

Mapping Socio-Cultural of The Mad'u and Development of Dakwah in Kota Gorontalo

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Abstract

This paper focuses on the socio-cultural mapping of the Mad'u in Gorontalo and the development of its da'wah. This study employs qualitative research with sociological, cultural, and da'wah approaches that were applied using interviews, observations, and documentation of the sub-district or village government, Da'i, religious leaders, and selected communities. Empirical data shows that da'wah institutions in Gorontalo City do not have da'wah maps. The da'wah that is carried out is instant, monotonous, temporary, and not based on the development plan document. Findings; This study found the socio-cultural characteristics of the people of Gorontalo Municipality, consisting of industrial and agricultural communities. The development of this preaching is focused on the ahsan al-'amal approach and continuing to defend the ahsan al-qaul. The form of da'wah is tablig, tadbir, tatwir, and irsyad. The activities are in the form of ta'lim, taujih, mau'izah, nasihah, irsyad, tadbir, and tatwir.

Keywords: Mapping, Developing, Preaching, mad'u, Gorontalo

Pemetaan Sosio Kultural Mad'u dan Pengembangan Dakwah Kota Gorontalo

Abstrak

Paper ini fokus pada pemetaan sosio kultural mad'u Kota Gorontalo dan pengembangan dakwahnya. Metode; Penelitian kualitatif dengan pendekatan sosiologi, budaya serta dakwah diterapkan menggunakan interview, observasi, serta dokumentasi terhadap pemerintah kecamatan/desa, Da'i, tokoh agama dan masyarakat yang dipilih. Data empiris menggambarkan lembaga-lembaga dakwah di Kota Gorontalo tidak memiliki peta dakwah. Dakwah yang dijalankan bersifat instan, monoton, temporer dan tidak didasarkan pada dokumen rencana pengembangannya. Temuan; penelitian ini menemukan karakteristik sosio kultur masyarakat Kota Gorontalo terdiri dari masyarakat industrialis dan agraris. Pengembangan dakwahnya difokuskan pada pendekatan Ahsan al-'amal di samping terus mempertahankan Ahsan al-qaul. Bentuk dakwahnya adalah tablig, tadbir, tatwir, dan irsyad. Kegiatannya berupa ta'lim, taujih, mau'izah, nasihah, irsyad, tadbir, dan tatwir.

Kata kunci : Pemetaan, Pengembangan, Dakwah, Mad'u, Gorontalo

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A. Background

As a preaching (da'wah) religion, Islam is a set of norms system that balances between the obligation of performing religious teaching and adapting to socio cultural changes. Therefore, da'wah should consider the social and cultural aspects of the society¹. The interaction between Islamic da'wah (within a more specific discourse) and the culture will create new dynamic, progressive, and adaptive demands within a community. Quraish Shihab defines da'wah as efforts to change certain situation into a better situation and create better individual and/or community.²

Within historical perspective, there are two possible outcomes of da'wah in social reality. First, da'wah provides new influences on environment. Second, the social change influences the da'wah in terms of its existence, motive, and the social system.³ Within the first possibility, da'wah achieves its ideal objective that is establishment of new (better) social reality. Whereas for the second outcome, the social change influences the da'wah can be perceived that da'wah should always be inline or able to adapt toward the current social reality. Within this latter aspect, da'wah demands for more professional planning and strategy as well as good management.

Da'wah planning is not only about writing down the program without a comprehensive facts, data, and analysis to portray the complexity of the da'wah. The da'wah planning needs comprehensive mapping, a systematic and detail description of subjects, objects, and environment pertaining certain da'wah location. A da'wah location might covers a neighborhood, a district, and even a province. Da'wah mapping provides comprehensive description on data and facts about socio-cultural conditions of the subject, the object, and the environment of da'wah. The description from this mapping can be further described in tables,

¹Within the term of da'wah science, the intended da'wah in this case is intercultural da'wah, a process da'wah intended for individual or groups that takes into consideration the situation and condition of mad'u and the da'i, and the different sociocultural background. Sukriadi Sambas, *Dakwah Antarbudaya Suatu Kajian Awal/Intercultural Da'wah a Preliminary Study* (Bandung: KP-Hadid, 2002), p. 5.

²M. Quraish Shihab, *Membumikan Al Qur'an/Earthing the Qur'an* (Bandung:Mizan, 1996), p. 194.

³Amrullah Achmad, *Dakwah Islam Perubahan Sosial/Islamic Da'wah in Social Changes* (Yogyakarta:Primaduta, 1983), h. 12.

graphs, etc. Mapping will also able to identify the problems related to da'wah from input, process, and *output*.⁴ Da'wah mapping is also a process of collecting and analyzing phenomena that may show lacks of knowledge, attitude, or *mad'u* attitude. Thus, it can provide objective guidelines needed by mad'u.⁵

Da'wah planning will not be received by the right target without a valid da'wah data. Valid data on da'wah are obtained from da'wah mapping which further presented in form of da'wah map. In brief, da'wah mapping consists of research (da'wah mapping) – data center – da'wah map – da'wah plan.

The emerging question is that whether the current da'wah as a social effort has been carried out with social mapping approach? It might be, that the failure of da'wah is due to the paradigm that religious issues are unrelated with social issues. While in fact, religious issues, da'wah issues are strongly linked with the social issues. I refer to this paradigm as sociocultural-based da'wah, which is a da'wah planning based on the sociocultural objects of the da'wah (the mad'u). A da'wah activity should consider its sociocultural conditions; hence, da'wah activity will be in sync with its mad'u condition.⁶

Gorontalo city is one of the oldest cities in Sulawesi aside from Manado, Makassar, and Pare-Pare. Gorontalo is one of the centers for Islamic spreading in Eastern Indonesia. Most of the population in this city are Moslem (about 97%). This city has diverse culture composed of local and immigrant ethnics. The population has various religions such as Islam, Catholic, Protestant, Hindu, and Buddhist.

The reality of da'wah in Gorontalo city is yet ideal. This is seen by the daily lives of its people that is yet to be Islamic. On the aspect of da'wah management, government as well as other da'wah institutions are yet to have comprehensive

⁴Nawari Ismail, *Penyusunan Peta Dakwah/Development of Da'wah Map*, http://archive.org/stream/penyusunanpetadakwa_djvu.txt, accessed on, 22nd of December 2019.

⁵Aep Kusnawan, Studi Pemetaan Dakwah dalam Penyuluhan Agama/Study on Da'wah Mapping in Religious Teaching, *Al Hadharah Jurnal Ilmu Dakwah* Vol.16, No.31 (2017), UIN Antasari Banjarmasin

⁶Muhammad Husain Fadlullah, *Uslub al-da'wat fi al-Quran*, translated by Tarmana Ahmad Qasim, *Metodologi Dakwah dalam Alquran/Da'wah Methodology in the Qur'an* (Jakarta: PT. Lentera Basritama,1997) p. 20

da'wah development map on sociocultural condition of the da'wah object, including the document of the da'wah plan. Da'wah tends to be carried out monotonously dominated by oral communication or *tabligh* (preaching) method with no concern toward the da'wah target even less concern on the sociocultural character.

This study is highly relevant with the reality of da'wah in Gorontalo as it yet to have da'wah map or da'wah planning, similarly, for any da'wah activities anywhere. This study can also be a reference for many stakeholders in terms of da'wah management. It should provide direction and policy for da'wah institutions and the da'i in making the da'wah more effective.

This article covers two main parts, sociocultural mapping of mad'u in Gorontalo city and analysis toward development of the da'wah. To achieve these objectives, the topics discussed in this study are, (1) how is the description of da'wah mapping in Gorontalo city; (2) how is the development of da'wah in Gorontalo city?

This is a qualitative study with sociological and cultural approach of the da'wah. Data for this study are collected through interview, observation, and document study. The informants in this study are the head of districts in Gorontalo city, community leaders, cultural leaders, academics, and the da'i. Data for this study are analyzed through data reduction, data display, and conclusion drawing.

B. The Concept of Sociocultural-Based Da'wah Mapping

Social mapping is defined as the process of systematic description of the society that involves data and information collection on community including social profile and problems of that community. In reference to Netting, Kettner and McMurtry, social mapping can also be described as social profiling of a community.⁷

Social mapping can be considered as one of the approaches in community

⁷Netting, F. Ellen, Peter Kettner, *Social Work Macro Practice* (New York: Longman, 1993), p. 93

development, which *Twelvetrees*⁸ defined as the process of assisting ordinary people to improve their own communities by undertaking collective actions. As an approach, social mapping is highly influenced by social and geographical research science. One of the final outcomes of social mapping is usually a geographical map of a region, which has been specifically customized to portray an image, which consists certain social characteristics such as, number of populations, types of jobs, number of poor people, under-welfare housing, neglected children. These characteristics are usually described using certain colors to indicate the depth and center of the issue.

Social mapping requires understanding on the conceptual framework of the community that can assist in comparing the elements of one community to another. For instance, certain community has (small – large) areas, ethnic composition (heterogenous – homogenous), and socioeconomic status (poor – rich or underdeveloped – developed). Social mapping is now commonly used as an approach in social issues. Literally, the word “mapping” refers to a process, way, an action to create map. Whereas, the word “sociocultural” simply means things related to the social and cultural aspects of the community. Meanwhile, terminologically, sociocultural mapping is a systematic process of describing a community that involves information and data collection, including the social profile and sociocultural issues within that community.

Da’wah means an activity or activities to call people into the way of Allah or the right way to obtain ultimate happiness in this world and in the hereafter.⁹ Muhammad Quraish Shihab formulates that da’wah is a calling to awakening or the efforts to change into a better situation, either individual or communal lives.¹⁰ Further, Amrullah Ahmad considers da’wah as efforts to guide into positive changes. Changing the community and cultural structure from uncivilized into

⁸A. Twelvetrees, *Community Work*, (London: McMillan,1991), p. 1

⁹M. Ali Aziz, *Ilmu Dakwah/Da’wah Science*, (Jakarta: Kencana Prenada Media Grup, 2004), p. 2

¹⁰M. Quraish Shihab, *Membumikan Al-Qur’an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat/Earthing the Qurán: The Function and Role of Revelation in Community’s lives*, (Bandung: Mizan, 2002). p. 194.

more civilized and fair culture, from ignorance to brilliance, from poverty to wealthy, from underdeveloped into developed state, upholding people, and community's dignity into the pinnacle of humanity.¹¹

The current development of da'wah science upholding the sympathetic, wise, and more humane ways in their approaches such as sociocultural approach that is more acceptable for a wider community. This type of da'wah is known as intercultural da'wah, a process of da'wah that consider situation and condition of mad'u and da'i and taking into consideration the different sociocultural background.¹²

Based on these considerations, da'wah should be planned based on the area mapping, that is the mapping on the condition of mad'u as the object or target of da'wah. The sociocultural condition of the mad'u is mapped and analyzed for the purpose of planning and development of a more effective da'wah. Said Tuhuleley writes that da'wah map is an overall description of various components involved within the process of da'wah.¹³ Whereas, Nawari Ismail views da'wah map as a systematic and detail description of da'wah subjects, objects, and environment in certain areas from village to provincial level. The extent of the area coverage of the map depends on the need of data, and available budget and human resources.¹⁴

There are two main components within the da'wah map. The first, component related to the situation of the Islamic ummah as the target of da'wah (mad'u) and the second component is related to the process of da'wah implementation.¹⁵ Based on this classification, the da'wah map will include data

¹¹Amrullah Ahmad, *Dakwah Islam dan Perubahan Sosial/Islamic Da'wah and Social Changes* (Yogyakarta: Prima Duta PLP2M 1983), p. 17.

¹²Syukriadi Sambas, *Dakwah Antar Budaya, Suatu Kajian Awal/Intercultural Da'wah, A Preliminary Study* (Bandung: KP-Hadid, 2002), p. 5

¹³Said Tuhuleley, *Seluk Beluk Peta Dakwah/the complexity of da'wah* (Paper), as cited in Usman, Dissertation; *Mencegah Radikalisme Agama/Preventing Religious Radicalism (Dakwah Komunikatif Muhammadiyah di Sulawesi Selatan/Communicative Da'wah of Muhammadiyah in Sulawesi Selatan)*, Postgraduate School of UIN Syarif Hidayatullah Jakarta, 2010, pp. 412-413

¹⁴Nawari Ismail, *Full Tex Of Penyusunan Peta Dakwah/Full Text of Da'wah Map Development*, <http://archive.org>

¹⁵Said Tuhuleley, *Seluk Beluk Peta Dakwah/ (the complexity of da'wah* (Paper), as cited in Usman, Dissertation; *Mencegah Radikalisme Agama/Preventing Religious Radicalism (Dakwah Komunikatif Muhammadiyah di Sulawesi Selatan/Communicative Da'wah of Muhammadiyah in Sulawesi Selatan)*, Postgraduate School of UIN Syarif Hidayatullah Jakarta, 2010, pp. 412-413

on the sociocultural condition of the mad'u and the data on the da'wah activities of the da'i and other da'wah institutions. Data on the sociocultural condition of the mad'u consist of level of education, economic condition, religiousness, social integration and social mobility, customs/traditions of the society, and the language. Whereas the second component data, the da'i, consists of age, sex, level of education, level of knowledge, and attitude toward religion.¹⁶

Da'wah planning will not be effective when it is not based on the valid data. Valid data can only be obtained through research. This research will produce data for the development of da'wah map. The data within this da'wah map will be used as the basis for da'wah planning and development.

The importance of da'wah development is evident on two arguments, first, theoretical argument, where the philosophy of da'wah is changes toward the betterment, thus, strongly linked to improvement (*islah*), reformation (*tajdid*), and development. The improvement of understanding, way of thinking, attitude, and behavior. Second, empirical argument that the mad'u condition is constantly changing and developing in accordance with the challenges and needs, along with the development of science and technology. The second is empirical argument that the mad'u condition will constantly change and evolve based on the available challenges and needs, along with the ever-progressing knowledge and technology. As the sociocultural condition is constantly changing and developing, thus the da'wah components that are strongly linked to the change and develop efforts should also constantly adjusted and considered to accommodate and to redirect da'wah to the intended purposes (changes for the better and more valuable).¹⁷

When da'wah is interpreted as social transformation process, it means that da'wah is closely linked with the concepts of social changes that bring about transformation in the society. Within this context, da'wah is full of dynamics that should be responded, directed, and developed to be a more valuable da'wah.

¹⁶Mahfud Syamsuri Hadi MR. et.al., *KH. Zainuddin MZ, Figur Da'i Berjuta Umat/The People's Da'i* (Surabaya: karunia, 1991) p. 83

¹⁷Asmuni syukir, *Dasar-Dasar Strategi dakwah Islam/Basics for Islamic Da'wah Strategy*, (Surabaya: Al Ikhlas 1998), p. 32

C. The Form and Model of Da'wah Development

In the present, da'wah is understood not only as means of delivering the Islamic teachings and values thorough preaching, but also an Islamic-activating process through motivation, example, awareness both orally and in written (*Ahsan al-qaul*) as well as real activity (*Ahsan al-amal*) to integrate Islamic values into the lives of the ummah.

In line with the development of Da'wah science, da'wah activities are carried out using certain patterns, techniques, media, or mad'u. Islamic da'wah can at least be classified into the following groups:¹⁸

1. Islamic Tabligh

Etymologically, the word tabligh is derived from the root words of بَلَّغَ ، يبلغ ، بَلَّغًا which means deliver, inform. Delivering the divine message (al-Islam) to all mankind to believe in it, to have faith in it, and to make it as the guidance in life. Meanwhile, the person who deliver this divine message is called muballigh.

In Islamic teaching, tablibh is delivering the news or delivering the Islamic teaching to mankind, in which, through their delivered message, the muballigh as the message bearer is freed from the obligation of delivering the message and the recipient of the message is obliged to obey the content of the message. The command of tabligh is continuous process from the Prophet PBUH time and carried out by his followers.

From its practicality, in several conditions, tabligh is oral, massive, ceremonially and even colossally delivered. Whereas from its topic orientation aspect, it is usually based on pattern of problems that tends to arise among the society. Further, based on its method (ushlub), by referring to the examples set by the Prophet PBUH, oral tabligh (khitâbah) and written tabligh (kitâbah).

Based on its implementation, Khitâbah is classified into two types: first, khitâbah al diniyah, which is khitâbah that is directly linked to the implementation of mahdah worship, such as the Eid Sermon, Eid al Adha Sermon, Jumu'ah Sermon,

¹⁸Enjang AS, Aliyuddin, *Dasar-Dasar Ilmu Dakwah: Pendekatan Filosofis dan Praktis/Basics for Islamic Da'wah: Philosophical and Practical Approach* (Bandung: Widya Padjajaran, 2009) p. 16

Istisqa sermon, moon eclipse sermon, solar eclipse sermon, and the sermon during the wuquf in the Arafah. Second; khitâbah ta'siriyyah, which is a type of khitâbah indirectly related to the implementation of mahdah worship such as the tablig akbar to commemorate the important days in Islam as well as other national holydays.

This later type of Khitâbah is largely known by the society as da'wah. Da'wah is only understood as preaching. This is more likely due to the khitâbah (preaching) has become part of daily activity of the ummah, even more so that the existence of khitâbah diniyyah is part the ibadah mahdah. Similarly, the khitâbah ta'siriyyah, which has ceremonial property and more lively, thus, widely known by the society. The khitâbah will have wider audience when it is supported by the electronic mass media such as television and radio, and is distributed also in electronic forms such as in VCD, DVD, etc.,

Similarly, the kitabah in form of printed media is a process of delivering the Islamic teaching through written means such as newspaper, journal, books, magazine, leaflet, etc. Islamic calligraphy, photos, drawings that also contains the message and calling to Islam are also classified as kitabah.

In practical sense, tablig da'wah is part of futuhat activity, a process of presenting da'wah into the target areas by non-coercive ways. Thus, people accept Islam due to their personal awakening and not due to coercion or force.¹⁹ Similarly, tabligh through "Islamic sound art" that is a form of art with Islamic values such as; qasidah, nasid, music and da'wah, social criticism music, etc.

2. Islamic Irsyad

Etymologically, Irsyad means guidance. Whereas terminologically, it means internalization process of Islamic values through guidance, assistance, and Islamic psychotherapy toward individuals or groups. Irsyad means letting others (individuals and or group) know of Islamic values and guiding them to internalize the Islamic values through ta'lim, taujih, mau'izah, nasihah and providing Islamic solutions for psychological problems through forms of Islamic therapy (istisyfa).

¹⁹Syukriadi Sambas, *Sembilan Pasal Pokok-Pokok Filasafat Dakwah/Nine Articles of Basic Da'wah Philosophy*, (Bandung: KP. Hadid Fidkom UIN SGD, 1999) p. 34

Irsyad can be carried out through *ibda' bi nafsi*, *zikr Allah*, *du'a*, *wiqayah al-nafs*, *tazkiyah al-nafs*, *salah*, and *saum*. These are further followed up by *ta'lim*, *taujih*, *mau'izah*, and *nasihah*.

Based on its process, Irsyad is continuous, intensive, and simultaneous. For instance, the activities of the Kyai within the pesantren. The assistance and guidance provided all the time and continuously. Similarly, Islamic therapy for client/patient is continuously provided until the client is recovered. An ustadz, as a spiritual guide who helps assist a family to learn about the religion. Also, an Islamic therapist will assist patient's recovery in hospitals or rehabilitation center until the patients are recovered. In brief, Irsyad is carried out casuistically based on the specific problem faced by an individual, a family, or a small group of community.

3. Islamic Tadbir

Etymologically, *tadbir* means management. Whereas, terminologically, it means *da'wah* activities that transform Islamic teaching through good deeds activities such as managing the Islamic *da'wah* institution and other Islamic institution. The implementation of management functions is the main characteristic of *tadbir da'wah*. It requires a *da'wah* institution as its means. It implements the management functions of planning, organizing, actuating, and evaluating of the *da'wah*.

The core of Islamic *tadbir* is institutionalization of *da'wah* and management of *da'wah* such as practiced in form of *takmir* of the masjid, *majelis ta'lim*, Islamic community-based organizations, management of religious tourism, management of Hajj/Umrah and Ziarah (HUZ), management of ZIS (Zakat, Infak, and Shadaqah), and other *da'wah* institutions.

4. Tatwir

Tatwir etymologically means development, whereas, terminologically it means *da'wah* activities that transform Islamic teachings into good deeds actions of *taghyir*, *tamkin* (empowerment) human resources empowerment, environmental protection, and empowerment of the ummah economy through

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social and economic institutions. In other words, development of universal culture aspect of the ummah. Among other things, tatwir da'wah is carried out through education, ummah empowerment, trainings, poverty alleviation, provision of educational facilities, and economic development. Tatwir is synonymous to tamkin, community development by human resources empowerment, economic empowerment, and environmental protection activities. The process of tatwir and tamkin is called development of Islamic ummah/community,

The development of da'wah can be designed based on the approach of da'wah, types and focus of the da'wah activities as presented in the table below:

Table Forms of Activities and Da'wah Development Model

Da'wah Approach (Tree)	Form of Da'wah (Branch)	Da'wah Activity Focus (Twigs)
<i>Bi Ahsan al-Qawl</i>	1. Islamic Tablig (transmission and diffusion)	<ol style="list-style-type: none"> 1. <i>Khithabah diniyyah</i> 2. <i>Khithabah ta'tsiriyyah</i> 3. <i>Khithabah</i> 4. <i>Futuhah</i> 5. <i>Seni Islam</i>
	2. Islamic <i>Irsyad</i> (internalization and transmission)	<ol style="list-style-type: none"> 1. <i>Ibda bi nafs: dzikr al-lah, du'a, wiqayah 'al-nafs, tazkiyyah al-nafs, shalat, and shaum.</i> 2. <i>Ta'lim, taujih, mau'izhab, and muhasabah</i> 3. <i>Istisyfa</i>
<i>Bi Ahsan al-' Amal</i>	1. <i>Tadbir</i> Islam (institutional transformation and management of Islamic Institution)	<ol style="list-style-type: none"> 1. <i>Management of Majelis Ta'lim</i> 2. <i>Management of Masjid</i> 3. <i>Management of Community-Based Organization</i> 4. <i>Management of Islamic Political Organization</i> 5. <i>Management of HUZ</i> 6. <i>Management of ZIS</i> 7. <i>Da'wah NGO</i>
	2. Islamic <i>Tatwir/Tamkin</i> (Empowerment Transformation)	<ol style="list-style-type: none"> 1. <i>Islamic Human Resource Empowerment</i> 2. <i>Environmental Empowerment</i> 3. <i>Empowerment of the ummah's economy</i>

Source: Syukriadi Sambas, 2004²⁰

²⁰Enjang AS, Aliyuddin, *Dasar-Dasar Ilmu Dakwah: Pendekatan Filosofis dan Praktis/Principles of Da'wah Science: Philosophical and Practical Approaches*, 2009 p. 64

Further, development of da'wah theoretically serves to: (1) systematically describe various phenomena related to the process of da'wah. (2) predict phenomena related to the process of da'wah. (3) control the process of da'wah to be able to achieve its objectives. (4) develop situations that are suitable to meet the target of da'wah.²¹

The development of da'wah in this article refers to the model of da'wah development that has been described above. It is expected to be able to describe the form of da'wah and its development based on the sociocultural mapping in Gorontalo city.

D. Sociocultural Mapping of Mad'u in Gorontalo City

Geographically Gorontalo is bordered with the sea on its east, mountain on its north, whereas the west and south are bordered with residence are of other regions. In addition to Gorontalo ethnic, some other ethnics in Indonesia can also be found residing in Gorontalo. Bugis, Makassar, Batak, Ambon, Ternate, Jawa, Bali, Sasak and Bima are some ethnics that can be found in Gorontalo in addition to some neighboring ethnics like Sangir, Minahasa, Bolaang Mongondow and Kaili. This diversity has been a characteristic of the sociocultural lives of the people in Gorontalo city.

The population of Gorontalo beliefs in five major religions in Indonesia with Islam as the majority. However, the native Gorontalo people are Muslims unless those who denounce Islam as other religions are usually the beliefs of the immigrants in this area.²²

The religious culture of the Gorontalo society is traditional tasawuf that are widely practiced by those in the rural area. There are also modern views developed by the Islamic organizations of NU and Muhammadiyah. In addition, there are the Salafi views developed and brought in by those who have studied in

²¹Enjang AS, Aliyuddin, *Dasar-Dasar Ilmu Dakwah: Pendekatan Filosofis dan Praktis/Principles of Da'wah Science: Philosophical and Practical Approaches*, 2009 p. 67

²² Erwin J. Thaib, *Dissertation; Dakwah dan Pluralitas, Studi Analisis SWOT pada Masyarakat Kota Gorontalo/Da'wah and Pluralism, Study of SWOT Analysis on People in Gorontalo City*, Postgraduate Program UIN Alauddin Makassar, p. 22

the Middle East. These religious views create the dynamic of da'wah movement in Gorontalo city.

The people of Gorontalo generally place customs as the highest to guide them in their lives. The Islam practiced by the people of Gorontalo is the Islam that cannot be separated from their culture. In other words, Islam is practiced along with the customs and traditions with their various forms and variations.²³ For instance, there are various customs and traditional rituals performed by people in Gorontalo from birth to death. Thus, there are many traditional ceremonies to commemorate certain events in life, such as Mongakiki (*aqiqah*), Moluuna/Momeati (circumcision/khitan), Akadji (wedding ceremony/aqad nikah), Molonthalo (celebrating the 7th month of pregnancy for first pregnancy), up to death procession called Hileiya (remembrance of the death by offering prayers on certain days after the death).

Muhammad Obie, a sociologist at IAIN Sultan Amai Gorontalo noted that Gorontalo city as the capital of the relatively new province, must have certain attractions that draws people from the outside to come into and reside in this city, including the city's position as the alternative center for education in Eastern Indonesia aside from Makassar. The entrance of the outsiders that later interacts with the local will have implication on the social condition of the city, both related to its social structure and social values. Similarly, the locals who went back from studying outside the region will bring back values and experiences that also influences the social condition of the region. This adds to the dynamic condition of the society in Gorontalo that are open to immigrants, hence, made Gorontalo city progressing toward a more complex structure of society. Nevertheless, social conflict has never happened in this region, as the local are pretty humble, in

²³Erwin J. Thaib, Andries Kango, *Dakwah Kultural dalam Tradisi Hileyia pada Masyarakat Kota Gorontalo/Cultural Da'wah within the Hileyia Tradition in Gorontalo City Community*, Jurnal Al-Qalam Vol.24 No.1 2018, Balai Penelitian dan Pengembangan Agama Makassar, p.138

addition to their identity as Muslims; thus, protects the social cohesion within the society.²⁴

Funco Tanipu, an academic and sociologist in Gorontalo further adds that the people in Gorontalo city are open community. They can accept ideas and concepts as long as those ideas and concepts suit and not in contrary with their principles and local wisdoms. Gorontalo city lays within the crossroad for transportation and communication channels; hence, it becomes more open. The coastal community character is more pronounced than the rural community character.²⁵

Islam as the major religion believed by its people, influenced the culture of Gorontalo city, despite changes in some aspects. The social dynamic in Gorontalo has made some cultures faded and even no longer being practiced. The increasingly tight business competition, more modern marketing and trade system, and the involvement of traders from Makassar, Bugis, China, and Java has forced the local trader to change their trading culture. The sociocultural condition of the people in Gorontalo also changes along with this social dynamic.²⁶

Social religious differentiation such as Muhammadiyah, NU, Wahdah Islamiyah, Salafi and many others have encouraged the religiousness of the people in this city. The Islamic study clubs based on these organizations are increasing in numbers. Interestingly, traditional practices are also still being well-maintained among the society. The Islamic education institutions both old and new institutions are thriving. In Gorontalo city there are two old Pesantren who have created many ulama, da'I, and other Islamic leading figures in Gorontalo, Al-Huda and Al-Khairat Pesantrens. In addition, there is also the Islamic Higher Education (IAIN Sultan Amai Gorontalo), which has been established since 1969. The alumnae from these three educational institutions often become influencers of the

²⁴Muhammad Obic (40 years old), Lecturer at IAIN Sultan Amai Gorontalo/Sociologist, Interview, Gorontalo, 10 August 2017.

²⁵Dr. Funco Tanipu (40 years old), Lecturer at Universitas Negeri Gorontalo/Sociologist, interview, Gorontalo, 14 August 2017.

²⁶Muhammad Obic (40 years old), Lecturer at IAIN Sultan Amai Gorontalo/Sociologist, *interview*, Gorontalo, 10 August 2017.

da'wah dynamic in Gorontalo city. Currently, there are many modern Islamic school emerging in Gorontalo city. There are also some non-Islamic schools such as the Catholic and Protestant Schools operated in Gorontalo city.

Out of nine sub-districts in Gorontalo city, the sociocultural condition is mapped as follow; Kota Selatan and Kota Timur are city center areas where the culture of the society are industrialists, and the characteristics are strongly of city lives. Business activities, trading center, hotels, and banking facilities as well as other entertainment facilities are often found in these areas. The busy city characteristics with business and money-oriented activities are also evident in these two sub-districts.

Dumbo Raya and Hulonthalangi sub-districts have similar characteristics as both are coastal sub-district. The marine and coastal culture are the specific characteristic of these areas. On the other hand, the fishermen poverty phenomenon is also an evident problem in these two sub-districts.

Kota Utara and Sibatana sub-districts are located in the north of the city have similar characteristics as both sub-districts were initially one sub-district. The main characteristic of these areas is traditional community who strongly upheld their customs and traditions. Customs and traditions related to Islamic traditions such as Maulidan, syawalan, wedding customs, death customs, are largely practiced in these two sub-districts even though these sub-districts are considered as urban areas.

The Kota Barat sub-district is located in the bank of Limboto Lake in Gorontalo province. This lake is the landmark of Gorontalo province and is currently in critical condition due to the shrinking of the lake area, and the disappearing biodiversity of the lake. This lake is administratively belonged to the Gorontalo regency, however, the Kota barat sub-district is directly located on the bank of this lake.

The beautiful scenery in this area is not able to conceal the poverty condition of the people residing in the bank of this lake. Slums area dominated the view along the way in this lake bank.

Mapping Socio-Cultural of The Mad'u and Development of Dakwah in Kota Gorontalo

The economic data of the population shows that the largest proportion of the population is categorized as 1st level welfare by 55%, pre-welfare 9%. Thus, 64% of the population are categorized as medium to low-income group. Faisal Gani, the secretary of the Kota Barat sub-district reveals that people with medium to low-income are concentrated in four villages, Dembe, Lekobalo, Pilolodaa and Buliide. Whereas, medium to high-income community are concentrated only in two villages, Buladu and Molosipat. Field observation shows that these two areas have wide economic gap that are evident from the housing conditions and its facilities.

Finally, Kota Tengah sub-district, from its name it is clear that that the sub-district is located in the center of the city. My observation shows that this sub-district is culturally developed and socially peaceful. It is dominated by the migrant community as of cities in general. New residences are emerging in this area. It is a comfortable area for living, as it is located near the CBD.

Culturally, the Kota Tengah sub-district is very dynamic; with the majority of immigrant population, it creates a distinctive culture for its community. The existence of two higher education institutions, Universitas Negeri Gorontalo (UNG) and Universitas Ichsan Gorontalo also contributes to this dynamic.

The religious lives of the community in this sub-district is the most ideal in Gorontalo city. This is evident from the observation that many people attend the prayers in most masjids in the city, many masjids are now well managed, and many Islamic forums and studies are now held within the masjids and in campuses. From observation, it is noted that there are three masjids with professional management compared to other masjids in the city, those are Sabilurrasyad masjid of UNG, Masjid Islamic Centre Wahdah Islamiyah, and Masjid Al Ishlah that belongs to the Al Ishlah foundation. Through these three masjids, and also through other masjids, da'wah in Gorontalo city becomes well-developed and created a new dynamic for the religious lives of the people in Gorontalo city in general.

In detail, the sociocultural mapping of Gorontalo city is provided in the table below:

Table 1. Mad'u mapping in Gorontalo City

Mapping	Religion (%)		Education (%)				Economic (%)		Employment			Entertainment Facility			Social problems among the society	Islamic organization
	Muslim	Non-Muslim	SD	SMP	SMA	PT	Medium to low-income	Medium to high-income	First	Second	Unemployed	Hotel & Housing	Karaoke & cafe	Gambling & drinking		
Kota Selatan	95	5	11	18	50	17	37	63	285	22	-	12	6	17	Theft, prostitution, affairs	NU, MUH, WI
Kota Tengan	95	5	26	11	35	17	35	65	12	9	38	8	-	3	Gambling & drinking, vehicle theft, conning, domestic violence	NU, MUH, WI, SALAFY
Dungingi	96	4	69	17	2	-	24	76	-	-	-	-	-	-	Theft, juvenile delinquency, murder	NU, MUH, SALAFY
Dumbo Raya	99	1	13	21	7	27	55	45	25	12	-	10	17	-	Drinking, and theft	NU, MUH, JT
Sipatana	98	2	41	11	21	-	45	55	18	15	13	-	3	20	Gambling and drinking	NU, MUH
Kota Timur	97	3	28	21	40	11	34	66	-	-	-	11	31	4	Battery/assault, theft, and domestic violence	NU, MUH, Al Khairat
Kota Barat	99	1	44	20	27	7	64	36	946	780	-	26	-	-	Battery/assault, theft	NU, MUH
Kota Utara	99	1	46	18	4	31	37	63	8	6	60	-	2	24	Gambling & drinking, battery, murder	NU, MUH
Hulonthalangi	97	3	26	16	52	7	57	43	870	379	-	3	5	-	Theft, drinking	NU, MUH, JT

Mapping Socio-Cultural of The Mad'u and Development of Dakwah in Kota Gorontalo

Based on the table above, demographically the mad'u condition in Gorontalo varies greatly, from number of populations, sex, religion, education, employment, as well as religious and entertainment facilities. There are also different Islamic organizations in Gorontalo city such as, Muhammadiyah, Nahdlatul Ulama, Wahdah Islamiyah, Salafi, Al Khairat, Persis and Jamaah Tablig.

Social problems in Gorontalo city are also varies for each sub-district. The typical social problems in the city center are prostitutions, drugs abuse, business conning, and thefts. Many available cheap hotels and entertainment centers have facilitated these social problems. In Kota Tengah area (Kota Tengah sub-district and Dungigi sub-district), vehicle thefts, drinking, juvenile delinquency, and even murder are problems. In these areas there are many housings for migrants. The clash between local and migrants are inevitable and often triggers conflict such as brawls among youths. Similarly, vehicle thefts, migrant residences are often targeted as the owners are usually busy with works, thus open up possibility for stealing their vehicles.

In the suburb area like the coastal area and the lake area, there are high percentage of poverty. This often triggers social problems such as thefts, robbery, and frauds of debts. Meanwhile, for areas that bordered with other regency (the Bone Bolango regency) the culture of the community is traditional agriculture. Within this community, customs and traditions are strongly upheld and the majority of the population works as laborers and farmers. The social problems that commonly found in such area are local alcoholic drinking, gambling, cock fight, and thefts.

E. Development of Sociocultural Mad'u-Based Da'wah in Gorontalo City

The sociocultural reality as discussed above needs specific da'wah approach that is adaptable with the condition of the society. For each sub-district in Gorontalo city, the development of da'wah will be different, based on the mad'u mapping. The development of da'wah based on the mad'u mapping in each sub-district is discussed in the table below:

Table 2. Development of Da'wah in Gorontalo City

Development Sub-district	Sociocultural Description	Da'wah approach	Form of Da'wah	Focus of Da'wah Activity
Kota Selatan	<ul style="list-style-type: none"> • Center of economy, business and trade • Money and economy are the main motives in social relations • Social capital such as cooperation, caring, and togetherness is starting to fade away • Many workers live in housings • There is no da'wah activity for Workers and businessmen/women • Urban culture is strongly evident 	<ul style="list-style-type: none"> • <i>Ahsan Al Qawl</i> • <i>Ahsan Al Amal</i> 	<ul style="list-style-type: none"> • <i>Irsyad</i> • <i>Tadbir</i> • <i>Tabligh</i> 	<ul style="list-style-type: none"> • <i>Irsyad</i> : - <i>Ta'lim</i> - <i>Taujih</i> - <i>Mau'izah</i> - <i>Nasihah</i> • <i>Tadbir</i> : Management of MT Management of Masjid Management of ZIS Management of da'wah institution • <i>Tablig</i> - <i>Khitabah (Media)</i> - <i>Kitabah</i> - <i>Istisyfa</i>
Dumbo Raya	<ul style="list-style-type: none"> • Coastal area with majority of fishermen population • Medium to low-income level and needs capital for fisheries business • Religious: there are shifting of community due to the da'wah carried out Jamaah Tablig (for the last 10 years) 	<ul style="list-style-type: none"> • <i>Ahsan Al Qawl</i> • <i>Ahsan Al Amal</i> 	<ul style="list-style-type: none"> • <i>Tathwir</i> • <i>Tadbir</i> • <i>Tabligh</i> 	<ul style="list-style-type: none"> • <i>Tathwir</i> : - Economic empowerment - Environmental protection and empowerment • <i>Tadbir</i> :

				<ul style="list-style-type: none"> - Management of da'wah institution - Management of community—based organization • <i>Tablig</i> - <i>Kitabah</i>
Kota Utara	<ul style="list-style-type: none"> • Highly cohesive society • Social capital such as: caring for each other is well-preserved • The community uphold customs and traditions • Religious lives are strongly influenced by customs and traditions 	<ul style="list-style-type: none"> • <i>Ahsan Al Qawl</i> • <i>Ahsan Al Amal</i> 	<ul style="list-style-type: none"> • <i>Tadbir</i> • <i>Tathwir</i> • <i>Irsyad</i> • <i>Tabligh</i> 	<ul style="list-style-type: none"> • <i>Tadbir</i> : - Management of MT - Management of Masjid • <i>Tathwir</i> : - Empowerment of islamic human resources • <i>Irsyad</i> : - <i>Ta'lim</i> - <i>Taujih</i> • <i>Tablig</i> - <i>Islamic Arts</i>
Kota Barat	<ul style="list-style-type: none"> • The limboto lake bank area • High prevalence of poverty (4 villages.) • Due to low economic factor, education level is also low • Lack of livelihood resources • Religious lives is very minimum 	<ul style="list-style-type: none"> • <i>Ahsan Al Qawl</i> • <i>Ahsan Al Amal</i> 	<ul style="list-style-type: none"> • <i>Tathwir</i> • <i>Tadbir</i> • <i>Tabligh</i> 	<ul style="list-style-type: none"> • <i>Tathwir</i> : - Economic empowerment • <i>Tadbir</i> : - Management of MT - Management of Masjid - Management of da'wah institution • <i>Tabligh</i> - <i>Khitabah</i>
Kota Tengah	<ul style="list-style-type: none"> • Majority of population are migrants • Agrarian culture is more prominent than industrialist culture • Assimilation and acculturations are evident • High social dynamics due to the influence of two higher education institutions 	<ul style="list-style-type: none"> • <i>Ahsan Al Qawl</i> • <i>Ahsan Al Amal</i> 	<ul style="list-style-type: none"> • <i>Tadbir</i> • <i>Tabligh</i> 	<ul style="list-style-type: none"> • <i>Tadbir</i> : - Management of HUZ - Management of ZIS • <i>Tabligh</i>

	<ul style="list-style-type: none"> • Intense da'wah activities sponsored by 3 large masjids 			<ul style="list-style-type: none"> - <i>Khitabah (Media)</i> - <i>Kitabah</i>
Hulonthalangi	<ul style="list-style-type: none"> • Half of the area is coastal area • 100% of the populations are Muslims but the religious lives are not evident • Area with smallest population in Gorontalo city • Wide economic gap among the society • Urban culture is more dominant 	<ul style="list-style-type: none"> • <i>Ahsan Al Qawl</i> • <i>Ahsan Al Amal</i> 	<ul style="list-style-type: none"> • <i>Irsyad</i> • <i>Tadbir</i> • <i>Tathwir</i> • <i>Tabligh</i> 	<ul style="list-style-type: none"> • <i>Irsyad :</i> - <i>Ta'lim</i> - <i>Taujih</i> • <i>Tadbir :</i> - Management of MT - Management of Masjid - Management of da'wah institution • <i>Tathwir</i> - Economic empowerment - Environmental protection and empowerment • <i>Tablig</i> - <i>Khitabah</i>
Kota Timur	<ul style="list-style-type: none"> • Part of the city center • Hotel, restaurant, mall, offices, banking facilities, are common in this area ini • Urban culture is more dominant • Money and economic are the main motives in social relations • The challenges for da'wah is significant (due to drugs abuse threats, drinking, prostitution, criminal activities due to economic motives, etc.,) 	<ul style="list-style-type: none"> • <i>Ahsan Al Qawl</i> • <i>Ahsan Al Amal</i> 	<ul style="list-style-type: none"> • <i>Irsyad</i> • <i>Tabligh</i> • <i>Tadbir</i> 	<ul style="list-style-type: none"> • <i>Irsyad :</i> - <i>Ta'lim</i> - <i>Mau'izah</i> - <i>Nasihah</i> • <i>Tablig</i> - <i>Khitabah (Media)</i> - <i>Kitabah</i> - <i>Istisyfa</i> • <i>Tadbir :</i>

				<ul style="list-style-type: none"> - Management of da'wah institution - Management of ZIS - Management of MT
Dungingi	<ul style="list-style-type: none"> • The culture is more of agrarian culture • Upholding customs and traditions • High criminality rate (murder, brawls, drinking, gambling) • Medium to high-income level of community • Religious potential are available, however, the management is yet maximum 	<ul style="list-style-type: none"> • <i>Ahsan Al Qawl</i> • <i>Ahsan Al Amal</i> 	<ul style="list-style-type: none"> • <i>Tablig</i> • <i>Irsyad</i> • <i>Tadbir</i> 	<ul style="list-style-type: none"> • <i>Tablig</i> - <i>Khitabah (Media)</i> • <i>Irsyad</i>: - <i>Ta'lim</i> - <i>Taujih</i> - <i>Mau'izah</i> - <i>Nasihah</i> • <i>Tadbir</i>: <ul style="list-style-type: none"> - Management of Masiid - Management of da'wah institution - Management of ZIS - Management of MT
Sipatana	<ul style="list-style-type: none"> • Social cohesion is relatively high • Social capital such as care for each other and togetherness are well-preserved • Education level is medium to low-education level • Customs and traditions are strongly upheld • Religiousness are evident in traditions and customs of the society 	<ul style="list-style-type: none"> • <i>Ahsan Al Qawl</i> • <i>Ahsan Al Amal</i> 	<ul style="list-style-type: none"> • <i>Tadbir</i> • <i>Tathwir</i> • <i>Irsyad</i> • <i>Tabligh</i> 	<ul style="list-style-type: none"> • <i>Tadbir</i> : - Management of MT - Management of Masjid • <i>Tathwir</i> : - Empowerment of Islamic human resources • <i>Irsyad</i>: <ul style="list-style-type: none"> - <i>Ta'lim</i> - <i>Taujih</i> • <i>Tablig</i> <ul style="list-style-type: none"> - <i>Kitabah</i>

Development of da'wah as described on the table above, consists of approach, forms, and focus of da'wah activities that can be concluded as follow: on the aspect of da'wah approach as a whole, it is known that ahsan *al qawl* and *ahsan amal* approaches are the best approaches. Meanwhile, on the aspect of da'wah forms, they are varied for each sub-district as described in the table. In general, the forms of da'wah for each of these sub-districts are; *tablig*, *irsyad*, *tadbir* and *tathwir*. Further, on the aspect of da'wah activity focus are different from sub-district to another. Generically, the focus of da'wah activities for Gorontalo city are; *ta'lim*, *taujih*, *mau'izah*, *nasihah* (a form of *irsyad*), management of masjid, management of Majelis Taklim, management of ZIS, management of da'wah institutions, management of community-based organization, and management of HUZ (a form of *tadbir*), economic empowerment, environmental protection and empowerment and empowerment of Islamic human resosources (a form of *tathwir*), and *khitabah ta'tsiriyyah*, *khitabah diniyyah*, *kitabah* and Islamic arts (a form of *tablig*).

F. Conclusion

Sociocultural mapping of mad'u in Gorontalo city were carried out in three aspects, geographical and demographic mapping of each sub-districts in Gorontalo city, mapping of Islamic groups/organizations, and mapping of social problems. Geographically, Gorontalo is relatively complex region that consists of plain, coastal area, mountain, and lake. The social conditions of the society are diverse, some are influenced by the urban culture, some are still preserving the customs and traditions, and some are in between. Demographically, the mad'u condition in Gorontalo city are diverse, from the number of populations, sex, religion, education, employment, and religious and entertainment facilities. Many Islamic organizations exist in Gorontalo city, such as, Muhammadiyah, Nahdlatul Ulama, Wahdah Islamiyah, Salafi and Jamaah Tablig.

Development of sociocultural mapping of mad'u in Gorontalo city that composed of development of da'wah on approach aspects, forms of da'wah, and

focus of da'wah activities can be concluded as follow: on the aspect of da'wah approach as a whole, the *ahsan al qawl* and *ahsan amal* approaches are used. Meanwhile, on the aspect of forms of da'wah the results are varied for each sub-district. In general, the forms of those da'wah are; *tablig*, *irsyad*, *tadbir* and *tathwir*. Whereas for the activity focus of da'wah the results are also varied. Generally the focus of da'wah activities in Gorontalo city consists *ta'lim*, *taujih*, *mau'izah*, *nasihah* (a form of *irsyad*), management of masjid, management of Majelis Taklim, management of ZIS, management of da'wah institutions, management of community-based organizations, management of HUZ (a form of *tadbir*), economic empowerment, environmental protection and empowerment and Islamic human resources empowerment (a form of *tathwir*), and *khitabah ta'tsiriyah*, *khitabah diniyyah*, *kitabah* and Islamic arts (a form of *tablig*).

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