



The Implementation of "Qaulan Layyina" (QS. Taha: 44) by Preachers in the Q&A Program on Metro TV

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ABSTRACT

This study examines the implementation of the principle of qaulan layyina as mentioned in the Qur'an (QS. Taha: 44) within the context of Islamic preaching on Indonesian television, specifically in the Q&A program aired on Metro TV. Utilizing a descriptive qualitative approach supported by literature analysis, this research explores how preachers deliver religious messages with gentleness, empathy, and persuasion to a heterogeneous audience. The study highlights that the application of qaulan layyina is influenced by several factors, including the preacher's personal understanding of Islamic ethical principles, their communication skills, and the structure of the television program. The findings demonstrate that most preachers succeed in maintaining a soft and inclusive tone, especially when responding to sensitive or controversial questions. Through this approach, they are able to minimize conflict, promote mutual respect, and uphold the core values of Islamic communication. This research contributes to the broader field of Islamic communication studies and offers practical insights for da'wah practices in modern media environments.

Keywords: *Qaulan Layyina, Da'wah, Q&A on Metro TV.*

ABSTRAK

Penelitian ini mengkaji penerapan prinsip qaulan layyina sebagaimana disebutkan dalam Al-Qur'an (QS. Thaha: 44) dalam konteks dakwah Islam di televisi Indonesia, khususnya dalam program Q&A yang ditayangkan di Metro TV. Dengan menggunakan pendekatan kualitatif deskriptif yang didukung oleh studi pustaka, penelitian ini mengeksplorasi bagaimana para pendakwah menyampaikan pesan keagamaan dengan kelembutan, empati, dan persuasi kepada audiens yang heterogen. Studi ini menyoroti bahwa penerapan qaulan layyina dipengaruhi oleh beberapa faktor, termasuk pemahaman pribadi pendakwah terhadap prinsip etika Islam, keterampilan komunikasi mereka, dan format program televisi itu sendiri. Temuan menunjukkan bahwa sebagian besar pendakwah berhasil mempertahankan nada yang lembut dan inklusif, terutama ketika merespons pertanyaan yang sensitif atau kontroversial. Melalui pendekatan ini, mereka mampu meminimalkan konflik, mendorong saling menghormati, dan menegakkan nilai-nilai inti komunikasi Islam. Penelitian ini memberikan kontribusi terhadap pengembangan studi komunikasi Islam dan menawarkan wawasan praktis bagi praktik dakwah di era media modern.

Kata Kunci: *Qaulan Layyina, Dakwah, Q&A Di Metro TV*

INTRODUCTION

Da'wah is one form of communication that plays a strategic role in conveying the values of Islam to humanity. In addition to delivering *amar ma'ruf nahyi munkar*, the purpose of dawah is to establish harmony in society, as Islam is a mercy to all the worlds, leading to happiness in both this world and the Hereafter. To achieve this noble goal, a strategic and effective method of dawah delivery is needed, so that the message is well-received and can touch the hearts of its listeners.¹

In the context of dawah, the Qur'an provides ethical and methodological guidance that is highly relevant, one of which is the concept of *qaulan layyina* found in QS. Thaha: 44 :

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى ٤٤

“Speak to him with gentle words; perhaps he will remember and then fear Allah.”²

The verse tells the story of Prophet Musa and Prophet Harun, who delivered their dawah with gentle words to Pharaoh, despite him being a tyrannical ruler. The principle of *qaulan layyina* serves as an important foundation for dawah speakers in conveying the message of Islam with politeness, wisdom, and persuasion, especially in situations involving audiences with diverse backgrounds. This principle is even more relevant in the modern era, where mass media has become a crucial tool for spreading dawah, including through television programs.³

One of the most popular programs that is frequently referred to by the Muslim community in Indonesia is the Q&A program on Metro TV. This program features guests from various backgrounds and professions, including scholars and Muslim intellectuals as speakers, and opens up interactive discussion spaces with viewers. This makes the Q&A program a strategic medium for applying dawah values, including respectful dialogue, evidence-based arguments, and an inclusive approach.⁴

In the face of the challenges of modern communication, the implementation of *qaulan layyina* is not always easy. Differences of opinion, sensitive issues, and the dynamics of a heterogeneous audience often lead to potential conflicts or misunderstandings. Therefore, dawah speakers appearing in the mass media are required to possess effective communication skills while being grounded in Islamic principles. In this regard, the Q&A program on Metro TV serves as an interesting case study to analyze, given its position as one of the influential discussion programs that often addresses complex Islamic issues.

This study aims to examine how the concept of *qaulan layyina* is implemented by dawah speakers in the Q&A program on Metro TV. This study is not only important for understanding dawah practices in the mass media but also for providing strategic recommendations for dawah speakers in adapting the principle of *qaulan layyina* in various public communication contexts. Thus, this research is expected to contribute both theoretically and practically to the development of dawah studies, especially in the era of fast-paced and complex digital communication.

¹ Moh Ali Aziz, *Ilmu Dakwah: Edisi Revisi* (Prenada Media, 2019).

² Kementerian Agama Republik Indonesia, *Al-Qur'an Dan Terjemahannya* (Kementerian Agama Republik Indonesia, 2019).

³ “Kontribusi Tafsir Kontemporer Dalam Menjawab Persoalan Ummat | Amin | Substantia: Jurnal Ilmu-Ilmu Ushuluddin,” Diakses 19 November 2024.

⁴ Mu'amalah, “Television: Media For Islamic Education In Millennium Era,” *Stain Kediri* 6, No. 1 (21 Juni 2018): 125–38.

RESEARCH METHODS

This study uses a qualitative research method, consisting of descriptive analysis and literature review. The qualitative research method is employed with the aim of exploring and providing a deeper understanding of the phenomenon or issue to be addressed. Qualitative research is a method used to explore and understand the meanings that groups or individuals attach to social or human issues.⁵ In general, qualitative research methods can be used to observe and study social life, behaviors or actions, history, social movements, and social issues.⁶

Library research is the method used in this study, with data sourced from various media such as books, journals, e-journals, existing research, and other supporting documents.⁷ Qualitative research is descriptive in nature and tends to use deductive analysis. This means that the research process and the meanings derived are based on the point of view or perspective of the subjects highlighted in the qualitative study.

The focus of this study is the implementation of *qaulan layyina* (QS. Thaha :44) by dawah speakers on the Q&A program on Metro TV. The information contained in this study was obtained and analyzed using qualitative techniques. The information derived from the analysis is the implementation of *qaulan layyina* (QS. Thaha :44) by dawah speakers on the Q&A program on Metro TV, as interpreted through Ibn Kathir's and Al-Maraghi's Tafsirs, which will be discussed in this study. The data sources used include the Qur'an, various Qur'anic Tafsirs, scholarly articles, journals, research findings, dawah content from the Q&A program on Metro TV, and related documentation on this research topic. The data obtained is then processed and analyzed, from which conclusions are drawn.

RESULTS AND DISCUSSION

Definisi dan Konsep *Qaulan Layyina* Dalam Komunikasi Dakwah

From the perspective of Islamic teachings, *Qaulan layyina* is a concept of dawah communication that focuses on using gentle and non-degrading words, and speaking in a good, polite, and respectful manner⁸ This concept is explained in the Qur'an, specifically in (QS. Thaha :44) :

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى ٤٤

“Speak to him with gentle words; perhaps he will remember and then fear Allah.”

1. Tafsir klasik : Tafsir Ibnu katsir

وَقَالَ وَهَبُ بْنُ مُنَبِّهٍ: قَوْلَا لَهُ إِنِّي إِلَى الْعَفْوِ أَقْرَبُ مِنِّي إِلَى الْغَضَبِ وَالْعُقُوبَةِ وَالْمَغْفِرَةِ

“Wahb bin Munabbih said: Tell him that My forgiveness is closer to him than My anger and punishment.”⁹

2. According to Ibn Kathir's Tafsir, this verse contains an important lesson: even though Pharaoh was a highly rebellious and arrogant person, while Musa was Allah's chosen

⁵ Dr Ahmad Albar Tanjung M.Si Dan Muliyani MA (Acc) SE, M. Si, *Metodologi Penelitian: Sederhana, Ringkas, Padat Dan Mudah Dipahami* (Scopindo Media Pustaka, 2021).

⁶ Umar Sidiq, Miftachul Chori, Dan Anwar Mujahidin, “Metode Penelitian Kualitatif Di Bidang Pendidikan,” *Journal Of Chemical Information And Modeling* 53, No. 9 (2019): 1–228.

⁷ Wahyudin Darmalaksana, “Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan,” *Pre-Print Digital Library Uin Sunan Gunung Djati Bandung*, 2020.

⁸ “Bentuk-Bentuk Komunikasi Dalam Perspektif Al-Qur'an Dan Implementasinya Terhadap Kehidupan Masyarakat”. *Journal Of Da'wah*. Diakses 20 November 2024.

⁹ Umar. “Kegunaan Terjemah Qur'an Bagi Ummat Muslim”. *Jurnal Ilmiah Al-Mu'ashirah: Media Kajian Al-Qur'an Dan Al-Hadits Multi Perspektif*,” Diakses 20 November 2024.

servant at that time, Musa was still commanded to deliver His message to Pharaoh with gentle and respectful language. The wisdom and lesson that can be drawn from this verse is that if someone as proud and arrogant as Pharaoh was still addressed with kindness and politeness by Prophet Musa, who was chosen by Allah, then how much more should one use gentle and respectful speech when delivering dawah to others, who are not greater than Fir'aun.

Modern Tafsir: Tafsir Al-Maraghi

ثم أي فكلما بكلام رقيق لين، ليكون أوقع في نفسه، وأنجع في استجابته، فبرقيق عليه العصاة القول تلين قلوب، وتكسر سورة الطغاة، ومن جاء الأمر به لنبيه محمد صل الله عليه وسلم في قوله: ادع إلى سبيل ربك بالحك والموعظة الحسنة، وجادلهم بالتي هي أحسن.

“In other words, they spoke to him with gentle and kind words, making it more effective for him and more responsive to his call. With soft words, the hearts of the rebellious will soften, and the arrogance of the tyrants will be broken. Then, the command to do this was given to Prophet Muhammad (SAW) in his saying: 'Invite to the way of your Lord with wisdom and beautiful admonition, and argue with them in a way that is better.'”

Al-Maraghi explains that *qaulan layyina* refers to gentle and soft communication aimed at touching the heart and making it more open to receiving dawah. Meanwhile, according to Ibn Kathir, *layyina* describes the use of indirect speech or subtle words, not being direct.

Based on the two opinions mentioned, it can be concluded that *Qaulan layyina* means words that are easy to digest, easy to understand, and clearly comprehended by the listener. These are gentle words (that do not offend or hurt the heart), accompanied by a pleasant tone of voice (not raising the voice or speaking harshly), and a friendly attitude (not intended to attack or coerce). *Qaulan layyina* also signifies an effective communication model when facing difficult situations. In the context of dawah, *qaulan layyina* is considered one of the most effective methods of dawah, as the main goal of dawah is to invite others to the truth, not to force or display power.¹⁰

The role of dawah speakers in delivering religious messages through television.

A gentle and soft approach to dawah is a strategy that emphasizes behavior and communication methods that are kind, polite, and not harsh. *Qaulan layyina*, or speaking with gentle words, is also considered a communication ethic that is complemented by a good attitude and behavior—gentle, calm, without anger or insults. In dawah, being gentle does not mean lacking firmness, but rather it means being non-harsh and non-coercive. Allah SWT says :

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ١٥٩

“It is by the mercy of Allah that you are gentle with them. If you had been harsh and hard-hearted, they would have certainly turned away from you.” (Q.S Ali ‘Imran [3] : 159)

¹⁰ Ahmad Ilham Wahyudi, Muhammad Rizqi Manarul Haq, Dan Hasani Ahmad Said, “The Richness Of Tafsir Al-Qur’ân: Methods In Interpreting The Verses Of The Qur’an,” Hunafa: Jurnal Studia Islamika 20, No. 1 (2023): 155–78.

In dawah, gentleness not only refers to the way of speaking but also to the way of behaving and interacting with others. Therefore, it is hoped that polite and gentle dawah will not provoke hostility from those being called to Islam. An ideal example to follow is the way of the Prophet Muhammad (SAW) in his dawah, as historically he was known for his gentle approach in delivering the message, yet firm when it came to matters related to principles.¹¹

In the context of mass media, the role of dawah speakers in delivering religious messages through television is very important. There are several factors that need to be considered when a dawah speaker delivers their message through television, including:

1. **Use of new media:** The creativity of dawah speakers in utilizing new media, such as television, which is now converging with social media platforms like YouTube, can attract the interest of a wider audience from various backgrounds, both young and adult, encouraging them to apply Islamic values in their lives.¹²
2. **Dawah message:** The dawah message is a message that is expected to provide understanding and even bring about a change in attitude. Dawah requires effective communication tools, particularly language
3. **Youth involvement:** The role of young dawah speakers is important in delivering the dawah message. Moreover, such activities can serve as a platform for exchanging knowledge and experiences to become dawah speakers who align with Islamic principles.¹³

Profile of the Program and Format of Q&A on Metro TV

Q&A on Metro TV is a program aired on one of Indonesia's private television stations, Metro TV. The program is well-known for its engaging format, which combines entertainment, information, and educational content. It is designed to be both appealing and interactive, hosted by Yohana Margaretha, and features a panel of experts who encourage audience participation by inviting questions that stimulate discussion and learning, while providing insights and information on a variety of topics.

The program covers a wide range of topics, including current events, social issues, and educational content. It features special episodes and guests, including several dawah speakers, such as Ustadz Das'ad Latif in the episode "Petuah Das'ad Kunci Dahsyat" and young Ustadz Koh Dennis Lim, who discusses religious tolerance and harmony in Indonesia with Pastor Brian Siawarta.

This program is part of Metro TV's efforts to engage with its audience and provide a platform for discussion and learning. It airs on Sundays at 6:30 PM WIB and is available on various social media platforms, including Instagram, Facebook, Twitter, TikTok, and YouTube.

Profile of Ustadz Das'ad Latif

1. Profile

Ustadz Dr. H. Das'ad Latief S.Sos., S. Ag., M.Si., Ph.D was born in Makassar on December 21, 1973. He is an active preacher who delivers his dawah from one platform to another, from one pulpit to the next, and from television to social media. His dawah is

¹¹ Tim Redaksi Mirror Mui, "6 Metode Dakwah Dan Pentingnya Keseimbangan Lemah Lembut Dan Ketegasan". Diakses 20 November 2024.

¹² Prof. Dr. H. Mudjia Rahardjo, M. Si, "Bahasa Sebagai Media Dakwah" Diakses 20 November 2024.

¹³ Husna, "Gara Zawa: Peran Dai Muda Penting Dalam Menyampaikan Pesan Agama Kepada Masyarakat" Diakses 20 November 2024.

deeply inspiring, allowing his listeners to absorb the messages of Islam peacefully. In addition to his active role in giving religious sermons to the Muslim community, Ustadz Das'ad Latief is also a lecturer and researcher at Hasanuddin University, specializing in Public Relations.¹⁴



Image 1: Photo of Ustad Das'ad Latief

2. Educational Background

Ustadz Das'ad Latief received his education at SD Negeri Inpres 169 Pinrang (1980–1986), SMP Negeri Bungi, Pinrang (1986–1989), and SMA Negeri 4 Ujungpandang (1989–1992). During his time in junior high and high school, he was involved in the Student Organization (OSIS) at his school. He completed his undergraduate studies simultaneously at two institutions: the State Islamic Institute (IAIN) Alauddin Makassar, where he studied Islamic Judiciary and earned a Bachelor of Islamic Studies (2000), and at Hasanuddin University, where he studied Communication Science and earned a Bachelor of Social Sciences (1998). He was also active in several student organizations, including serving as a member of the Muhammadiyah Student Association at the Faculty of Social and Political Sciences, Hasanuddin University (1994–1996), Chairman of the Youth Committee at Masjid Jami'ul Ikhsan Perumnas (1996–1999), Board Member of the Indonesian Mosque Youth Contact Body (BKPRMI) South Sulawesi (2000–2005), Imam at Masjid Hikmah Makassar (2000–2002), and Chairman of the Pinrang Student Association (2000–2003).

Ustadz Das'ad then continued his master's degree at Hasanuddin University in Communication Studies, earning a Master of Science degree (2004). He served as a Board Member of the Postgraduate Student Forum at Hasanuddin University (2000–2002) and a Board Member of the Majelis Sinergi Kalam (Synergy of Wisdom Assembly) of the Indonesian Muslim Intellectuals Association for the South Sulawesi Regional Chapter (2006). He then earned a Doctorate in Communication Science (Ph.D.) from the National University of Malaysia (2016) and a second Doctorate in Islamic Law (Shariah Studies)

¹⁴ “Sosok Ustadz Das’ad Latief, Dari Loper Koran, Tukang Cuci, Akademisi Hingga Jadi Pendakwah Kondang”. *Tribun-Timur.Com*. Diakses 20 November 2024.

from the State Islamic University (UIN) Alauddin Makassar (2018). His final dissertation was titled "Building Religious Harmony within the Framework of Maqasid Shariah".

3. Dawah Journey

Before becoming a renowned preacher, Ustadz Das'ad Latief had many experiences in various fields, such as delivering newspapers and washing clothes. On the other hand, speaking in public quickly became one of his favorite activities. According to a comment taken from *East Tribune*, he said, "Since I was a child, I have really enjoyed being in front of an audience." Not only that, but Ustadz Das'ad Latief, as a young man, was also involved in the village youth mosque, where he regularly delivered sermons in place of the absent preacher.

Because Ustadz Das'ad Latief wore shabby clothes whenever he went to campus as a student, he became the target of mockery from his more senior classmates. However, after several years, he came to realize that the insults he received were of little significance. On the other hand, Ustadz Das'ad Latief's response was one of generosity. As a result, he not only gained fame but also financial rewards through new job opportunities. Eventually, he continued to be active in dawah and felt the impact after delivering his speeches. As a result, he gained recognition and success.

Reflecting on the lessons he learned from his own life experiences, Ustadz Das'ad Latief advises against belittling others or retaliating with insults, even if you are continuously mocked. "Just pray to Allah SWT to give you the best in life because I have been through it all, and I have personally experienced the power of prayer," he explained.

Profile Of Koh Dennis Lim

1. Personal Life



Image 2: Photo of Koh Dennis Lim

Ustadz Koh Dennis Lim is a young preacher known for his dawah on social media and his inspiring life journey. He was born in Bogor on November 26, 1991, and his full name is Dennis Lim Setiawan. He is the eldest of four siblings, with two younger brothers and one sister. Dennis has Hokkien Chinese ancestry from his father, who converted to Islam when he married Dennis's mother, a Muslim woman, which is why Dennis Lim was

born a Muslim. Koh Dennis is also married to a woman from Sumatra, Yunda Faisyah, through the process of *ta'aruf* (a traditional Muslim courtship), and she is known as a loyal wife who understands the life of her husband as a preacher.

2. Journey of Hijrah

Although born as a Muslim, Dennis Lim admits that he did not understand Islamic law (shari'ah) until his teenage years. From kindergarten to high school, he attended Catholic schools and lived for a long time with his grandmother, who was Buddhist. When his father's casino business went bankrupt and left behind a large amount of debt, Dennis Lim had to bear the financial burden of his family, pay for his siblings' school fees, and even repay his father's debts. After completing his Bachelor's degree at STT Telkom Bandung in 2012, Dennis Lim accepted a job offer as an IT specialist in the gambling business in Thailand in 2014, where he eventually opened his own casino and became a bookmaker there.

Dennis Lim earned a significant amount of money from this job, making millions of rupiah per day, and was even able to pay off his father's debts. However, despite the financial success, he felt that his life lacked peace. In the midst of his confusion, while playing at a gambling table, he heard a lecture on YouTube by Aa Gym. Through this lecture, his heart was touched, and he made the firm decision to hijrah (to make a spiritual migration to Islam).

Dennis decided to return to Indonesia and study at the Daarut Tauhid Islamic Boarding School, founded by KH Abdullah Gymnastiar, also known as Aa Gym. Afterward, Dennis Lim enrolled at the University of Muhammadiyah North Sumatra (UMSU), the same university as his wife. It was here that Dennis Lim met his wife, Yunda Faisyah.

3. Becoming a Preacher

After his hijrah, Dennis Lim became a preacher. He was appointed as one of the cadres at Aa Gym's da'wah foundation. He is also active in managing Bee Qur'an Islamic Homeschooling. These days, his activities are filled with da'wah safaris to various regions, TV stations, and podcasts on several YouTube channels, where he shares Islamic teachings and his life experiences, including his journey of hijrah.

In addition to his busy schedule, Koh Dennis is also active in sharing his da'wah through social media. He provides enlightenment through his talks, which often address issues related to the lives of young people, sustenance, learning the Qur'an, and other topics. His delivery style is relaxed and easy to understand, which resonates well with the younger generation. Because of his frequent lectures, he is now often referred to as "Ustadz" (a term for a religious teacher).

Implementation of Qaulan Layyina in the Q&A Program

TRANSCRIPT OF A PREACHER'S CONVERSATION CONTAINING QAULAN LAYYINA

Source Name: Ustadz Das'ad Latif

Episode/Edition: 24 September 2023




Theme : Petuah Das'ad Kunci Dahsyat

No	Dakwah Material	The Concept of Qaulan Layyina Used	Visual Images
1.	(Ustadz Das'ad): "Would you like me to give you the most expensive phone, with 10 million in credit, for free?" (Host): "Sure, I'd love that." (Ustadz Das'ad): "But what if Allah took away your ability to hear?" (Host): "No, don't say that." (Ustadz Das'ad): "Ah, that's the real blessing. So, the expensive thing isn't the phone, or the cellphone itself, but the hearing from God."	Strategic use of analogy to provoke the audience's thoughts	
2.	When Allah commands other acts of worship, He simply reveals the command in the form of an ayah. When Allah commands Hajj, an ayah is revealed; when Allah commands fasting, an ayah is revealed; when Allah commands zakat, an ayah is revealed. But when Allah commands prayer, the ayah doesn't come directly. The Prophet was taken by two angels to meet Allah and receive this command. Why? Because this command is of utmost importance.	Clear and easy-to-understand words.	
3.	<i>Assholatu imaduddin, asholatu mifrtahul jannah</i> "Prayer is the key to goodness, prayer is the pillar of the religion.' A building can stand without walls, a building can stand firm without a roof, but if a building lacks pillars, it will not stand strong. Prayer is that pillar in religion.	Use of analogy to explain the core message of the dakwah, making it easier to understand.	
4.	The Prophet replied, "To perfect noble character." So, criticizing someone must be done with etiquette. But how do we correct someone? You say, "Subhanallah, glory be to Allah." So, criticizing should be done with proper manners, especially in choosing the right words,	Role modeling through stories/riwayat.	

	as this reflects one's character. In Indonesia, we highly value manners. When we criticize someone, they will likely accept it if we deliver it in a kind way.		
5.	Someone once asked me, 'Ustadz, why doesn't my husband like staying at home?' I was worried she might be offended, so I told her a story. 'There was a husband and wife, the wife always complained. One day, the husband bought her jewelry, and she was happy. Then the husband said, 'Let's go and see an old well.' They went to the well, and when they got close, the husband suddenly pushed his wife into the well. She fell. An hour later, a creature emerged from the well, black and large. The husband asked, 'Who are you?' 'I'm the jinn who has been guarding this well for 400 years in peace. But when I heard a woman complaining non-stop, I decided to run away, Imagine, even the jinn ran away. Ladies, if you want your husband to stay at home, stop complaining, because being a husband isn't easy	Gentle indirect criticism through a story to avoid offending the audience.	
6.	Polygamy is clearly allowed in Islam, it's halal. But that's not the end of the story—it's conditional. The real challenge is not just financial capability, but the ability to be just. That's the hardest part. Love cannot be divided. Not even the Prophet was spared from complaints. One day, the Prophet's first wife, Aisha, came to him with a cake. When the cake was given to the Prophet, Aisha threw it in front of the companions. How should a husband behave when publicly embarrassed in front of so many people? But the Prophet wasn't ashamed. He simply said, 'Do you see that your mother is jealous?' That's what true ability to handle the situation means. If we cannot do that, the Qur'an says one is enough.	<i>Role modeling through the story of the Prophet.</i>	

Source Name : Koh Denis Lim
Episode/Edition: 24 Desember 2023
Theme : Submitting for Blessings

No	Dakwah Material	The Concept of Qaulan Layyina Used	Visual Images
1.	There is a destiny that can be chosen. Some things can be chosen, and some cannot. We can't choose to be male or female, Chinese or not. But, God willing, we can choose how we want to die.	Clear word choice that stimulates the audience's thinking.	
2.	The Prophet said that there are two signs of sin: first, it causes restlessness, and second, it is something you don't want others to know. So if we don't want to tell someone something, that's why affairs like infidelity or theft happen in this country people are not honest. It's impossible to update a status saying, "Alhamdulillah, I successfully stole one billion of the people's money." It's not possible.	Gentle criticism through real-life examples in society.	
3.	There's a short video by Aa Gym titled "For those who are afraid of problems with sustenance, watch this video!". He talks about how, even when we were fetuses, we already needed sustenance. We couldn't pray, we couldn't work, but our mothers ate satay, pecel (a traditional Indonesian dish), jackfruit, and other foods. Our bodies know which nutrients are necessary and which ones are waste. It's distributed between the mother and the fetus. The question is, was it the fetus that was searching for sustenance, or was the sustenance coming to the fetus? The sustenance came to the fetus. Then, you grow up, and you can work, pray, and ask, yet you still doubt God. The intellect that you take so much pride in "Wow, I was so foolish, how did I not think of that before?" Then you close YouTube, buy a ticket, go back to	Criticism through a story/experience that inspires and stimulates the audience's thinking.	

	Indonesia, and study at a <i>Pesantren</i> (Islamic Boarding School).		
4.	Sometimes, we need to force ourselves to worship. If we're lazy to study, we force ourselves to study. If we're lazy to read the Quran, we force ourselves to read it. Personally, for me, it's better to force myself toward heaven than to willingly go to hell.	Gentle criticism with clear and simple words, without cornering the audience.	
5.	Imagine living your whole life with all your desires fulfilled, but not having any of your actions turn into deeds that will be rewarded in the afterlife. When you die, what will you bring with you? Do you want to stop now or not? Because I am sure whether we like it or not, whether we want it or not, we need Allah. But the choice is twofold: Do we want to come willingly, or must we be dragged first?	Clear word choice followed by a question to the audience, stimulating reflection.	
6.	In Surah Ali Imran 103 or Anfal 46, Allah commands us to hold firmly to the rope of Allah and not to separate. Why? Because if we separate, we will become weak, all our plans will fail, and as mentioned, "and your strength will vanish." So, your power will disappear. If you want to be good, let's say Bismillah (In the name of God). Respectful delivery, with encouragement for self-improvement and unity. Lastly, when Salahuddin al-Ayyubi finally conquered Jerusalem (Baitul Maqdis), it took him 13 years to unite the people, but only 13 months to conquer it. Clear storytelling with a historical lesson. (Koh Denis asks for permission from Pastor Brian and other non-Muslims because the conquest of Jerusalem was related to the historical conflict between Muslims and Christians at that time.)	Respectful storytelling and the expression of differing beliefs, avoiding offense or harm to the audience.	

Analysis of Da'wah Practices in the Q&A Program

Qaulan Layyina is a principle in da'wah that emphasizes delivering messages in a gentle, polite, educational, and compassionate manner. In the practice of da'wah in the Q&A program through social media, this principle is particularly important because the interactions are face-to-face and also viewed on social media, where facial expressions and tone of voice are always visible or audible. Below is an analysis of the application of *qaulan layyina* as mentioned in Surah Taha, verse 44, in the da'wah content of the Q&A program: :

1. The da'i (preacher) on the Q&A program at Metro TV has used polite language, avoiding judgmental or accusatory words, and refrains from cornering others. The use of harsh or condescending words that could disturb or make others uncomfortable has been avoided.
2. The da'i on the Q&A program at Metro TV has inspired and motivated people to do good deeds and draw closer to Allah. Positive messages and heartfelt stories are highly effective in conveying da'wah to the audience through mass media.
3. The da'i on the Q&A program at Metro TV has demonstrated good ethics in da'wah, such as respecting others' privacy, maintaining manners, and respecting people with different beliefs. The da'i also refrains from spreading false information or slander and avoids engaging in unproductive debates.
4. The da'wah content presented by the da'i on the Q&A program at Metro TV has provided education and useful information to the audience. This helps increase their understanding of Islamic teachings and how to perform worship more effectively.

Applying the principle of *qaulan layyina* as mentioned in Surah Taha, verse 44, it is hoped that the da'wah messages delivered by the da'i on the Q&A program at Metro TV will be more effectively communicated and beneficial for the audience watching.

Factors Affecting the Implementation of Qaulan Layyina

The implementation of Qaulan Layyina in da'wah can be influenced by several factors. Below are some of the factors that affect the implementation of Qaulan Layyina by the preachers on the Q&A program at Metro TV:

1. The deep understanding of the preachers about Islamic teachings and the values presented in the Qur'an and Hadith, particularly regarding the importance of gentle and polite communication to enhance the effectiveness of da'wah
2. The educational background of the preachers, both formal and informal, can also affect their communication skills and the depth of practice, which in turn improves their ability to implement Qaulan Layyina.
3. The personality of the preachers on the Q&A program at Metro TV also plays an important role in how they communicate. People who are naturally more patient and empathetic tend to find it easier to apply Qaulan Layyina. Good emotional control also allows a person to continue speaking gently even in tense situations.
4. The preachers' knowledge about how communication influences others and how different types of communication responses are generated can help them be more thoughtful in choosing gentle and kind words.
5. The life experiences and situations faced by the preachers on the Q&A program at Metro TV also affect how they communicate. A person who frequently practices speaking gently and kindly in various situations will be more skilled in applying Qaulan Layyina.

Considering the factors mentioned above, a preacher can be more effective in implementing *Qaulan Layyina*, which in turn can enhance the effectiveness of da'wah through mass media.

Challenges and Obstacles in Maintaining Polite Communication

Maintaining polite communication in various daily life contexts, especially in da'wah (Islamic preaching), can face several challenges and obstacles. Among these challenges are psychological conditions such as being under pressure or experiencing stress. In such conditions, there is a concern that it may reduce a da'i's ability to maintain politeness and control emotions when delivering a da'wah message in front of an audience. A lack of understanding of the concept of *qaulan layyina* in da'wah communication, a limited vocabulary, and an inability to read situations from the perspective of others (audiences or *mad'u*) can also be challenges a da'i may face in maintaining polite communication while preaching.

Therefore in overcoming these challenges and obstacles, a da'i requires awareness, education, and continuous effort to improve communication skills with politeness. Training in communication skills, the development of empathy, and stress management are steps that can help in maintaining effective and polite communication.

The Impact of Program Format on How Preachers Deliver Their Messages

The format of a program has a significant influence on how a preacher conveys their message. Each format presents different challenges and opportunities for the preacher to effectively communicate religious teachings. Below are some of the program formats in the Q&A show on Metro TV and their impact on how the preacher delivers their message:

First, the discussion and Q&A format allows for more intense two-way interaction. The preacher must be prepared to answer questions from the host, panelists, and the audience, who come from diverse professional, educational, and even religious backgrounds. They must then quickly choose the appropriate language style and select the right words based on the audience's level of understanding.

Second, television programs have strict time regulations, meaning the preacher must carefully choose brief but clear words that are easily understood by the audience.

Third, sometimes questions raised by the host or panelists refer to personal matters concerning the preacher or sensitive issues. In these cases, the preacher's ability to manage emotions and show empathy is crucial for controlling the situation, ensuring that every word and action remains within the bounds of courtesy.

Each program format requires a different approach to delivering messages. An effective preacher is one who can adjust their communication style and method according to the format of the program, the audience, and the context, ensuring that their message is well-received and leaves a positive impression.

CONCLUSION

This study reveals that the principle of *Qaulan Layyina* as stated in Surah Taha: 44 has been successfully implemented in the practice of da'wah on the Q&A program at Metro TV. The preachers featured on the program have been able to deliver Islamic messages using polite, clear, and persuasive language, tailored to the diverse audience. This approach reflects Islamic values that emphasize kindness, empathy, and respect for the diversity of the audience.

The research findings indicate that the implementation of *Qaulan Layyina* by the preachers on the Q&A program at Metro TV is influenced by several factors, including a deep understanding of Islamic teachings, the preachers' educational background, their personality, and their life experiences. In addition, the interactive and dynamic format of the Q&A program also affects how the da'wah message is delivered, as the preachers must adjust their communication style to the needs of the audience, as well as the time constraints and regulations of television media.

The preachers emphasize the relevance of religious teachings to daily life, demonstrating how religious principles can be applied in modern contexts. They also strive to connect religious teachings with the realities and challenges faced by the audience, making the message more accessible and relatable. The preachers also show empathy toward the questions and concerns of the audience, acknowledging and respecting their perspectives. They are open to discussion and receptive to various viewpoints, creating an inclusive and supportive environment. The preachers consistently use the *Qaulan Layyina* approach when responding to questions, maintaining gentleness and compassion in their communication. They avoid conflict and controversy, focusing instead on constructive dialogue and mutual respect.

Challenges remain particularly when it comes to maintaining polite communication when confronted with sensitive questions or a critical audience. Therefore, it is essential for the preachers to continually develop effective communication skills, including the ability to manage their emotions and deliver messages with wisdom.

This study makes a significant contribution to the study of da'wah and Islamic communication, especially within the context of mass media. The principle of *Qaulan Layyina* has proven to be relevant and effective in building a positive relationship between the preacher and the audience, ensuring that the da'wah message is well-received and brings benefits to society at large.

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