagement of the community in the process of empowerment planning, preparation of alternative empowerment, empowerment selection, implementation of empowerment and evaluation to measure the level of success and follow-up.

Each discipline of science is certain to develop in accordance with the principles of interdisciplinary or cross-sectoral and even multi-field approach. It is the experts who have the task and responsibility to develop it. So the Islamic proselytization can also develop if all experts are involved in the science development project.

The Sociological Theories as a Perspective

To study of science—especially in social, humanities and religion—can be revealed in four terms: definition, foundation, methodology

---

20 Rajesh Tandon, *Riset Partisipatoris Riset Pembebasan* (Jakarta: Gramedia Pustaka Utama, 1993).

21 Nur Syam, *Twin Towers: Arah Baru Pengembangan Islamic Studies Multidiscipliner* (Surabaya: SAP, 2010).
and theory. This definition will provide limits on the study of both formal-material objects, and scope. The foundation serves to understand about what is the subject matter of science or what is the subject of scientific studies. The methodology will provide an overview of how the development of science and theory illustrates what has been produced in the concepts, propositions and how the development.

Theories are tentative propositions or inter-concept relationships that can be empirically tested. Therefore, every theory is a relationship between concepts. Although this explanation refers more to the understanding of theory based on quantitative research, which idealizes that each theory must have two or more concepts, in fact, it can also be used as a reference in the conception of qualitative research approaches.

Qualitative research often does not produce theories in context as the results of quantitative testing—from theory to theory—but actually can produce conceptions, typologies or social categories that have similarities with the concept of propositions. If the conception or typology is usually characterized by characteristics inherent in the typology, making it possible to be reviewed in another sphere.

For example, Endang Turmudzi’s qualitative research on the transformation of kiai’s leadership in East Java, the typology of Kiai Kampung, Kiai Panggung, Kiai Politics and so forth. Where, Prajarta Dirdjasanjoto, found Kiai Langgar, Kiai Pesantren with characteristics inherent in each. Nur Syam in the study of the Tarekat Petani with a phenomenological perspective found the concept of Kanoman and Kasepuhan. In another study, he found the collaborative Islamic concepts or acculturation of Islam with local culture, thus configuring a distinctive of Islam. This study rejects Geertz about syncretic Islam or Islam mixed

---

22 Endang Turmudzi, Perselingkuhan Kiai dan Kekuasaan (Yogyakarta: LKiS, 2004).
23 Prajarta Dirdjosanyoto, Kiai Pesantren Kiai Langgar di Jawa (Yogyakarta: LKiS, 2013).
24 Nur Syam, Tarekat Petani, Fenomenologi Tarekat Syattariyah Lokal (Yogyakarta: LKiS, 2014).
25 Nur Syam, Islam Pesisir (Yogyakarta: LKiS, 2005).
in one melting pot, so the indigenous of Islam is dissapears.\textsuperscript{26}

While examples in quantitative research such as PM Laksono’s research found a proposition that decision making in a behavior is not only influenced by internal factors but also by external factors.\textsuperscript{27} This theory asserts that decision making is not only determined by internal factors. Then, Amaluddin’s research, that poverty does not always cause social polarization to reject the theory that poverty will always affect social polarization.\textsuperscript{28}

**Islamic Proselytization Sociological Theories**

As science, Islamic proselytization can collaborate with other scientific theories have been established. The theories developed can be categorized as Islamic proselytization sociological theory. There are several theories that can be explained by using interdisciplinary study thought charts.

Phenomenology of Islamic proselytization. Phenomenology theory can be used to see how Islamic proselytization is carried out with the concept of in order to motive and because motive is the driving force. If use the conception in order to motive, it will relate to Max Weber’s view, and if use because of motives, then will use Alfred Schultz’s view.\textsuperscript{29}

Each Islamic proselytization is related to the motive of the goal (internal motives), and may also be determined by the motives of the cause (external motives). Phenomenology basically has two scopes as philosophical thought and theory or research methodology. Phenomenology is not only used as a tool to analyze the actions that are understood by the researchers, but also to reveal the actions carried out by individuals.

\textsuperscript{26} Clifford Geertz, *Abangan Santri Priyayi pada Masyarakat Jawa* (Jakarta: Pustaka Jaya, 1981).

\textsuperscript{27} Nur Syam, *Metodologi Penelitian Dakwah: Sketsa Pengembangan Ilmu Dakwah* (Solo: Romadloni, 1990), p. 144.

\textsuperscript{28} Mohammad Amaluddin, *Kemiskinan dan Polarisasi Sosial: Studi Kasus di Desa Bulugede, Kabupaten Kendal Jawa Tengah* (Jakarta: UI Press, 1987).

\textsuperscript{29} Periksa Finn Collin, *Social Reality* (London: Routledge, 1997).
As a proposition, it can be stated that Islamic proselytization are expressions of thoughts possessed by individuals. Dai and mad’u have a rationale in determining what actions are relevant to him. A person who likes Gus Baha Islamic proselytization for example is certainly related to the similarity of thoughts and actions about what material is delivered and received. Mohammad As’ad’s research on tarekat and farmer in Bluto is an example of how the the tarekat transmit religious knowledge to their families based on the thought that they should be like him.³⁰

Theory of social construction of Islamic proselytization. This theory was originally developed by Peter L. Berger and Thomas Luckmann. In furthermore, it’s developed in the theories of communication and sociology. The core of this theory is dialectic externalization, objectivation, and internalization. In their opinion, society is both objective reality and subjective reality. Through community, externalization becomes an objective reality and through the community, internalization becomes a subjective reality.

In case of phenomenology there are two motives, namely in order to motive and because motive, the social construction theory presents the concept of pragmatic motive or related to material aspects. So both in order to motive and because motive is largely determined by material factors.

Society as a target of Islamic proselytization becomes an objective reality through externalization and becomes a subjective reality through internalization. In externalization, individuals use text or values as a pattern for behavior, and by human objectivity can interact with dai and Islamic proselytization messages and through internalization will be found the ability to identify themselves as devout Muslims. From the pragmatic aspect of motives, it can be stated that the motives taking

³⁰ Mohammad As’ad Amin, *Tarekat dan Petani: Studi tentang Pola Pewarisan Nilai-Nilai Kegamaan pada Keluarga Pengikut Tarekat Tijani di Desa Pekandangan Barat Kecamatan Bluto* (Surabaya: Fakultas Dakwah IAIN Sunan Ampel, 1992).
³¹ Nur Syam, *Model Analisis…*, p. 214.
action are determined by material-patterned replies.

Islamic proselytization dramaturgy theories. Mans can live in many characters. In fact, sometimes between what appears physically and the intrinsic can be different. This is the uniqueness of men and is portrayed by the theory of dramaturgy Erving Gofman. Islamic proselytization dramaturgy theories. Mans can live in many characters. In fact, sometimes between what appears physically and the intrinsic can be different. This is the uniqueness of men and is portrayed by the theory of dramaturgy Erving Gofman. There are a front stage and backstage. Life is like a theater stage that features certain plays and the players play according to their functions. This theory can be used to map the relationship between religious performance and religious thought in individuals in society. This study included in the study of the target of Islamic proselytization, to map the actions and religious thoughts. It can also be used to study the thoughts of dai who proselytization with various media, methods, and messages used.

Islamic proselytization ethnomethodological theories. The theory introduced by Harold Garfinkle is also interesting to be used as an instrument of analysis to understand Islamic proselytization. This theory proposition states that an individual can make a surprise by carrying out deviant actions or what is termed breaching experiment. The purpose of this research is to understand whether events that occur every day have unique and interesting meanings. For example, how people react when in the prayer there are jamaah who use strange attributes.

Hermeneutical theories. One figure who developed this theory was Hans-Georg Gadamer. The core theory is that the text can be understood through dialogue-based interpretation between the text and the reader. Understanding the meaning of texts is the same as

---

32 Ibid., p. 187; Nur Syam, Agama Pelacur, Dramaturgi Transendental (Yogyakarta: LKiS, 2010).
33 Sulaeman, Irta Sulastri, & Ali Nurdin, “Dramaturgi Komunikasi Dakwah Para Dai di Kota Ambon, Pola Pengelolaan Kesan di Panggung Depan”, Jurnal Komunikasi Islam, Vol. 08, No. 1, 2018, pp. 86-110.
34 George Ritzer, Sosiologi Ilmu…, p. 373; Harold Garfinkle (ed.), Ethnomethodological Studies of Work (London & New York: Routledge, 1986).
35 Malcolm Waters, Modern Sociological Theory (London: Sage Publication, 1994), p. 192-193.
36 Poespoprojo, Hermeneutika (Bandung: Pustaka Setia, 2004), p. 91-104.
understanding reality: first, the process of reason, understanding and life experience. Every person who writes certainly can not be separated from the social context, background, and life experience. Therefore, hermeneutics must place the text in the intended social situation. Second, is understanding practical things, meaning that someone not only understands the meaning of the text based on reason alone but also its practical activities. Then, to understand the text also requires negotiated meaning. There is a negotiation between the text and the reader. In the Islamic proselytization studies, it can be applied for example to study the messages in the form of texts delivered by dai, both text and writing. Islamic proselytization studies can use hermeneutics to understand whether there is an understanding that can be drawn from the social, cultural and linguistic contexts used by dai and those understood by mad'u.37

Theory of communicative action. This theory was initiated by Jürgen Habermas, which presupposes that in every social life there are three important moments: relations in the objective world (impartial realm of truth), relations in the social world (the realm of interaction between individuals and communities based on consensus), and subjective domains (realm of experience that allows it to be expressed).38

Islamic proselytization research, can be used to study dai relations with mad'u by these three domains. There are normative texts that have objective truths that are believed by both parties and the texts experience interactions based on their respective aspects and produce experiences that can be told. The essence of communicative action is how dai and mad'u can understand each other what is communicated.39

---

37 Prihananto, “Hermeunetika Gadamer Sebagai Teknik Analisis Pesan Dakwah” Jurnal Komunikasi Islam, Vol. 04, No. 1, 2014, pp. 143-167.
38 Malcolm Waters, Modern Sociological..., p. 192-193.
39 Sri Rejeki, “Dakwah Pada Masyarakat Pertanian: Studi Tindakan Komunikatif Masyarakat Desa Siwalan Kecamatan Panceng Kabupaten Gresik dalam Tradisi Sedeah Bumi,” Thesis, Surabaya: PPs UIN Sunan Ampel, 2019.
Ralf Dahrendorf’s conflict of authority theories.\textsuperscript{40} The essence of this theory is that conflict occurs because of differences in understanding of authority or authority. Each party considers that he has a valid authority. The community has a double side, not only aspects of conflict but also aspects of cooperation. In this case, there are five assumptions: each society is subject to change, various elements in society contribute to disintegration and change, there are groups of ruling classes that force social order or consensus to occur. It has the function of maintaining social orders. In the Islamic proselytization study, it can be done by exploring whether the \textit{dai} can turn conflict into consensus through religious messages, whether the community with all its characters can make disintegration into integration through preaching messages, whether initiatives to change are determined by internal or external desires, namely understanding of religion that they believe.

Conflict theory and integration of Lewis Coser.\textsuperscript{41} It is called functional conflict theories. This means that conflict is not merely destructive but also constructive. There are fourteen propositions: conflict can strengthen identity, conflict can strengthen ties of solidarity between members, the intensity of conflict is in the core circle and conflict can foster a new medium for interaction and so forth.\textsuperscript{42} This theory can be used to examine the facts of Islamic proselytization in the community through a series of studies, for example conflict and integration through the role of \textit{dai}, preserve harmony based on differences in religious understanding, and the role of religious social organizations in eliminating social conflict through effective communication.

\textsuperscript{40} Nur Syam, \textit{Model Analisis…}, p. 121.
\textsuperscript{41} Lewis Coser, “The Function of Social Conflict,” Selo Soemardjan and Soelaiman Soemardi, \textit{Setangkai Bunga Sosiologi} (Jakarta: UI Press, 1974).
\textsuperscript{42} Ahmad Fediyani Saifuddin, \textit{Konflik dan Integrasi Studi Perbedaan Paham Agama} (Jakarta: Rajawali Press, 1986); Nur Syam, “Konflik NU dan Muhammadiyah: Perbedaan Paham Agama dalam Teori Fungsional Konflik,” Thoha Hamim, \textit{Resolusi Konflik Islam Indonesia} (Jakarta: LKiS, 2007), p. 247-260.
The functional structural theory of Islamic proselytization. Functional structural theories initiated by Robert K. Merton. Among the important propositions is concerning manifest functions and latent functions. Each social structure provides both manifest and latent functions and has an important role in a social structure. A lecturer, not only manifestly has a role as a transformer of knowledge—in accordance with his professional certification—but also has a latent function, in the form of honor, authority in society, and high social status. In the study of Islamic proselytization, it can be used to analyze the relationship between dai and mad’u in religious practice based on authority, social strata and structures or examine the figures of religious organizations in influencing the religious diversity of their members.

The Islamic proselytization social action theories. This theory proposed by Talcott Parson to study in a macro or medium about community social action. Despite its name social action must be distinguished by Max Weber. Social action recognizes four important aspects: adaptation, goal attainment, interest, and latent maintenance. In relationships between communities there are adjustments, desires to be achieved, interests and benefits, and ways to care for these relations. In this context, people can choose which actions are fast, easy and profitable. There are many alternatives to choose from, which are called as means of action. In Islamic proselytization research, for example, it can be studied about how people with their ability to adapt, achieve desired goals, realize their interests and how to care for their diversity. This research can be related to the Islamic proselytization subjects, targets and organizations in their relationships between communities.

---

43 Nur Syam, Model Analisis…, p. 99.
44 Ibid., p. 81.
Conclusion

The Islamic proselytization is the discipline of religion, as *tarbiyah*, *usuluddin*, sharia, the *tafsir*, and hadith. It is not only a descriptive or ideographic, but also prophetic, which is a science that discusses about how an Islamic society should be.

In the framework of advancement of Islamic proselytization then what can be done is to develop their knowledge through the integration of science: Islamic proselytization as a reality that is studied using various approaches: sociology, psychology, communication and so forth. Thus knowledge will be realized in the form of propaganda sociology, propaganda psychology, missionary communication and so forth.

The basis of Islamic proselytization can be developed is factor, system, developmentalism, interpretative and participatory. There are many theories in sociology that can be used as perspectives, among which are classical social theories that have a broad scope, so it is very possible to be applied in the research and study of Islamic proselytization. There have been many new developments in the theories of social science which a derivation of the existing grand theory. The next task is to formulate the relationship between new theories in social science for the benefit of the progress Islamic proselytization theories.
Nur Syam: Formulating Principles

Daftar Pustaka

Abdullah, *Ilmu Dakwah, Kajian Ontologi, Epistemologi, Aksiologi dan Aplikasi Dakwah*, Bandung: Cita Pustaka Media, 2015.

Ahmad, Amrullah (eds.), *Dakwah dan Perubahan Sosial*, Yogyakarta: Bima Putra, 1993.

Aziz, Moh. Ali, *Ilmu Dakwah*, Jakarta: Prenada, 2015.

__________dkk., *Dakwah Pemberdayaan Masyarakat, Paradigma Aksi Metodologi*, Yogyakarta: Pustaka Pesantren, 2005.

Amin, Mohammad As’ad, *Tarekat dan Petani: Studi tentang Pola Pewarisan Nilai-Nilai Kegamaan pada Keluarga Penganut Tarekat Tijani di Desa Pokandangan Barat Kecamatan Bluto*, Surabaya: Fakultas Dakwah IAIN Sunan Ampel, 1992.

Amaluddin, Mohammad, *Kemiskinan dan Polarisasi Sosial: Studi Kasus di Desa Bulugede, Kabupaten Kendal Jawa Tengah*, Jakarta: UI Press, 1987.

Collin, Finn, *Social Reality*, London: Routledge, 1997.

Coser, Lewis, “The Function of Social Conflict” Selo Soemardjan dan Soelaiman Soemardi, “Setangkai Bunga Sosiologi”, Jakarta: UI Press, 1974.

Dirdjosanyoto, Prajarta, *Kiai Pesantren Kiai Langgar di Jawa*, Yogyakarta: LKiS, 2013.

Fisher, B. Aubrey, *Teori-Teori Komunikasi*, Jakarta: Bandung: Remaja Rosda Karya, 1999.

Geertz, Clifford, “Religion as a Cultural System,” Michael Banton, *Anthropological Approaches to The Study of Religion*, London: Tavistock Publication, 1985.

__________, *Abangan Santri Priyayi pada Masyarakat Jawa*, Jakarta: Pustaka Jaya, 1981.

Garfinkle, Harold (ed.), *Ethnomethodological Studies of Work*, London & New York: Routledge, 1986.
Leconte, Isabelle, “The Integration of Dakwah in Journalisme” Jurnal Komunikasi Islam, Vol. 04, No. 1, 2014.

Nuradin, Ali, “Peace Journalism, Konsep, Realitas dan Perspektif Islam”, Jurnal Komunikasi Islam, Vol. 06, No. 1, 2016.

Prihananto, “Hermeunetika Gadamer Sebagai Teknik Analisis Pesan Dakwah” Jurnal Komunikasi Islam, Vol. 04, No. 1, 2014.

Poespoprojo, Hermeneutika, Bandung: Pustaka Setia, 2004.

Repko, Allen F., Rick Szostak, Michelle Phillip Buchberger, Introduction to Interdisciplinary Studies, Los Angeles: Sage Publication, 2017.

Rejeki, Sri, “Dakwah Pada Masyarakat Pertanian: Studi Tindakan Komunikatif Masyarakat Desa Siwalan Kecamatan Panceng Kabupaten Gresik dalam Tradisi Sedeah Bumi,” Thesis, Surabaya: PPs UIN Sunan Ampel, 2019.

Ritzer, George, Sosiologi Ilmu Pengetahuan Berparadigma Ganda, Jakarta: Rajawali Press, 1995.

Syam, Nur, Friendly Leadership, Kepemimpinan Sebagai Roh Manajemen, Yogyakarta: LKiS, 2018.

_________, “Metodologi Kajian Ilmu Dakwah: Analisis Karya Ilmiah pada Fakultas Dakwah dan Komunikasi 1985-2015” Jurnal Komunikasi Islam, Vol. 9, No. 1, 2019, pp. 21-35.

_________, “Re-Assesing the Development of Dakwah Science: Dakwah Study in Academic Work Discourse”, Proceeding International Conference of Dakwah and Communications Faculty UIN Sunan Ampel Surabaya, 24-26 September 2019.

_________, Model Analisis Teori Sosial, Surabaya: PNM, 2010.

_________, Twin Towers: Arah Baru Pengembangan Islamic Studies Multidiscipliner, Surabaya: SAP, 2010.

_________, Mazhab-Mazhab Antropologi, Yogyakarta: LKiS, 2009.

_________, Tarekat Petani, Fenomenologi Tarekat Syattariyah Lokal, Yogyakarta: LKiS, 2014.

_________, Islam Pesisir, Yogyakarta: LKiS, 2005.
Nur Syam: *Formulating Principles*........................

________, *Metodologi Penelitian Dakwah: Sketsa Pengembangan Ilmu Dakwah*, Solo: Romadloni, 1990.

________, *Agama Pelacur, Dramaturgi Transendental*, Yogyakarta: LKiS, 2010.

________, “Konflik NU dan Muhammadiyah: Perbedaan Paham Agama dalam Teori Fungsional Konflik” Thoha Hamim, *Resolusi Konflik Islam Indonesia*, Jakarta: LKiS, 2007.

________, “Manajemen Masjid: Dari yang Kecil menuju yang Besar” http://www.nursyam.uinsby.ac.id.

________, “Mencermati Paradigma Ilmu Dakwah” http://www.nursyam.uinsby.ac.id.

Syuhadak, Aswadi, *Teori dan Teknik Mujadalah dalam Dakwah, Debat, Diskusi, Musyawarah Perspektif al-Qur’an*, Surabaya: Dakwah Digital Press, 2016.

Sattar, Abdullah, “Dakwah Inovatif pada Masyarakat Urban: Analisis Konsep dan Praktik Terapi Salat Bahagia” *Ph.D Thesis*, Surabaya: PPs UIN Sunan Ampel Surabaya, 2019.

Sulaeman, Irta Sulastri, & Ali Nurdin, “Dramaturgi Komunikasi Dakwah Para Dai di Kota Ambon, Pola Pengelolaan Kesan di Panggung Depan”, *Jurnal Komunikasi Islam*, Vol. 08, No. 1, 2018.

Saifuddin, Ahmad Fediyani, *Konflik dan Integrasi Studi Perbedaan Paham Agama*, Jakarta: Rajawali Press, 1986.

Tandon, Rajesh, *Riset Partisipatoris Riset Pembebasan*, Jakarta: Gramedia Pustaka Utama, 1993.

Turmudzi, Endang, *Perselingkuhan Kiai dan Kekuasaan*, Yogyakarta: LKiS, 2004.

Waters, Malcolm, *Modern Sociological Theory*, London: Sage Publication, 1994.

438 ж *Epistemé*, Vol. 14, No. 2, December 2019