
**DIALOGUE OF PROPHET IBRAHIM AND HIS FATHER IN SURAH MARYAM
VERSES 41-48 (MODEL OF DA'WAH BASED ON TENDERNESS AND LOGICAL
ARGUMENTATION)**

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Abstrak: Perumusan strategi dakwah yang efektif telah menjadi kebutuhan yang semakin kritis dalam menyikapi kompleksitas dinamika sosial-keagamaan kontemporer. Penelitian ini mengkaji interaksi dialogis antara Nabi Ibrahim dan ayahnya sebagaimana didokumentasikan dalam Surah Maryam (ayat 41-48), dengan penekanan pada pembangunan model dakwah yang dicirikan oleh kelembutan dan persuasi rasional. Dengan memanfaatkan metodologi kualitatif-deskriptif yang dikombinasikan dengan analisis tafsir tematik, penelitian ini menyelidiki fitur linguistik dan argumentatif yang tertanam dalam wacana Al-Qur'an. Temuan menunjukkan bahwa pendekatan Nabi Ibrahim dicirikan oleh pidato yang penuh hormat, kecerdasan emosional, dan argumentasi rasional yang koheren. Strategi retorikanya mengintegrasikan kasih sayang dan akal untuk menarik dimensi emosional dan intelektual lawan bicaranya. Penelitian ini lebih lanjut menunjukkan bahwa pendekatan semacam itu tidak hanya selaras dengan prinsip-prinsip dakwah Al-Qur'an tetapi juga menawarkan relevansi yang signifikan bagi praktik dakwah kontemporer, khususnya dalam membina komunikasi keagamaan yang inklusif dan non-konfrontatif. Oleh karena itu, metode dialogis Nabi memberikan kerangka kerja yang berharga bagi dakwah modern, yang mendorong keterlibatan rasional dan persuasi empatik dalam konteks sosial budaya yang beragam.

Kata Kunci: Nabi Ibrahim, Surah Maryam, Dakwah, Kelembutan, Penalaran Logis.

Abstract: The formulation of effective da'wah strategies has become an increasingly critical necessity in addressing the complexities of contemporary socio-religious dynamics. This study examines the dialogical interaction between Prophet Ibrahim and his father as documented in Surah Maryam (verses 41–48), with an emphasis on constructing a da'wah model characterized by gentleness and rational persuasion. Utilizing a qualitative-descriptive methodology combined with thematic tafsir analysis, the research investigates the linguistic and argumentative features embedded within the Qur'anic discourse. The findings indicate that Prophet Ibrahim's approach is marked by respectful address, emotional intelligence, and coherent rational argumentation. His rhetorical strategy integrates affection and reason to appeal to both the emotional and intellectual dimensions of his interlocutor. The study further suggests that such an approach not only aligns with Qur'anic principles of da'wah but also offers significant relevance for contemporary da'wah practices, particularly in fostering inclusive, non-confrontational religious communication. Consequently, the Prophet's dialogical method provides a valuable framework for modern da'wah, promoting rational

engagement and empathetic persuasion in diverse sociocultural contexts.

Keywords: *Prophet Ibrahim, Surah Maryam, Da'wah, Gentleness, Logical Reasoning.*

INTRODUCTION

In the context of the increasingly complex development of modern society, Islamic da'wah is faced with great challenges to remain relevant, communicative and down-to-earth. Pluralistic social realities and a higher level of critical literacy in society demand a more adaptive da'wah approach, not only in the substance of the message, but also in the method of delivery. One approach that is highly emphasized in the Qur'an is da'wah based on gentleness and logical argumentation. This method is believed to be more effective in touching the heart and moving the human mind to accept the truth of Islam without coercion or confrontation. One representation of the da'wah method is clearly recorded in the dialog between Prophet Ibrahim and his father in Surah Maryam verses 41-48, which is the focus of study in this research.

Based on this background, the problem formulations raised in this study include two main things: first, how the characteristics of Prophet Ibrahim's dialog with his father as contained in Surah Maryam verses 41-48; second, how the da'wah model based on gentleness and logical argumentation is applied in the dialog. These two formulations become the entrance to explore the values of Qur'anic and applicable da'wah communication in contemporary da'wah life.

The purpose of this study is to analyze the characteristics of Prophet Ibrahim's da'wah dialogue in Surah Maryam and identify a model of da'wah approach based on gentleness and rationality that can be adopted in today's da'wah practice. This research seeks to reaffirm the relevance of the Qur'anic da'wah method which not only emphasizes the content of the truth conveyed, but also pays attention to communication ethics and psychological approaches to the object of da'wah.

This research has important significance in the development of contemporary da'wah models. By understanding the Prophet Ibrahim's da'wah strategy, it is hoped that a more humanist, rational, and persuasive da'wah pattern will be born, so that it can answer the challenges of the times without leaving the essential values of Islamic teachings. The findings of this study are expected to enrich the scientific treasures in the field of Islamic da'wah and make a practical contribution in the formulation of da'wah strategies oriented towards peaceful social transformation.

A number of previous studies have highlighted Prophet Ibrahim's method of proselytizing,

both from a theological and communicative perspective. These studies generally underline the wise attitude, politeness of language, and the use of simple but strong logic in calling to monotheism. However, studies that specifically examine the dialogue of Prophet Ibrahim in Surah Maryam with a thematic interpretation approach and analysis of da'wah models based on gentleness and logic are still relatively limited. Therefore, this research tries to make a new contribution in enriching the study of Qur'an-based da'wah methodology, focusing on the integration between the emotional and rational dimensions in Prophet Ibrahim's da'wah practice.

RESEARCH METHODS

This research uses a qualitative approach with a descriptive method, which aims to provide an in-depth explanation of the Prophet Ibrahim's da'wah model in his dialog with his father based on Surah Maryam verses 41-48. In particular, this study adopts a thematic interpretation approach (*maudhu'i*) to examine the verses of the Qur'an related to the theme of gentleness and rational argumentation in da'wah, and integrates pragmatic analysis to examine the elements of dialogic communication contained in the conversation.

Data collection techniques are carried out through text studies (*tahlil ayat*), by analyzing the meaning of lafaz and sentence structure in the verses that are the object of study. Primary data is obtained from the interpretation of a number of authoritative tafsir books, both from the classical and contemporary eras, such as Tafsir Ibn Katsir, Tafsir Al-Maraghi, and Tafsir Al-Mishbah by M. Quraish Shihab. To enrich the analysis, references from relevant Western academic literature and scientific journals that discuss rhetorical and pragmatic approaches in religious texts are also used.

The data analysis technique was carried out in several stages. First, identifying the main themes related to gentleness and logical argumentation in the dialog of Prophet Ibrahim. Second, interpreting the contextual meaning of the communication dynamics between Prophet Ibrahim and his father, taking into account linguistic and sociocultural aspects. Third, draw conclusions about the da'wah pattern resulting from the analysis, in order to formulate a model of Qur'anic da'wah based on emotional tenderness and rational strength that is applicable in the context of contemporary da'wah.

RESULTS AND DISCUSSION

A. The Concept of Da'wah in the Qur'an

Terminologically, *da'wah* in Islam is understood as an effort to invite people to the truth through wise and persuasive methods. According to Ahmad Azhar Basyir, *da'wah* encompasses all efforts to consciously invite others to goodness in accordance with the teachings of Islam.¹ This definition emphasizes the importance of awareness and willingness—not coercion—in the process of *da'wah*. Meanwhile, Muhammad Natsir argues that *da'wah* is a call to spread and uphold the religion of Allah by using various means that are appropriate to the circumstances of the time,² According to him, *da'wah* is not merely ritualistic but also dynamic and contextual. Based on these various opinions, it can be concluded that *da'wah* in Islam is an activity aimed at guiding people to the right path through wise methods, full of empathy, and tailored to the social and intellectual conditions of the *mad'u* (the audience of *da'wah*).

Furthermore, according to Abdul Karim Zaidan, *da'wah* is defined as an endeavor to lead society from corruption to goodness, from disbelief to faith, and from misguidance to the guidance of Allah, employing methods that are consistent with the principles of Sharia.³ Zaidan highlights the aspect of social change as the strategic goal of *da'wah*, rather than merely an individual invitation. Al-Baghdadi, in *al-Farq bayn al-Firaq*, also states that *da'wah* is a religious obligation (*shar'i*) that is the responsibility of every Muslim individual in calling to goodness and preventing wrongdoing.⁴ Thus, scholars and intellectuals agree that *da'wah* is an integral activity in Islam, which combines elements of invitation, education, and social transformation in a polite, rational, and responsible manner in accordance with the teachings of Shari'ah.

Da'wah in the Qur'an is a form of invitation or call to goodness and truth, carried out with the aim of guiding humanity to the right path. In the Qur'an, *da'wah* is not only understood as the delivery of religious messages but also as an effort to educate, direct, and enlighten individuals or communities through an approach that is full of wisdom and logical argumentation. More deeply, *da'wah* in the Qur'an encompasses ethical and social aspects aimed at forming a society that is faithful, morally upright, and prosperous.

The concept of *da'wah* in the Qur'an can be classified into three important roles: *da'wah* as a means to convey the truth with wisdom, *da'wah* as a tool to build a faithful society, and *da'wah* as a means of social and cultural communication. Each of these roles plays a crucial part in effectively conveying the religious message.

¹ Ahmad Azhar Basyir, *Pokok-Pokok Pikiran tentang Dakwah Islam* (Yogyakarta: UII Press, 1990), 9.

² Mohammad Natsir, *Fikrah dan Da'wah* (Jakarta: Media Dakwah, 1995), 45.

³ Abdul Karim Zaidan, *Dakwah* (Beirut: Muassasah, 1975), 23.

⁴ Abdul Qahir Al-Baghdadi, *Al-Farq bayn Al-Firaq* (Beirut: Dar al-Ma'rifah, 1977), 204.

1. *Da'wah* as a Means to Convey the Truth with Wisdom

In the context of *da'wah*, the Qur'an commands Muslims to deliver His message with wisdom (*hikmah*). Here, wisdom refers to a way of delivering the message that is thoughtful, using clear words that are full of understanding and do not hurt the listener's feelings. *Da'wah* accompanied by wisdom not only considers the substantial truth of the religious message but also touches on the psychological aspect of the audience.

In Surah An-Nahl, verse 125, Allah says:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ
(النحل: 125)

The meaning:

"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way and He is most knowing of who is guided." (An-Nahl: 125)

This verse emphasizes that *da'wah* must be conducted in a manner that is capable of moving the hearts and minds of the audience, ensuring that the message is received effectively. This approach allows the *da'wah* to be more readily accepted by those who may initially disagree with or oppose the teachings being presented. It underscores the importance of communication that is filled with wisdom in conveying religious values, with the primary objective of fostering moral awareness within society.⁵

In *Ihya' Ulum al-Din*, Al-Ghazali emphasizes that a *da'i* (caller to Islam) must adapt their approach to *da'wah* with gentleness and compassion, as the use of violence in *da'wah* will only increase hostility and rejection from the recipients of the message. Therefore, Prophet Ibrahim's gentle approach towards his father reflects the method of *da'wah* that is filled with wisdom, as advocated in classical Islamic scholarly tradition.⁶

2. *Da'wah* as a Tool for Building a Faithful Society

In this context, *da'wah* functions as a means to shape moral and social values that lead to the creation of a better societal order. For instance, the *da'wah* of Prophet Ibrahim to his father Azar in Surah Maryam verses 41-48 demonstrates how he used gentleness and logic to invite his

⁵ Jalal Ad-Din Al-Suyuti dan Jalal Ad-Din Al-Mahalli, *Tafsir al-Jalalayn* (Beirut: Dar al-Fikr, 1999), 465.

⁶ Abu Hamid Al-Ghazali, *Ihya' 'Ulūmiddīn*, Juz 2 (Beirut: Dar al-Kutub al-'Ilmiyyah, 2018), 123.

father back to the path of monotheism, all while maintaining respect and patience. This concept of da'wah serves as a foundation for society to understand that the call to the truth should be carried out with an approach that prioritizes human emotions and rationality, not with coercion or violence.⁷

3. Da'wah as a Tool for Social and Cultural Communication

Da'wah is not limited to the delivery of religious messages but also serves as a tool for social and cultural communication, aimed at fostering mutual understanding among individuals or groups with different cultural and social backgrounds. The Qur'an teaches that da'wah must be conducted in a manner that respects one another and upholds human dignity. This is reflected in various da'wah interactions that involve dialogue, such as the one between Prophet Ibrahim and his father. It highlights the importance of mutual respect and constructive dialogue, even in the face of differing beliefs.

This da'wah method, which prioritizes a gentle approach and rational argumentation, remains highly relevant in the context of contemporary Islamic propagation. Within modern pluralistic societies—characterized by diverse perspectives and belief systems—it is essential to communicate religious messages in an inclusive manner, avoiding coercive tendencies. Such an approach contributes to minimizing potential conflicts and fosters a conducive environment for constructive interfaith and intergroup dialogue.⁸

B. The Gentle Approach in Da'wah

The concept of gentleness in da'wah refers to a method of conveying religious messages with kindness, understanding, and patience. In the Qur'an, this gentleness is not limited to speech, but also encompasses a sincere attitude of the heart in offering counsel and the deliberate avoidance of violence or harshness in interactions—even when faced with strong rejection. This approach is clearly reflected in the behavior of Prophet Ibrahim (Abraham) when conversing with his father, Azar, as portrayed in Surah Maryam (19:41–48). In these verses, despite his father's firm opposition to the monotheistic message, Prophet Ibrahim responds with tenderness and compassion, avoiding harsh or mocking words. The gentle approach demonstrated by Prophet Ibrahim illustrates remarkable patience in the face of rejection and teaches that da'wah

⁷ Ismail Ibn Umar, *Tafsir Ibn Katsir* (Beirut: Dar al-Kutub al-'Ilmiyyah, 1999), 550.

⁸ M Q Shihab, *Membumikan Al-Quran 1: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Lentera Hati, 2025), 125.

must be conducted in a manner that does not hurt others, even when there are differences in belief.⁹

Furthermore, gentleness in da'wah plays a crucial role in fostering harmonious relationships between the preacher and the audience, as well as in encouraging transformation of the heart. This aligns with the principle conveyed in Surah Ali 'Imran (3:159), which emphasizes that gentleness is a means of winning hearts and building deeper trust. In this verse, Allah states:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ (آل عمران: 159)

The meaning:

“So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in matters. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].” (Surah Ali 'Imran: 159)

This verse teaches that gentleness is a vital instrument in fostering closeness, as individuals who are treated with kindness are more likely to be receptive to the message conveyed. In the context of da'wah, such an approach can ease existing tensions, open the door to constructive dialogue, and facilitate more effective attitudinal change.¹⁰

The gentle approach in da'wah also holds significant relevance in the context of contemporary Islamic preaching. In increasingly pluralistic and diverse societies, it is essential to communicate religious messages not only with a focus on truth but also with careful attention to the psychological and social dimensions of the audience. A gentle approach fosters more harmonious social relationships and encourages heartfelt transformation marked by empathy. A study conducted by Setyo Kurniawan, published in *Jurnal Al Ashriyyah*, emphasizes that gentleness in da'wah is not only effective in capturing the audience's attention but is also crucial in establishing harmonious relationships and promoting positive social change.¹¹ This illustrates that da'wah grounded in wisdom and gentleness is highly relevant for addressing contemporary social and cultural challenges.

⁹ Umar, *Tafsir Ibn Katsir*, 365.

¹⁰ Al-Qurtubi, *Al-Jami' li-Ahkam al-Qur'an* (Cairo: Dar al-Haram, 2002), 246.

¹¹ Setyo Kurniawan, “Urgensi Lemah Lembut Dalam Metode Dakwah Rasulullah SAW,” *Jurnal Al Ashriyyah* (2022), 58-60.

C. Logical Argumentation in Da'wah

In Islam, da'wah relies not only on emotional and spiritual approaches but also places reason and logic as essential tools for conveying the truth. The Qur'an repeatedly encourages humans to use their intellects to reflect upon and comprehend the signs of Allah's power. For instance, in Surah Al-Baqarah (2:164), it is explained that the phenomena of the universe serve as tangible evidence for those who engage in thoughtful reflection. Wahbah Az-Zuhaili explains that this verse invites people to perceive reality as a gateway to faith through sound reasoning.¹²

Overall, da'wah in Islam values human intellect. M. Natsir, in his work, states that Islamic teachings are highly compatible with logic and, in fact, invigorate the intellectual spirit in the practice of da'wah.¹³ Reason is used as a medium to understand the evidences of faith, not as the opposite of revelation, but as a means to strengthen it.

The Qur'an provides numerous examples of the use of logical argumentation in da'wah. One clear example is found in the dialogue between Prophet Ibrahim and his father, Azar, as reflected in Surah Maryam (19:41–48). In these verses, Prophet Ibrahim, with firmness yet gentleness, poses a series of logical questions that dismantle his father's rationale for continuing to worship idols. He does not directly rebuke him but instead guides his people to think progressively, starting with the stars, then the moon, and finally the sun—demonstrating that none of these are worthy of worship due to their transient and finite nature.

Ibn Kathir's tafsir explains that Prophet Ibrahim's strategy was a form of da'wah using the methods of observation and logical analysis, which were acceptable to the common sense of the people at that time.¹⁴ In this way, Prophet Ibrahim demonstrated that logic-based da'wah can be an effective tool for awakening hearts and changing one's perspective, especially when facing rejection of the truth. The argumentation presented by Prophet Ibrahim was not only rational but also highly relevant to the social conditions and beliefs of the people at that time.

Logical argumentation in da'wah can also be observed in the methods employed by Prophet Muhammad (SAW) when interacting with a society still ensnared by false beliefs. The Prophet often used an approach grounded in logic and tangible evidence to explain fundamental concepts in Islam, particularly those related to tawhid (the oneness of God) and the existence of the One True God. For example, in Surah Ar-Rum (30:30), Allah SWT says:

¹² Wahbah Az-Zuhaili, *Tafsīr al-Munīr*, Jilid 2 (Beirut: Dār al-Fikr al-Mu‘āṣir, 1991), 251.

¹³ Mohammad Natsir, *Fikih Dakwah* (Jakarta: GIP, 1995), 98.

¹⁴ Ibnu Katsir, *Tafsīr al-Qur’ān al-‘Azīm* Jilid 2 (Beirut: Dar al-Fikr, 2000), 222.

اقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (الروم: 130)

The meaning:

"Therefore, turn your face straight towards the religion (Islam) in accordance with the innate nature (fitrah) of Allah, who has created mankind according to that nature. There is no alteration in the creation of Allah. That is the straight religion, but most people do not know." (Ar-Rum: 130)

This verse is an invitation to humanity to reflect on the creation of the heavens and the earth as evidence of the existence of the Almighty God. This approach stimulates the mind to think rationally about the existence of God, which ultimately opens the hearts of people to accept the teachings of Islam. Al-Qurtubi, in his commentary, mentions that this is a form of rational argument directed at the polytheists to make them aware of their erroneous thinking.¹⁵

In contemporary da'wah studies, many scholars emphasize the importance of logical argumentation in building effective da'wah communication. According to Muhammad Abduh in his work *Risalat al-Tauhid*, he stresses that da'wah oriented towards logic is da'wah that aligns with human reason. In this context, he suggests that da'wah should not be conducted in a way that burdens the mind, but rather it should be able to guide people's thoughts towards a deeper and broader understanding of the truth of Islamic teachings.¹⁶

According to Ahmad Rizali Fahmi in the *Journal of Social Science Research*, the success of da'wah greatly depends on the effectiveness of the communication strategies applied. Islam places significant emphasis on communication, providing clear guidelines and ethics for it.¹⁷ In practice, the success of the prophets' da'wah was due to their use of communication that was persuasive, invitational, and appealing, a style known as persuasive communication, as well as the use of communication that demonstrated a series of facts and evidence in a structured manner, referred to as argumentative skills. The more facts presented, the stronger the proof of the message delivered by the da'i, and presenting facts in a structured way requires specific techniques. Therefore, it is crucial for both the da'i and the audience to possess knowledge of argumentation techniques as an essential method for delivering da'wah messages effectively.

¹⁵ Al-Qurtubi, *Al-Jāmi' li Ahkām al-Qur'ān*, Juz 11 (Beirut: Dar al-Kutub al-'Ilmiyyah, 2006), 145.

¹⁶ Muhammad Abduh, *Risalat al-Tauhid* (Beirut: Dar al-Ma'arif, 1999), 202.

¹⁷ Ahmad Rizali Fahmi, "Komunikasi Persuasif Argumentatif Perspektif Al-Quran: Studi terhadap Dialog Ibrahim dengan Penganut Paganisme Oleh," *JISAB The Journal of Islamic Communication and Broadcasting* 3, no. 1 (2023): 61–76.

D. Pragmatism Theory in Da'wah Communication

Da'wah communication in Islamic tradition serves not only as a means of delivering messages but also as a tool for building relationships between the da'i (messenger) and the mad'u (audience) that can lead to social and spiritual transformation. One relevant approach to understanding da'wah communication is the theory of pragmatism, which emphasizes the effectiveness of communication within the context of social interaction. This theory, developed by thinkers such as Charles Sanders Peirce, William James, and John Dewey, offers deeper insights into the objectives of da'wah communication, both in terms of efficiency and in relation to moral and social goals.¹⁸

In understanding da'wah communication, the application of pragmatism theory in the context of the dialogue between Prophet Ibrahim and his father in Surah Maryam, verses 41–48, provides highly relevant insights. Pragmatism theory, which emphasizes practical truth and communication effectiveness, can explain how Prophet Ibrahim used gentleness and logical argumentation to shift his father's perspective, who was a polytheist. Pragmatism in da'wah communication not only prioritizes effectiveness in delivering the message but also emphasizes the alignment with the situation and audience, in this case, Prophet Ibrahim's father, who was deeply entrenched in misguided beliefs about idol worship.

1. Pragmatism Theory in the Context of Da'wah

Pragmatism focuses on the relationship between concepts and their practical consequences in everyday life. In the context of da'wah communication, this theory suggests that the da'wah message must not only be clear and accurate but also have a real impact on the social and moral life of the audience. In practice, the goal of da'wah is not only to convey religious knowledge but also to bring about changes in the audience's understanding, attitudes, and actions in alignment with the values of moderate Islam.¹⁹

Pragmatism in da'wah communication views the dialogue process between the da'i and the mad'u as one that should lead to beneficial outcomes and bring about positive change. The application of pragmatism is evident in the effort to align the da'wah message with the social, cultural, and psychological conditions of the audience, ensuring that the communication is more easily accepted and has an effective impact. As noted by William James in his work *Pragmatism*:

¹⁸ W James, *Pragmatism: A New Name for Some Old Ways of Thinking: Popular Lectures on Philosophy* (Longmans, Green, 1907), 23.

¹⁹ J Dewey, *Democracy and Education*, Text-book series in education (Macmillan, 1916), 45.

A New Name for Some Old Ways of Thinking (1907), this theory assesses the truth of a statement based on its practical consequences for individuals and society.²⁰

The theory of pragmatism, as explained by thinkers such as William James and John Dewey, evaluates the truth of a statement based on its practical impact in social life. In the context of da'wah, this means that a da'i (in this case, Prophet Ibrahim) will choose the most effective communication method that yields positive results in the long term. The da'wah message is not just to be delivered, but also to be received and understood, ultimately leading to a transformation in the attitudes and understanding of the audience.

2. The Application of Pragmatism Theory in Da'wah Interaction

In da'wah dialogue, pragmatism promotes interactive communication, which prioritizes not only the content of the message but also how well that message is received by the audience. A da'i who applies the pragmatist approach will pay close attention to the audience's context, including their social conditions and cultural environment, in order to ensure the message is both understandable and impactful. Thus, the objective of da'wah communication extends beyond the mere transfer of information—it aims to transform the audience's perspective regarding the moral and social values embedded within the Islamic message.

An example can be found in the dialogue between Prophet Ibrahim and his father in Surah Maryam, verses 41–48. These verses clearly illustrate how Prophet Ibrahim employed a gentle tone and logical argumentation when addressing his father, who was trapped in idol worship. His approach shows the essence of pragmatic da'wah: respectful, contextual, and deeply conscious of emotional and cultural realities.

By studying the Prophet's da'wah journey in detail and taking into account all the surrounding factors, one is steered away from adopting radical behavior. Furthermore, the Prophet taught that da'wah should be conducted with gentleness and compassion, emphasizing that true transformation begins not with coercion, but with heartfelt understanding and gradual internal change.²¹

²⁰ James, *Pragmatism: A New Name for Some Old Ways of Thinking : Popular Lectures on Philosophy*.

²¹ Nasrulloh, "Radikalisme Dalam Perspektif Hadis Studi Autentitas Sanad Dan Kontekstualitas Matan Hadis-Hadis Permusuhan Terhadap Non Muslim," *Lembaga Penelitian dan Pengabdian Masyarakat (LP2M) Universitas Islam Negeri Maulana Malik Ibrahim Malang.*, 2016, 28–29.

E. Characteristics of Prophet Ibrahim's Dialogue with His Father

The dialogue between Prophet Ibrahim and his father, Azar, as recorded in Surah Maryam verses 41-48, is an ideal example of da'wah communication based on emotional tenderness and logical argumentation. In this conversation, Prophet Ibrahim shows that da'wah not only demands the delivery of truth, but also must pay attention to the manners of communicating with politeness. This can be seen from the use of soft greetings such as "Yā Abati" (O my father) which is repeated four times as follows:

Verse	Redaction Of Verse	Meaning
42	إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾	When he (Ibrahim) said to his father, " O my father , why do you worship that which neither hears nor sees, nor does it benefit you in the least?"
43	يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾	" O my father , there has come to me some knowledge which did not come to you. Follow me, and I will show you the straight path."
44	يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾	" O my father , do not worship the devil! Verily, the devil is very disobedient to the Most Gracious Lord."
45	يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾	" O my father , I fear that the punishment of the Most Gracious will befall you and that you will become a companion of the devil."

This loving call emphasizes both emotional closeness and humility, despite the sharp differences in belief between the two. He calls his father with a loving greeting: "yā abati" (O my father), which is repeated four times. According to Tafsir al-Qurṭubī and Ibn Kathīr, this repetition is not mere rhetoric, but a form of empathic da'wah effort, to soften the heart of his father who has been immersed in false beliefs. The use of the diction is a sign that blood relations should not be an obstacle to da'wah, but should be a medium of tenderness that touches the heart. This shows that even though his father was an idol worshipper, Ibrahim still showed deep respect and affection towards his parents. Ibn Kathir emphasizes that this gentle invitation aims to ease tensions and open space for rational thinking in accepting da'wah.²² Besides that, when da'wah

²² Az-Zuhaili, *Tafsīr al-Munīr* Jilid 6, 1991, 128-130.

is delivered in a gentle and affectionate way, the core of the da'wah message to be conveyed will be more easily accepted compared to da'wah that is carried out full of coercion and threats.

In the process of delivering his message, Prophet Ibrahim did not immediately pass judgment or criticize his father's beliefs, but rather built an argument based on common sense. In QS. Maryam verse 42, he asks reflective questions about the reasons behind worshipping something that is unable to hear, see, or provide help. This rational approach aims to awaken the critical consciousness of the audience, so that they review the validity of the beliefs they have embraced. Thus, the da'wah carried out by Prophet Ibrahim was not indoctrinative, but persuasive and dialogical, in accordance with the principle of da'wah bil hikmah taught in the Qur'an.²³

Prophet Ibrahim also showed great patience when facing the harsh rejection of his father. In QS. Maryam verse 47, when Azar threatened to punish him, Prophet Ibrahim prayed for the safety of his father and asked Allah for forgiveness. This shows that da'wah does not stop when the invitation is rejected, but must still be based on sincerity and social concern for the object of da'wah. According to Ibn Katsir, the tenderness and prayer of Prophet Ibrahim is the peak of a preacher's character that reflects spiritual maturity.²⁴

When compared with the da'wah communication patterns of other prophets mentioned in the Qur'an, interesting characteristic differences can be found. Prophet Musa, when dealing with Fir'aun, was commanded to speak gently as stated in Surah Thaha verse 44, but still conveyed a strong warning regarding the consequences of disbelief. The dialogue that Prophet Moses built showed a confrontational nature, considering that his interlocutor was a representation of tyrannical power. On the other hand, Prophet Noah preached with a patient repetition method, although he often received a stubborn response from his people as recorded in Surah Hud verses 25 to 28. In this case, Prophet Ibrahim displayed a distinctive approach by combining gentleness in speech, logical strength in message delivery, and compassionate prayer even to those who openly rejected his call.

This communication characteristic shows that da'wah does not only rely on the power of argumentation, but also emotional skills to build harmonious social relationships. Prophet Ibrahim's approach serves as an example that changing the human heart is more effectively achieved through a balance between logic and compassion, not just pressure or threats. This

²³ Ahmad Mustafa, *Tafsir Al-Maraghi*, Jilid 6 (Beirut: Dar Ihya' Al-Turats Al-'Arabi, 1946), 251.

²⁴ Umar, *Tafsir Ibn Katsir* Jilid 5, 323.

model is very relevant in the context of contemporary da'wah that emphasizes cross-cultural dialogue and social pluralism.

F. Identification of the Theme of Tenderness and Logical Argumentation

To understand the pattern of Prophet Ibrahim's da'wah to his father, as reflected in QS. Maryam verses 41 to 48, it is important to identify the central themes underlying the conversation. This dialog shows a complex relationship between a son who carries the message of monotheism and a father who is still bound to the tradition of idolatry. Interestingly, in that interaction, Prophet Ibrahim did not just convey the teaching of monotheism in a straightforward manner, but also wrapped it with noble manners: gentleness in speech, respect for the position of parents, and the use of rational logic to arouse awareness.

This approach shows that da'wah is not just about the truth of the substance, but also about the ethical and wise way of delivery. Understanding these themes is key to appreciating the value of persuasive communication in Islam.

a. Gentleness in Addressing

Prophet Ibrahim (peace be upon him) began his dialogue with his father using the affectionate address "*Yā abati*" (O my dear father), which demonstrates respect and gentleness in communication. The use of this expression reflects an empathetic and compassionate approach in conveying the message of da'wah. This form of address is repeatedly used in Surah Maryam verses 42–45, indicating a respectful and empathetic manner in delivering the message of faith.²⁵

b. Respect for the Father's Position

Thematically, Surah Maryam focuses on faith, devotion to Allah, and prophetic narratives that highlight the great challenges faced by the prophets in their missions. These verses show that although the call to monotheism (tawhid) is often met with rejection, it must still be delivered with gentleness and steadfastness. In this context, Prophet Ibrahim appears as a gentle, rational, yet firm figure in responding to idol worship.²⁶

Although his father was in error, Prophet Ibrahim still honored him as a parent. He did not use harsh or demeaning words but conveyed his message with proper manners and politeness.

²⁵ Dika Purnama dan Aulia Rohma, "Membangun Toleransi Beragama Melalui Kisah Nabi," no. 54 (2024): 771–89.

²⁶ Ibnu Katsir, *Tafsir al-Qur'an al-Adzim* Jilid 2 (Beirut: Dar al-Fikr, 1999), 39-41.

This reflects the values of *birrul walidain* (dutifulness to parents), which are upheld even in the face of differences in belief.²⁷

c. Rationality-Based Argumentation

In his da'wah, Prophet Ibrahim employed both emotional and spiritual approaches. Although his message was conveyed through logic, he did not neglect the emotional and spiritual dimensions. After the harsh rejection from his father, as described in verse 46, Ibrahim still expressed his love and prayed for his father's salvation. This attitude shows that da'wah is not solely about argumentation, but also about compassion and sincere prayers for the well-being of those who reject the message.²⁸

Prophet Ibrahim used a logical approach in conveying the message of monotheism. He invited his father to think rationally about the inability of the idols that were being worshiped. This is explained in Surah Maryam, verse 42, as follows:

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا (مريم : 42)

The meaning:

"O my father, why do you worship that which neither hears nor sees and cannot benefit you at all?" (Surah Maryam: 42)

This approach shows that Prophet Ibrahim's da'wah was not solely based on emotion, but also emphasized logic and common sense. Wahbah Az-Zuhaili, in *Tafsīr al-Munīr*, states that Ibrahim did not merely point out the error, but also invited his father to reflect through clear, observable signs in nature.²⁹

Although his father was angry, Ibrahim continued to speak words full of affection and prayed for Allah's forgiveness for him. This attitude is a real example of the proper manners of da'wah taught in Islam, which is to maintain respect for those who reject, even if they act harshly toward us. Wahbah Az-Zuhaili wrote that this is an exemplary model of controlling emotions and maintaining ethical conduct in da'wah.³⁰

²⁷ Juwita Puspita Sari, Alimron, dan Sukirman, "Konsep Birrul Walidain Dan Implikasinya Dalam Membentuk Karakter Peserta Didik (Telaah Surat Maryam Ayat 41-48 Menurut Tafsir Al-Misbah)," *Jurnal PAI Raden Fatah* 2 No. 1 (2020): 87–102

²⁸ Shafiyyurrahman Al-Mubarakfuri, *Ar-Raḥīq al-Makhtūm* (Beirut: Dar al-Fikr, 1991), 117.

²⁹ Al-Qurṭubī, *Al-Jāmi' li Ahkām al-Qur'ān*, 190-191.

³⁰ Az-Zuhaili, *Tafsīr al-Munīr*, 1991, 129.

G. Relevance and Implementation of Contemporary Da'wah**a. Application of Prophet Ibrahim's Method in Da'wah to Family and Society**

The da'wah method of Prophet Ibrahim (peace be upon him), as preserved in Surah Maryam verses 41–48, holds great strategic value for application in contemporary contexts, particularly within the family and community. Prophet Ibrahim began his da'wah dialogue with gentleness and affection, even though he knew that his father was an idol worshiper. The use of the address "yā abati" (O my dear father) reflects the immense respect and love he showed to his parent, despite their differing religious views.

The dialogue between Prophet Ibrahim (peace be upon him) and his father in Surah Maryam verses 41–48 represents a model of da'wah based on gentle speech and logical argumentation, which is highly relevant for contemporary da'wah contexts. In his conversation, Ibrahim did not use harsh words or emotional expressions, but instead chose respectful phrases like "yā abati" (O my dear father) repeatedly, demonstrating politeness despite facing sharp principled differences. This approach shows that effective da'wah is not only based on the content of the message but also on how it is delivered, emphasizing empathy and rationality.

Prophet Ibrahim's da'wah strategy also reflects a persuasive approach based on the logic of monotheism, where he invited his father to reflect rationally on the helplessness of the idols, without ever imposing his will or demeaning the other's beliefs. The emphasis on this argumentative dialogue mirrors a form of da'wah oriented toward *tahqiq al-ma'na* (the search for true meaning) through a process of free yet guided thinking.

Asy-Sya'rawi emphasizes that the choice of words and tone used by Prophet Ibrahim carries an important lesson: that the change of the human heart can only be achieved through a gentle touch to the mind and soul, not through pressure or violence.³¹ By considering the emotional and cognitive context of his interlocutor, Prophet Ibrahim succeeded in presenting an integrative model of da'wah, combining clarity of argument with emotional gentleness, which is highly relevant in modern practice for fostering intercultural and interfaith communication.

In today's world, this approach is highly relevant, especially in da'wah amidst religious and ideological pluralism. In a society with increasingly diverse beliefs, politeness, empathy, and respect for differences are key to maintaining good relationships and avoiding social polarization.

³¹ Muhammad Mutawalli Al-Sya'rawi, *Tafsir al-Sya'rawi: Tafsir al-Qur'an al-Karim*, Jilid 13 (Kairo: Akhbar al-Yaum, 1997), 10587.

Da'wah delivered with gentleness is more easily accepted and can create a conducive environment for interfaith dialogue.

b. The Importance of Courtesy and Logic in Facing Differences of Belief

Prophet Ibrahim's attitude in facing harsh rejection from his father—including threats of expulsion and violence—serves as a noble example of how to respond to ideological and theological differences ethically. He did not respond with anger but instead replied with a prayer and a peaceful statement: "*Salāmun 'alaika*" (peace be upon you).³² This demonstrates that politeness is not a sign of weakness, but rather a strategy of moral strength in da'wah. In today's social reality, where tensions between religious or ideological groups often arise, such an attitude is essential for nurturing social harmony and the peaceful coexistence of diversity.

Prophet Ibrahim also used logical argumentation when refuting his father's belief in idol worship. He pointed out that these idols could neither bring benefit nor cause harm, as they possessed no power whatsoever. This represents a form of da'wah based on rationality and logic—an approach that is especially important in the modern era. Today, people tend to prioritize rationality and evidence when accepting a truth. Therefore, da'wah that relies on logical, accountable arguments grounded in data and facts is more likely to be accepted by the more critical-minded millennial generation.

According to Nasution, Prophet Ibrahim presented arguments based on common sense, inviting his father to reflect on the inability of idols to bring benefit or harm, before finally calling him to the straight path with great patience.³³ Prophet Ibrahim's attitude aligns with the concept of *al-lutf fi al-dakwah* (gentleness in preaching) as encouraged in Islam. As emphasized by al-Qaradawi, a da'i (preacher) must be able to touch the heart through wisdom (*hikmah*) and good admonition (*maw'izhah hasanah*) before delivering arguments or stern warnings.³⁴

c. Da'wah Strategies Amid Pluralism and the Challenges of the Modern Era

The pluralistic nature of modern society demands an inclusive and adaptive approach to da'wah. Da'wah is not merely about conveying teachings literally, but also about paying close attention to the social, cultural, and psychological contexts of the audience. One of the key lessons from Prophet Ibrahim is the importance of *hikmah* (wisdom) in choosing the right words,

³² Al-Qurṭubī, *Al-Jāmi' li Ahkām al-Qur'ān*, Juz 11 (Beirut: Dar al-Kutub al-'Ilmiyyah, 2006), 191.

³³ Harun Nasution, *Islam Rasional: Gagasan dan Pemikiran* (Jakarta: Mizan, 1995), 45.

³⁴ Yusuf Al-Qardhawi, *Fikih Dakwah* (Jakarta: Gema Insani, 1998), 112.

timing, and manner of delivery. In *Tafsīr al-Munīr*, Az-Zuhaili explains that the success of Prophet Ibrahim's da'wah lay not only in the content of his message, but also in his communication ethics, which were characterized by wisdom and respect for his interlocutor.³⁵

In addition, contemporary da'wah strategies must adapt to technological developments and the rise of social media. Today's da'wah requires multimedia approaches and digitalization while still upholding the principles of gentleness, rationality, and civility—as exemplified by the prophets. The context of Prophet Ibrahim's da'wah teaches us that even when faced with pressure, values and ethics must remain the foundation of da'wah.

CONCLUSION AND SUGGESTIONS

A study of the dialogue between Prophet Ibrahim (peace be upon him) and his father in Surah Maryam verses 41-48 reveals a Qur'anic model of da'wah that integrates three important aspects: gentleness of attitude, strength of logic, and noble communication ethics. Through the use of the affectionate greeting “yā abati” which is repeated four times in these verses, the Qur'an explicitly teaches that the da'wah relationship should be based on emotional closeness and respect, even when the object of da'wah is in a state of rejection or hostility. Prophet Ibrahim did not choose confrontation or verbal violence, but built a persuasive, polite, and empathetic da'wah narrative.

Furthermore, the content of Prophet Ibrahim's argument shows that da'wah must be rational and communicative, namely by logically explaining that the idols worshipped by his father do not have the ability to provide benefits or harm. Rejection of polytheism is done gradually and through an approach that raises awareness, not by intimidation. This approach is in line with the principle of Islamic da'wah stated in QS. An-Naḥl: 125: “Ud'u ilā sabīli rabbika bil-ḥikmah wa al-mau'izah al-ḥasanah...”, meaning to call to the way of Allah with wisdom and good advice.

In the reality of today's da'wah, Prophet Ibrahim's dialog is very relevant to be a model of humanist da'wah in a plural and dynamic society. Da'wah is not just an activity of delivering religious messages, but also a process of building understanding, trust, and harmonious social relations. In a situation where differences in beliefs and ideological diversity are part of modern social life, a soft, logical da'wah approach, and prioritizing noble morals as shown by Prophet Ibrahim becomes very strategic.

³⁵ Az-Zuhaili, *Tafsīr al-Munīr*, 1991, 130.

Thus, Surah Maryam verses 41-48 not only record the events of prophetic history, but also lay the foundation of an inclusive, dialogical, and human values-oriented Islamic da'wah methodology. This approach emphasizes that the success of da'wah is not only measured by the number of followers, but also by the process that upholds ethical values, wisdom, and patience. Islamic preachers and educators in the modern era should emulate this method as a foundation for da'wah that is solutive, constructive, and relevant throughout the ages.

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