Al-Ta'līf Approach to the Implementation of *Da'wah* According to an Islamic Perspective

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Keywords	Abstract
Approach, Al-ta'līf, Implementation of Da'wah, Islamic Perspective	*A positive initial perception can influence the acceptance of the da'wah target towards the da'wah efforts carried out. Islam advocates a variety of al-ta'līf approaches aimed at bringing the target of da'wah closer to the teachings of Islam. However, in some situations, efforts to deliver da'wah today are seen to ignore the aspects of al-ta'līf advocated by Islam. Neglecting the al-ta'līf approach in the implementation of da'wah has been found to threaten the harmony in the relationship between Muslims and non-Muslims, and even in certain situations, can scratch the image of Islam. This article presents the approaches of al-ta'līf in implementing da'wah according to the Islamic perspective. Research data was obtained through documentation and content analysis methods. Findings found that implementing the al-ta'līf approach in da'wah needs to be applied in actions, words, and writing in line with the recommendations of Islam. This discovery is expected to be used as a guide in implementing da'wah while upholding the image of Islam as the most perfect religion.*
Kata kunci	**Abstrak**
Pendekatan, Al-ta'līf, Pelaksanaan Dakwah, Perspektif Islam	*Persepsi awal yang positif mampu mempengaruhi penerimaan sasaran dakwah terhadap usaha dakwah yang dijalankan. Islam menganjurkan pelbagai pendekatan al-ta'līf yang bertujuan mendekatkan sasaran dakwah kepada ajaran Islam. Walau bagaimanapun, dalam beberapa situasi, usaha menyampaikan dakwah pada hari ini dilihat mengabaikan aspek-aspek al-ta'līf yang dianjurkan oleh Islam. Pengabaian pendekatan al-ta'līf dalam pelaksanaan dakwah didapati mengancam keharmonian dalam hubungan antara umat Islam dan bukan Islam, dan dalam situasi tertentu, boleh mencalarkan imej Islam. Artikel ini bertujuan untuk mengemukakan pendekatan-pendekatan al-ta'līf dalam pelaksanaan dakwah menurut perspektif Islam. Data kajian diperoleh melalui kaedah dokumentasi dan analisis kandungan. Dapatan kajian mendapati bahawa pelaksanaan pendekatan al-ta'līf dalam dakwah perlu diaplikasikan dalam tindakan, perkataan dan penulisan selaras dengan saranan Islam. Penemuan ini diharapkan dapat dijadikan panduan dalam pelaksanaan dakwah sambil menegakkan imej Islam sebagai agama yang paling sempurna.*

Introduction

Preaching is the core of the spread of Islamic teachings entrusted to every Muslim. It is not just the task of scholars or religious scholars but is the collective responsibility of Muslims (Zaydān, 2002). The task of da'wah is also a continuous effort to invite people to goodness and abandon evil. The success of preaching depends on the approach used by the preacher (Guleng et al., 2019). One of the approaches emphasized in Islam is the al-ta'līf approach. Islam advocates various approaches to *al-ta'līf*, which is taming, aiming to bring the target of da'wah closer to the teachings of Islam delivered (Don et al., 2023). The *al-ta'līf* approach refers to the effort to tame the heart, get closer, and build a positive relationship with the da'wah target before delivering Islamic teachings (al-Bayanūnī, 2001).

The word ta'lif comes from the words *alif*, *ya'lifu*, *ilfan*, and *alifahu*, meaning to like, fond of him, or tame him (Ibn Manẓūr, 1994). al-Bayanūnī (2001) explains that *al-ta'līf* means bringing people's hearts closer to Islam through gentle, wise, and wise methods. *Al-ta'līf* is not just a rhetorical technique but includes the entire attitude, behavior, and strategy that aims to build a positive perception of Islam. It involves a deep understanding of the da'wah target's psychology, culture, and socio-economic conditions (Mohd. Zin, 2005). A positive initial perception plays a vital role in influencing the acceptance of da'wah targets towards the da'wah efforts carried out. Applying this *al-ta'līf* approach contributes to the initial positive perception of Islam, subsequently affecting the acceptance of da'wah targets towards the delivery of da'wah (Don et al., 2023). A study by Hartman, Townsend, and Jackson (2019) shows that when people positively perceive a subject or technology, they are more likely to accept and integrate it into their lives. In the context of da'wah, a positive initial perception of Islam and the preachers can reduce psychological and social barriers, further facilitating the acceptance of the teachings delivered (Begum et al., 2021).

Good delivery can be seen through the *al-ta'līf* approach, emphasizing gentleness and wisdom in Islamic teachings (Mohamad et al., 2018). The appearance and delivery of good da'wah are important in influencing the acceptance of da'wah by the target of da'wah, which is through a gentle and wise approach in line with Islamic teachings (Zaidi & Muhamat, 2020). This approach can tame the hearts of the preaching target, making them more open and ready to receive the message delivered (Noor et al., 2019).

Da'wah delivery can influence the target of *da'wah* to accept the message and make positive changes in the individual (Usman & Iskandar, 2022). The *al-ta'līf* approach refers to the effort to soften the heart and attract the attention of the *da'wah* target to approach Islam and is very relevant today. This *al-ta'līf* principle outlines the need to approach people with love and empathy and without coercion (Don et al., 2023). Implementing preaching through nature *al-ta'līf* or gentleness is a translated application of the nature of Allah. The words of Allah in surah al-Shūrā [42] verse 19:

Meaning: *"Allah is Ever Kind to His servants. He provides abundantly to whomever He wills. Moreover, He is the All-Powerful, Almighty."*

According to Sheikh Wahbah al-Zuḥāylī, this verse explains that Allah is Most Gentle and Most Merciful to His servants. Accordingly, Allah blessed them with the most significant benefits, including the revelation of the Quran, which brings the truth. Allah keeps harm and great calamity away from them, including delaying the creatures' torment, as stated in the previous verses. The tenderness and mercy of Allah are also embodied through the provision of sustenance to all His servants without exception, whether righteous or disobedient. Allah provides sustenance to whoever is desired according to His will, expanding and narrowing sustenance to His servants. Allah is the Most Powerful and Almighty over everything, and nothing defeats and weakens Him (al-Zuḥāylī, 2003).

However, in certain circumstances, some preaching efforts ignore the aspects of *al-ta'līf* that Islam advocates. Preachers sometimes lack enough emphasis on a gentle and wise approach (Usman et al., 2019). Today, some preachers deliver lectures and sermons using harsh and reprimanding language that can cause listeners to feel offended or alienated from Islamic teachings (Abdul et al., 2023).

In the increasingly complex and diverse modern society, the delivery of *da'wah* through the *al-ta'līf* approach is very relevant. This era of globalization and the latest information technology has caused the spread of *da'wah* delivery through social media and the internet. In some situations, it has been found that preaching messages delivered through the media do not consider the sensitivity and background of the target of preaching, causing the message to be rejected or misunderstood (Manaf, 2018). A harsh preaching approach can also cause young people to stay away from mosques and not be interested in getting involved in organizing religious activities or programs (Ahmed & Ezzeddine, 2009).

According to Zaydān (2001), a *da'wah* approach that is more empathetic and understands the social context of the listener can provide a more positive effect. This shows that the *al-ta'līf* approach that emphasizes gentleness and wisdom is critical in implementing da'wah—the study by Abd. Majid, Mohd Zin, and Sulaiman (2015) suggest that the *da'wah* approach must be based on the moral example of the Prophet (PBUH), who always shows love, tenderness, and understanding towards others. A loving approach and a deep understanding of the needs and feelings of others are key to delivering effective *da'wah*. Ab Ghani et al. (2020) stated that the concept of *al-ta'līf* has long existed in the Islamic tradition. Still, some preachers do not understand or do not apply it in the context of complex modern society.

Neglecting the *al-ta'līf* approach in the delivery of *da'wah* messages can cause misunderstanding and tension between Muslim and non-Muslim communities (Ramli, 2015). Aini and Don (2022) explained that without an effort to get closer and understand the context of the *da'wah* target, the Islamic message might be delivered in a less sensitive way or inappropriate to the local situation. This situation can result in the rejection of

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Islam and create a gap between members of society (Ramli, 2015). Al-Ghazālī (2005) emphasizes the importance of understanding the situation and feelings of the audience before delivering *da'wah*.

Islam is a religion of *raḥḥmat li al-'ālamīn* (mercy for the whole world). However, neglecting the *al-ta'līf* approach in implementing *da'wah* can create a negative perception of the image of Islam (Rahman & Shah, 2020). Preaching delivered without considering the aspects of gentleness and wisdom can cause Islam to be seen as a harsh or intolerant religion, contrary to its fundamental principles (al-Ghazālī, 1997). Without an *al-ta'līf* approach, *da'wah* may fail to attract interest or have an impact on its target. This is because an unwise approach can cause listeners to close their hearts and minds to the message delivered (Kuiper, 2021). As a result, the primary purpose of preaching to convey the proper understanding of Islam is not achieved (Mohd. Zin, 2005). In addition, neglecting the *al-ta'līf* approach not only hurts relations with non-Muslims but can also create tension among Muslims themselves (Yahya & Hedzir, 2020). A *da'wah* approach that is too harsh or does not take into account the diversity of understanding and practice in the Muslim community will cause division and discord. Using a rigid or context-insensitive approach can also reduce the effectiveness of *da'wah* and cause rejection of the Islamic message (al-Qaraḍāwī, 1995).

Past studies clearly show that the *al-ta'līf* approach in *da'wah* is relevant and essential to ensure that the message of Islam can be delivered effectively and is well received by the community. Ab Ghani et al. (2020) stated that neglecting the *al ta'lif* approach can cause challenges in spreading *da'wah*, such as rejection or misunderstanding of Islamic teachings. According to Ab Ghani et al. (2020), there is a need to review and present *al-ta'līf* approaches relevant to the current *da'wah* challenge. Accordingly, this article will show the approaches of *al-ta'līf* in the implementation of *da'wah* according to the Islamic perspective to be used as a guide in the implementation of *da'wah*.

Method

Qualitative research can be interpreted as an inquiry process to understand social or human problems based on a comprehensive and complex picture through the in-depth view of informants and carried out in actual and natural conditions (Cresswell, 2013; Lebar, 2017). This study uses a qualitative research design, and the data collection method is content analysis. Content analysis involves data from documents and texts related to issues. Data sources include al-Quran, hadith, journals, books, and scientific studies related to the research topic. The researcher chose a thematic analysis method to analyze the data. Thematic analysis is an approach used to identify, analyze, and report essential themes in data (Mohamad, 2019). This method allows the data to be interpreted in detail and systematically.

Results and Discussion

Based on the findings of the research findings, the following are some verses of the Quran and hadiths related to the *al-ta'līf* approach in the implementation of *da'wah* through deeds, words, and writing:

Al-Ta'līf Fī Al-'Amal (Deed):

The daily actions and practices of a preacher and Muslims should reflect the beauty of Islam to bring the target of preaching closer to Islam (Muzakki, 2007). *Al-ta'līf fi al 'amal* refers to the preaching approach through practice or action. This approach emphasizes the importance of showing good morals and behavior as an example to the community. Islam recommends that preachers show a gentle, polite, and wise attitude in their every action. The Prophet (PBUH) is the best example in this aspect, as Allah says in surah al-Ahzab [33] verse 21:

Meaning: *"Indeed, in the Messenger of Allah, you have an excellent example for whoever has hope in Allah and the Last Day and remembers Allah often."*

Ibn Kathīr (2000), in his *Tafsīr al-Qur'ān al-'Aẓīm,* stated that this verse is the main argument encouraging Muslims to emulate the Prophet (PBUH) in speech, action, and every aspect. For this reason, Allah ordered the believers to emulate the attitude of the Prophet (PBUH) in the War of Ahzab, including in matters of patience, fortitude, readiness, and struggle, and still hope for a way out from Allah. This verse is addressed by Allah, who speaks to people who feel worried, anxious, and angry when facing their affairs in the Ahzab War. According to Ibn Kathīr (2000), every Muslim needs to make the Prophet (PBUH) the best example in various aspects of incredibly noble morals. His Majesty is a model in interacting with others with gentleness and love. From Abū Hurayrah, the Prophet (PBUH) said:

Meaning: *"Indeed, I was sent to perfect noble morals."* [al-Bukhārī, *al-Adab al-Mufrad, Bāb Ḥusn al-Khulq*, no. hadith 273, Authentic]

The statement above shows that the primary purpose of sending the Prophet (PBUH) is to perfect human morals, especially in the *al-ta'līf* approach. A preacher gives wisdom in necessary actions and attention. Selecting a wise approach contributes to effectively delivering the preaching message through action. This event is explained in the Quran, surah al-Anbiyā' [21] verses 62-67:

Meaning: *"They asked, "Was it you who did this to our gods, O Abraham?" He replied sarcastically, "No, this one—the biggest of them—did it! So ask them if they can talk!" So they returned to their senses, saying to one another, "You yourselves are truly the wrongdoers!" Then, they quickly regressed to their original mindset, arguing, "You already know that those idols cannot talk." He rebuked them, "Do you then worship—instead of Allah—what can neither benefit nor harm you? Shame on you and whatever you worship instead of Allah! Do you not have any sense?"*

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Al-Qurṭubī (2006) explains that the verse *faraja'ū ilā anfusihim* illustrates that the idolaters reflect on their actions after arguing. They realized their weakness in the argument because the idol they worshipped was powerless and could not protect itself from harm, such as an axe crushing his head. This interpretation asserts that it is illogical to worship something powerless, thus realizing they have acted unjustly against themselves.

Ibn Kathīr (1995) explains in the book *Qaṣaṣ al-Anbiyāʾ* that Prophet Ibrahim has shown wisdom in his actions against the idols worshiped by his people. This story features the application of the *al-taʾlīf* approach in the preaching of Prophet Ibrahim to his people. Allah forbids violence because it can alienate others from us. The words of Allah in surah Āli ʿImrān [3] verse159:

> Meaning: *"It is out of Allah's mercy that you, O Prophet, have been lenient with them. Had you been cruel or hard-hearted, they would have certainly abandoned you. So pardon them, ask Allah's forgiveness, and consult with them. Once you make a decision, put your trust in Allah. Surely Allah loves those who trust in Him."*

HAMKA (n.d.) interprets this verse as emphasizing the importance of gentleness in leadership, as shown by the Prophet Ibrahim. According to HAMKA, God praised His Messenger for this quality. This indicates that Allah likes gentleness. Leaders who are rude and hard-hearted can alienate others. HAMKA describes this situation as "blocking the smoke," meaning that a harsh leader will lose his followers.

In addition, the study by Osman and Shamsudin (2024) states that the Prophet (PBUH) also reminded the companions to be gentle in making Islam easier for specific groups. This is because the nature of extending help and cooperation is an interpretation of the nature of tenderness towards others. From Jarir, the Prophet (PBUH) said:

> Meaning: *"Whoever is kept away from gentleness (love) means that he is kept away from goodness."* [Muslim, *Ṣāḥīh Muslim*, *Kitāb al-Bir wa al-Ṣilat wa al-Adāb, Bāb Faḍl al-Rifq*, no. hadith: 2592]

This hadith emphasizes the importance of gentleness in the life of a Muslim. According to the words of the Prophet (PBUH), anyone who does not have a gentle nature will be kept away from goodness. This trait is important because it reflects a loving and compassionate approach to others. A gentle attitude in helping and cooperating with others facilitates the acceptance of *daʿwah* and attracts their hearts to approach the truth of Islam more sincerely and openly. The hadith of ʿĀʾishah states that the Prophet (PBUH) said:

> Meaning: *"Indeed, Allah is the Most Merciful and likes meekness in all things."* [al-Bukhārī, *Ṣāḥīh al-Bukhārī*, *Kitāb Adab, Bāb al-Rifq fī al-Amr Kullih*, no. hadith: 5678]

This hadith narrated by 'Āʾisyah emphasizes that Allah is Most Gentle and likes gentleness in every matter. In the context of *al-taʾlīf fī al-ʿamal*, this hadith shows the importance of gentleness in the *daʿwah* approach. This attitude brings people's hearts

closer to the truth and reflects the nature of love advocated in Islam. It can help a preacher guide others towards goodness and truth more easily.

Al-ta'līf Fī Al-Lisān (The Word)

Islam advocates using sound words to convey the call of *da'wah*—the words of Allah in surah Fussilat [41] verse 33.

Meaning: *"And whose words are better than someone who calls others to Allah, does good, and says, "I am truly one of those who submit.""?*

Jalāl al-Dīn al-Maḥallī and Jalāl al-Dīn al-Suyūṭī (n.d.) in *Tafsīr al-Jalālayn* interpret that there is no better word than the speech of a person who calls for the monotheism of Allah, doing righteous deeds, and acknowledging himself as Muslim (Al-Maḥallī & al-Suyūṭī, n.d.) This verse explains the importance of choosing the best words to convey the call of Islam. The best words are an effort to realize the aspect of tenderness or *al-ta'līf* in the delivery of *da'wah*.

Al-ta'līf fī al-lisān refers to the approach of preaching through words. These include how to communicate eloquently and using language that is gentle, wise, and full of wisdom. Al-Quran teaches that *da'wah* should be done in a wise manner and with good advice, as stated in surah al-Naḥl [16] verse 125:

Meaning: *"Invite all to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord alone knows best who has strayed from His Way and who is rightly guided."*

According to Abū Ja'far Muḥammad ibn Jarīr al-Ṭabarī, this verse explains the method of carrying out *da'wah* to the Prophet (PBUH). Allah commanded the Prophet (PBUH) to invite humanity to follow His teachings using wise advice and sound advice. This approach is done through the revelation of Allah, and the Quran is used as a guide and reminder. Allah also ordered the Prophet (PBUH) to answer the enemy's arguments well, including forgiving those who had injured His Majesty's honor (al-Ṭabarī, 2001).

Therefore, this verse explains that the *da'wah* approach should be done with wisdom, good advice, and debate in the best way. Sayyid Qutb (1998) interprets *maw'izah al-ḥasanah* with soft speech so that the listeners are drawn to accept it, avoiding self-pride, lack of manners, being rude and avoiding sarcastic words, that is, using soft language that does not hurt other people's feelings.

Al-Wa'ẓu means a description that warns of something good by softening the heart and preventing evil with fear of it. The language and words used affect the listener (Jaafar, 2020). Aspects of wisdom are needed in implementing the *al-ta'līf* approach to the words of preaching. This approach can be seen in the preaching of Prophet Ibrahim to his people. The Quran, through surah al-An'ām [6] verses 76-79, explains it:

Meaning: *"When the night grew dark upon him, he saw a star and said, "This is my Lord!" However, when it set, he said, "I do not love things that set." Then, when he saw the moon rising, he said, "This one is my Lord!" However, when it disappeared,*

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he said, "If my Lord does not guide me, I will certainly be one of the misguided people." Then, when he saw the sun shining, he said, "This must be my Lord—it is the greatest!" However, when it set again, he declared, "O my people! I reject whatever you associate with Allah in worship. I have turned my face towards the One who originated the heavens and the earth—being upright—and I am not one of the polytheists."

The word *al-āfilīn* used in this verse refers to sentient beings and is mentioned in the plural. According to M. Qurasih Shihab, the author of *Tafsir al-Mishbāh*, Prophet Ibrahim may have deliberately used this term because the worshipers of the stars and celestial bodies at that time considered those things to have reason, knowledge, and will. In other words, Prophet Ibrahim seemed to say, "If something that has a reason and is immersed in darkness is not worthy of worship, let alone something that has no reason at all." He often emphasized how illogical it is to worship something that does not have a reason or cannot be heard. This can be seen in surah Maryam [19] verse 42 and al-Shu'arā' [26] verses 70-73), in which His Majesty explains the reasons clearly (Shihab, 2011).

This verse records the dialogue of Prophet Ibrahim with his people when he placed himself in the context of his people's situation. Prophet Ibrahim applied *the al-ta'līf* approach in preaching to prove the weakness of his people's worship: stars and planets that can disappear or disappear. The true characteristic of God is that it exists and cannot disappear, which shows weakness. The *da'wah* approach is presented in *ta'līf* in this dialogue to give advice and not hurt the target of *da'wah*.

Islam forbids using words that mock and humiliate a group of people with another group. The words of Allah in surah al-Ḥujurāt [49] verse 11:

Meaning: *"O believers! Do not let some men ridicule others; they may be better than them, nor let some women ridicule other women; they may be better than them. Do not defame one another, nor call each other by offensive nicknames. How evil it is to act rebelliously after having faith! Moreover, whoever does not repent, it is they who are the true wrongdoers."*

Shaykh 'Abd al-Raḥmān ibn Nāṣir al-Sa'dī (2002), an exegete known for his work *Taysīr al-Karīm al-Raḥmān fi Tafsīr al-Kalām al-Mannān* explained that the verse emphasizes the rights of believers against each other. He emphasized that it is forbidden to insult or degrade others through words, speech, or actions that lead to insulting fellow believers. Actions like this are prohibited because they show the arrogance and self-pride of the insulting person. The insulted may be better than the insulter. Therefore, insulting others reflects bad and uncivilized manners. Prophet Muhammad (PBUH) said, "It is enough that a person is considered to have sinned if he insults his fellow Muslim." (al-Sa'dī, 2002). This proves that insult is strictly prohibited and taken seriously in Islam. Therefore, Allah also forbids scolding, especially to the weak, like orphans. The words of Allah in surah al-Ḍuḥā [93] verses 9-10:

Meaning: *"So do not oppress the orphan, nor repulse the beggar."*

According to Abū Muḥammad al-Ḥusayn ibn Masʿūd al-Baghawī, an exegete who is famous for his work *Maʿālim al-Tanzīl*, this verse contains advice from Allah to the Prophet (PBUH) about how to interact with orphans and people who asked for help. He explained that we are forbidden from insulting orphans. This is important because the Prophet (PBUH) was also once an orphan. According to Mujāhid, insulting orphans is not allowed because His Majesty once experienced life as an orphan (al-Baghawī, 1989). This verse emphasizes the importance of showing compassion and not being harsh towards orphans and those needing help.

There is a hadith that prevents us from criticizing or mocking our brothers with speech such as fasik or kafir. From Abū Dhar, the Prophet (PBUH) said:

Meaning*: "And whoever calls someone a disbeliever or by saying O enemy of God when it is not like that but the words will return to him."*

[Muslim, *Ṣaḥīḥ Muslim, Kitāb al-Īmān, Bāb Bayān ḥāl īmān man raghiba ʿan abīhi wa huwa yaʿlam*, no. hadith 61]

Therefore, Allah states what is given to a servant in return for a meek attitude. Hadith narrated by Muslims from 'Ā'isha she said the Prophet (PBUH) once said:

Meaning*: "Hey 'Ā'isha! Indeed, God is Most Gentle. He loves meekness. God will give to a gentle attitude that He does not give to a hard attitude and will also give anything that is not given to another attitude."*

[Muslim, *Ṣaḥīḥ Muslim, Kitāb al-Bir wa al-Ṣilat wa al-Adāb, Bāb Faḍl al-Rifq,* no. hadith 2593]

This clearly shows how important clear and gentle communication is in preaching. This approach is essential to ensure that the *da'wah* message is delivered in a way that the listeners can well receive.

Al-ta'līf Fī al-Kitābah (Writing)

Al-ta'līf fī al-kitābah refers to the preaching approach through writing. Writing is also one of the effective means of preaching. This involves the use of writing to spread the message of Islam effectively. The Quran emphasizes the importance of writing in the spread of knowledge. The words of Allah in surah al-Qalam [68] verse 1:

Meaning: *"Nūn. By the pen and what everyone writes!"*

According to Ibn Kathīr (2000), this verse is an oath by Allah by mentioning *al-qalam* (the pen) to remind His creatures of the favor He has given, which is the ability to write. Allah taught people to write so that knowledge can be acquired and spread. Therefore, this verse explains that writing is one of the essential mediums for conveying knowledge and preaching. Good and wise writing can convey the message of Islam more widely and effectively. Hadith from Abū Hurayrah also shows the importance of writing:

Meaning:*"Tie knowledge with writing."* [al-Ḥākim. *al-Mustadrak 'alā al-Ṣaḥīḥayn, Qayyidū al-ʿIlm bi al-Kitāb*, no. hadith 367]

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This hadith shows that writing is a way to bind and spread knowledge to others. Wise and thoughtful writing can reach more people and convey the message of Islam more widely and effectively.

The Prophet (PBUH) also preached through writing. His Majesty chose the *da'wah* approach by writing letters to potential groups and had authority over his people, namely kings and governors. The writing of His Majesty's letter is divided into three parts: a letter containing a call and invitation to convert to Islam, a letter containing guidance for the Muslim community, and a letter containing guidance on Islam, especially for non-Muslims.

The Prophet (PBUH) has sent many letters to the kings and leaders of the world to convey the message of Islam. The following is an example of a letter written by the Prophet (PBUH) to King Heraclius, the Roman Emperor,

> *"In the name of God the Most Merciful and the Most Merciful From Muhammad, the servant of God and His Messenger to Heraclius, the Roman Ruler. Peace be upon those who follow the instructions. Ammā ba'du, I invite you with the call of Islam. Convert to Islam; you will be safe. Allah will give you a double reward. If you turn away, you are the One who bears the sins of your people. {Say: "O People of the Book, let's (hold to) a sentence (stipulation) that there is no dispute between us and you, that we do not worship except Allah and we do not associate anything with Him and we do not (nor) do some of us some others as gods other than Allah." If they turn away, say to them: "Bear witness that we are the people who surrender (to Allah)."}* (Ali-Imran: 64)."

The explanation from the letter written by the Prophet (PBUH) was explained by al-Mubārakfūrī (2014), namely:

1. *Bism Allāh al-Raḥmān al-Raḥīm*: Beginning with the name of Allah, showing respect and glorification to Allah.
2. Greetings to those who follow the instructions: Depicts the humility and desire to convey greetings and kindness to the letter's recipient.
3. His invitation to Islam: Invites meekly and gives a clear choice, emphasizing the safety and profit for the recipient if they accept Islam.
4. Quoting Quranic verses: Showing respect and obedience to God's revelation and conveying a clear and wise message.

The content of this letter is an example of how the Prophet (PBUH) used a gentle approach in writing to deliver *da'wah* by combining wisdom, greetings, and a clear invitation and quoting the revelation of Allah to give strength to his message (al-Mubārakfūrī, 2014). The delivery of the preaching message of the current era includes writing through new media. People get much information online. This requires a preacher to have the power of influence to encourage acceptance and then produce changes to the *mad'ū*. Therefore, the methods of writing and building the content and form of an influential preaching message must be mastered by a preacher in sharing the Islamic message with

anyone online. In addition, the writing is natural, telling and explaining facts sourced from the Quran and al-Sunnah or the books of authoritative scholars in the past and now, especially those that are *tadhkiyat al-nafs, maw'izah,* and *tadhkīr* are not criticizing, attacking, reprimanding not to mention attacking, insulting and attacking, anyone personally (Mohd et al., 2014).

Based on the verses of the Quran, hadiths, and sirah above, it is found that it is essential to apply the *al-ta'līf* approach in practice, words, and writing. This is because, through a good approach, *da'wah* can be done more effectively and attract people's interest in Islamic teachings. All of these approaches are important to ensure that the message of Islam is delivered in a gentle, wise, and wise way, in line with Islamic teachings.

Conclusion

The taming approach or *al-ta'līf* is implemented to approach the *da'wah* target. In the context of the implementation of *da'wah*, the application of the *al-ta'līf* approach, whether from the aspect of actions, words, and writing, can influence the target of *da'wah* to accept the call of *da'wah* that is delivered and then build a good relationship. The *al-ta'līf* approach is realized through good deeds, soft language, and creative and engaging writing. In this modern era, this approach of *al-ta'līf* is essential to ensure that *da'wah* is delivered effectively and is well received by the community to achieve the goal and raise the image of Islam as a perfect religion.

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