



## CADAR, ISBAL AND CULTURAL DA'WAH PROBLEMS IN NORMATIVE-HISTORICAL ISLAM: AN OVERVIEW OF DA'WAH COMMUNICATION

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### Abstract

*Islam is a religion brought by the Prophet Muhammad Sallallahu 'Alaihi Wasallam, which is a mercy for the universe. But lately, there have been several issues of cornering Islam, namely Islamophobia. This is because sometimes the application of Islam normatively and also its application in the real world that we call the term historical Islam occurs in conflict things, so in this case, the approach of humanism, the wisdom of thinking, mutual respect, and mutual respect to create a safe life and peace. The data analysis method that the researcher uses is a descriptive analysis method, which explains the data with elaboration based on theories; one of the theories is M. Amin Abdullah's theory of normative and historical Islam. This research is in the form of library research. The results of this study are the solution to the normative and historical problem of Islam, namely missionary communication that is humanist, advising, embracing, not criticizing, and not forcing and remaining in the arms of ukhuwah Islamiyah as long as these differences can still be tolerated and do not come out of the boundaries of shari'at Islam itself. Why does humanist da'wah communication become a middle way to reconcile normative or historical understanding? Because the problem is not the difference itself but how we respond to these differences.*

**Keywords:** Cadar; Da'wah communication; Isbal; normative-historical Islam

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## INTRODUCTION

Islam is the religion brought by the Prophet Muhammad Shall Allahu 'alayhi wa sallam and is a mercy to the universe. The Prophet Muhammad has taught Islam to his companions since 1400 years ago, and that generation is one of the best generations in Islam. Islam is a religion that brings prosperity and peace, not only for its adherents but also for people outside of Islam itself. This has been widely proven in the history and journeys of Muslims when they led the world. Do you still remember the event, Mecca's father? At that time, the Messenger of God, along with his ten thousand troops, came to Mecca to free the city of Mecca from all kinds of taints of polytheism to welcome the light of monotheism. Of course, we still remember how heavily Rasulullah carried the burden of da'wah during the period of da'wah in Mecca; he was insulted, called a liar, a witch, a madman, pelted with camel dung, and even planned to be killed. Moreover, when the time came, he held power and had the strength to repay the behavior of the people of Mecca to him, but what the Messenger of God did was forgive all the people of Mecca at that time. (Al-Mubarakfuri, 2012).

An orientalist named Jostaf Lobon says in his book Arab Culture: "When the Christians expelled the Arabs (read: Islam) from Spain in 1610 AD, they killed most of them (Muslims), leaving almost the same number killed." .. same." Three million people. Although the Arabs rule Spain, they let the people have fun and practice their religion freely, their schools and leadership survive, and no burden is placed on them except the payment of a light jizya. Arabic has reached a low level lately." Such are the actual values of the beauty of Islam itself, which brings mercy, happiness, and peace to not only its adherents but also to people outside Islam itself (Badrusalam, 2009).

Religion is currently required to be actively involved in solving problems humans face. Religion symbolizes piety and conceptually shows the most effective way to solve problems (Nata, 2009). In this era, issues emerged to discredit Islamic values themselves, which people often call the term "Islamophobia," which is a controversial term indicating the existence of prejudice, discrimination, fear, and anxiety built to make people hate and fear Islam themselves, this term became popular after the events of September 11, 2001. For this reason, it is necessary to study to understand the teachings of Islam itself so that the teachings of Islam itself are not misunderstood, both by adherents -its adherents as well as by people outside the religion of Islam itself. To be able to answer this, in Islamic studies, there are several approaches to be able to understanding and study Islamic studies themselves, including normative approaches and historical approaches. The normative approach refers more to the textual approach that originates from the Qur'an and Sunnah or the hadith of the Prophet.

In contrast, the historical approach not only refers to the textual side of the Qur'an and hadith but also looks at the social, psychological, culture, and culture. This is so that we can understand Islamic teachings as a whole, both from a textual and contextual perspective. This is due to an incomplete understanding of the teachings of Islam itself, causing some people outside of Islam or even adherents of Islam to be mistaken in understanding the teachings of

Islam itself. That is why the Author feels it is essential to study Islam properly. Normatively and historically, our understanding of Islamic teachings is intact (Hasbullah, 2020). The *cadar*, *isbal* and cultural *da'wah* are often controversial phenomena that need to be studied with a normative and historical Islamic approach.

In essence, normative and historical Islam cannot be separated. The Islamic approach, both normatively and historically, must go side by side; to understand Islamic teachings, we must pay close attention to these two approaches (Susanto, 2009). However, sometimes, theory on paper is not easy to apply in the field because not all people have the same culture or culture, so we need to pay attention to normative and historical aspects. If we want to achieve something well, we need a middle way to combine or align the normative and historical approaches to Islam when we encounter difficulties in society, especially when dealing with a society with many very diverse cultures and customs, like our beloved Indonesia. (Janah, 2018)

The Literature Review in this research: First, the research conducted by Nasitotul Janah (2018) entitled "Normativity and Historicity Approach and Its Implications in the Development of Islamic Thought, discusses historical and normative approaches, complete with their positive and negative impacts.

The second research was conducted by Hasbullah and Bq Hadia Martanti (2020), entitled "Problematics of Understanding the Islamic Religion 'Between Normativity and Historicity.'" This article focuses on discussing the understanding of the Islamic religion with the result that regardless of differences of opinion regarding a phenomenon, Islam is a religion. The third research was conducted by Edi Susanto (2020), entitled "Islamic Religious Education; Between Normative Textualist and Historical Contextualist." This article focuses on discussing religious education studied normatively and historically, with the result that educators must be keen in applying both perspectives to be understood more thoroughly.

The four articles (Rasyid, L. A., & Bukido, R, 2018) have the theme of Problems with the Law of the Veil in Islam, which examines the various views of commentators and Muslim scholars on the law on the use of the veil for Muslim women without regard to the normative and historical side of the use of the *cadar*.

Based on the explanation above, what distinguishes previous research from this research is the focus of the study. The object of research as well as more complex problems, not only education, understanding, and religious beliefs, but what will be mediated is a combination of issues around the veil, Islamic law, and cultural *da'wah*, viewed from a normative and historical Islamic perspective.

## **METHOD**

This research is in the form of library research(library research), namely by taking data or data sources from several scientific journals and literature books related to the title being discussed, namely related to "The Role of Dakwah Communication in Reconciling Normative and Historical Islamic Issues (Discussion Study on Sheets, *Isbal* and Cultural Dakwah)".

This research wants to see the role of *da'wah* communication in reconciling normative and historical Islamic issues (study of the discussion about *cadar*, *isbal* and cultural *da'wah*).

The primary data collection technique is to search, find, and multiply the literature. In other words, this research is a type of library research, so the primary data collection technique is multiplying the literature or library research.

The data analysis method that the researcher uses is descriptive, namely explaining the data with an elaboration based on the theories that the researcher mentioned in this discussion. This study aims to determine the role of da'wah communication in reconciling normative and historical Islamic problems to understand Islam as a whole and kaffah.

## **DISCUSSION**

### **The Description of the Definition of Normative Islam and Historical Islam**

#### **Definition of Normative Islam**

The word normative comes from the English norm, which means norms, teachings, references, and provisions regarding excellent and bad matters, what can be done, and what cannot be done. Normatively, Islam is absolute, sacred, and universal, whose truth is trans-historical beyond the boundaries of time and space, so it is single in this area. The Qur'an is a source of norms that regulate human life in a vertical relationship with God and horizontal relationships with fellow human beings. It contains universal human values that apply to all human beings simultaneously. Furthermore, we will apply these noble Islamic values to create a peaceful, safe, and secure society (Janah, 2018).

In Islamic Studies, a normative approach is an approach that views religion in terms of its primary and original teachings from God in which there is no reasoning of human thought. Normative Islam is the ideal Islam or Islam that should be. The form is textual aspects of Islam, namely normative Islamic rules in the Qur'an and Hadith, whose truth is absolute and cannot be questioned. Al-Qur'an and hadith contain sacred values that cannot change at any time. Both have texts or written forms, and it is on these two texts that the normative approach is based.

Normative Islam refers to the Koran and Sunnah or the hadith of the Prophet Muhammad, and these noble Islamic values are generally practiced by Muslims in all parts of the world, so it is essential to compare or combine normative sides and approaches. With a historical approach to Islamic studies, we can fully understand the teachings of Islam so that we can show that Islam is a mercy to the universe.

Normative Islam is the ideal of Islam itself, where for adherents of Islam, Islamic teachings based on the Qur'an and the hadith of the Prophet have absolute and absolute truth and cannot be questioned anymore. In other words, the normative Islamic approach refers to and is textually based on the Qur'an and the Sunnah or hadith of the Prophet, which is different from the historical Islamic approach. However, these two things, namely the normative and historical approaches to Islam, are inseparable (Hasbullah, 2020).

## **Definition of Historical Islam**

Historical origins in English history mean history, which means the experience of humanity. Historical Islam means Islam, inseparable from human life's history in space and time. The form is in the form of contextual aspects of Islam, namely the practical application of normative Islam, according to M. Amin Abdullah in his book *Normativity and Historical Religious Studies*.

Historical Islam is Islam that is studied through various angles of socio-religious scientific approaches that are multi-disciplinary and interdisciplinary, both through historical, philosophical, psychological, sociological, cultural, and anthropological approaches. Through this study, one will be directed from an idealistic realm to an empirical and worldly realm. From this situation, one will see harmony and even a gap between idealistic and empirical realms. This historical approach is needed in understanding religion because religion descends in concrete situations and even relates to social conditions. (Hasbullah, 2020)

In other words, historical Islam is an application of normative Islam. As Prof. M. Amin Abdullah stated, historical Islam will bring a person from an idealistic (normative) realm to an empirical and worldwide (historical) realm. Furthermore, it is at this level that the teachings of Islam itself will directly intersect with the real world, the diverse cultures of the local community, different ways of thinking and points of view, and so on, so in this case, a humanist approach and wisdom are needed in implementing the teachings of Islam itself when someone will convey da'wah or Islamic teachings during society, especially in our beloved country Indonesia which has a very diverse culture.

Contextualists or historicists in understanding Islamic teachings try to emphasize how Islam as a universal normative teaching that originates from God is accommodated into cultures originating from humans without losing their respective identities. The essence of contextualization of Islam is the need not to avoid diametrical polarization between religion and culture because such polarization is unavoidable. Contextualization of Islam seeks to make religion (Islam) and local culture not defeat each other but instead manifest itself in a pattern of religious reasoning that no longer takes its authentic and pure form (pure) from religion and seeks to become a bridge that has so far separated the two (religion and culture) (Susanto, 2009).

## **RESULTS**

### **The Role of Da'wah Communication in Reconciling Problems of Normative Islam and Historical Islam**

The role of da'wah communication in reconciling normative and historical Islamic problems, such as discussions about the *cadar*, *isbal*, and cultural da'wah, can be significant. Good da'wah communication can bridge the normative understanding of Islam, rooted in sacred texts and historical contexts, and the various social and cultural realities in society. Here are some ways in which da'wah communication can play a role in reconciling these problems:

Proper understanding: Da'wah communication should strive to convey an accurate and comprehensive understanding of Islamic teachings regarding issues such as the *cadar*, *isbal*, and cultural da'wah. This can involve in-depth research on the study of hadith and

interpretation of the Koran, careful scientific interpretation, and contextual understanding of these issues. The following are several scientific studies discussing the cadar and isbal.

### **Discussion Study of the Cadar**

The cadar or face covering existed at the time of the Prophet Muhammad Rasulullah, regardless of whether covering the face was something obligatory or Sunnah. Here we mention some evidence of the existence of the cadar teaching in Islam itself. We can see in the hadith of the Prophet Shall Allahu 'alaihi wa sallam about a woman who will become pregnant. He Shall Allahu 'alaihi wa sallam told the women, "A woman with a hiram cannot wear a niqab or a t-shirt." (Muhammad bin Isma'il al Bukhari, Shahid Al Bukhari).

Cadar/Niqab is a cloth covering the face from the nose to the eye sockets. Shaykhul Islam Ibn TaimiyahRahimahullah, when interpreting the letter, An-Nur, said, "This shows that cadars and t-shirts are commonly worn by women who are not wearing hiram. It shows that they cover their faces and hands." (Albani, n.d.)

As another proof, in several narrations, it is stated that the wives of the Prophet Shall Allahu 'alaihi wa sallam used to cover their faces. Among these histories are:

First: From Asma' bint Abu Bakar said, "We used to cover our faces from men's eyes when wearing ihram, and before covering our faces, we combed our hair." (Imam et al.).

Second: From Shafiyah bint Syaibah, he said, "I once saw Aisyah doing tawaf around the Ka'bah wearing a cadar." (Albani, n.d.)

Third: From Abdullah bin 'Umar said, "When the Prophet, may God bless him and grant him peace, showed Shofiyyah to the Companions, he, may God bless him and grant him peace, saw Aisha wearing a cadar in the crowd of women. Moreover, may God bless him and grant him peace, knowing that it was Aisha from her cadar." (Albani, n.d.)

This is also practiced by pious people, as contained in the history of 'Ashim bin Al Ahwal, he said, "We once visited Hafshoh bin Sirin (a major tabi'iyah) who at that time used her headscarf and covered her face. Then, we said to him, 'May Allah have mercy on you...'" (Albani, n.d.)

The narrations above clearly show that the practice of covering one's face was already known at the time of the Prophet Shall Allahu 'alaihi wa sallam and his wives Shall Allahu 'alaihi wa sallam even wearing the cadar, as well as pious women wearing it after they died.

The following words prove that cadar has been familiar teaching of Islamic teachings since the past. The one who spoke like this is a great Syafi'iyah scholar who is a reference for many kyai in our country.

1. Ibnu Hajar Al Asqolani's opinion

He is one of the great Shafi'iyah scholars with a reference book for Muslims, Fathul Bari, to explain the book Sahih Al Bukhari. Ibn HajarRahimahullah once said, "Men are not ordered to cover their faces so that women do not see them... From time to time, the men always open their faces (do not wear the face covering), while the women always go out (house) with their face covered." (Asqolani, n.d.)

2. Opinion of Jalaluddin 'Abdurrahman bin Abi-Bakr As Suyuthi

He is the Author of the book of Tafsir Al Jalalain and Jalaluddin Al Mahalli, both great Syafi'iyah scholars. When explaining Surah Al Ahzab verse 59, he, may God have mercy on him, explained the interpretation of Allah Ta'ala,

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزُوجِكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبِيبِهِنَّ ۚ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ  
فَلَا يُؤْذَنَنَّ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

"O Prophet, say to your wives, your daughters and the wives of the believers: "Let them bring their headscarves closer to their bodies." That is so that they are easier to recognize. Therefore, they are not disturbed. Furthermore, Allah is the Most Forgiving, Most Merciful. (QS. Al Ahzab: 59).

This verse explains the command of hijab for all women. The meaning of the verse is to order women to cover their heads and faces. At the same time, this is not obligatory on enslaved women.

Issued by Ibn Abi Hatim from Ibn Abbas Radhiallahu'anhu, he addressed the verse by saying, "Allah has ordered believing women if they go out because they have the desire to cover their heads with the cedar and reveal only one eye." This proves that the Syafi'iyah scholars do not consider the cedar (face covering) strange. They even stated that women should be like that to take better care of themselves. (Shuyuti, n.d.)

### **How is the law covering the face itself? Is it mandatory or *sunnah*?**

Allah Ta'ala says, "O Prophet, say to your wives, your daughters, and the wives of the believers: "Let them bring their headscarves closer to their bodies." That is so that they are easier to recognize. Therefore, they are not disturbed. Furthermore, Allah is the Most Forgiving, Most Merciful. (QS. Al Ahzab 33: 59). The hijab is not a face covering, but the headscarf is a cloth women wear after wearing the khimar, whereaskhimaris a head cover. Allah Ta'ala also said, "Say to the believing women: "They should restrain their gaze, and their private parts, and they should not show their ornaments, except what is (normally) visible from them."(QS. An-Nur 24:31). Based on the interpretations of Ibn Abbas, Ibn Umar, Atho bin Abi Robbah, and Makhul Ad Dimasqiy, what can be shown is the face and the palms of the hands.[1] From the sahih interpretation above, it can be concluded that the face is not genitalia. So, the law of covering the face is sunnah (recommended).

After we know that the law covering the face is a sunnah, even so, a Muslim is still not allowed to criticize those who wear the cadar. Because it has been proven that covering one's face is part of Islamic teachings, so one should not be ridiculed. The critical point here is when we realize that the cadar has a history and is not foreign to Islamic law itself, apart from the law on the cadar itself, whether one believes it is obligatory or sunnah, then this is enough for us. So as not to ridicule those who choose to cadar or not.

Da'wah communication is meant here where the role is considered essential to be a middle ground for those who are considered normative Islam or historical Islam, whether those who consider the cadar to be obligatory or sunnah or even consider the cadar to be purely Arabic culture after both bring hujjah and factual arguments, then every people or every party has the right to make their own choices. Everyone will be responsible for the choices they make. So the da'wah communication humanist and embracing must be put forward, not even

being hostile wal 'iyadzubillah, let alone causing bloodshed among the Muslims. Every Muslim has the right to make his own choices, and everyone will be responsible for his choices.

### **Study Discussion About *Isbal***

Why do some people usually raise their pants above the ankles? The answer is that he wanted to follow the instructions of the Prophet Shall Allahu 'alaihi wa sallam, who ordered so, and there is a prohibition to leave the pants in the condition-*badass* *Isbal* is extending the pants below the ankles. Prohibition *badass* is specifically for men, while women are ordered to cover the soles of their feet to be more careful in protecting their private parts.

### **Prohibition of *Isbal* in the Qur'an**

Before we look at the hadith in the Qur'an, Al Karim himself has explained the prohibition of walking in a bad state. God Ta'ala said, "And do not walk on the face of the earth in a state of pride." (QS. Luqman: 18):

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

Adz Dzahabi, when delivering between kaba'ir (big sin), is pants that are in condition-*badass*, then he brought the verse above. This shows that he interpreted one of the forms of walking in a state of arrogance as walking with pants in a state of *isbal*. (Dzahabi, n.d.)

### **Proof that our Prophet is not wrong**

The following two hadiths that pants or sarongs above the ankles are included in Islamic teachings because this was exemplified by the Prophet Shall Allahu 'alaihi wa sallam himself in his daily life.

Al Asy'ats bin Sulaim said: I once heard my aunt tell me from her uncle, who said, "When I was walking in the city of Medina, suddenly a man behind me said, 'Lift your cloth because it will be cleaner.'" It turned out that the person who spoke was the Prophet Shall Allahu 'alaihi wa sallam. I said, "Indeed, what I am wearing is nothing more than a burden with black and white stripes." He Shall Allahu 'alaihi wa sallam said, "Didn't you make me an example?" I saw the fabric of his sarong; it turned out that the lower end was in the middle of his two calves" (Imam At Tirmidhi, Syamaa'il Muhammadiyah, 1413 H).

From Hudzaifah bin Al Yaman, he said, "Messenger of God Shall Allahu 'alaihi wa sallam used to hold one or both of his calves. Then he shall Allahu 'alaihi wa sallam said, "This is where the end of the cloth is. If you do not like it, you can go lower. If you do not like it, you can go lower, but the cloth is not allowed to cover the ankles." (Imam At-Tirmidhi, Syamaa'il Muhammadiyah, 1413 H).

These two hadiths show that the Prophet Sallallahu 'alaihi wa Sallam's pants were always above the ankles to mid-calf.



## Law *Isbal* More Detail

Sticking out the pants below the ankles, or called *isbal*, is explained in the following hadiths:

1. Sticking pants under the ankles arrogantly.

From Ibn Umar, may Allah bless him and grant him peace. Messenger of Allah shall Allahu 'alaihi wa sallam said, "Allah will not look at a person who drags his clothes in a state of pride." In another launch from Ibn 'Umar, it is stated, "Indeed, the one who drags his clothes arrogantly, Allah will not see him on the Day of Resurrection." (Imam et al., Sahih Al Bukhari and Sahih Muslim).

2. Extending pants below the ankles without being arrogant

From Abu Hurairah radhiyallahu 'anhu, the Messenger of Allah sallallahu 'alaihi wa sallam said, "The cloth that is under the ankles is in hell." (Imam Bukhari, Sahih Bukhari). From the hadiths above, there are two forms of sticking out the pants, each with different consequences. The first case -as contained in the hadith of Ibn Umar-is extending the pants below the ankles (shit) arrogantly. The punishment for this first case is very severe, Allah will not see such a person on the Day of Judgment. This first form is a grave sin because there is such a threat. The second case -as in the hadith of Abu Hurairah-is when someone sticks out his pants absolutely (without being called arrogant). Sticking out pants like this still gets the threat of hell.

Note that the law between the two cases above is different. One call arrogant (*muqoyyad* with characteristics), and the other is absolute (*muthlaq*). We cannot bring the *muthlaq* hadith from Abu Hurairah in the second case to the Umayyad hadith from Ibn Umar in the first case because each law differs. There is even a hadith from Abu Sa'id Al Khudrimay Allah bless him and grant him peace, explaining the two cases above and distinguishing the law of each. Messenger of Allah shall Allahu 'alaihi wa Sallam said, "The clothing of a Muslim is up to half of the calf. There is nothing wrong if it is lowered between half of the calf and two ankles. If the clothing is below the ankles, the place is hell. Moreover, if the clothing is dragged in a state of arrogance, Allah will not look at him ( on the Day of Resurrection)." (Imam Abu Dawud, Name of Abi Dawud). If we look at this hadith, it can be seen that the law for the first and second cases is different. One arrogantly threatens that Allah will not see him (on the Day of Resurrection). Those who stick it out without intention (without being called arrogant) will still be threatened by hell. This means that both cases were not safe from threats or torture.

Some scholars believe that if you stick out your pants without being arrogant, then it is *makruh* in law because they consider that the hadith of Abu Hurairah in the second case can be carried over to the hadith of Ibn Umar in the first case. In this way, it means that what is meant by sticking out the pants below the ankles so that they get tortured is the one who sticks out his pants arrogantly. If not done arrogantly, the law is *makruh*. This is what Imam Nawawi chose in *Al Minhaj Syarh Sahih Muslim and Riyadhus Shalihin*; it is also the opinion of Imam Asy Syafi'i, and this opinion was also chosen by Shaykh 'Abdullah Ali Bassam in *Tawdhihul Ahkam min Bulughil Marom* -may Allah have mercy on them-. However, this opinion needs to be corrected. If we look at the existing hadiths, it shows that the law for each case is different.

If this is done arrogantly, the punishment is in itself. Sticking out the pants below the ankles, then back to the absolute hadith, which shows the existence of the threat of hell. In fact, in the hadith of Abu Sa'id Al Khudri, the law clearly distinguishes between these two cases.

An important thing to explain in this regard is that we admit it is a legal matter *isbal*. It is wrong (dissent) among the scholars. However, one point that must be remembered is that dressing above the ankles is an example of the Prophet *Shall Allahu 'alaihi wa sallam*, and even in some hadiths, it is explained about the prohibition *badass* (both hadiths that are absolute or linking them to arrogance), so we as Muslims should not ridicule people who wear crooked pants (above the ankles). Because ridicule like this is tantamount to ridiculing the noble teachings of the Prophet *Shall Allahu 'alaihi wa sallam*. Furthermore, this is the point of *da'wah* communication *humanist* What we are referring to is that the middle way for both parties, whether they are considered to have a normative or historical understanding of Islam, is *da'wah* communication. Humanists, who embrace, love, do not hit, do not criticize, and do not insult each other because every Muslim is a brother and sister, and our job is only to advise and remind, not to force.

### **Discussion Study of Cultural Da'wah**

The entry of Islam into Indonesia (Archipelago) cannot be separated from *Walisongo's* role, and one of the most exciting things is that it cannot be denied that some of these saints preached Islam through a cultural or artistic approach. This became one of the things discussed by the council of trustees, some agreed, but some refused, so the middle way was taken. Namely, the trustees continued to preach Islam according to their respective methods of preaching, and they believed that behind the day, there would be people who would fix it later on.

However, it cannot be avoided that one of the most effective ways of preaching Islam or communicating Islam at that time was by taking a cultural or cultural approach, so many of these saints took advantage of cultural and artistic aspects to convey Islamic values wrapped in culture and art. local people who are liked by the local community, for example, *Sunan Kalijaga* who preaches with *wayang*, and so on.

From an Islamic perspective, the end of the communication process is to lead people to feel a peaceful and comfortable life because the religion of Islam came as a mercy to the universe. Furthermore, one of the purposes of sending the Prophet *Muhammad Rasulullah Shall Allahu'alayhi salam* is to lead people to a path that can save them in this world and the Hereafter. Islam did not come to erase human customs and culture. However, Islam came to improve human character and morality, so if the culture and customs are not against the teachings of Islam, then Islam will not erase them. (Hefni, 2015)

Broadcasting Islam through culture and art (as long as the culture and art do not conflict with the teachings of Islam) is one of the most effective ways to convey Islamic preaching and to communicate Islamic preaching to the public who are still lying people and do not yet know the beauty of Islamic preaching. For example, the approach carried out by the *Walisongos* with a cultural approach included Islamic values. This made the preaching of Islam easier to be accepted by the public and government officials at that time. Therefore, the Islam preached

in the archipelago at that time was more of an approach through preaching culture or culture of the local community.

This is sole because we want good for humans, as our Prophet Muhammad Rasulullah *Shall Allahu'alayhi Wasilla* ordered us to preach Islam and love fellow human beings. One of the forms of our love for people is to preach them to Islam. In an authentic hadith, from Abu Hurairah *Radhiyallahu 'anhu*, Messenger of Allah *Shall Allahu'alayhi Wa Sallam* said, *"By the One in Whose Hands my soul is, you will not enter Heaven until you embrace Islam, and you will not become fully Muslim until you love one another. Spread greetings; surely, you will love one another. Be careful of hate because hate is scissors. It is not just scissors that cut hair; he will sever religion."*(Hasan Lighairihi).

### **A Solution and the Middle Way, When Silence is Gold**

Why is da'wah communication or da'wah that humanists be a middle way to reconcile what is called or considered as the normative or historical understanding of Islam? Because actually, the problem that causes hostility or quarrels between fellow Muslims or believers is not the difference itself but how we respond to these differences (in certain situations and conditions, of course). Keep in mind; there are times when silence can be worth gold. When was it called that? That is, when verbal can refrain from useless things or speak on things that contain immorality. At that time, speech needed to be guarded to be as valuable as gold.

A person may disagree with his brother's understanding, thoughts, or opinions. However, when prioritizing da'wah communication humanist and, embrace each other, advise each other, do not force, do not criticize, and do not abuse, not insult, especially those who are insulted, for example, the Islamic Shari'a itself, then these are very dangerous things.

Remember because speech that likes to criticize or ridicule can lead to the brink of destruction. Look at the hadith of the Prophet *Shall Allahu 'alaihi wa sallam* following when talking to Mu'adz bin Jabal *radhiyallahu 'anhu*, "Shall I tell you about the key to all those things?" "Yes, O Messenger of Allah," answered Mu'adz. So he held his tongue and said, "Take care of this." I asked, "O Messenger of Allah, can we be tortured because of the words that come out of our mouths?" He also said, "Woe to you. Is there anything that makes people bow their faces (or some say: the bridge of their noses) in hell other than their words?"(At Tirmidhi, 1413 H).

Let someone think before speaking, including criticizing others. From Abu, Hurairah may Allah blesses him and grant him peace. Messenger of Allah *Shall Allahu 'alaihi wa Sallam* said, "Actually someone speaks with a sentence that he thinks is okay, even though he will be thrown into hell as far as 70 years of travel because of it."(At Tirmidhi, 1413 H).

In Al Bukhari's lavish it is stated, "Indeed there was a servant who spoke a word that he did not think about, and God raised his status because of his words. Moreover, a servant spoke a word that made God angry and never thought about the danger, and he was thrown into hell."(Al-Bukhari) *Sahih Bukhari*).

Muslim lafazh states, "Indeed there is a servant who speaks with words that are not thought of beforehand so that he is thrown into hell with a farther distance than the distance between east and west."(Muslim, n.d.)

Imam Nawawi Rahimahullah in Syarh Muslim, when explaining this hadith, said, "This is all a motivation for everyone always to guard their tongues as the Messenger of Allah Shall Allahu 'alaihi wa sallam also said, "Whoever believes in Allah and the Last Day, then say good things and if not then keep silent." (Nawawi, n.d.)

Therefore, every person who speaks with a word or sentence should think about what he will say. If there is a benefit, then he spoke. If not, let him hold his tongue."

In Jami'ul Ulum Wal Hikam, Ibn Rajab God blesses, "There is no intermediate word between speech and silence. What there is, a speech can be good that we are ordered to say it. It can be that a speech contains ugliness that we are ordered to be silent." (Hambali., n.d.)

Ibn Mas'ud once said, "By Allah, there is no true god besides Him. Nothing on earth has more right to be imprisoned for a long time than oral speech." Ibnul Mubarak was asked about Luqman's advice to his son, so he said, "If saying (in kindness) is silver, then silence (from saying something that contains immorality) is gold." Silence is better than talking in vain and even better than criticizing or ridiculing those who contain immorality. If a person's speech is good, the other body members will also be good. Yunus bin 'Ubaid said, "I have never seen anyone whose speech was good unless I saw how good his other deeds were." Yunus bin 'Ubaid also said, "You have never found a goodness that leads to other goodness apart from verbal kindness. You might find someone diligent in fasting and praying at night, but in his mouth, you will find him telling lies during the day and committing other immoralities. with his tongue. However, you will never find a person who is good in speech; then the other limbs are disabled by disobedience." (Hambali., n.d.)

The tongue causes a person to fall into hell because verbal can appear as acts of shirk, which is a huge sin. Because a person's speech can speak without knowledge. Because someone can testify lies, say lies, namimah (turning one against the other), and backbiting (backbiting). Many big and small sins arise from verbal.

That is how humans are; he considers his spoken words to have no impact, but they can be a significant matter with God. Allah Ta'ala says, "You consider it something light. Even though he is big in the sight of Allah." (QS. An-Nur: 15). In Tafsir Al Jalalain (351), it is said that ordinary people think that this matter does not result in any sin, even though it could be a huge sin. This is the solution to the problems of normative Islam and historical Islam, namely da'wah communication humanist, advising, embracing, not criticizing and not forcing and staying in the embrace of Islamic brotherhood as long as these differences can still be tolerated and do not go outside the boundaries of Islamic law itself.

Da'wah communication needs to understand the social and cultural context in which the da'wah messages will be conveyed. Islam is a universal religion that can coexist with different local cultures. Therefore, da'wah communication must be carried out by considering the uniqueness of local culture without compromising fundamental Islamic principles. Da'wah communication must also build awareness among Muslims regarding the problems faced in a normative and historical context. This can be done through educational approaches, seminars, publications, and social media that provide correct information and solid arguments and help individuals understand their position in the broader context.

Table 1. Research Findings

No	Survey	Phenomenon	Findings
1	Normative	<i>Cadar</i>	Normatively, the use of the cedar can become mandatory in certain areas if it has become a collective agreement and a socially accepted norm. Meanwhile, not wearing the cadar might be better in specific environments if it aims to prevent harm.
		<i>Isbal</i>	The understanding of visuals is based on fundamental moral principles to avoid normative arrogance. So, whether it is forbidden or not, isbal will still be against the purpose that refers to the hadith as long as isbal is motivated by pride. It can be assumed that vanity itself needs to be avoided, not the crotch pants in particular.
		<i>Cultural Da'wah</i>	Normatively, Islam guides the cultural da'wah approach within the framework of roles. In general, it boils down to efforts to socialize Islamic teachings during a plural society ( <i>martyrs, mubasysyiran, nazīran, dā'iyah ilā Allāh, sirājan munīran</i> ). In short, da'wah must play a more comprehensive role in the implementation of Islam in a more comprehensive manner in various aspects of life.
2	Histories	<i>Cadar</i>	Historically, the "compulsion" of wearing the cedar was in force during the time of the Prophet, which was intended as an identity for an independent Muslim woman so that she could not be disturbed, not merely because a woman's face could not be opened and treated as part of the sari, namely the part that had to be hidden.
		<i>Isbal</i>	In the early phase of Islam, the prohibition of Isbāl pants has become an identity relevant to the socio-historical context. Will Nevertheless, given the shift in phase and various changes in the social structure that have changed among Muslims, changes and adjustments are needed to society's situation and empirical conditions.
		<i>Cultural Da'wah</i>	Da'wah, developed in a pluralistic society that is resistant to conflict, can have broad

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		implications if not packaged with a cultural da'wah approach. In Indonesia, it is closely related to da'wah by Wali Songo.
3	Da'wah Communication as a Solution and Road Middle	Da'wah communication needs to understand the social and cultural context in which the da'wah messages will be conveyed. Da'wah communication must also build awareness among Muslims regarding the problems faced in a normative and historical context. The cause of hostility or quarrels between Muslim brothers and sisters is not the difference but how we respond to these differences. Therefore, the da'wah communication approach is a solution and a middle ground. Da'wah communication must also build awareness among Muslims regarding the problems faced in a normative and historical context.

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Source: 2023 analysis results

## CONCLUSION

Normative Islam is the ideal of Islam itself, where for adherents of Islam, Islamic teachings based on the Qur'an and the hadith of the Prophet have absolute and absolute truth and cannot be questioned anymore. In other words, the normative Islamic approach refers to and is textually based on the Qur'an and the Sunnah or hadith of the Prophet, which is different from the historical Islamic process. But in general, these two things, namely the normative and historical approach to Islam, are essentially inseparable. Meanwhile, historical Islam is an application of normative Islam, as Prof. M. Amin Abdullah stated, that historical Islam will bring a person from a romantic (normative) realm to an empirical and worldwide (historical) realm.

Once we know that the important point here is when we realize that the cadar is notisbaland also cultural da'wah (taking into account local culture or customs that do not conflict with the Islamic Shari'ah it self) then it can be considered for a da'wah or cadar strategy and not isba is something that has a history and is something that is not foreign to Islamic law itself, regardless of the law on the cadar it self, whether one believes it is obligatory or sunnah, or irrespective of whether one feels and believes isbal is okay as long as he is not arrogant or someone or a group of people who say that isbal is forbidden in all conditions, so this is enough for us not to ridicule those who choose to wear the cadar or not, not to ridicule those who do not isbal Da'wah communication referred to here where the role is considered essential to be a middle way for those who are considered normative Islam or historical Islam, then after bringing together proofs and actual arguments, then every people or every party has the right to make their own choices, and everyone will be responsible for the choices they make. So the da'wah communication humanist is embracing that must be put forward in this case, not

even being hostilewal 'iyadzubillah, let alone causing bloodshed among the Muslims. Every Muslim has the right to make his own choices, and everyone will be responsible for all the options he makes. And this is the point of da'wah communication humanist. What we are referring to is that the middle way for both parties, both those who are considered to have a normative and historical understanding of Islam, is a da'wah communication that is humanist, who embrace, and love, don't hit, don't criticize, don't insult each other, because every Muslim is a brother and sister. Our job is only to advise and remind, not to force.

Da'wah's communication that is successful in reconciling normative and historical problems must apply a persuasive and dialogical approach. This means avoiding an authoritarian system or feeling right. Instead, da'wah should invite people to participate in dialogue, consider the arguments presented, and make decisions based on good understanding. Effective da'wah communication must be able to strengthen ties of friendship and build solidarity among Muslims. This can be achieved by promoting the values of unity, mutual respect, and tolerance for differences of opinion. Through dialogue and good understanding, different views can be discussed constructively, which can help reconcile differences in normative and historical Islam. It is important to remember that da'wah communication in this context is a complex process requiring all parties involved. Preachers, clerics, and community leaders should work together to create a good communication environment, promote healthy dialogue, and support problem-solving graciously and wisely.

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