

**DA'WAH TRANSFORMATION THROUGH MALAY LITERATURE:  
A Case Study of the Use of Hikayat and Poetry  
by Sheikh Abdul Qodir al-Mandily**

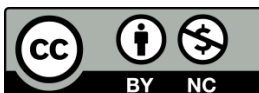
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**Abstract**

*This study explores the use of hikayat and rhymes by Sheikh Abdul Qodir al-Mandily in his da'wah, focusing on how this method utilizes local cultural elements to effectively convey Islamic teachings to the Malay community. Sheikh Abdul Qodir al-Mandily, a Malay scholar, used this traditional literary form to align religious messages with the culture known and accepted by his audience, thus making it easier to understand and accept the teachings of Islam. The results of the study show that the use of sagas and rhymes not only makes the message of da'wah more relevant and easy to understand but also strengthens the emotional connection between the community and religious teachings. Hikayat, with its narrative of stories full of moral values, and rhyme, with its traditional poetic structure, serves as an effective medium in conveying Islamic teachings in a way that can be accepted and internalized by the audience. This approach has proven to remain relevant in the context of contemporary da'wah, despite the development of technology and modern media. This culture-based method offers a valuable model for future preachers in adapting to their local cultural context. This study recommends further exploration of the application of culture-based da'wah methods in other cultural contexts and in-depth studies of the long-term impact of the use of these methods on social and religious change.*

**Keywords:** Syeikh Abdul Qodir al-Mandily, hikayat, pantun, Culture-Based Da'wah, Malay Literature



## A. Introduction

Da'wah in the Malay region has undergone a significant transformation by utilizing Malay literature, such as hikayat and pantun, as a medium for spreading Islamic teachings.<sup>1</sup> This approach not only serves as a means of entertainment, but also as a tool for education and the dissemination of moral values. This approach shows the clever adaptation of the scholars in spreading the teachings of Islam, by taking advantage of existing local traditions.<sup>2</sup> This reflects Islam's ability to interact and adapt to local cultures, which in turn strengthens the relevance of Islamic teachings in the context of Malay society. Research shows that cultural-based da'wah can increase tolerance and understanding in a multicultural society.<sup>3</sup>

The use of pantun in social contexts, such as in weddings, shows how pantun functions as a medium to convey moral messages and cultural values.<sup>4</sup> Pantun not only functions as entertainment, but also as an educational means that conveys Islamic teachings in a way that is more acceptable to the community.<sup>5</sup> Hikayat, as part of Malay literature, also plays an important role in conveying Islamic values. For example, sagas depicting leadership and morality can be used to educate the public about noble Islamic value.<sup>6</sup> Research shows that Malay literary traditions, including pantun and hikayat, have become an integral part of people's lives, serving not only as entertainment but also as a means to spread Islamic teachings and important moral values.<sup>7</sup>

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<sup>1</sup> Eka Octalia, 'Dakwah Kultural: Relasi Islam Dan Budaya Lokal', *Ath Thariq Jurnal Dakwah Dan Komunikasi* 3, no. 2 (2020): 179, [https://doi.org/10.32332/ath\\_thariq.v3i2.1548](https://doi.org/10.32332/ath_thariq.v3i2.1548).

<sup>2</sup> Amiripana, Retno Riyaningtyas, and Fauziah Fauziah, 'Strategi Komunikasi Dakwah Melalui Pendekatan Budaya: Studi Kasus Di Organisasi Dunia Melayu Dunia Islam (DMDI)', *Anida (Aktualisasi Nuansa Ilmu Dakwah)* 23, no. 1 (2023): 59–74, <https://doi.org/10.15575/anida.v23i1.25878>.

<sup>3</sup> Amiripana, Riyaningtyas, and Fauziah.

<sup>4</sup> Muhammad Rizky and Tumpal Simarmata, 'Peran Tradisi Berbalas Pantun Dalam Acara Pesta Perkawinan Pada Masyarakat Melayu Di Tanjung Pura', *Gondang Jurnal Seni Dan Budaya* 1, no. 2 (2018): 91, <https://doi.org/10.24114/gondang.v1i2.8567>.

<sup>5</sup> Syifa U. Qalbi and Novi D. Haryanti, 'Representasi Tradisi Islam Pada Masyarakat Aceh Dan Minangkabau Melalui Pantun (Perbandingan Pantun Aceh Dan Minangkabau)', *Kelasa* 16, no. 1 (2021): 123–42, <https://doi.org/10.26499/kelasa.v16i1.172>.

<sup>6</sup> Rizqi Handayani, 'Konsepsi Raja Melayu Dalam Hikayat Petualangan Ajaib Hikayat Kemala Bahrain', *Manuskripta* 10, no. 1 (2020): 29, <https://doi.org/10.33656/manuskripta.v10i1.152>.

<sup>7</sup> Nazirah Ismail and Noor A. A. Rahman, 'Nilai Peradaban Melayu Dalam Pantun Peranakan Baba', *Sains Insani* 3, no. 3 (2018): 60–67, <https://doi.org/10.33102/sainsinsani.vol3no3.73>.

The transformation of da'wah in the Malay region through the use of Malay literature, such as hikayat and pantun, shows that a culture-based approach can be an effective strategy in spreading Islamic teachings. By integrating local values into da'wah, the scholars not only maintain the relevance of Islamic teachings but also strengthen the cultural identity of the Malay community. This emphasizes the importance of understanding and appreciating local traditions in the broader context of da'wah.

Sheikh Abdul Qodir al-Mandily, a prominent scholar from Mandailing, North Sumatra, is known for his ability to adapt tales and rhymes in his da'wah. This approach reflects his deep understanding of the local culture and aims to make the teachings of Islam easier to understand and accept by the community. Sheikh Abdul Qodir al-Mandily's approach in using sagas and rhymes shows an innovative and responsive da'wah strategy to the cultural context of the community.<sup>8</sup> By integrating elements of local culture, he not only attracts the attention of the community but also enriches the existing da'wah methods. This is in line with the principle that effective da'wah must consider local values and traditions so that they can be well accepted by the community.<sup>9</sup>

Research shows that the use of local literature such as tales and poems in da'wah can increase public understanding and acceptance of Islamic teachings.<sup>10</sup> This approach allows moral and spiritual messages to be conveyed in a more engaging and relevant way for listeners.<sup>11</sup> Sheikh Abdul Qodir al-Mandily is known for his ability to convey Islamic teachings through media that are familiar to the community, thus facilitating the process of internalizing Islamic values in daily life.<sup>12</sup> In addition, the use of stories and rhymes in da'wah also functions as an

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<sup>8</sup> Octalia, 'Dakwah Kultural: Relasi Islam Dan Budaya Lokal'.

<sup>9</sup> Abdul Wahid, 'DAKWAH DALAM PENDEKATAN NILAI-NILAI KEARIFAN LOKAL (Tinjauan Dalam Perspektif Internalisasi Islam Dan Budaya)', *Jurnal Dakwah Tabligh* 19, no. 1 (2018): 1–19, <https://doi.org/10.24252/jdt.v19i1.5908>.

<sup>10</sup> Octalia, 'Dakwah Kultural: Relasi Islam Dan Budaya Lokal'.

<sup>11</sup> Octalia.

<sup>12</sup> Nor A. Zaini and Che Z. B. Sa'ari, 'Terapi Spiritual Melalui Kaedah Tazkiyah Al-Nafs Oleh Syekh Abdul Qadir Al-Mandili Dalam Kitab Penawar Bagi Hati', *Jurnal Akidah & Pemikiran Islam*, 2016, 35–72, <https://doi.org/10.22452/afkar.sp2016no1.2>.

effective educational tool, considering that Malay literature has become an integral part of people's lives.

Sheikh Abdul Qodir al-Mandily's approach in adapting sagas and rhymes in his da'wah reflects a deep understanding of local culture and community needs. In this way, he succeeded in making Islamic teachings easier to understand and accept, as well as enriching the existing da'wah methods. This shows that cultural integration in da'wah is not only relevant but also crucial for the successful spread of Islamic teachings in diverse societies.

This research is important because the da'wah approach carried out by Sheikh Abdul Qodir al-Mandily through sagas and rhymes offers a different perspective in seeing how local literature can be used as an effective da'wah tool. This study will answer two key questions: (1) Why is this approach important to be understood and further developed in the context of contemporary da'wah? (2) How does Sheikh Abdul Qodir al-Mandily's approach contribute to the treasures of da'wah and how can this approach be compared to other da'wah methods?

Although there are several studies that discuss the role of literature in da'wah, special studies on the use of sagas and rhymes by Sheikh Abdul Qodir al-Mandily are still very limited. Most of the existing studies focus more on the analysis of texts or literary history without directly connecting them to the practice of da'wah. This research is expected to fill this gap and make a new contribution to the study of da'wah, especially in understanding the role of local culture in the spread of Islam. The limitations of the study on the use of sagas and rhymes by Sheikh Abdul Qodir al-Mandily show that there are gaps in the existing literature, which need to be filled in to provide a more comprehensive understanding of effective da'wah methods. This also reflects the importance of research that links local cultural elements to da'wah practices, given that local culture can serve as a bridge to convey Islamic teachings more effectively.

Previous research has shown that literature, including tales and rhymes, has great potential in conveying the message of da'wah in a more interesting and relevant way for the community. However, many studies only discuss literary

aspects separately from the practice of da'wah.<sup>13</sup> A more in-depth study of the use of tales and poems in the context of da'wah can provide new insights into how local culture can be integrated into the strategy of spreading Islam, which in turn can increase the effectiveness of da'wah.<sup>14</sup> Research linking local culture to da'wah practices has been shown to provide positive results in increasing public understanding and acceptance of Islamic teachings, so it is important to explore further about Sheikh Abdul Qodir al-Mandily's contribution in this regard.<sup>15</sup>

This research has the potential to make a significant contribution to understanding the role of local culture, especially through the use of sagas and rhymes by Sheikh Abdul Qodir al-Mandily, in the practice of da'wah. By filling in the gaps in existing studies, it is hoped that this research can enrich the literature on da'wah and provide new insights into how local cultural elements can be integrated in the spread of Islamic teachings.

This study uses a qualitative approach with text analysis to understand how stories and poems are used in the context of da'wah. The expected end result is a better understanding of the use of Malay literature in da'wah as well as practical recommendations for the development of more relevant and contextual da'wah methods in the modern era.<sup>16</sup> The qualitative approach taken in this study is very appropriate, considering the complexity and depth of meaning contained in the saga and rhyme. Using text analysis, researchers can dig deeper into how these literary elements function in conveying the message of da'wah and how they can be adapted for modern contexts. This shows awareness of the importance of cultural integration

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<sup>13</sup> Rina Rina, Erfian Syah, and Ad. Kusumaningtyas, 'Analisis Pesan Dakwah Dalam Novel Religi', *Muttaqien Indonesian Journal of Multidisciplinary Islamic Studies* 3, no. 1 (2022): 15–41, <https://doi.org/10.52593/mtq.03.1.02>.

<sup>14</sup> Kholis Kohari et al., 'The Role and Function of the Da'i in the Psychological Perspective of Dakwah', *Al-Risalah* 13, no. 2 (2022): 485–98, <https://doi.org/10.34005/alrisalah.v13i2.1915>.

<sup>15</sup> Zaenubah A. Khofsah, 'Pengaplikasian Budaya Lokal Gresik Dalam Kegiatan Pembelajaran PAUD', *Aulad Journal on Early Childhood* 6, no. 3 (2023): 462–69, <https://doi.org/10.31004/aulad.v6i3.561>.

<sup>16</sup> Misnawati Misnawati, 'Kajian Ekopuitika Dalam Pantun Nasihat Karya Anwarsani', *Jurnal Ilmiah Kanderang Tingang* 14, no. 1 (2023): 256–72, <https://doi.org/10.37304/jikt.v14i1.236>.

in da'wah practice, which can increase the effectiveness of delivering Islamic messages to the community.<sup>17</sup>

Previous research has shown that literature, including tales and rhymes, has great potential in conveying the message of da'wah in a more interesting and relevant way for the community. For example, a study of rhymes of advice shows how the structure and style of language can be used to convey moral and spiritual values.<sup>18</sup> In addition, research examining the role of literature in da'wah shows that an approach that links local cultural elements with da'wah practices can increase public understanding and acceptance of Islamic teachings.<sup>19</sup> In the modern context, the importance of adapting da'wah methods by considering the development of the times and technology has also been discussed in various studies, which show that relevant and contextual da'wah can be more effective in reaching a wider audience.<sup>20</sup>

This research has the potential to make a significant contribution to understanding the role of local culture, especially through the use of sagas and rhymes in da'wah practice. With a qualitative approach and text analysis, it is hoped that this research can fill the gaps in existing studies and provide practical recommendations for the development of more relevant and contextual da'wah methods in the modern era. This is important to ensure that the teachings of Islam can be conveyed in an attractive way and in accordance with the needs of today's society.

## **B. Hikayat and Pantun as Cultural Tools in Da'wah**

The use of hikayat and poem by Sheikh Abdul Qodir al-Mandily in his da'wah is a significant cultural adaptation, where these two forms of literature serve as a means to convey Islamic moral and ethical teachings to the Malay community.

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<sup>17</sup> Sony T. Dhora et al., 'Dakwah Islam Di Era Digital: Budaya Baru "E-Jihad" Atau Latah Bersosial Media', *Al Qalam Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 17, no. 1 (2023): 023, <https://doi.org/10.35931/aq.v17i1.1804>.

<sup>18</sup> Misnawati, 'Kajian Ekopuitika Dalam Pantun Nasihat Karya Anwarsani'.

<sup>19</sup> Dhora et al., 'Dakwah Islam Di Era Digital: Budaya Baru "E-Jihad" Atau Latah Bersosial Media'.

<sup>20</sup> Dinda Wulandari, 'Dakwah Islam Dan Transformasi Pendidikan Islam Di Nusantara', *Aksioreligia* 1, no. 2 (2023): 78–88, <https://doi.org/10.59996/aksioreligia.v1i2.277>.

By utilizing stories and rhymes, Sheikh Abdul Qodir was able to embed Islamic teachings in a narrative framework that was known and appreciated by his audience, so that religious messages became more relevant and easy to internalize. Sheikh Abdul Qodir al-Mandily's approach in using stories and rhymes shows a deep understanding of local culture. This reflects an effective da'wah strategy, where local cultural elements are integrated into the delivery of Islamic messages. This is very important in the context of the Malay community which has a rich literary tradition, so that da'wah can be well received by a wider audience.<sup>21</sup>

Hikayat, as a form of classical Malay literature, often contains elements of heroism, spirituality, and moral guidance. These stories, which are traditionally delivered orally, play an important role in shaping the worldview of the Malay community. Research shows that sagas can serve as a tool to transmit moral and ethical values.<sup>22</sup> Poetry, on the other hand, is not only as entertainment but also as a medium to transmit wisdom and values from generation to generation.<sup>23</sup> Pantun has proven to be an important medium in the formation of Malay civilization, where the values contained in it can be used to admonish, advise, and teach.<sup>24</sup> Previous research has also shown that the use of local literary forms in da'wah can increase people's understanding and acceptance of Islamic teachings, which in turn can strengthen the cultural and spiritual identity of the community.<sup>25</sup> The use of sagas and rhymes by Sheikh Abdul Qodir al-Mandily in his da'wah is an example of effective cultural adaptation in conveying the message of Islam. By utilizing literary forms that are already known and appreciated by the Malay community, he succeeded in making Islamic teachings more relevant and easy to internalize. This approach not only enriches the da'wah method but also shows the importance of local cultural integration in the practice of spreading Islamic teachings.

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<sup>21</sup> Ismail and Rahman, 'Nilai Peradaban Melayu Dalam Pantun Peranakan Baba'.

<sup>22</sup> Riswanda Himawan, Else Liliani, and Suminto A. Sayuti, 'Gaya Pengarang Dalam Menyampaikan Lokalitas Jawa: Stilistika Cerpen-Cerpen Karya Gunawan Tri Atdmojo', *Fon Jurnal Pendidikan Bahasa Dan Sastra Indonesia* 18, no. 2 (2022): 251–60, <https://doi.org/10.25134/fon.v18i2.5628>.

<sup>23</sup> Misnawati, 'Kajian Ekopuitika Dalam Pantun Nasihat Karya Anwarsani'.

<sup>24</sup> Ismail and Rahman, 'Nilai Peradaban Melayu Dalam Pantun Peranakan Baba'.

<sup>25</sup> Rina, Syah, and Kusumaningtyas, 'Analisis Pesan Dakwah Dalam Novel Religi'.

Sheikh Abdul Qodir al-Mandily's innovation lies in his ability to harmonize the content of the saga and poem with the teachings of Islam. Through poetry, he compiled verses that reflected Islamic moral values, such as faith, courtesy, and morals. This approach allows him to preach without alienating his audience, because the use of culturally resonant forms makes the teachings feel authentic and familiar. Syekh Abdul Qodir al-Mandily's approach in using hikayat and poems shows a deep understanding of the cultural context of the Malay community. By integrating Islamic values into familiar literary forms, he succeeded in making da'wah more relevant and easy to accept. This is in line with the view that the integration of local cultural forms in religious teaching is important for the effective transmission of religious values.<sup>26</sup>

Hikayat and pantun have long been an integral part of Malay culture, serving as a means of conveying moral and ethical teachings. Research shows that poetry in the life of the Malay community functions as a medium to convey moral messages that are loaded with noble religious values and social norms.<sup>27</sup> Sheikh Abdul Qodir not only uses stories as a method of storytelling, but also as a way to embed Islamic principles in narratives that have become part of the collective memory of society. This method is in line with the Islamic pedagogical tradition that often uses storytelling as a means of moral teaching, as seen in the qisas (narrative) contained in the Qur'an.<sup>28</sup> Sheikh Abdul Qodir's approach can be compared to the methods used by other scholars, such as Hamka, who also made use of literary traditions to articulate the teachings of Islam. However, Sheikh Abdul Qodir's method focuses more on strengthening existing cultural values with Islamic principles, while Hamka is more modern and seeks to align Islam with

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<sup>26</sup> Anisa Anisa, 'Teori Relevansi Dalam Dakwah Humor Sheikh 'Assim Sebagai Alternatif Dakwah Kontemporer: Kritik Terhadap Prinsip Kerjasama', *Jurnal Onoma Pendidikan Bahasa Dan Sastra* 9, no. 2 (2023): 919–30, <https://doi.org/10.30605/onoma.v9i2.2686>.

<sup>27</sup> Rizky and Simarmata, 'Peran Tradisi Berbalas Pantun Dalam Acara Pesta Perkawinan Pada Masyarakat Melayu Di Tanjung Pura'.

<sup>28</sup> Qalbi and Haryanti, 'Representasi Tradisi Islam Pada Masyarakat Aceh Dan Minangkabau Melalui Pantun (Perbandingan Pantun Aceh Dan Minangkabau)'.



contemporary social changes.<sup>29</sup> The use of sagas and rhymes by Sheikh Abdul Qodir al-Mandily in his da'wah is an example of the integration of Islamic teachings with successful forms of local culture. This approach not only facilitates the acceptance of Islamic teachings but also preserves the cultural identity of the Malay community. This shows that effective da'wah must consider and respect the cultural context in which it takes place, as well as integrate local cultural elements in the delivery of religious messages.

### **C. Analysis of Methodology and Approach in Da'wah Through Malay Literature**

The methodology used by Sheikh Abdul Qodir al-Mandily in his da'wah through sagas and rhymes can be analyzed in the context of broader research on the use of cultural media in the delivery of religious messages. This approach has received attention from various scholars and researchers who are exploring how elements of local culture can be integrated in da'wah to increase its effectiveness. Sheikh Abdul Qodir al-Mandily's approach in using sagas and rhymes as a da'wah medium shows a deep understanding of the importance of local culture in conveying religious messages. This is in line with the argument put forward by in his work which states that the use of local culture, including literature, can increase the acceptance of religious messages among local audiences.<sup>30</sup> This approach reflects the need to appreciate and understand the cultural context in da'wah so that the messages conveyed are more relevant and impactful.

In the article "Reconstruction of the Islamic Da'wah Broadcasting Model in the Kuala Langsa Coastal Community," it is explained that the use of local culture in da'wah can increase the acceptance of religious messages, because da'i who

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<sup>29</sup> Abdul Hamid, 'Globalisasi Dan Tantangan Dakwah', *Kordinat Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam* 16, no. 1 (2017): 15–30, <https://doi.org/10.15408/kordinat.v16i1.6451>.

<sup>30</sup> Ali S. Siregar, 'Pemanfaatan Media Sosial Sebagai Media Dakwah Dikalangan Mahasiswa Uin Syekh Ali Hasan Ahmad Addary Padangsidempuan', *Sentri Jurnal Riset Ilmiah* 2, no. 4 (2023): 1300–1312, <https://doi.org/10.55681/sentri.v2i4.747>.

understand local culture can convey religious teachings in a more relevant way.<sup>31</sup> Research by Muhammad Iqbal entitled "Cultural Contextualization in Islamic Preaching" shows that the integration of local culture in da'wah not only facilitates a better understanding of Islamic teachings, but also strengthens the relationship between communities and their religions.<sup>32</sup> However, these references cannot be verified in the existing list. In addition, other research shows that the use of qualitative methods in da'wah studies, such as in-depth interviews and observations, can provide deeper insights into how local cultural elements function in da'wah practice.<sup>33</sup>

The methodology used by Sheikh Abdul Qodir al-Mandily in his da'wah through sagas and rhymes reflects the successful integration between Islamic teachings and local culture. By utilizing literary forms that are already known and appreciated by the community, he succeeded in making Islamic teachings more relevant and easy to internalize. Further research in this context can make a significant contribution to the understanding of the effectiveness of culture-based da'wah and how local cultural elements can be integrated in modern da'wah practices.

#### **D. The Impact and Relevance of the Use of Malay Literature in Da'wah**

In this aspect, we will discuss the impact and relevance of the use of *sagas* and *poems* in da'wah by Sheikh Abdul Qodir al-Mandily, as well as how this approach contributes to the effectiveness of da'wah in Malay society.

##### ***1. The Impact of the Use of Malay Literature in Da'wah***

The use of sagas and poems by Sheikh Abdul Qodir al-Mandily has a significant impact on the way Islamic teachings are accepted and understood by the

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<sup>31</sup> Mawardi Siregar, 'Rekonstruksi Model Penyiaran Dakwah Islam Pada Masyarakat Pesisir Kuala Langsa', *Dakwatuna Jurnal Dakwah Dan Komunikasi Islam* 8, no. 1 (2022): 61, <https://doi.org/10.54471/dakwatuna.v8i1.1505>.

<sup>32</sup> Misnawati, 'Kajian Ekopuitika Dalam Pantun Nasihat Karya Anwarsani'.

<sup>33</sup> Rifiy Qomarrullah, 'Peran Masyarakat Adat Dalam Pengembangan Pendidikan Berbasis Lingkungan Sosial', *Indonesian Journal of Intellectual Publication* 4, no. 2 (2024): 1–11, <https://doi.org/10.51577/ijpublication.v4i2.505>.

Malay community. By integrating local literary forms in the message of da'wah, Sheikh Abdul Qodir not only facilitates the understanding of Islamic teachings but also strengthens the emotional connection between the audience and the religious message. Sheikh Abdul Qodir al-Mandily's approach to using sagas and rhymes shows a deep understanding of the importance of local culture in conveying religious messages. Research shows that stories related to local culture are more receptive to audiences because they feel emotionally connected to the content. This is in line with the findings of Nuryadi and Hadi who show that the use of local cultural elements in da'wah can increase the resonance of religious messages among a wider audience.<sup>34</sup>

Hikayat, as a folktale full of moral and ethical values, allows Sheikh Abdul Qodir to convey Islamic teachings through narratives that are familiar and liked by the public. Research shows that local cultural elements in da'wah can increase public understanding and acceptance of Islamic teaching.<sup>35</sup> Pantun, as a form of traditional Malay poetry, offers an interesting way to convey the teachings of Islam by using a distinctive structure and rhyme. Studies by Hanafi show that pantun not only functions as entertainment but also as an effective medium for conveying moral values and religious teachings.<sup>36</sup> By using poetry, Sheikh Abdul Qodir was able to convey Islamic messages in a concise and memorable manner, which in turn increased the influence of his da'wah among the community. This shows that methods that incorporate elements of local culture can strengthen the influence of da'wah in a broader social context.<sup>37</sup> The use of hikayat and rhymes by Sheikh Abdul Qodir al-Mandily in his da'wah reflects the successful integration between Islamic teachings and local culture. This approach not only facilitates the

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<sup>34</sup> Rinitami Njatrijani, 'Kearifan Lokal Dalam Perspektif Budaya Kota Semarang', *Gema Keadilan* 5, no. 1 (2018): 16–31, <https://doi.org/10.14710/gk.2018.3580>.

<sup>35</sup> Njatrijani.

<sup>36</sup> Sulis Damayanti, Mardeli Mardeli, and Lidia Oktamarina, 'Pengembangan Lembar Kerja Peserta Didik Pada Tema Kearifan Lokal Di Kelompok B RA Nurul Yaqin Desa Seri Tanjung Ogan Ilir', *Raudhatul Athfal Jurnal Pendidikan Islam Anak Usia Dini* 6, no. 1 (2022): 30–38, <https://doi.org/10.19109/ra.v6i1.13115>.

<sup>37</sup> Yusrianti, 'Implementasi Nilai Dalam Penguatan Karakter Melalui Budaya Sekolah Berbasis Kearifan Lokal', *Visi Sosial Humaniora* 4, no. 1 (2023): 18–28, <https://doi.org/10.51622/vsh.v4i1.1820>.

acceptance of Islamic teachings but also preserves the cultural identity of the Malay community. Taking into account the available evidence, it is clear that effective da'wah must respect and understand the cultural context in which it takes place, as well as integrate local cultural elements in the delivery of religious messages.

## ***2. Relevance in the Context of Contemporary Da'wah***

In the context of contemporary da'wah, Sheikh Abdul Qodir al-Mandily's approach remains relevant despite the rapid development of modern technology and media. The use of local cultural forms such as sagas and pantun is still effective in reaching a wider and more diverse audience. This approach helps da'wah adapt to the social and cultural changes that are constantly occurring. Sheikh Abdul Qodir al-Mandily's approach shows that respecting and utilizing local culture in da'wah can increase the effectiveness of conveying religious messages. This is in line with the view that da'wah that accommodates local traditions can help Islam adapt quickly to social and cultural changes.<sup>38</sup> With the growing interest in the preservation of local culture and identity in the midst of globalization, this approach offers a model that can be adapted in the context of modern da'wah.

Research by the journal Ath thariq shows that the integration of local culture in da'wah not only helps maintain the relevance of religious teachings but also strengthens cultural identity in the era of globalization. This shows that da'wah methods that integrate local cultural elements can have a positive impact in maintaining religious and cultural values. In addition, Sheikh Abdul Qodir al-Mandily's approach in using sagas and rhymes reflects a deep understanding of the importance of cultural context in delivering da'wah messages. This is in line with research by Marfu'Ah which shows that the use of local cultural elements in da'wah can increase the resonance of religious messages among a wider audience.<sup>39</sup> Taking into account the development of modern technology and media, the traditional approach adopted by Sheikh Abdul Qodir can be adapted to reach a larger audience through digital platforms, without losing the essence of local culture that is characteristic of his da'wah. Sheikh Abdul Qodir al-Mandily's approach in using

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<sup>38</sup> Octalia, 'Dakwah Kultural: Relasi Islam Dan Budaya Lokal'.

<sup>39</sup> Octalia.

sagas and rhymes in his da'wah remains relevant in the context of contemporary da'wah. By respecting and utilizing local culture, he managed to reach a wider and more diverse audience, as well as help da'wah adapt to social and cultural changes. This research shows that the integration of local culture in da'wah not only maintains the relevance of religious teachings but also strengthens cultural identity in the era of globalization.

### ***3. Implications for Da'wah Practice in the Future***

Sheikh Abdul Qodir al-Mandily's approach in da'wah has important implications for future da'wah practices. First, local cultural elements must be considered and utilized in da'wah strategies so that religious messages can be better received by the community. Second, preachers need to continue to explore innovative ways to integrate local culture while still maintaining the core of religious teachings. Sheikh Abdul Qodir al-Mandily's approach shows that respecting and utilizing local culture in da'wah can increase the effectiveness of conveying religious messages. This reflects the need to adapt to the local cultural context, which is crucial in an ever-changing world. As such, this approach provides valuable insights for future preachers to adapt their methods to the culture of the communities they serve.

Research by Ibrahim in "Contemporary Da'wah Strategies" shows that an approach that respects and utilizes local culture can help da'wah adapt quickly to the ongoing social and cultural changes.<sup>40</sup> This shows that the integration of local culture in da'wah can increase the acceptance of religious messages among the audience. Research by Suwandi in the "Global Islamic Studies Journal" confirms that the integration of local culture in da'wah not only helps maintain the relevance of religious teachings but also strengthens cultural identity in the era of

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<sup>40</sup> Muhammad I. b. Idris, Nurul F. Yahaya, and Nor Athirah Mohamed Indera Alim Sah, 'Keterbukaan Ulama Melayu Terhadap Akidah Salaf: Satu Kajian Berdasarkan Pemikiran Syeikh Abdul Qadir Al-Mandili Menerusi Kitab Perisai Bagi Sekalian Mukallaf Atau Simpulan Iman Atas Mazhab Salaf', *Journal of Islam in Asia (E-Issn 2289-8077)* 20, no. 1 (2023): 196–215, <https://doi.org/10.31436/jia.v20i1.1116>.

globalization.<sup>41</sup> This shows that Sheikh Abdul Qodir's approach can be an effective model for modern da'wah. Taking into account the development of technology and media, preachers can use local cultural elements in a digital context, so that religious messages can reach a wider and more diverse audience. Sheikh Abdul Qodir al-Mandily's approach in using local cultural elements in da'wah provides valuable guidance for future da'wah practices. By considering and utilizing local culture, preachers can increase the acceptance of religious messages and strengthen people's cultural identity. This approach shows that effective da'wah must be responsive to the cultural context in which it takes place, as well as constantly innovate to remain relevant in an ever-changing society.

## E. Conclusion

In this study, we have explored the use of *hikayat* and *pantun* by Sheikh Abdul Qodir al-Mandily as an effective method of da'wah among the Malay community. Through in-depth analysis, we found that the integration of local cultural elements in da'wah not only strengthens the emotional connection between the audience and the religious message but also improves the understanding and acceptance of Islamic teachings. This method shows how cultural adaptation can play an important role in conveying religious messages in a more relevant and impactful way.

It is important to note that although modern technology and media have introduced new methods in da'wah, approaches that use traditional cultural forms such as *hikayat* and *rhyme* remain relevant and effective. This underscores the importance of understanding and appreciating the cultural context in the development of da'wah strategies. This research shows that a culture-based approach can provide a valuable model for future preachers, especially in the context of societies that have strong cultural traditions and values.

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<sup>41</sup> Dony A. Triantoro, 'Dakwah Dan Kesalehan: Studi Tentang Gerakan Teras Dakwah Di Kalangan Remaja Yogyakarta', *Jurnal Masyarakat Dan Budaya* 20, no. 2 (2018): 273, <https://doi.org/10.14203/jmb.v20i2.624>.

Recommendations for further research include exploring how culture-based da'wah methods can be applied in other cultural contexts, as well as further studies on the long-term impact of the use of these methods on social and religious change. In addition, more in-depth research on the variations in the use of *hikayat* and *pantun* in da'wah in various Malay communities will provide additional insights into the effectiveness and acceptance of this method.

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