Dakwah for Communication Studies
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Abstract

It is publicly known that Islamic sciences have found their equivalence in the general sciences. Indeed, Shari'ah is associated with Islamic law, adab is Islamic humanity, ushuluddi, is Islamic theology/philosophy, tarbiyah is Islamic education. While this pairing does not raise controversy among scholars, there is still a debate whether dakwah is equivalent to Islamic communication.

The former sciences have become scholastic subjects during the early and middle age periods of Islamic history, but the latter was developed as a discipline only after the Second World War.

Dakwah is a way to convey the message of Islam to anyone, but the effect of this is process, however, depends on the decision of the receiver, as the role of the Dai (the sender) is just to impart and to deliver the message (maddah/mawdhu') of the Qur'an sincerely, and only then guidance (hidayah) can come. Guidance can be from the supreme creator (God) and from the supporter of destruction (Satan). His ideal human communication is based on dakwah.

Kata Kunci: Dakwah, Dai, Prophetic Tradition, Community.

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Introduction

Dakwah definitely plays a central role in establishing religious understanding between human beings. It also is crucial in building peace between fellow citizens. Further more, *dakwah* is significant in creating sustainable human development. One of the meanings of 'Islam' itself is peace. A modern interpretation of the Islamic values should be conveyed to non-Islamic communities in order for the Muslims to be understood.

Finally, as the modern communication approaches to development are responsible for the present destabilization (un-peaceful) of the world, Islamic communication strategies might be of help in ensuring success in the application of these strategies non-formal education or *dakwah*, as well as in intra- and extra-university activities when pursuing the goal of achieving peace.

Islamic Communication and Secular Perspectives

Islamic communication, communication (*dakwah*) *Tabligh* Information (SMCR-E-Convergence-AR) *Taghyir* Change (Modernization- Dependency-Multiplicity-UG) *Amarma'ruf nahy munkar* Development (DiffOvation- SocMark-ParTake-SelfHelp) *Akhlaq* Ethics/wisdom

Note: S= Sender, E= Effect, AR= Active Reception, UG= Uses and Gratifications, DiffOvation= Diffusion of Innovation, SocMark= Social Marketing, ParTake= Participatory (taking into participation), SelfHelp= Helping him Self. Higher Education for Peace Using Islamic Communication Information: *Tabligh (balagh, baligh, tanzir, tabaayun, ta'arafu)* The theory of information was developed, among other, by Marshal McLuhan, Harold Innis, Harold Laswell, Paul Lazarfeld, Bateson, Joseph Devito, Shannon and Weaver, Everett Rogers, John Fiske, and Kincaid, Lee Thayer, and Rene Jean Ravault.[2]

The process of transferring knowledge commonly practiced in the Muslim world is based on the argument that teachers/instructors know best. The traditional system of education, called *khalaqah* calls for students to sit on the floor around a teacher after prayers, and listen to his lecture.[3]

Although they have experience with the now widespread system of education and *dakwah* with students sitting on chairs facing their teacher or *da'i*, with scheduled lectures, and students exchanging with their teacher during their classes, students in *khalagah* mainly listen to their instructor. Thus students or audiences are passive while teachers/preachers are active. Teachers or preachers engage in research which they later on present in class, while students/audience are mere beneficiaries of the research.

There is no room for students/audience to question, let alone challenge the research of their instructors. In fact, a number of teachers'/preachers' researches consist in summarizing the books available to them. More often than not the materials they use and present in class are based on personal reference, which is very

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[2] Barnou, E.. *Mass communication: Television, Radio, Film, Press; the Media and Their Practice in The United states of America*, (New York: Rinehart and Company, 1956).

[3] Durkhem, Emil. *The Elementary Farm of Religious Live,* (New York: Free Press, 1912, 1965).

limited. These references and notes, and comments become their handbook, and are the basis of these teachings to their students.

Consequently, as a result of this limitation, and similar to what their own teachers did when they were students, these teachers tend to emphasize the greatness reached by Islamic Countries/kingdoms in the pre-colonial period in gaining authority. Furthermore, they continue to stress the difficulties faced by the Muslims in their struggle to defend their authority against western powers, science, and philosophy.

As a result, teachers today keep reminding students of the defeat endured by the Muslims in defending themselves. Cultural imperialism is emphasized. The golden age of Islam is often underlined and the cruelty of the Westerners is discussed, detailed, and continues to be passed on and deformed at times, to the next generations.

This model is not without a basis in science. Communication studies after the ww II recognized the model of SMCR, where sender, message, channel, and receiver where linear relationship. As a result, the E (effect) model was introduced, arguing that the result, or what is received, is more important than what is said by a sender using mass media.

However, this model remains impotent, as a receiver is seen as being passive. Then communication specialists came with the use of the active recipient model, in an attempt to correct the SMCR and E models.[4] While those who introduced these models believed that, using a good channel, a sender will bring the message directly to a receiver, and the latter will automatically comprehend what the sender intended him to understand. The active recipient model argues that so long as the receiver remains treated as passive, no message can be delivered.

According to this theory however, no recipient is passive. In fact, more often than not, the receivers understand beyond what is meant by the sender. Furthermore, a person can make something meaningful, even if no one sends that things to that person.

However, even if the perspective or paradigm of communication has changed, the educational or *dakwah* system in knowledge transfer has remained unchanged, as witnessed in the field. Teachers are still considered today as the most powerful in 'giving' knowledge, and students are not given enough opportunity to find for themselves the knowledge necessary for sustainable development, including on issues such as peace.

However, it is possible to format classes based on research, to engage in discussions, to share ideas democratically, resulting in a form of student enlightenment; together will the enrichment of teachers provided by repeated new experiences. Let us look at an example of how the topic of Islamic peace may be addressed. Preachers for example can address the issue of 'peace' which is referred to in the Islamic teachings, as Islamic religious subjects. Participants/audience, as active receiver, will then, for example, examine Qur'an and prophetic tradition, and find the words: *salaam, salamat, silm, Islam*, all of which having the meaning of peace.

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[4] Carey, J. W. *Communication as Culture, Essay on Media and Society*, (Boston: Unwin Hyman, 1989).

For example, the preacher can explain that the most common greetings used by Muslims are: *Assalam'Alaykum*, means Peace be upon you. Or quote the supplication after prayers: *Allahummaanta al-salaam, WA minka al-salaam, WA ilayka ya'uudu al-salaam, fahayyina rabbana bi alsalam, wadkhilna al-jannata dar al-salam, tabarakta rabbana wata'alyta ya dzal jalal wal-ikram.*

It means you are the Peace, You are the source of peace, and you are the peace to return, then enliven us with peace, and put us in the paradise, the home of peace, oh God, the owner of power and dignity.

In Islam, recipients of a message are encouraged to do *tabligh* (give information) about Islam. In one of the prophetic tradition, it is said: *Ballighuu'anni WA law ayah.* It means inform other people about my message, even if it is only one verse. But it is also emphasized in the Qur'an that you are only a *balagh* (an informer).

The Qur'an tells its readers to give a lesson, although only in the role of reminders: *Fadzakkir innama anta mudzakkir, lasta 'alayhim bimusaytir, illa man tawalla wa kafar.* It means *remind* them, as you are just a reminder; in this role, one is surely unable to influence people, unless these individuals are active in making sense, either accepting or rejecting your meaning. Other verse says *Fadzakkir innafa'ati aldzikra, saya al-dzakkaru man yakhsha,* it means remind, if the reminder is useful, those who fear will remind.

A preacher should remain active even if the *dakwah* is not well responded. He said, "Indeed, in his voluntary actions, man should not think of the result which pertains to Almighty God.[5] For example, for a number of our brothers, the people joining the *Risale-iNur* fire their enthusiasm and make them increase their efforts. And when the people do not listen, the weak ones among them become demoralized and their enthusiasm wants to extent. He suggests that preacher follow the way of the Prophet Muhammad PBUH.

He said, "whereas the Noble Prophet (upon whom be blessings and peace), who was the absolute master, universal leader, and perfect guide, took as his absolute guide the divine decree: '*No more is the Prophet bound to do than deliver the message'*[6], and when people held back and did not listen, conveyed the message with greater effort, endeavour, and seriousness."

In accordance with the verse of the Qur'an "'*It is true you will not be able to guide everyone whom you love, but God guides those whom He will,'* he understood that making people listen and guiding them was Almighty God's concern.[7] And he did not interfere in God's concerns?" Furthermore, so, my brothers! You too do not interfere by basing your actions on what is not your business, and do not take up a position testing your Creator[8]

In order to reach peace, Islam also encourages the receivers to actively check the precision and correctness of the information/news which they received. A Qur'anic verse says *Idza jaakaum fasiqun bi-nabain, fatabayyanu antusibuu*

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[5] Nursi, Badiuzzaman. *The Flashes Collection*, (2004).

[6] QS. 5: 99.

[7] QS. 28: 56.

[8] Nursi, Badiuzzaman. *The Flashes Collection*, (2004) 17th, 13th, p. 179.

qawman bi-jahalatin fatusbihuu 'ala ma fa'altum nadimin. It means If you receive a piece of news/information possibly from the bad person, you need to clarify and check whether it is true or false, in order for you to avoid being foolish and regret it later on.

This checking process is of course indispensable when one is embarked on a peace process. In addition, Islam also teaches, for the sake of making peace, the importance of recognizing each other's capabilities. In the Qur'an, a verse says *Inna khalaqnakum min dzakarin WA untha, waja 'alnakum shu'uban waqaba'ila lita'arafu, inna akramakum 'inda Allah atqakum.* It means Indeed, we have created you in two sexes: male and female; and we have created you in different ethnic groups/tribes and nations, in order for you to recognize each other's capacity and entity.

With regards to this recognizing each other's capacity in *dakwah*, there are "five matters which have been the cause of confusion:

The first: those who strive in the way of truth should think only of their own duties and not meddle in God's concerns.

The second: worship and servitude of God should look only to the Divine command and Divine pleasure.

The third: on the meaning of 'Happy is the man who knows his limits and does not exceed them.

The fourth: explains that it is not permissible to accept bounties not given in a True Bestowal's name—what confuses people is cause and effect coming together—and shows clearly the true nature of apparent causes.

The fifth: the achievements of a community should not be ascribed to its leader or master." [9]

Thus, from this Islamic communication perspective, it is clearly expressed that Muslims should be active in the knowledge transfer process, including when addressing the issue of peace. This idea/knowledge should be experienced and searched by students coordinated by their teachers. For this purpose, the seminar approach in learning should be the rule of conduct.

Change: *Taghyir (nafs/anfus, qawm, ummah, tawhid)* the theory of social change was introduced by Raymond Bowdon (1986), Anthony Giddens **(**1986), Neil Smelser (1958), and Daniel Chirot (1986). It is also commonly believed that, in authoritarian communities, as with some Muslim community in the world, change, including new ideas, only occurs through community leader or leaders.[10]

Thus change is always a top-down process. This understanding was also part of an earlier theory of communication, with modernization, following the path of the western world, was believed to be crucial in order for third world countries to become developed. All traditional values were to be replaced with so-called modern ones.

Some people in the Muslim world, in particular groups calling themselves 'modern,' learning from the west, were quite interested with using this approach.

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[9] Nursi, Badiuzzaman. *The Flashes Collection*, (2004) 13th p. 178-184.

[10] Smelser, Neil. *The Word Theory of Modernization in Social Change: Sources, Patens, and Consequences*, (New York: Basic Book. 1973).

They are for example Jamaluddin al-Afghani, Muhammad Abduh, Rasyid Ridha, among others. Following modern ideas, which reject superstitions, heresy, and syncretism (*takhayul, bid'ah, and churafat*, commonly referred to TBC by modernist Muslims, such as Muhammadiyah in Indonesia), modern schools and organizations in Indonesia also rejected those beliefs, thus creating a conflict with local leaders who did not reject these three elements (TBC), considered part of their culture and traditions.

While the Western trained groups, and sometimes the Wahhabi groups, believed that TBC are dangerous to the Muslim community, just like the TBC disease (i.e. tuberculosis) is dangerous for the body; the local groups find these traditional beliefs useful in their approach to Islamic propagation and sometimes for social status. Indeed, traditional leaders are often invited to give their blessing during certain holidays which are part of these Islamic traditions, and which are usually followed by activities which might be referred to as superstitions or heresy.

In the Indonesian communities, these invitations are both a source of status for the guests and hosts, and provide traditional leaders with both sustenance and money. Because of the important function of events surrounding traditional, if superstitious, activities, in the Indonesian communities, local leaders sometimes dislike Western influenced education, as the values brought by this education often challenge the past order of things, including their privileged status in society as sources of knowledge.

From here, peace becomes a difficult objective to reach, and modernization does not bring peace when examined in this particular context. Later on, a dependency model was introduced to correct the negative potential of the above modernization approach to communication with less developed countries, including in the Malay world. This model acknowledged that less developed countries remained unchanged or undeveloped simply because science and know-how has been dominated by the Western world. It was believed that people in the less developed world such as the Muslim world had been ignored and isolated from these sciences.

As a result, change remained impossible, as cultural colonialism and imperialism had been strengthened. Belief in this dependency model was also widespread amongst Muslim leaders in the Muslim world in the 1970s, who adopted a 'liberation theology' introduced initially by Latin American theologians including Paulo Freire.

In the Malay world and in Indonesian particular, this idea was also linked with Ali Shari'ati's proposition, once popular in Iran, an idea believed to have brought on the stepping down of Shah Pahlevi, as a result of the Iranian revolution led by Ayatollah Khomeini.

However, a new model, the multiplicity model emerged, challenging the two previous models, and accusing the protagonists of both models to promote top-down approaches to development, influenced by social control theories. Dependency in particular was criticized for failing to bring a solution to the world's problems, in fact creating instability and a divided world. Thus peace became an expensive enterprise. The multiplicity model then acknowledged the role of other factors, such as culture, politics, religions, and then economy *per se*. Its protagonists introduced the two-way approach to communication.

Thus 'teachers,' in this case national leaders who had been closely working with Western leaders, needed to also listen to the voice of the people as beneficiaries, in order to make the changes necessary for development communication. This multiplicity model was also widely adopted in the Malay world, in particular in the 1980s, as a useful way to teach people about change. In particular, the economic approach to change was highly criticized. Its protagonists believed that the development of the economy alone cannot change the condition of the people, let alone contribute to making peace with foreigners.

However, this model was later corrected by the 'uses and gratification' model, which believes that it is not the adoption of multiple ways that matters, but rather the extent to which the approach to change is providing benefits and satisfaction. An approach has to be able to bring about useful changes in life, not only beneficial changes, but also satisfactory changes. In addition, change, according to this model, should emerge from the people themselves. The holders of this belief reason that peace can only be achieved through this model.

In the Islamic communication perspective, this type of transition is called *taghyir* (change). However, according to a Qur'anic verse, change can only occur if the recipients or beneficiaries want and try full-heartedly to change themselves: *Inna Allah la yughayyiru ma biqawmin, hatta yughayyiru maa bi anfusihim. It means* God will not change the condition of the community, unless this community changes itself or unless people of this community change themselves.

When using this approach in teaching, students should be encouraged to gain new knowledge, but a knowledge which is beneficial and satisfactory for them. As the *nafs/anfus/qalb* (state of the mind or psyche or heart) is the key to change according to Islam, with freedom of choice as central for students. In the course of their studies, students are encouraged to choose by themselves topics of paper or discussion or seminar, say for example in relation to peace. Teachers' role rests in providing guidance on how to conduct research and develop arguments. They need to guide them in making academically and logically sound proposals, develop appropriate research questions to bring about results and to answer their enquiry.

It is thus crucial for each student to master a methodological framework. Instructor need to provide them with the tools necessary to find materials on peace, and to teach them how to identify categories emerging from collected data. In other words, the analytical approach plays a central role in peace initiatives. Thus, students can be directed for example to explain *tawhid* (the concept of Creator-Creature unity with God as well as the ideas of *qawm* and *ummah* (community) in the heart of sustainable development for peace. Islamic communication scholars now call this approach the *ummatic* (communitarian) approach to change.

Thus, the goal is really to establish a community, which is strong yet open to others, far remote from being sectarian communitarian. Regarding change of human quality, it is centred in the so-called *nafs* (soul)[11]. The Qur'an says *Inna al-nafsa la ammaratun bissu.* It means The human soul is certainly prone to evil, and the prophetic tradition says *Your worst enemy is your soul*, One who loves himself—if his evil-commanding soul has not been purified—will love no one else.

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[11] Nursi, Badiuzzaman. 2004. *The Flashes Collection.*

Even if he apparently loves someone, he does not do sincerely, but only for the pleasure of it and for the benefits he receives. He always tries to make himself liked. Also, he does not ascribe faults to himself; he defends and exonerates himself like a lawyer. He praises himself, exaggerating and even lying, showing himself to be free of fault, as though sanctifying himself, and according to his degree receives a slap from the verse: *Who takes as his god his desire*[12]

Self-praise and efforts to make him liked have the reverse effect, for he attracts contempt and is treated coldly.[13] He also loses sincerity in his actions which look to the Hereafter and they become mixed with hypocrisy. He is defeated by the emotions and desires of the soul, which are blind to the consequences, do not think of results, and are obsessed with present pleasure; he serves a year's prison sentence because of one hour's pleasure demanded by his emotions which have lost their way. He pays ten year's penalty on account of one minute's pride or revenge.

Quite simply like a sully child who sells the portion of the Qur'an he is learning to buy a single sweet, in order to flatter his emotions, gratify his senses, and satisfy his appetites, he makes his good deeds, which have the value of diamonds, the means to egotistical pleasures as insignificant as fragments of glass, and he loses out in profitable works"[14]. But there is also *nafsal-lawwamah* and *al-mutmainna* (the souls of peace) which encourage people to do good deeds. These kinds of soul should be maintained by human beings. Said Nursi also emphasizes in his collection the importance of building a strong *ummah* (community), *qawm* (nation) which are based on *tawhid* (the oneness of God). In fact, the main content of the collection deals with these issues.

Development: Amar *ma'ruf/nahymunkar (amanu, amal saleh, al-haq, al-sabr)*This theory was introduced, among others, by Alex Inkless and D. H. Smith (1974), Daniel Lerner (1958), Neil Smelser (1973), Everett Rogers, Immanuel Wallerstein (1976, 1976, 1980). The third theory of communication to be elaborated is that of development itself. This theory has preoccupied many leaders in the less developed countries, as a result of the challenge of the advanced countries. The issue focused upon is to identify the way to develop these countries using the process followed by developed countries. This usually promotes: 'communication for development' or 'development support communication.' Among the answers of protagonists of the theory is that the only way to reach development is to engage in a transfer of new technology and new innovations to less developed countries.

Thus, the model of 'diffusion of innovation' was introduced as an approach to development. It was believed that Western countries are developed because they made an extensive use of innovative technologies. Therefore, less developed countries will reach a similar development provided they adopt these innovations and technology. Leaders of third world countries, including in the Malay world, were excited with and wanted to adopt these new inventions, as these indeed provided rapid and numerous improvements, for example, in the fields of agricultural and health.

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[12] QS. 25: 43; 45: 23.

[13] Nursi, Badiuzzaman. 2004. *The Flashes Collection*.

[14] Amin, Samir. *Equal Development: an Essay on the Social Formation of Reversal capitalism*, (New York, 1976).

However, this theory was later on found weak, as these new technologies are expensive. Also maintenance became another issue, both for its high cost and the expertise required from poorly trained personnel. Lack of spare parts also contributed to the problem. As a result, a new approach to development was introduced, 'social marketing,' in order to make products more easily accessible and yet affordable to developing countries. In this model, spare parts were provided along with the initial technology.

People in the less developed countries, including the Muslim world, were initially enthusiastic after adopting small but beautiful facilities, and less costly. However, rich countries continue to enrich themselves, while less developed countries became poorer and poorer. The latter spend tremendously their money for these beautiful facilities. It becomes very consumptive. Natural resources in (under) developing countries diminished significantly, while their people remain poor.

Hence, another theory was introduced. The participatory approach was seen as the way to improve the mistakes generated by previous approaches to development. According to this theory, in order to become developed, like the West, a population has to be involved in the process. Indeed, people have to participate in the negotiation and determine what kind of innovation to be applied in their own community. In other words, what types of facilities or qualities do they wish to be improved? As a result, a number NGOs emerged and mushroomed, trying to identify ways to engage populations, in development projects for example. Thus, peace project, for example, were determined by NGOs, which served as agents of change. However, this approach also failed to grasp the true wishes and needs of the people.

The main strategy of the next 'self-help' approach was to emphasize the quality of life of community members. Thus, the focus was no longer on technology alone, on agents of change, or on the marketing of new products, but on how people could enjoy a good quality of life.

Tenants of this approach encouraged the importance and the availability of facilities to support their basic needs. In developing countries, people need clean water, electricity, irrigation, as well as health and educational facilities, as a starting point to achieving peace. To use this approach for education in higher learning, Islamic communication suggests that human beings apply the concepts of *amarma'ruf/nahy munkar,* which are cantered on the community.

In order to promote peace, for example, the Qurʾan encourages people to perform good deeds (*alma'ruf al-birr, al-ihsan,* or*hasanah)* and it discourages them to engage in bad deeds *(zhalim, fasiq,*or *fasad).* To reach these goals, one has to have a strong belief (*iman*) in the power of supreme God who created human beings with rational faculties, with both a mind and a heart.

This belief also draws on the concept of Islam and its objective of creating a peaceful world. Furthermore, individuals are required to be creative and innovative, in order to be able to create what they need, their own products, in view of their own values. Finally, people's lives and struggle have to be based on universal truth (*al-haq*) and to remain patient and committed (*al-sabr*) to the work they have chosen for themselves.

Worship and servitude of God look to the Devine command and Divine pleasure.[15] The reason for worship is Divine command and its result is Devine pleasure. Its fruits and benefits look to the Here after. But so long as they are not the ultimate reason and not intentionally sought, benefits looking to this world and fruits which come about themselves and are given are not contrary to worship.

They are rather as though to encourage the weak and make them choose worship." For him, "If those fruits and benefits are the reason for the invocation or recitation, or a part of the reason, it in part invalidates the worship. Indeed, it renders the meritorious invocation fruitless, and produces no results" [16]

Regarding *nahyi ʻan al-munkar*, it will be fighting against the influence of Satan. For him, "the wisdom and purpose is that most of the part, misguidance and evil are negative, destructive, and pertain to non-existence. While in the great majority of cases, guidance and good are positive, constructive, repairing and pertain to existence.

Everyone knows that one man can destroy in one day a building made by twenty men in twenty days. Yes, although human life continues through the existence of all the basic members and conditions of life, and is particular to the All Glorious Creator's power, through severing a member, a tyrant may make the person manifest death, which in non-being in relation to life. The saying "Destruction is easy" has for this reason become proverbial.[17]"

"It is because of this the people of misguidance sometime triumph over the people of truth, who are very powerful with what is in reality a weak force. But the people of truth possess a stronghold so unassailable that when they take refuge in it, those fear some enemies cannot draw close; they can do nothing.[18] If they cause some temporary harm, according to the verse: *And the end is [best] for the righteous (wal ʻaqibatu lilmuttaqin),* everlasting reward and profit make up for the damage. And that impregnable stronghold, that fortified citadel, is the Shariʻa of Muhammad (PBUH) and Practices"[19].

Taqwa (righteousness) is avoiding and forbidding the evil deeds (*nahy ʻan al-munkar*), and *iman* (piety) is instruction of performing good deeds (*ʻamal shalih*) which is based on *sabr* (patience) and *haq* (truth) (See *al-Malahik*). Ethics/wisdom: *Akhlaq(al-mawʼizah, al-hikmah, ahsanul mujadalah, al-karimah, la-fitnah, lazhan, taʻawun, mushawarah/shura)[20]* This theory is rooted from religious theories Bryan Wilson **(**1982), Emile Durkheim (1965 {1912}).

In the perspective of communication, human interactions should be based on ethics and wisdom. The purpose of communicating-to and being communicated-by is to establish a prosperous, productive and qualified sustainable development, in a climate of peace and cooperativeness *(taʻawun)*, among fellow citizens of the world.

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[15] Nursi, Badiuzzaman. *The Flashes Collection*, (2004).

[16] Barnou, E. *Mass communication: Television, Radio, Film, Press; the Media and Their Practice in The United states of America*, (New York: Rinehart and Company, 1956).

[17] Nursi, Badiuzzaman. *Tthe Flashes Collection*, (2004) 13th, p. 103-104.

[18] Nursi, Badiuzzaman. *The Flashes Collection,* (2004).

[19] *Ibid.*, p. 104.

[20] Jackson, K. D. and L.W. Pye. *Political Power and Communications in Indonesia*, (Los Angles: University of California Press**,** 1972).

One cannot control, suppress or force others to do something against their will. Development and change need to be based on equality, fraternity, and solidarity. Negotiation amongst equals should be the rule of conduct. Indeed, communication cannot be based on the network of *Coe seduction*, a syllogism of 'coercion' and 'seduction.' Both seduction and coercion are considered arbitrary and one-sided.

However, observation shows that these two approaches are commonly practiced in the world. Consequently, the objective of peace is often lost in the community. Islamic communication, however, suggests employing the principle of *shura/mushawarah,* which is equal to democracy, as introduced by the West.

It also recommends that individuals apply the Principles of *dakwah* which include: *hikmah* (knowledge/science/philosophy), good maw'izah (advise or prescription), and, in the course of debates or discussions, to use the argument which best supports a thesis statement. Thus data and presentation of data have to be forceful, logical, and rational (*ahsanulmujadalah*).

In the teaching process, classes, seminars, or forums should make it possible to exercise this principle of *shura*. Students should be given the opportunity to express their ideas, say for example about peace and development. This approach then serves as training in the democratic process, and the basis of engaging in a peace process with others.

In particular, students should be trained to make forceful argumentation, which is based on rational prescription and premises. They have to be provided with sufficient science and philosophy in dealing with others. Library or other access to banks of knowledge needs to be prioritized and broad in the types and quality of material they provide.

Establishing a *baytal-hikmah*, (house/library of all kinds of knowledge), following a much described model built by Harun al-Rashid/al-Makmun in Baghdad in the 9th century, which produced a great many Muslims scholars and philosophers, open to Western (Hellenic) ideas in a useful and constructive way or basically establishing excellent library at least one in each country the same quality and quantity as it found in North American or West European university libraries. Only by using a broad base of knowledge can make a convincing argument, towards the development of a peace process for example. The respect of others is strongly recommended in Islam.

The Qur'an actually encourages human beings not to distinguish between the many prophets (*La nufarriqu bayna ahadin min rusulih)*. Islam acknowledges more than 300 messengers of God, and more than 120 000 prophets. As the Qur'an praises the quality of Abraham and his religion (*Hanif*) and children (Ismael and Isaac); the great children of Abraham are basically followers of the *Hanif* (Abraham) religion, later called Islam. The ten commandments of God remain valid and they emerge from the respect given to all creatures (*Rahmatanlil-'alamin)*.

Behaviour (*akhlaq*) is excellent, other people will join us, and no believers will turn into believers (*Damascus Sermon). In his hadith, it is said that: Innama bu'ithtu liutammima makarima al-akhlaq. It means* I was sent down to earth in order to improve the behaviour of human being.

Solidarity, brotherhood, sincerity, loyalty, patience, and rewards. He also encourages people to solve people's conflict[21]. For him, for conflict resolution, he suggests that the only remedy for the critical consequences of awesome state consists of Nine Commands:

1. To act positively, that is out of love for one's own out look, avoiding enmity for other outlooks, not criticizing them, interfering in their beliefs and sciences, or in any way concerning oneself within them.
2. To unite within the fold of Islam, irrespective of particular outlook, remembering those numerous ties of unity that evokes love, brotherhood and concord.
3. To adopt the just rule of conduct that the follower of any right outlook has the right to say, "My outlook is true, or the best," but not that "My outlook alone is true," or that "My outlook alone is good," thus implying the falsity or repugnance of all other outlooks.
4. To consider that union with the people of truth is a cause of Divine succour and high dignity of religion.
5. To realize that individual resistance of the most powerful person against the attack through its genius of the mighty collective force of the people of misguidance and falsehood, which arises from their solidarity, will inevitably be defeated, and though the union of the people of truth, to create a joint and collective force also, in order to preserve justice and right in the face of that fearsome collective force of misguidance.
6. To preserve truth from the assaults of falsehood.
7. To abandon the self and its egoism.
8. And give up the mistaken concept of self-pride.
9. And cease from all insignificant feelings aroused by rivalry"[22]

On the whole, if this nine-fold rule is adhered to, it will be preserved and its function perfectly performed. and "the cure and remedy for this serious disease is to be proud of the company of all those travelling the path of the truth, in accordance with the principle of love for God's sake; to follow them and defer leadership to them; and to consider whoever is walking on God's path to be probably better; than one self, thereby breaking the ego and regaining sincerity.[23]

Salvation is also to be had from the disease by knowing that on ounce of deeds performed in sincerity is preferable to a ton performed without sincerity, and by preferring the status of a follower to that of a leader, with all the danger and responsibility that it involves. Thus sincerity is to be had, and one' duties of preparation for the Hereafter may be correctly performed"[24]. Advice (*al-maw'izah*). In fact the collection s full of advises to the human beings. He also stresses the importance of knowledge (*al-hikmah)*, as he believes that it is the key to normal human life.[25]

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[21] Nursi, Badiuzzaman. *The Flashe Collections*, (2204) the 20th, p. 203.

[22] Nursi, Badiuzzaman. *The Flash Collection*, (2004) The 20th, p. 203.

[23] Bromley, R. and C. Gerry. *Casual Work and Property in Third World Cities*, (Cineaste John Willy Press, 1979).

[24] Nursi, Badiuzzaman. *The Flash Collection*, (2004) The Flashes, p. 206.

[25] Grivin, K. *Development in Changing World. World Development,* (1981) p. 221.

When one is doing a debate with other counterparts, one has to be always using the best arguments (*ahsanul mujadalah*) in order to be able to convince his audience about Islam. He encourages his readers to behave according to the way (*akhlaq*) of the Prophet Muhammad PBUH, without making slanders (*fitnah*), stereotypes, prejudices (*su'u al-zhan*), but helping each other (*ta'awun*), encouraging one another to always put forward deliberation (*mushawarah/shura*) and avoiding conflict. The people of truth do not recognize and seek the true strength that is to be found in union; hence they fall into dispute, as an evil and harmful consequence of this failure. [26]

By contrast, the people of misguidance and falsehood perceive the strength to be found in union, by virtue of their very weakness, and thus acquire union, that most important means for the attainment of all goals.

The cure and remedy for this disease of discord among the people of truth is t make one's rule of conduct the Divine prohibition contained in this verse: Do not fall into dispute, lest you lose heart and your power depart, and the wise Divine command for social life contained in this verse: Work together for the sake of virtue and piety[27].

Conclusion

The Islamic communication (*dakwah*) in both formal and non-formal systems needs to be developed and Said Nursi ideas of *dakwah* is in line with the active reception model of communication: · The duty of preachers is basically to inform (*balagh*) others about the nature of the benefits of good deeds, and forbidding them from engaging in evil actions. The meaning of piece of information should emerge from the recipients; change should come from the heart of individuals, and of the community, and development needs to be based on good deeds according to beneficiaries, and development communication need to be based on ethical consideration.

The Islamic principles of recognizing each other's strengths and contribution (*ta'arafuu, shura, ummah, qawm, tawheed*) are indeed relevant to secular communication concepts of human relation (pluralism, democracy, and universal truth).

· Emphasize self-help development, development from within, endogenous sustainable development. Thus: *tabayun, taghyir, amar ma'ruf/nahy munkar, ta'awun,* and*akhlaq* should be included in the preaching process.

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[26] Nursi, Badiuzzaman. *The Flashes Collection* (2004).

[27] Nursi, Badiuzzaman. *The Flashes Collection* (2004) The 20th p. 207.

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