LOCAL AND GLOBAL PRAISE STRATEGY

Khalis Kohari
Universitas Islam As-Syafi’iyah, Jakarta, Indonesia
Email: khalis27091959@gmail.com

Abstract:
The study was put forward by Prof. Dr. Hj. Tutty Alawiyah, USA. In this study, he explained the importance of combining da’wah strategies focusing on the local context with those focusing on the global context in spreading Islamic da’wah. He also highlighted how important a good understanding of the social, cultural, and political context is in developing an effective da’wah strategy. This study provides an exciting view of how to spread Islamic da’wah in the current era of globalization in ways appropriate to local and global contexts. This study also highlights the importance of understanding local communities’ views of life and values when developing da’wah strategies. He stated that da’wah strategies that do not pay attention to the views of life and local community values would be less effective in spreading da’wah. This study also highlights the importance of inter-religious cooperation in spreading Islamic da’wah. He stated that cooperation between religious communities could help reach a wider audience and reduce tensions between religious communities. Is the method used in qualitative methodology helpful in understanding more deeply the social, cultural, and political context in developing effective da’wah strategies, as well as the views of life and local community values that need to be considered in spreading Islamic da’wah? In addition, the qualitative methodology can also assist in identifying the potential for cooperation between religious communities in spreading Islamic da’wah. Overall, this study provides an exciting view of how to spread Islamic da’wah in the current era of globalization in a way appropriate to the local and global context, taking into account the views of life and values of local communities and local cooperation between religious communities.

Keywords: Da’wah Strategy, Local, Global.

INTRODUCTION

Islam is a religion of da’wah, both theoretically and practically. As a religion of da’wah, the position of Islam, according to Islamic thinker Ismail Raji al-Faruqi, exceeds other da’wah religions. This is due to Islam’s claim that it is the traditional religion of earlier religions, especially Judaism and Christianity (Creswell & Creswell, 2017).

Al-Faruqi emphasized that da’wah is not only a necessity but is the most significant duty of Muslims that must be fulfilled. Therefore, it is understandable that the spirit to convey and fight for the truth of Islam continues to burn in the souls of Muslims. Even the ideal of a Muslim’s life, according to al Faruqi, is to bring people into a life where Islam is the true religion of God, even in all its aspects, both theology, law, morals, and Islamic institutional institutions, can be accepted and become the religion (living system) of all humanity.
Islamic history records that female figures have been part of every development of Islamic civilization. Theologically, this began with Islamic teachings delivered by the Prophet Muhammad SAW, whose content did not allow women to be humiliated and not given the slightest opportunity to advance the good values in Arab society. Islamic teachings tried to raise the status of women and provide a way to participate in social activities, even giving them freedom (Kusumawati, 2023). However, the tradition of women scholars in the Islamic world, including Indonesia, is not only influenced by the Prophet's respect for women but also influenced by the geopolitical context, culture, and the process of assimilation of Islam with local culture. Indonesian Islam is Islam that, in its religious life, is open for women to do activities anywhere, including public spaces.

Glorifying women as creatures of Allah SWT is part of glorifying Allah SWT as its creator. In reality, human civilization would not continue and progress without the contribution of women. Women also have a hand in creating generations of men together with men. Through the biological connection of the encounter between sperm and ovum, humans are born, grow, and become part of human civilization. This became a turning point that women are as valuable as men (Kusumawati, 2019). Allah Almighty affirms that human reproduction occurs from two souls that union between man and woman to produce male and female again, as in His Word QS—An-Nisa verse 1.

Meaning: O men, be fearful of your Lord who created you from one person, and from whom God created his wife; and from these two God bred many men and women. Obey Allah by whose name you ask one another and (keep) family relationships. Verily Allah always watches over and over you. (QS. An-Nisa'/4: 1)

As beings who not only have spiritual achievements before God, women are also bestowed with the same social achievements as men. Both are rewarded for the good they seek (Kusumawati, 2022). Therefore, in some verses, the Qur’an repeats lafadz ash-salihic (man who does well) and ash-shalihat (woman who does well) whose roots are the same, namely sha-luha, yasluhu, Salih or definitively mean those who constantly seek virtue. One of the Qur'anic verses that deal with lafadz sha-lihat is, "So a pious woman obeys Allah again takes care of herself when her husband is not around, because Allah has taken care of (them)." (QS. An-Nisa'/4: 34).

Meaning: Men (husbands) are protectors of women (wives) because Allah has favored some of them (men) over others (women) and because they (men) have given their livelihood and property. So the women who pray are those who obey (Allah) and stand up when (their husbands) are not around because Allah has taken care of (them). For those women you are...
worried about, nushuz, you should advise them, leave them in bed (banana beds), and (if necessary) beat them. However, if they obey you, do not look for reasons to trouble them. Verily God is Most High, Most Great. (QS. an-Nisa’/4: 34).

The verse mentioned above at least describes the figure of a woman with two criteria: first, those who obey (qanat) and second, those who maintain or guard themselves (hardhat). Given that the sound of the previous verse is about the man (husband) entrusted by Allah to be the qawwal (protector) of the woman (wife), then the two criteria mentioned above should also be regarded as a command that the most necessary obedience of a wife is to Allah (bima hafidzallah), because Allah has taken care of it, as the next verse sounds, besides of course the meaning of obedience in this verse is also viewed horizontally (the wife’s obedience to her husband in good things, also vice versa) (Hariyono, 2017). Thus, habitat and hardhat, as prerequisites of the meaning of habitat, will be more perfect when they (women) prioritize peace in their lives (salam / Muslim / Muslimah)—Muslimah (derived from Arabic Salima (congratulations, peace). This study aims to analyze and explain the concept of the Local and Global Da’wah Strategy according to Islamic teachings. Introduce the Local and Global Da’wah Strategy implemented by Prof. Tutty Alawiyah among the Taklim Council of Mothers.

The results of this dissertation study are expected to help become a good source for people who want to do character studies, predominantly female figures. For academic students and researchers who want to conduct similar research, this research is expected to help. It can be used as a source of information, supporting data, and knowledge. It can enrich scientific studies in the da’wah of scholars, especially regarding the role of da’wah among women scholars in Indonesia in general and in the Special Capital Region of Jakarta and its surroundings.

Research methods can be interpreted as a scientific way to obtain valid data to be found, developed, and proven, a specific knowledge so that it can be used to understand, solve, and anticipate problems in the field under study.

METHOD

Penelitian ini menerapkan metode kualitatif untuk memperoleh pemahaman yang luas dan in-depth about female figures in Indonesia for their contributions in Islamic da’wah. Qualitative research is a method that prioritizes the distinctiveness of everything inherent in a phenomenon, in the form of a phenomenon actor, the cause of the phenomenon, the phenomenon's impact, the phenomenon, the relationship of the phenomenon, and all the things attached to the phenomenon itself. Furthermore, the qualitative approach is also an approach in research proposals, processes, hypotheses, going to the field, data analysis, and data conclusions up to writing using aspects of tendencies, non-numerical calculations, descriptive situational, in-depth interviews, content analysis, snowballs, and stories. The qualitative method also has a descriptive nature. It uses an inductive approach analysis to highlight the process and meaning based on the subject’s perspective more in this qualitative research.

According to Linda Finley in her book Going Exploring: The Nature of Qualitative Research, Qualitative Research for Allied Health Professionals: Challenging Choices, qualitative methods are research conducted in specific settings that exist in real life (natural) to investigate and understand phenomena: what happens, why does it happen and how does it happen? So...
RESULTS AND DISCUSSION

Research

Biography of Prof. Tutty Alawiyah

Prof. Tutty Alawiyah was born in Jakarta on March 30, 1942. She was the third daughter of K.H. Abdullah Syafi’ie and (deceased) Hj. Ruqhayah. As the daughter of a scholar who grew up and developed in the As-Syaqiey pesantren environment, Prof. Tutty Alawiyah only had a little time to go out and mingle openly like young women in general (Sudol-Szopińska et al., 2011). In addition to kayak children, she has many advantages: beautiful, intelligent, skilled, and popular. Since he was young, he has been popular for often writing poetry and often performing at major events. Of course, many men have expectations of her. Not a few scholars and kiyai hope to make him his son-in-law (Herman, 2020).

As is known, the lucky man who edited it was Ahmad Chatib Naseh. He is not the son of a kayak but the son of a businessman. He did not come from a pesantren but studied in public schools and colleges. Although not the son of Ustaz and Kayak, Ahmad Chatib Naseh was a pious young man and devoutly practiced religion well. In addition, according to Prof. Tutty, she did not want to marry Ustadz. She prefers future husbands with a general education background. His marriage is an integration (marriage) between religion, the public, the world, and the hereafter (Syaharuddin, 2020).

In his marriage contract with Ahmad Chatib Naseh, Habib Alwi bin Muhammad al-Habsyi was the first witness, and Hatta (Dr. Muhammad Hatta) was the second witness. The choice of these two witnesses is also integration between ulama and umara. K.H. Abdullah Syafi’ie and Prof. Tutty Alawiyah are also integralist figures who, from the beginning, wanted to combine the inner and outer forces, the familiar and religious, the world and the hereafter, like the prayers that we say every time:

وَمِنْهُمْ مَنْ يُقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَفِنَا عَذَابَ النَّارِ (البقرة/2: 201)

"O Our Lord, grant Us good in the world and good in the Hereafter and preserve us from the torments of hell." (Q. S. Al-Baqarah/2: 201).

The couple, Mr. Ahmad Chatib Naseh and Prof. Tutty Alawiyah have been blessed with five children. They are Mochamad Reza Hafiz, Dailami Firdaus, Nur Fitria Farhana, Lily Kamalia Ihsana, and Syifa Fauziah. Besides studying in Indonesia, the sons and daughters of Prof. Tutty Alawiyah also studied at several universities abroad. Mochamad Reza Hafiz has been at Inlingue College Singapore, Dailami Firdaus at American University Washington DC, Nur Fitria Farhana at the University of Washington, Lily Kamalia Ihsana at San Diego University, and Syifa Fauziah at Curtin University, Perth Australia and Westminster University in the United Kingdom (Faridah, 2016).

As a child, Prof. Tutty Alawiyah was known as a talented poet. He is not a spoiled child, is used to helping his mother, works hard, and is good at seeing opportunities. This fact brings him sound (wisdom) for him (Lio et al., 2022). The goodness includes the growth of a robust

qualitative research is based on exploring, which involves the in-depth and case-oriented study of several or single cases.
entrepreneurial spirit and spirit in Prof. Tutty Alawiyah. The difficult times in childhood were indeed sweet memories for him where Allah SWT was pleased to give many gifts and successes.

**Education of Prof. Tutty Alawiyah**

Prof. Tutty Alawiyah's education since childhood was at Pesantren As-Syafi’iyan. Even participating in studying with other students, my father, and Sunday always taught Qur'an readings and Islamic religious sciences (Abbas & Umar, 2022).

As a teenager, Prof. Tutty Alawiyah wanted to attend junior high school like his other friends (Syaharuddin, 2020). However, K.H. Abdullah Shafi’ie did not allow it. Instead, Prof. Tutty Alawiyah took the junior high school program remotely held in Yogyakarta. In addition to formal education, he attended many courses, including English courses to advanced levels and typing courses for four months.

Prof. Tutty Alawiyah also studied at a university that at the time was organized by As-Syafi’iyan and named the As-Syafi’iyan Islamic Education Academy (AKPI) until the Baccalaureate level. Furthermore, he continued his studies to complete the Complete Bachelor Program (Doctoral) in the Department of Da’wah, Faculty of Ushuluddin IAIN Syarif Hidayatullah Jakarta. He graduated with a very satisfactory predicate and got the trust to read the graduation oath.

Prof. Tutty Alawiyah was awarded an Honorary Doctorate (HC) UIN Syarif Hidayatullah Jakarta degree in 2001. In the inauguration of this doctoral degree, he delivered a speech entitled New Paradigm of Da’wah: Community Development through Social and Cultural Empowerment of Mad’u.

The research process is carried out with stages: (1) Pre-field Stage, (2) Field Activity Stage, and (3) Post-field Stage.

1. **Pre-Field Stage**

   In this stage, researchers collect all literature used as a reference. Literature Study is a study used to collect information and data with the help of various materials in the library, such as documents, books, magazines, and historical stories. Literature study also means data collection techniques by reviewing books, literature, notes, and various reports related to the problem to be solved. Meanwhile, according to other experts, a literature study is a theoretical study, reference, and other scientific literature related to culture, values, and norms that develop in the social situation under study.

2. **Field Work Stage**

   Throughout the implementation of the research, it turned out that improvements concern not only the center of research attention but also the research method. Bogdan and Taylor (1975) insist that social researchers educate themselves. To be educated is to learn to create a new. We must constantly create new methods and new approaches. In determining the amount and time of interacting with data sources, researchers use the sampling concept advocated by Lincoln and Guba, namely maximum variation sampling, to document unique variations. Moreover, the concept of sample in this study is related to how to select informants or certain social situations that can provide steady and reliable information about the elements of the research center. The selection of informants follows a snowball sampling pattern. If the introduction and social interaction with the respondent are successful, ask the person who else is known or indirectly mentioned by him.
3. Post Field stage

The interactive analysis model he describes helps us understand this research process. The interactive analysis model contains four interrelated components, namely (1) data collection, (2) data simplification, (3) data exposure, and (4) drawing and testing conclusions.

Based on the fundamental analysis, the researcher will try to reconstruct it through description, narrative, and argumentation. Some sub-topics are arranged deductively, with the main rules followed by cases and examples. The remaining sub-topics are presented inductively, presenting cases and examples to draw general conclusions.

Research Results

Local and Global Da’wah

1. Local Da’wah

The da’wah carried out by Prof. Tutty Alawiyah initially followed the style of the local or Betawi language, as also carried out by his father from Betawi. With the style of danger following the culture of the environment, the da’wah of KH. Abdullah Syafi’ie is acceptable to the local Betawi community.

The Lord of the Prophet Muhammad SAW also teaches Da’wah using local culture. As in the Santa "khatib Naas ’ala Qadri ’uvulitis," meaning when you want a message to be received by the man, the local language will be well received and communicated with the man itself (Sudoł-Szopińska et al., 2011).

Local is a historical study of events that are local or include local areas. Local is a small area bounded by territorial territory, and cultural uniformity, which sometimes needs to be clarified and cohesive. National history covers the territory of the Republic of Indonesia and has a national impact. In contrast, local history covers the territory of administrative regions called provinces. This boundary also includes a town and a village.

Local history provides an opportunity for each region to explore its own peculiarities and explain questions concerning the past of the people concerned. The term local history is more precise than regional or regional history. An area that includes a specific locality can be an administrative region, a cultural area, or a combination of both, whose boundaries are determined by the author. Studying local history helps explain important events in the locality, which may be related to national events.

Da’wah, developed and led by Prof. Tutty, started from a small scope, such as through muscles, mosques, etc. From day to day, it was continuously occupied by Prof. Tutty Alawiyah, which then expanded to various places, such as the Kelurahan District and even to all regions in DKI Jakarta. Seeing Da’wah’s rapid development, Prof. Tutty Alawiyah formed a majlis tackle organization, was named the Majlis Taklim Contact Agency (BKMT), and was established at Pesantren Putri As-Syafi’iyah Jatiwaringin.

2. Global Da’wah

The global world is a general name used to refer to the entirety of the human performance, experience, history, or the general human condition throughout the Earth or everything contained in it.

In philosophy, the world can refer to the physical entirety of the universe or a concept of ontology. In the context of theology, the globalized world usually refers to the material or
"earthly," as opposed to "the heavenly" or heavenly, which is spiritual, transcendent, or sacred. The end of the world refers to the end-of-the-world scenario of human history, often explained in a religious context.

The history of the global world generally includes geopolitical developments dating back five thousand years, from the first civilizations to the present. The global world population is the sum of all Earth's inhabitants. The world economy is the economy of the entire world community, especially in the context of globalization. The global world population is about 7 billion, divided into 206 sovereign states and other territories.

Prof. Tutty Alawiyah does not discriminate in carrying out his charges. He always preaches to anyone, anywhere, even abroad. In the global era of regional barriers, Da'wah is relatively fading with the existence of communication technology tools. Everything becomes a challenge for Islamic da'wah if Islamic da'wah activities do not take part in the process. In line with the overall process of globalization, some texts in the Qur'an show that Islam is a Global religion. This means that religion is intended for humanity throughout this Earth without exception, regardless of differences in race, skin color, or ethnicity in a qualified language. The Prophet Muhammad's phrase, "There is no difference between Arabs and non-Arabs, except piety," shows that Islam is universal and worldwide.

3. Sociocultural Conditions

Socioeconomically, the families of K.H. Abdullah Shafi‘ie and Hj. Ruqayah was simple, peaceful, and happy. That simplicity is evident in clothing, food, and shelter. As Tutty Alawi often recounted, he and his siblings were used to eating potluck side dishes. Pocket money is also minimal. In order to be able to buy a hodgepodge, Prof. Tutty Alawiyah must be a joint venture with two or three friends. It became an unforgettable memory and was often told by Prof. Tutty Alawiyah on every occasion to convey his life experience.

Since childhood, Prof. Tutty Alawiyah has taught, led courses, and led tackle assemblies. His father, K.H. Abdullah Syafi‘ie, was a great scholar and charismatic figure who used to call himself khadim al-thalabah (servant of the santri), who was admired, respected, and loved by the people and nation of Indonesia: his mother, Hj. Siti Ruqhayah was also an ustazah who had excellent religious knowledge. She actively participated in helping her husband's da'wah and struggle as a guide and teacher for female students who were mums in Madrasah Al-Islamiyah. He was also active as a teacher of As-Shafi‘iyah studies. Hj continued the tackle assembly. Muhibbah (eldest daughter of K. H. Abdullah Syafi‘ie), and continued by Prof. Tutty Alawiyah until 2016.

Prof. Tutty Alawiyah was born and raised in a family environment that upholds Islamic religious values (Ulfiyati, 2019). Man, as experts say, is not born out of space. Man is a child of the times (al-insan ibn Zamani). A person’s identity and character cannot be separated from the influence of family (bah) and the sociocultural environment surrounding him. Prof. Tutty's scientific spirit and religiosity were passed down from his father, K.H. Abdullah Syafi‘ie.

K.H. Abdullah Shafi‘ie paid attention to his children fairly, in the sense that there was nothing more than privileged between one another. As Prof. Tutty Alawi often recounted, his father always gave a message to his children that he did not know which of his children would become a scholar or one who could contribute to the progress of the people and nation. Therefore, K.H. Abdullah Syafi‘ie expects all his children to work hard and study hard. However,
the children of scholars, every single one of them, must not be spoiled. However, you must have initiative and a creative spirit to achieve achievements.

For him, his father's message was crucial. In his thinking, to progress and get his father's attention, he must have something, experience, competition, and be competitive in his life and career. As is known, Prof. Tutty Alawiyah likes to compete in everything. In his lectures and advice to students and lecturers of As-Shafi’iyah Islamic University, he often quoted the words of scholars, namely al-Dunya munapasah (the world is competition), the verse that reads fastabiqu al-khairat (compete for all of you in goodness), and the verse was Zalika falyatanafas al-mutanafisun (and for such people should compete).

Since young, the nature of initiative, pioneering, and leadership has existed in Prof. Tutty Alawiyah. It was the fruit of the education his father instilled in the family and the Madrasah al-Islamiyah. When he was 15 years old, Prof. Tutty Alawiyah actively opened courses and filled the classrooms available at As-Syafi’iyah. Among the courses she opened was a course for young women, li al-banat (abbreviated banat), held twice a week, every Tuesday and Thursday. The course continues to grow until it reaches six classes.

On Friday, Prof. Tutty Alawiyah opened a Qur'an recitation course. Therefore, he opened one more course for the mothers of As-Shafi’iyah. The course was called li al-ummah at (abbreviated ummah at) As-Shafi’iyah. Mothers from various regions come to attend this course. The participants of the course are mothers who are much older than him. The mothers usually call themselves Kak Tutty (Awlawi, 2017).

The congregation then followed him so that the call became the familiar greeting of Prof. Tutty Alawiyah. With these courses, he could actualize his abilities and proficiency in religion and cultural arts. Through these courses, he was able to increase his savings so that he could independently meet various needs, especially regarding his education.

Ruqayah's mother died shortly after she returned from the Holy Land to perform Hajj when Prof. Tutty Alawiyah was 9 years old. After her mother's death, the study of the Shafi’iyah was handed over to his brother, Hj. Muhibbah. But not long ago, Hj. Muhibbah also passed away to Rahmatullah at a very young age. Then, K.H. Abdullah Syafi’ie asked Tutty to replace his brother, leading the As-Syafi’iyah Mothers' tackle assembly (MTKI).

In the organization, Prof. Tutty Alawiyah made innovations, namely making curricula and providing teaching materials (modules) for each study. At that time, tackling events with teaching materials was still relatively rare because recitation at that time still used Jiping techniques, namely reciting only listening to the meaning, without a syllabus and teaching materials. On that occasion, he introduced the tackle model, which was later widely followed by tackle assemblies elsewhere (Bahtiar, 2018).

The teaching materials developed by Prof. Tutty Alawiyah at MTKI As-Syafi’iyah are still well codified until now. These teaching materials are among the many considerations for conferring the title of Doctor Honoris Causa (HC) from UIN Syarif Hidayatullah, Jakarta. According to Prof. Dr. H. Ardhani, who acted as a promoter in this award, Tutty Alawiyah's teaching materials at MTKI As-Syafi’iyah can be equated with the works of scholars who contain religious messages and advice that are indispensable for Muslims.

Prof. Tutty Alawiyah used the As-Syafi’iyah Taklim Assembly (MTKI) as a regeneration forum for young stanzas. Many of them are alums of As-Syafi’iyah who study like Aliyah in As-
Syafi’i’yah. Starting from there, the ustazah was born and continues to grow. They followed in his footsteps, becoming ustazah/Daiya, which is quite famous in Jakarta and its surroundings.

Prof. Tutty formed the Ustazah Missionary Association (PMU) in 1971. This organization was formed as a vehicle to strengthen the existence and unity of missionaries. No less than 400 missionaries and ustazah joined this forum. Many women figures and scholars were present in the declaration of this organization, including Prof. Dr. Zakiah Darajat, Prof. Dr. Nabilah Lubis, and Hj. Wahid Hasyim.

In January 1981, Prof. Tutty Alawiyah established the Contact Board of the Taklim Council (BKMT). Around 732 tackle assemblies participated in declaring and forming BKMT at Pesantren Putri As-Syafi’i’yah Jatiwaringin, Pondok Gede. At that time, it was also witnessed by the founder of As-Syafi’i’yah K. H. Abdullah Syafi’ie, the Chairman of MUI DKI. Under Prof. Tutty Alawiyah, BKMT has run and developed rapidly until now. BKMT now has branches throughout Indonesia. As a religious organization with nearly 15-20 million members, it is unsurprising that BKMT, primarily regional, is much glimpsed and becomes a struggle for various political forces. However, BKMT is consistent as an independent, unbound, and politically unincorporated organization (Ismatullah, 2015).

4. Works by Prof. Tutty Alawiyah


5. Prof. Tutty Alawiyah Da’wah Network

The da’wah network carried out by Prof. Tutty Alawiyah opened a Qur’an recitation course. Therefore, he opened one more course for the mothers of As-Shafii’yah. The course was called li al-ummah at (abbreviated ummah at) As-Shafii’yah. Mothers from various regions come
to attend this course. The participants of the course are mothers who are much older than him. These mothers usually call themselves Kak Tutty.

The congregation then followed him so that the call became the familiar greeting of Prof. Tutty Alawiyah. With these courses, he could actualize his abilities and proficiency in religion and cultural arts. Through these courses, he was able to increase his savings so that he could independently meet various needs, especially regarding his education.

Ruqayah's mother died when Prof. Tutty Alawiyah was nine years old. After his mother's death, the study of As-Shafi’iyah’s mother was handed over to his brother, Hj. Muhibbah. But not long ago, Hj. Muhibbah also passed away to Rahmatullah at a very young age. Then, K.H. Abdullah Syafi’ie asked Tutty Alawiyah to replace his brother, leading the tackle assembly of mothers (MTKI) As-Shafi’iyah.

CONCLUSION

Local and global da'wah strategies are two ways used by Prof. Dr. Tutty Alawiyah in disseminating Islamic teachings. Local da'wah strategies are used to disseminate Islamic teachings in the local environment, while global da'wah strategies are used to disseminate Islamic teachings at national and international levels. These two strategies are essential for prominent figures in Indonesia to increase Muslim awareness of the importance of practicing Islamic teachings in daily life. The da'wah strategy used by Prof. Dr. Tutty Alawiyah can vary, from simple to complex, depending on the conditions and context that exist in the community. Nevertheless, these two strategies are an inseparable part of Islamic da'wah.

Local da'wah strategies disseminate Islamic teachings in local environments focusing on specific communities or neighborhoods. In contrast, global da'wah strategies are used to disseminate Islamic teachings at national and international levels, focusing on expanding da'wah's reach. Prof. Dr. Tutty Alawiyah in Indonesia uses these two strategies to increase Muslim awareness of the importance of practicing Islamic teachings daily. Prof. Dr. Tutty Alawiyah uses an approach that follows the conditions and context in the community and combines the two da'wah strategies in delivering his da'wah message.

Prof. Dr. Tutty Alawiyah may also prioritize a comprehensive and holistic approach in delivering his da'wah message. The point is not only to convey the message of da'wah in terms of religion but also to convey the message of da'wah in terms of social, economic, and cultural. The goal is that the community can receive and implement the message of da'wah correctly.

Overall, the local and global da'wah strategies used by prominent figures in Indonesia aim to disseminate Islamic teachings and raise Muslim awareness of the importance of practicing Islamic teachings in daily life. The methods and techniques of da'wah used, as well as the approach is taken, will depend on the conditions and context of the existing community.

BIBLIOGRAFI


---

**Copyright holder:**
Khalis Kohari (2023)

**First publication right:**
*Jurnal Syntax Transformation*

This article is licensed under the following: