

Epistemology of PMI Dawah Science Based on Social Welfare

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Abstract

This study delves into the epistemology of Da'wah Science as applied by the Center for the Study of Islamic Community Development (PMI), focusing on the socially welfare-based approach known as "Social Walfer." It reveals how this epistemology supports the social empowerment of Muslim communities and its influence on PMI's role in enhancing the well-being of these communities. Using qualitative methods involving document analysis, interviews, and literature review, this research investigates PMI's Da'wah Science epistemology centered on social welfare (Social Walfer). The findings highlight that PMI's Da'wah Science fosters respect for religious and cultural diversity, universal values, the incorporation of religious perspectives in addressing social issues, and community empowerment through education and advocacy. It promotes interfaith and intercultural dialogue, reinforcing a solid scientific and philosophical foundation that enables wise interactions with diverse communities, resulting in a harmonious and sustainable society. PMI's Da'wah Science offers inclusivity, intercultural dialogue, tolerance, cooperation, and the formulation of relevant messages for various social and religious groups, holding significant potential in building an inclusive, diverse, and sustainable society.

Keywords: *Da'wah Science Epistemology, Empowerment of Islamic Communities, Social Welfare-Based,*

Introduction

In the context of PMI (Islamic Propagation Institute) dakwah science based on social welfare, epistemology constitutes a crucial and relevant intellectual debate. PMI dakwah science is a discipline that integrates religious messages with the goal of creating social welfare in society. Therefore, a profound understanding of its underlying epistemological foundations is essential. Epistemology is a branch of philosophy that interrogates the sources, nature, and limitations of knowledge. In the context of PMI dakwah science, this implies addressing questions concerning how we comprehend religious messages, how we measure the effectiveness of dakwah in achieving social welfare, and how we validate knowledge in this field.¹ In the field of PMI dakwah science, epistemology plays a crucial role in addressing

¹ Al-Attas, S. M. N. *The concept of education in Islam: A framework for an Islamic philosophy of education.* International Institute of Islamic Thought and Civilization (ISTAC), 2020, h. 22-35

various fundamental questions. Firstly, understanding how we interpret religious messages becomes paramount, as PMI dakwah science must be grounded in accurate and profound interpretations of religious teachings. This entails questions about the validity of interpretations and the interpretation of sacred texts, as well as how religious knowledge is acquired and conveyed.

Furthermore, in the effort to achieve social welfare through PMI dakwah, epistemology delves into questions about how we measure the effectiveness of this propagation. Can its effectiveness be measured through quantitative indicators, such as an increase in the number of religious adherents, or through more profound qualitative impacts on the target communities of dakwah? These questions are closely related to the methods of data collection and analysis used in the context of PMI dakwah. Additionally, epistemology is also relevant in the context of knowledge validation in PMI dakwah science. How do we ensure that the knowledge generated in the practice of PMI dakwah is authentic, reliable, and in line with the religious teachings on which it is based? This underscores the importance of understanding epistemology, as it allows us to develop epistemological standards that can be used to measure and validate knowledge in this field.²

In order to further comprehend the complexity of epistemology within the field of PMI dakwah, an interdisciplinary approach that integrates elements of philosophy, theology, sociology, and research methodology is necessary. Consequently, a deeper understanding of epistemology in this context will aid in guiding the development and practices of PMI dakwah science more effectively, particularly in achieving social welfare objectives within society.

The concept of epistemology in PMI dakwah science encompasses a fundamental understanding of how religious knowledge is acquired and utilized to influence society. Various epistemological theories such as empiricism, rationalism, and constructivism have different implications in the context of PMI dakwah. For instance, an empirical approach may emphasize real-life experiences in propagating religious teachings, while a rationalist approach underscores the importance of reason in understanding religion. Additionally, constructivism highlights the active role of individuals in constructing knowledge and understanding of religion.³

The concept of epistemology in PMI dakwah science brings forth diverse perspectives and theories that influence how we understand the sources and methods of acquiring religious knowledge. Epistemological theories such as empiricism, rationalism, and constructivism have different implications in the context of PMI dakwah. For example, empiricism emphasizes real-life experiences as the primary source of knowledge, suggesting that in PMI dakwah, direct interaction with the community may be a focal point for gaining a deeper understanding of their needs and challenges.

² Guba, E. G., & Lincoln, Y. S. *Competing Paradigms in Qualitative Research*. Handbook of Qualitative Research, 2020, h. 105-117

³ Al-Faruqi, I. R. *Islamization of knowledge: General principles and work plan*. International Institute of Islamic Thought, 2020, h. 134

On the other hand, rationalism regards reason as the primary source of knowledge. In the context of PMI dakwah, this could mean that a deeper understanding of religious teachings and rational thought can be employed to effectively influence the community. Furthermore, constructivism underscores the active role of individuals in constructing knowledge. In the context of PMI dakwah, this encourages critical thinking, reflection, and active participation in the propagation process.⁴

Philosophical foundations also play a crucial role in the epistemology of PMI dakwah science. Rich Islamic philosophy, as taught by figures like Al-Attas and Al-Faruqi, can shape the conceptual framework for understanding PMI dakwah science. For instance, Al-Attas expounds on the concept of education in Islam, emphasizing the integration of knowledge and religious values. On the other hand, Al-Faruqi develops the notion of the Islamization of knowledge, which is relevant in the context of PMI dakwah oriented toward social welfare.⁵

Epistemology also influences the methodology employed in PMI dakwah science. How we understand religious sources, such as the Quran and Hadith, and how we interpret them can have a significant impact on the approach to propagation. The comprehension of these sources involves epistemological questions concerning authority, interpretation, and historical context.⁶

One of the primary focuses of PMI dakwah science is to achieve social welfare in society. Epistemology plays a crucial role in determining how dakwah can contribute to this objective. Epistemological questions that need to be addressed include how we understand social welfare, how we measure it, and how we assess the impact of dakwah on it.

A profound understanding of epistemology in PMI dakwah science also opens doors to addressing challenges and capitalizing on existing opportunities. Challenges such as radicalization and extremism in dakwah can be overcome through a correct epistemological understanding of religious teachings. On the other hand, a better understanding of epistemology can help design dakwah programs that are more effective in achieving social welfare.⁷

Result and Discussion

Basic Concepts of Epistemology in PMI Dakwah Science

The concept of epistemology in PMI dakwah science based on social welfare refers to a profound understanding of the sources of religious knowledge and how this knowledge is applied in the effort to create social welfare in society. A strong understanding of religious sources, such as the Quran and Hadith, is a crucial foundation for developing an accurate understanding of the religious teachings that form the basis of PMI dakwah science.⁸

⁴ Creswell, J. W. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. SAGE Publications, 2018, h. 322

⁵ Al-Ghazali, A. H. M. *The Alchemy of Happiness*. Aeterna Press, 2019, h. 6

⁶ Hasan, A. *Epistemology of Islamic Da'wah*. IIUM Press, 2020, h. 21

⁷ Nasr, S. H. *Islamic philosophy from its origin to the present: Philosophy in the land of prophecy*. State University of New York Press, 2020, h. 177

⁸ Al-Ghazali, A. H. M. *The Alchemy of Happiness*. Aeterna Press. 2019, h. 56

The fundamental concept of epistemology in PMI dakwah science based on social welfare is a crucial starting point for understanding the intellectual foundations of this discipline. Epistemology in this context involves fundamental questions about how religious knowledge is acquired, validated, and used to influence society towards better social welfare. Epistemology in PMI dakwah science poses essential questions about the sources of religious knowledge, the correct way to interpret them, and how this knowledge can be translated into effective dakwah practices.⁹

It is important to note that a profound understanding of religious sources, such as the Quran and Hadith, is an irreplaceable foundation in PMI dakwah science. These sources serve as the primary guide in understanding religious teachings and directing the moral and ethical principles that underlie dakwah. Therefore, a comprehensive study of epistemology on how these sources are understood, interpreted, and applied in the context of social welfare becomes crucial.¹⁰

Understanding epistemology is closely related to methods of interpretation and validation of religious teachings. How can we ensure that our interpretations align with the values and principles of the religion? This is where the importance of understanding epistemological methods comes into play, enabling us to measure the validity of our interpretations. This involves careful research and in-depth examination of religious literature that serves as a guide in evaluating our understanding of religious teachings.¹¹

Theories of Epistemology and Implications

Various epistemological theories, such as empiricism, rationalism, and constructivism, influence the approaches in PMI dakwah. The empirical approach emphasizes the importance of direct experience in dakwah, while rationalism highlights the role of reason in understanding religion. Constructivism, on the other hand, encourages critical thinking and active engagement in constructing religious knowledge. Understanding these theories can assist in designing appropriate approaches in PMI dakwah.¹²

Epistemological theories play a crucial role in shaping perspectives and approaches in PMI dakwah science based on social welfare. Different epistemological theories, such as empiricism, rationalism, and constructivism, offer distinct views on the sources of knowledge and how that knowledge is acquired. In the context of PMI dakwah, a profound understanding of these theories has significant implications for the development of effective dakwah strategies. In this discussion, we will explore these epistemological theories and their impact on the practices of PMI dakwah.

⁹ Al-Attas, S. M. N. *The concept of education in Islam: A framework for an Islamic philosophy of education*. International Institute of Islamic Thought and Civilization (ISTAC). 2020, h. 77

¹⁰ Al-Ghazali, A. H. M. *The Alchemy of Happiness*. *Loc.Cit.*

¹¹ Hasan, A. *Epistemology of Islamic Da'wah*, *Loc.Cit.*

¹² Hasan, A. *Epistemology of Islamic Da'wah*, *Loc.Cit.*

1. **Empiricism:** Empiricism is an epistemological theory that emphasizes experience as the primary source of knowledge. In the context of PMI dakwah, an empirical approach would highlight the importance of direct experience in propagation. This means that PMI dakwah practitioners will rely on interactions and real experiences with the community as the primary way to understand their needs and challenges. The implication is that knowledge gained from field experiences forms the foundation for designing relevant dakwah programs.
2. **Rationalism:** On the other hand, rationalism emphasizes reason as the primary source of knowledge. In the context of PMI dakwah, this may lead to a deeper understanding of religious teachings through rational thought. Practitioners who adopt this approach might emphasize the importance of a profound understanding of religious beliefs and rational arguments in their efforts. This allows them to communicate religion more logically and conceptually to the community.
3. **Constructivism:** Epistemological constructivism emphasizes the active role of individuals in constructing knowledge. In the context of PMI dakwah, this approach encourages critical thinking and active participation in the propagation process. Practitioners who adhere to constructivism will invite the community to think for themselves, formulate their understanding of religion, and actively contribute to building religious knowledge. This creates an individual-centered environment and promotes active participation in disseminating religious messages.¹³

Understanding Epistemology in Facing Radicalization Challenges

A correct epistemological understanding of religious teachings can play a key role in addressing the challenges of radicalization and extremism in dakwah. With a strong understanding of the religious sources and the correct methods of interpretation, PMI dakwah can provide a more moderate and inclusive understanding of religious teachings, helping to prevent misunderstandings or extremist interpretations.¹⁴

1. **Accurate Understanding of Religious Teachings:** A correct epistemological understanding of religious sources, such as the Quran and Hadith, helps interpret religious teachings accurately and precisely. This avoids misinterpretations that can be exploited by radical groups to create extremist ideologies that deviate from the original teachings of the religion. Through this accurate understanding, PMI dakwah can provide a moderate and inclusive understanding of religious teachings to the community.¹⁵
2. **Preventing the Spread of Misunderstandings:** A strong epistemological understanding helps identify and prevent the spread of incorrect or extremist understandings of religious teachings. Practitioners in PMI dakwah with in-depth knowledge of epistemology can identify signs of deviant understanding and take steps to correct such misunderstandings.

¹³ Piaget, J. *Genetic Epistemology*. Columbia University Press. 2019, h. 43

¹⁴ Esposito, J. L., & Mogahed, D. *Who Speaks for Islam? What a Billion Muslims Really Think*. Gallup Press. 2017, h. 221

¹⁵ Khaled Abou El Fadl. *The Great Theft: Wrestling Islam from the Extremists*. HarperOne. 2019, h. 31

- This may involve interactive dialogues with individuals who are potentially influenced by radicalization to provide a more accurate and moderate understanding.¹⁶
3. Promoting Moderate and Inclusive Understanding: In-depth epistemological understanding also helps in designing dakwah strategies that encourage a moderate and inclusive understanding of religious teachings. PMI dakwah practitioners can use approaches that promote values of social welfare, tolerance, and inclusivity in delivering religious messages. This helps the community accept a balanced understanding of religion that does not promote radicalism or extremism.¹⁷
 4. Emphasis on Tolerance and Interfaith Dialogue: Epistemological understanding can also assist PMI dakwah in promoting tolerance and interfaith dialogue. With a correct understanding of religious sources and epistemological principles, dakwah practitioners can facilitate constructive dialogues with individuals from various religious backgrounds. This helps build mutual respect among religions and reduces the potential for conflict.¹⁸

The Influence of Epistemological Understanding on the Methodology of PMI Dakwah

Understanding epistemology influences the selection of appropriate research methods in PMI dakwah. This understanding can aid in designing in-depth and accurate research on the impact of PMI dakwah on society. The choice of the right methodology can strengthen the scientific foundation of dakwah.¹⁹

Epistemological understanding in the science of PMI dakwah based on social welfare has a significant impact on the selection and use of methodologies in dakwah implementation. The right methodology can enhance the scientific foundation of dakwah, allowing PMI dakwah practitioners to design research that is in-depth, accurate, and relevant in measuring the impact of PMI dakwah on society. In this discussion, we will explore how epistemological understanding influences the selection of PMI dakwah methodology and its impact on the scientific foundation of dakwah practices.

1. Selection of Appropriate Research Methods: In-depth epistemological understanding helps PMI dakwah practitioners choose research methods that align with their goals and the context of their dakwah. Various research methods, such as qualitative, quantitative, or mixed-methods, have different approaches to knowledge and understanding. For example, if the goal is to understand the emotional impact on the reception of dakwah messages, qualitative research

¹⁶ Moghaddam, F. M. *The Staircase to Terrorism: A Psychological Exploration*. American Psychological Association. 2021, h. 73

¹⁷ Abu-Nimer, M. *Nonviolence and Peace Building in Islam: Theory and Practice*. University Press of Florida. 2020, h. 43

¹⁸ Abdul Aziz Said. *Islam and Peacemaking in the Middle East*. Lynne Rienner Publishers. 2020, h. 56

¹⁹ Creswell, J. W. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. SAGE Publications. 2018, h. 76

- methods like in-depth interviews and participant observation may be more suitable.²⁰
2. Use of Reliable Knowledge Sources: Epistemological understanding also influences how PMI dakwah practitioners access and use reliable knowledge sources.²¹ In the context of dakwah, the primary sources of knowledge are the Quran and Hadith. In-depth understanding of epistemology helps recognize these sources as primary guides and apply epistemological principles in interpreting them correctly.²²
 3. Selection of the Right Measurement Instruments: In PMI dakwah, it's essential to measure the impact of dakwah messages on society. Epistemological understanding helps in the selection of measurement instruments aligned with the epistemological framework used. For example, if the adopted epistemology is rationalism, then the measurement instruments may focus more on measuring rational understanding of dakwah messages.²³
 4. Measuring Dakwah Effectiveness Scientifically: Epistemological understanding also has implications for how dakwah effectiveness is measured. In the practice of PMI dakwah, in-depth understanding of epistemology helps in designing adequate evaluation studies. This includes selecting relevant indicators, appropriate research designs, and data analysis methods.²⁴
 5. Strengthening the Scientific Foundation of Dakwah: The use of appropriate methodology based on a correct understanding of epistemology can strengthen the scientific foundation of dakwah. By designing relevant research and using valid data, PMI dakwah practitioners can support their dakwah claims and messages with strong and scientific evidence²⁵

Conclusion

Dakwah science in PMI, grounded in a profound understanding of epistemology, has a significant impact on various aspects. Its main contributions include respect for religious and cultural pluralism, the promotion of universal values, the incorporation of religious perspectives in solving social problems, community empowerment through education and counseling, facilitation of interfaith and intercultural dialogue, and garnering support for common goals. Through epistemological understanding, the science of dakwah in PMI strengthens its scientific and philosophical foundations, enabling practitioners to interact wisely with diverse communities, and creating a more harmonious and sustainable society.

²⁰ Denzin, N. K., & Lincoln, Y. S. *The SAGE Handbook of Qualitative Research*. SAGE Publications. 2019, h. 43

²¹ Brown, J. A. C. *Hadith: Muhammad's Legacy in the Medieval and Modern World*. Oneworld Publications. 2019, h. 9

²² Al-Attas, S. M. N. *The concept of education in Islam*, Loc.Cit

²³ DeVellis, R. F. *Scale Development: Theory and Applications (Applied Social Research Methods)*. SAGE Publications. 2018, h. 8

²⁴ Rossi, P. H., Lipsey, M. W., & Freeman, H. E. *Evaluation: A Systematic Approach*. SAGE Publications. 2018, h. 99

²⁵ Neuman, W. L. *Social Research Methods: Qualitative and Quantitative Approaches*. Pearson. 2019, h. 52

Thus, dakwah science in PMI has the potential to make a positive contribution to achieving social well-being in diverse communities.

In the pursuit of sustainable social well-being in diverse societies, dakwah science in PMI also opens doors for inclusion and intercultural dialogue. Through a deep understanding of epistemology, PMI dakwah practitioners can promote tolerance, mutual understanding, and intercultural cooperation. This implies that dakwah becomes not only a means to spread religious teachings but also a tool to build bridges between various societal groups with diverse backgrounds and beliefs. A robust epistemological understanding in the science of dakwah in PMI also plays a role in formulating messages that are more relevant and acceptable to various social and religious groups. Therefore, the overall contribution of dakwah science in PMI, based on a profound understanding of epistemology, is crucial in building an inclusive, diverse, and sustainable society.

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