

**Family Counseling Da'wah Model at The Ta'lim An-Nur Council in  
Serang City; Contextualization of Fiqh Munaqahat**

**Maya Aufa**

UIN Sultan Maulana Hasanuddin Banten  
maya.aufa@uinbanten.ac.id

**ABSTRACT**

Psychic problems have become a topic of discussion in the life of heterogeneous communities, so this fact is a challenge for preachers not to be preoccupied with syi'ar activities that focus on activities on the pulpit in a linear pattern. Non-formal educational institutions such as the Taklim Council have their own curriculum, held regularly and regularly, their existence is used as a place for religious deepening and counseling facilities for those who have little leisure time due to routine as formal and non-formal workers. This empowerment activity aims to find other aspects of the taklim assembly in a housing complex in Serang, Banten, which is not limited to a place to learn religious knowledge. By using the method of empowerment of Da'wah Bil Oral with an Islamic counseling approach with the study of fiqh munaqahat. The model of Da'wah bil lisan, an approach to Islamic counseling through the study of fiqh munakahat at the Ta'lim An-Nur Council in Serang City, is effective and contributes to the household problems of the An-Nur taklim council. Da'wah which is more oriented towards wisdom, maudizoh hasanah and mujlà billati hiya ahsan is liked by pilgrims because it contributes to fundamental problems and can be used as a medium for family counseling. Islamic counseling in the study of fiqh munaqahat becomes a counselor room by the ustadzah with the fiqh munaqahat approach, can clarify the boundaries in the relationship between husband and wife related to rights and obligations.

**Keywords:** Da'wah Bil Orsan, Islamic counseling, taklim council

**INTRODUCTION**

As a non-formal educational institution, Majlis Taklim has The curriculum itself, held regularly and regularly, is used as a place for religious deepening for people who do not have time because of routine busy activities as formal and non-formal workers such as household affairs and taking care of children. The An Nur Ta'lim Council is a taklim council established by residents of the Sepang Elok complex whose worshippers are residents of the complex and surrounding villages. The material given to the taklim council is about the issue of harmony that requires confirmation of morals such as the issue of creed, morality, and fiqh of worship.

In the implementation of the study of the ebb and flow of the number of pilgrims, it is inevitable because the local community consists of young families, having activities outside the home such as industry, educational institutions and other non-formal work sectors. Problems in the family experienced by the pilgrims are also not spared from the part observed in this study so that it requires proper problem solving. This phenomenon occurs in urban communities, especially in densely populated housing, as well as the intensity of communication that does not have a distance. Various backgrounds of origin, type of work, working hours and work

professions are part of the theme that is often discussed for them both by men (husbands) and women (wives).

The existence of the Ta'lim Assembly in the Serang City housing is one of the institutions or religious communication forums for the residents of the complex to maintain familiarity with each other, establish friendship, and learn religion together. In addition to being used as a place of study, the MT function is also often used for social gatherings, posyandu activities and other social activities. MT An-Nur, which is located in Sepang, Serang City, is used as a family counseling medium, at the request of pilgrims to answer problems that they often encounter in running a household life. Through the study of creed, morals, and also Fiqh. Psychic problems have actually long been a rampant discussion in the lives of modern society today. In a heterogeneous community, this fact is a challenge for preachers or religious leaders. This is so that religious leaders are not preoccupied with syi'ar activities that focus on activities on the pulpit or by means of communication to convey da'wah material to mad'u, which in the theory of communication science is given the term linear pattern (Yuliyatun, 2015).

In terms of linguistic meaning, da'wah means an effort to call, call, and invite people to Allah. Then what is meant by invitation to Allah means invitation to His religion, namely al-Islam. This understanding is in line with the letter of Ali Imron 3:19. As mentioned in another verse, Allah's command to preach to Allah (al-Islam) is by using the word al-khayr (QS. Ali Imron 3:104) (Rozikan, 2018). Al-khayr in the view of the mufassir is al-Islam in the broadest sense, that is, the religious teachings for all prophets throughout the ages. Da'wah is sometimes understood as an activity (process) that invites to the path of salvation, in essence, da'wah is an Islamization process.

The challenges of Islamic da'wah faced with various life problems that are increasingly complex invite preachers to think critically. Many humanitarian cases that arise are related to psychological, socio-political, economic and cultural aspects. One of the events is the increasing outbreak of various community diseases, family problems, mental tension (nerves), behavioral problems, beheading, liquor, abuse of narcotics and illegal drugs and so on. The problem of socio-economic pressure that hits people's lives so that it can disturb peace, the factor of declining religious knowledge is the main factor that needs to find a solution at this time (Rozikan, 2018).

The discussion of guidance and counseling cannot be separated from education, because guidance and counseling are an inseparable part of education. Education starts from human nature and is a way of helping humans to become what they can do and what they must be (*becoming*) and being (being). Education is a matter of focus and purpose. Educating has the meaning of acting with the purpose of coloring human development, educational activities are moral choices and not only technical choices. At least, there are three functions of education, namely the development function, namely helping individuals develop their identity according to their nature (potential), teaching (differentiation), helping individuals to choose the right development path according to their potential, and integration, bringing

diversity of development towards the same goal in accordance with human nature to become a complete person (kaffah) (Kartadinata, 2017).

In the context of interpreting da'wah and Islamic teachings, humans should know that in life they do not only carry out busy activities and professions that run regularly. However, there is a very important task, which is to be a *sosol* who is able to establish a good relationship with the Lord of the universe, have a good relationship with fellow humans and nature (Ahmad Putra, 2019). The counseling da'wah model carried out by the taklim council material fillers is interesting to be used as study material. With the source of various references, every question submitted by the audience is answered using various approaches. Questions about home life, from alimony, educating children, respecting partners to problems of sexual relations are also always hot topics of discussion at every meeting.

Research conducted by (Yuliyatun, 2015) about the Counseling Da'wah Communication Model based on Islamic Counseling Guidance. With this interactional model approach model, it includes social, psychological, and even anthropological aspects. Communicators do not just convey the message as it is, but it involves the perception, meaning, interpretation, and development of ideas from the core of the message conveyed. Through the radio media, in this preacher it was found that there are messages of Islamic teachings delivered by da'i in answering various mad'u problems that individuals or groups consult a problem. It is not uncommon for resource persons to provide answers to listeners' questions using the Islamic counseling guidance communication model. The communication model is mainly in the use of spoken language as a means of communication with the character of Islamic counseling guidance. This is because activities through radio media, the use of spoken language is a determinant of the effectiveness of answering a problem conveyed by listeners.

Meanwhile, the findings (Arifin & Zaini, 2014) about Transformative Da'wah through counseling which highlights the counseling model that is dominated by western theories, even though counseling includes applied science, therefore the search for local wisdom is very necessary so that in its application there are no obstacles. The conclusion is that pesantren-based counseling uses a balanced approach (*at-tawazun*) from various elements and is oriented towards the benefit of becoming a counseling model with a local wisdom approach. The construction of *at-tawazun* in the context of the personality quality profile of counselors according to this research is the harmony between the quality of *shalahiyyah* (scientific proficiency and skills) and the integrity of shalih (the strength of ethics).

Research conducted by Sri Maullasari (2018) about the method of da'wah of Jalaluddin Rakhmat and its implementation in Islamic Guidance and Counseling concluded, that the study of the concept of Jalaluddin Rakhmat about the dakhwah model, there are three methods, namely, da'wah with wisdom (*bi al-hikmah*), *mau'idzah hasanah*, and da'wah with good discussion (*mujlà billati hiya ahsan*). This method can be implemented in the guidance and counseling process as an effort to deepen the application of counseling communication skills. *Al-hikmah* can be applied in the early stages of counseling, to understand a client's problem. *Mauidzhah*

hasanah can be applied in the intermediate stage, which is the work stage where there will be advice so that the client can find various alternatives to the problems faced. Mujlà billati hiya ahsan can be applied in the final stage, which is the action stage that seeks to convince the client of the solution that will be taken independently.

The questions from the audience are certainly not only theoretical questions, but a question that is indeed a problem for the audience in their households and employment problems. So that there are always follow-up questions from each main question asked and with various approaches to the book of fiqh, the preacher at the taklim council also gives the answer. This research will answer the question of how the da'wah model of spiritual guidance for family fiqh materials and how the counseling da'wah model can make a moment in applying spiritual values for da'wah recipients so that they are able to face the problems experienced.

## **RESEARCH METHODS**

### **Da'wah Method**

Da'wah is reviewed in terms of language as a call, call, or invitation. While method comes from the Greek word *methodos* which is a combination of the words *meta* (through) and *hodos* (way), in United Kingdom method means *method* which means way. Method in Germany *methodicay* means way, while in Arabic method is called *thariq*. Meanwhile, the meaning of method in terms is the path that we go through to achieve a goal (Maullasari, 2019). The da'wah method itself is interpreted as a way to achieve effective and efficient da'wah goals. In line with Saeorozi's opinion (Maullasari, 2019) which reveals that da'wah methods are methods used by dai to convey material or a series of activities to achieve a goal. In communication science, the da'wah method is often interpreted as *an approach*, namely the ways carried out by the dai in delivering da'wah material based on wisdom and compassion. Da'wah is reviewed in terms of language as a call, call, or invitation. While method comes from the Greek word *methodos* which is a combination of the words *meta* (through) and *hodos* (way), in United Kingdom method means *method* which means way. Method in Germany *methodicay* means way, while in Arabic method is called *thariq*. Meanwhile, the meaning of method in terms is the path that we go through to achieve a goal (Maullasari, 2019).

### **Da'wah with the Wisdom Method**

The motto of wisdom is to master *the zuruf* (state or condition) *of mad'unya*, as well as the limitations conveyed in each da'wah carried out. With the aim of providing convenience and not burdensome for those who are preached before they are fully prepared. Because basically wisdom arises from good manners and noble ethics. In addition, da'wah should also be pursued with all policies with the aim of opening attention to the person who is being preached and in the end their way of mind is no longer closed. Wisdom means being able to adapt to the person being taught, so that there is no term discrimination or discrimination against them. However, the different emphasis here is a dai who is able to adapt in facing and responding to those who are preached (Husna, 2021).

### **Da'wah with the *Mau'izhoh Hasanah Method***

The method of *da'wah mau'izhoh hasanah* in the language of *ma'uizhoh* is interpreted as advice, while in terms it is advice that is carried out on target and *da'wah* that is carried out is pleasant, peaceful and satisfying. Thus, what is conveyed by the *dai* is in accordance with the needs of the community and is beneficial to them. And it is hoped that they can practice what they have gotten in their daily lives. Meanwhile, if it is united with *hasanah*, the meaning of *da'wah* is to be able to touch the hearts of the listeners because in its reception it is full of tenderness and without coercion.

In line with the opinion of Quraish Shihab, it is revealed that *mau'izhoh* is interpreted as an explanation that can touch the heart and lead to goodness. Meanwhile, according to Hamka, *mau'izhoh hasanah* means good teaching or good messages, which are conveyed as advice. According to him, this *da'wah* method, as well as the education provided by parents to their children, education and teaching in schools. Thus, the explanation does not only refer to and is limited to the general public, but covers a wide range of areas such as in the family environment, campus, and so on (Ibnu Tamam, 2021).

The *al-mujlà* method, according to Husain Yusuf, is aimed at the third type of humans, namely people whose hearts are closed by the tradition of ignorance, with arrogance and arrogance they commit evil, and behave arrogantly in the face of *da'wah*. In addition, *the al-mujlà* method is an effort that has the goal of defeating the opponent's argument by presenting strong and rational arguments and evidence (Rahmatullah, 2016).

The delivery of information on the message of *da'wah* through oral is called oral *da'wah*. Oral *da'wah bil* is an appeal or dissemination of religious values through a verbal approach with spoken language and writing, such as lectures, speeches, writings and essays (Agustin, 2018). The oral *bill da'wah* according to M. Munir is a way or method of *da'wah* that has a diversity of speech characteristics of a *muballigh* or *dai* when carrying out *da'wah*. In addition, this *da'wah* method is a procedure for expressing *da'wah* reception, which refers more to speeches, face-to-face and lectures (Ibnu Tamam, 2021).

Thus, oral *da'wah bil* is a method of conveying religious material or *da'wah* messages carried out by a *dai* in oral form such as speeches, lectures and face-to-face. So that the message conveyed by the *dai* can be easily understood by the community (listeners) and in this case the *dai* is required to master the material conveyed, understand communication techniques that are right on target and purpose and be able to use good and correct language.

## **RESULT AND DISCUSSION**

### **Konseling Indigenous**

Prayitno & Amti explained that counseling is the process of providing assistance through counseling interviews by an expert (counselor) to individuals who are undergoing a problem (counseling) which leads to the resolution of the problems faced by counseling (Prayitno & Amti, 2004). In principle, counseling is a process of

providing assistance that is carried out through counseling interviews by experts (supervisors or counselors) to individuals who are experiencing a problem, which leads to the resolution of the problems faced by the client (Prayitno & Amti, 2004).

The practice of counseling in the Islamic world where the Prophets, especially the Prophet Muhammad, generally apply the methods of the directive counseling process, namely providing suggestions, recommendations and advice to clients. Prophets and Apostles can be called counselors if they see their duties and functions as guides the people in the right direction. The practice of directive counseling has received criticism, especially from adherents of the understanding that the main goal in counseling is the independence of the client (student) (Ahmad Putra, 2019).

The theoretical approach in this program uses the perspective of indigenous counseling theory. The goal of indigenous counseling is to present an approach with the context (family, social, cultural, and ecological) of its content (meaning, values, and beliefs) explicitly and then incorporated into the research design. In Kim's perspective, Indigenous psychology is the scientific study of natural human behavior or thoughts that are not transported from other regions and designed for their people. Therefore, indigenous counseling advocates to examine the knowledge, skills, and beliefs that people have about themselves and examine these aspects in their natural context (Kim et al., 2010). The theoretical approach in this program uses the perspective of indigenous counseling theory. The goal of indigenous counseling is to present an approach with the context (family, social, cultural, and ecological) of its content (meaning, values, and beliefs) explicitly and then incorporated into the research design. In Kim's perspective, Indigenous psychology is the scientific study of natural human behavior or thoughts that are not transported from other regions and designed for their people. Therefore, indigenous counseling advocates to examine the knowledge, skills, and beliefs that people have about themselves and examine these aspects in their natural context. Specifically, Willis revealed that family harmony has the goal of increasing the tolerance and motivation of family members towards special ways (idiocyntratic ways) or the potentials of other members. Developing tolerance for family members who experience frustration or disappointment, personal conflicts, and sadness that occurs due to factors within the family or outside the family, developing motives and potentials, each family member by motivating (supporting), encouraging, and reminding the member, enriching the success of the parent's self-opinion realistically and in accordance with other members (Willis Sofyan, 2009).

Corey's opinion is that the behavioral counseling approach is behavioral counseling which is the application of a variety of techniques and procedures that are sourced from various theories about learning. This form of approach has provided a systematic application of the principles of learning and behavior change towards more adaptive ways. Based on this learning theory, behavior modification and behavioral counseling are approaches to counseling and psychotherapy that deal with behavior (Corey, 2005). This behavior counseling approach aims to analyze the behavior of the impalation of da'wah counseling carried out by mad'u.

**Model of Oral Bills of Da'wah at Majeli Taklim An-Nur Sepang Elok  
The Role of the Taklim Council**

The history of the establishment of Majlis Taklim An-Nur after the formation of the management of DKM An-Nur and followed by the formation of the management of Majlis Ta'lim An-Nur in October 2017 by the management of DKM An-Nur which was the background for the establishment of Majlis Taklim An-nur because it is flexible and the closest to the community and lasts regardless of age or time (Siti Rodiah, Interview, nopember,2022).

The response of the community is very enthusiastic, all of this is inseparable from the support of the ustad and ustadah who are always patient in conveying their knowledge, in the taklim majlis there is administration (congregation arrangements, there is a list book present to find out the activity of the pilgrims, the arrangement of ustad and ustadah is scheduled every 2 weeks, the MT financial administration has a treasurer all income and expenditure reported once a week, The management of the finances in the treasury is allocated for visiting members of the Taklim Council who are sick or who give birth, and the transportation budget for Ustad Ustad who fills in tausiyah. In Majlis Taklim there is a bookkeeping of inventory of goods such as stoves, pots and others. The program at MT weekly recitation is one week of yasinan, one week of tausiyah, one week of shosiaran al-barzanji and kosidahan. Which types of activities are carried out alternately and agreed upon by the congregations of the Ta'lim assembly.

The ebb and flow of the number of recitation congregations is indeed a common thing that occurs in every taklim assembly in a housing complex, moreover, the average congregation is a young age group of marriage whose productivity at work is still relatively high, so the motivation to attend recitation is not consistent, this is due to their busyness at work and household affairs, resulting in fatigue so that their choice when at home chooses to rest rather than participate in outside activities including recitation activities at the Ta'lim assembly.

**Model Dakwah Bill Lisan Majelis Taklim An-Nur**

The activities of the An-Nur Taklim Council are divided into two terms. The recitation of the gentlemen is carried out on Friday night, while the ladies are held in the afternoon of the asr prayer every Thursday. By utilizing existing resources, six lecturers from Sepang Elok housing residents took turns providing study materials. The field of study revolves around the discussion of fiqh, morals, nahwu sharaf and monotheism. The book *of fathul qarib* is a reference in the study of fiqh, Sulamu taufiq is a reference to the book of tawhid. (Firmansyah, interview, Nopember;2022).

The recitation process runs smoothly, the congregation is enough to be a listener even though they buy the book read by the teacher. In many ways, discussions about daily problems are often used as topics of discussion in recitation, from the issue of taharah to the problems that often arise from the congregation. In addition to being a lecturer in the study, Ustadz also opened himself up to serve counseling about existing problems. In one case, there was a household problem in one of the congregations. Because it is considered private, this pilgrim chooses to consult

independently with the ustadz and ustadzah at home. This is where the benefits are obtained by the pilgrims, because the speaker ustadz is also a residential resident. Usually counseling is done on days when there is enough free time. The Sepang Elok complex environment is also dubbed as a santri village, because indeed some of its residents are many alumni of Islamic boarding schools. Among them came from the Madarijul Ulum Pelamunan Islamic boarding school, at-Thahiriyah Kaujon and other Islamic boarding schools in Labuan Pandeglang (Firmansyah;2022).

According to one of the information from one of the ustadz, there was one of the pilgrims who had problems with his family because of a third party, so his household was on the verge of divorce. At first, this pilgrim was hesitant to ask questions in the recitation forum held every Friday night. However, armed with courage and desperate conditions, this pilgrim chose to face directly to the house for consultation with Ustadz Hanafi. At the beginning of the meeting, it was actually ordinary, chatting about various themes and daily activities, finally after feeling quite comfortable chatting with the ustadz, finally this pilgrim, talked about personal problems regarding the household problems he faced. (Hanafi, interview, Nopember;2022).

At first, the pilgrims told about the problems that caused disputes in their households due to the presence of a third party. Carefully, the ustadz listened to every detail of the problem told by the congregation until then finished telling the sitting of the problem which ended with a request for advice and input on the best decision to be taken. Then the ustadz gave an overview of how the concept of marriage in Islam, the form of rights and obligations of a husband and wife in the household, trials, challenges and obstacles in building a household, the obligations of parents to the future of their children and what forms of accountability are all before Allah SWT in the future (Hanafi, 2022).

There is no judgment by the ustad on what happened, no blame for the husband or wife in the matter, the focus of the discussion is how to return the domestic problems faced by the congregation to religious norms, how the fiqh munakahat regulates in detail the rights and obligations of husband and wife in the household (Hanafi, 2022). In the implementation of this counseling, in addition to providing material in a normative manner, there is also no judgment on counseling. Counselors are invited to think deeply about the risks of divorce, especially the future of their children. It took several meetings with the Ustadz, to find a common point of problems faced by the pilgrims. In addition, as a reminder to other worshippers, the ustadz also did not forget to mention household issues in his recitation. The problem of domestic violence has also been experienced by one of the worshippers of the An-Nur Sepang Elok Taklim Council. Victims of violence complained about the problem to the chairperson of the women's taklim council, Siti Rodiah. This pilgrim told her problem until she got domestic violence from her husband. After getting information about the background of the domestic violence. the chairman of the taklim council invited the victim to get advice from one of the ustadz who usually gives fiqh recitation by presenting the husband of the victim. After it was known that the problem was sitting, advice was given to this married couple and ended by forgiving

each other and promising not to repeat the domestic violence incident in their household (Siti Rodiah, 2022).

There is something interesting in the researcher's findings about the work of the ustadz who also doubles as a counselor. Although there are several ustadz in the Sepang Elok complex, not all ustadz are willing to serve problem consultation if there are residents who have household problems, this is because the average population is still a young family, so there are ustadz who choose to suggest if there is a problem in the household to consult with a senior ustad or the age of marriage is over ten years old (Firmansyah;2022). This is the uniqueness of the taklim council, carried out voluntarily, without any charges, operational fees are charged to the congregation with voluntary infak, as well as in providing consultation to the congregation both during the recitation and outside the recitation. There is no barrier between counselors and counselors in the relationship between the ustadz and the congregation, there is also no specific schedule for consultation, everything is done in a flowing manner without any time limit, everything is adjusted to the local wisdom agreed upon by the congregation and the ustadz.

The taklim council is an alternative religious education institution for people who do not have enough energy, time, and opportunities to gain religious knowledge through formal education. The place of activity can be carried out at home, mosques, mushallas, buildings, halls, courtyards and other places. So, this institution As an educational system or model engaged in the transformation of divine/prophetic values, Majelis Taklim has distinctive characteristics. With these characteristics, the Taklim Council continues to exist and its benefits are felt by the community (Ima Maisaroh & Wahyu Widyastuti, 2020). The following is the recitation agenda by making the Taklim Council a community laboratory in deepening religious knowledge as well as a counseling medium in problems that occur in the community of the Sepang Elok Complex which is not bene is a young family in an urban community environment.

**Table 1**  
**Meeting Schedule of An-Nur Sepang Elok Taklim Council Activities**

<b>Week 1</b>	<b>Fiqh Studies</b>
Activity	<ol style="list-style-type: none"> <li>1. Explanation of the fiqh of daily worship of the Taklim Council</li> <li>2. Reading and explanation of the book of fiqh worship</li> <li>3. The practice of fiqh worship in the scope of family and society</li> <li>4. Questions and answers on the problems of fiqh worship in the daily life of pilgrims</li> </ol>
Objective	<ol style="list-style-type: none"> <li>1. Get information on the scope of fiqh worship</li> <li>2. Getting reference information on evidence, hadith and fuqoha opinions in the book of fiqh ibadah</li> <li>3. Gaining an understanding of the practice of fiqh worship in the daily life of the taklim council congregation</li> <li>4. Getting a consling on the implementation of fiqh worship to the problems faced in worship activities</li> </ol>

<b>Week 2</b>	<b>Aqidah Study</b>
Activity	<ol style="list-style-type: none"> <li>1. Explanation of the knowledge and daily life of the Majelis Taklim congregation</li> <li>2. Reading and explanation of the book of Tawhid</li> <li>3. Explanation of the contextualization of Tawhid in family life</li> <li>4. Questions and answers about Tawhid within the family environment</li> </ol>
Objective	<ol style="list-style-type: none"> <li>1. Gain information on the scope of the study of monotheism</li> <li>2. Gain information on references to evidence, hadith, and the opinions of scholars in books on monotheism and creed</li> <li>3. Gain an understanding of the practice of monotheism in the daily lives of members of the Islamic study group</li> <li>4. Gain counseling on understanding beliefs regarding the problems faced in understanding religious teachings in the aspect of monotheism</li> </ol>
<b>Week 3</b>	<b>Moral Studies</b>
Activity	<ol style="list-style-type: none"> <li>1. Explanation of the scope of moral behavior in the congregation's daily lives</li> <li>2. Reading and explanation of the book Akhlak and other references</li> <li>3. Practical implementation of morals in the family and society</li> <li>4. Questions and answers about the problems of moral social interaction in the congregation's daily lives</li> </ol>
Objective	<ol style="list-style-type: none"> <li>1. Obtain information on the scope of studies on morals and Sufism</li> <li>2. Obtain information on references to evidence, hadith, and opinions of fuqaha in the book Akhlak</li> <li>3. Gain an understanding of the daily application of Sufi morals in the daily lives of the congregation of the Islamic study group.</li> <li>4. Receive counseling on the congregation's daily behavior in social interactions, including attitudes, actions, and speech, in maintaining morals in response to problems encountered in daily activities.</li> </ol>
<b>Week 4</b>	<b>Kajian Fiqh Al-Munakahat</b>
Activity	<ol style="list-style-type: none"> <li>1. Explanation of the scope of fiqh munakahat in the daily lives of the congregation</li> <li>2. Reading and explanation of chapters on fiqh munakahat and other references</li> <li>3. Practical implementation of fiqh munakahat within the family and community context of the congregation</li> <li>4. Questions and answers about family problems regarding the rights and obligations of husband and wife, and the responsibility for raising children within the family.</li> </ol>
Objective	<ol style="list-style-type: none"> <li>1. Obtain information on the scope of the study of fiqh munakahat</li> </ol>

2. Obtain information on references to evidence, hadith, and opinions of fuqaha in fiqh books
  3. Obtain an understanding of the daily application of the rights and obligations of husband and wife in the daily lives of the congregation of the majelis taklim
  4. Obtain counseling on the daily behavior of the congregation in the household, the rights and obligations of husband and wife, child education, and problems faced in daily family activities
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From the table above, Da'wah bil Oral (Lecture) is the right method to be pinned on the administrators of the an-nur taklim council of the Sepang Elok complex. Oral bill da'wah is considered ethical as actual, factual and contextual da'wah. Actual means solving problems with current nuances (up to date). Factual, means that da'wah can reach real problems. And contextual means that the da'wah has relevance and significance with the problems faced by the people according to the situation and the dimension of their time (Sukayat, 2009). In the context of Islamic da'wah so that the community can receive da'wah with open-mindedness, sincerity, and sincerity, the delivery of da'wah must look at the situation and conditions of the community object of da'wah. Otherwise, da'wah cannot succeed and cannot be effective. Here an effective and efficient method is needed to be applied in da'wah tasks.

The method of oral da'wah bil based on Islamic guidance and counseling carried out by the dai at the An-Nur Taklim Council is in line with the method offered by Jaluluddin Rakhmat, namely: 1. *Al-Hikmah* : *Al-Hikmah* is a guidance that directs pilgrims to follow existing guidelines and guidance without intervention from other parties. The application of al-hikmah is practiced by ustadz MT an-Nur by providing the widest opportunity for the congregation to describe the problems that are occurring. With the hope that the counselor is able to minimize the conflicts that are being experienced, so that the turbulent feelings in him can be expressed from his problems. If a person has a problem, then he is able to pour out his feelings to the counselor, then there is satisfaction for the counselor. 2. *Mau'idzah Hasanah*: In the counseling model, counselors use more oral, namely in the form of questions that must be answered by the counselor properly, honestly and correctly. In order for the counselor to get honest and open answers and questions from the counselor, the sentences thrown by the counselor must be in the form of words that are easy to understand, polite and do not offend or hurt the client's heart and feelings. Likewise, what an utadz does to his worshippers if he is consulting on the household problems he is facing. The questions raised by the ustadz must be answered honestly by the congregation in order to get the correct answer. So that the ustadz who gave the question tried not to blame the congregation for the problems he was facing, asking questions that did not offend the congregation, questions that were easy for the congregation to understand so that it was not difficult to answer them.

After being given questions with beautiful sentences, at this intermediate stage Ustadz gave mauidzoh hasanah. At this stage, the ustadz gives advice to the congregation with the aim of finding various alternatives to the problems that are

occurring. The source of advice comes from several references to the book of fiqh. At this stage, too, the problem is so obvious that the irregularities and turmoil of the problems faced by the pilgrims can be identified and with it they can carry out intervention techniques and what kind of steps to solve the problems that are occurring. As well as leading, focusing, directing, interpreting, clarifying, confrontation, encouraging, informing, advising, asking and concluding temporarily. Thus, these things can be done by the mauidzhah hasanah method by the ustadz.

### **Mujlà Billati Hiya Ahsan**

The mujlà billati hiya ahsan method can occur where a counselor wants to find a truth that can convince him, for example related to confusion in making a decision or a choice about something that he thinks is equally good, even though from the counselor's point of view there are bad in the choice that needs to be straightened out. Ustadz provides an opportunity for the congregation to observe the truth that he acknowledges as the choice taken, even though according to utstd the choice of the congregation is not necessarily good and provides problems for those closest to him. The mujlà billati hiya ahsan model is to be able to provide guidance by using rebuttals or rebuttals to educate or calm the problems faced by the congregation.

Oral da'wah bil is a da'wah method that is widely used by several da'i in their da'wah activities, through several activities such as khitobah, lectures, speeches, and others. Since ancient times, oral da'wah is the most effective da'wah carried out by a da'i because oral is the most important communication medium in providing invitation and understanding of Islam. With the development of the times, da'wah methods are more and more numerous and diverse, but this does not make oral da'wah stop, because every human being is blessed with oral preaching by Allah Subhanahu wa Ta'ala (Nasution et al., 2021)

Borrowing the term communication science, da'i can be categorized as a communicator who is in charge of disseminating and conveying information from sources, through appropriate channels on the communicator (receiver). To be a good communicator, a high level of credibility is required, namely a high level of trust in him from the communicator as desired. In order for da'i to easily communicate its messages to communicators, it is necessary to be an intelligent, sensitive person to society, believe in himself, emotionally stable, courageous, high-spirited, full of initiative, firm but also careful, creative and virtuous. The existence of da'i in the community cannot be separated from the fact that he is an agent of change which means he must be innovative, dynamic and creative. He must always look for new ideas and develop them so that a society is more advanced than the previous days. He is a key person which means he must be responsive, heartfelt and wise in determining something.

Referring to Dai's research, it will succeed in carrying out da'wah if equipped with the abilities related to it. The competencies that Da'i must have include : (Amin et al., 2019): 1. The ability to communicate in the process of communicating da'wah is very variable in nature and type, so it requires the special ability of a da'i so that the messages to be disseminated are easily accepted by the communicator, without going

through many obstacles. The communication skills possessed by the utstadz at the An-Nur Sepang Elok Taklim Council are also quite good. Every time there is a counselor who consults, the ustadz gives the freedom to the counselor to tell in detail the problems faced by the congregation and the feedback given by the ustadz is also quite relevant to the counselor who works for answers to the problems he faces. 2. The ability to master the self of a da'i is like a guide who directs and guides his client to know and know and understand objects that are not yet known and need to be known. Without being directed and guided, clients will get lost without a clear direction and purpose and not infrequently the goal is precisely the goal predetermined is not achieved. For this reason, da'i as a guide should be wise, patient and full of maturity. 3. Da'i's Psychology Knowledge Ability as a communicator in order to communicate with communicators effectively and in accordance with what is expected, he must be knowledgeable and understand the field of psychology, because by understanding this knowledge he will be able to be wise and never give up in dealing with communicators whose attitudes and personalities are diverse. Psychological knowledge needs to be understood by da'i, especially personality psychology which talks about a person's model and traits, developmental psychology which talks about a person, social psychology which talks about the character and model of human psychology as a citizen of society. 4. Da'i's ability to know educational knowledge is as an educator who strives to improve and develop the maturity of community members so that they become human beings who are responsible both to themselves as servants of Allah and to others as fellow members of society. As an educator, it is appropriate for da'i to understand and understand the sciences related to education (tarbiyah) both in the field of techniques, methods and strategies, so that the goal of da'wah will be easily achieved. 5. Knowledge Ability in the Field of General Knowledge The diversity of knowledge and education of community members requires that they do not miss information compared to their community members. Especially in the realm of development like today, society is always driven and spurred by scientific and technological information. From there, the wealth of community members increased and made them insightful and open. Da'i who live in the community must of course be able to keep up with up-to-date information, so that their existence in the community is not underestimated. He must enrich himself with various knowledge even though it seems that knowledge is not religious. Don't be afraid of da'i in the current development world, the insight remains static and closes itself off from new information. 6. Ability in the Field of the Qur'an. The Qur'an is a revelation Allah yang It is the main suber (main) of da'wah material. Da'wah preachers are also required to have the ability to read the Qur'an fluently. Da'i who are not or are not fluent in reading the verses of the Qur'an often get poor grades from the public. If sympathy is not obtained from the recipient of da'wah, then how can he invite the community to carry out Islamic teachings. Mastering the holy book of the Qur'an is an irrevocable necessity for a da'i mastering the Qur'an, both in the field of reading it, as well as mastering in understanding and interpreting the verses of the Qur'an. 7. Knowledge Ability in the Field of Hadith Science Hadith is the same as the Qur'an in Arabic and is the second source. From the

developments that occurred, the discipline itself emerged that discussed issues related to the hadith of the Prophet PBUH. The science discusses in detail the ins and outs of hadith, 1) hadith that is maqbul (accepted as a guideline) which includes sahih hadith and hasan hadith, 2) hadith that mardud (cannot be accepted as a guideline) which includes dha'if hadith and maudhu' hadith. With various kinds of problems in the science of hadith, da'i must have the ability in the field of hadith so as not to fall into the hadith of mardud. 8. Ability in the Field of Religious Sciences Integrally Da'i is the subject of da'wah, in this case, da'i is like a person who knows everything in the field of religion, therefore so that the community is not disappointed in the existence of da'i who is considered omniscient in the field of religion, as well as so that his da'wah can be accepted in various groups and levels of society, da'i must have broad abilities in the field of religious sciences. As it is mentioned, a da'i must equip himself with a set of religious sciences and continuously improve them. These sciences include Arabic, fiqh, monotheism, morality, date, Sufism and other sciences in an integrated manner.

### **CONCLUSION**

Based on the results of empowerment that has been carried out with the Oral Bill Da'wah Model with an Islamic counseling approach through the study of munakahat fiqh at the Ta'lim An-Nur Council in Serang City, it runs effectively and contributes to household problems in the taklim council congregation. Da'wah which is more oriented towards *wisdom, maudizoh hasanah* and *mujlà billati hiya ahsan* is preferred by pilgrims because this approach is more conducive to the basic problems of their daily lives because it is biased as a medium for family counseling. Islamic counseling by studying *the fiqh of munaqahat* is a wide space provided by the ustadzah as a counselor with a fiqh munaqahat approach to clarify the boundaries in the relationship between husband and wife related to rights and obligations.

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