

## An Analysis of Da'wah Education Verses in Tafsir Ayat Al-Ahkam (Rawai'ul Bayan) Chapter 10 by Muhammad Ali Ash-Shabuni

Mashuri<sup>1</sup>, Sarbini Anim<sup>1</sup>, Siti Nuri Nurhaidah<sup>1</sup>

<sup>1</sup>Universitas Islam As-Syafi'iyah, Jakarta, Indonesia

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### ABSTRACT

Da'wah education is a fundamental aspect of shaping Islamic character and strengthening religious understanding among Muslims, particularly amid social dynamics that demand precise, humane, and contextual methods of conveying Islamic teachings. However, academic studies that specifically examine the educational dimension of da'wah within contemporary works of tafsir ahkam, particularly Rawai'ul Bayan by Muhammad Ali Ash-Shabuni, remain relatively limited, despite the fact that the book is widely recognized as a principal reference for the study of legal verses, systematically combining linguistic, jurisprudential, and comparative (tarjih) approaches. This study aims to analyze the values of da'wah education contained in the verses discussed in Chapter 10 of Rawai'ul Bayan and to identify the relevance of Ash-Shabuni's exegetical method for the development of contemporary da'wah education. This research employs a qualitative approach through library research. Primary data were obtained from the text of Rawai'ul Bayan, while secondary data were drawn from relevant and up-to-date scholarly journals, books, and articles. Data were analyzed using content analysis combined with a thematic (maudhui) exegetical approach. The findings show that the verses in Chapter 10 of Rawai'ul Bayan embody three pillars of da'wah education: al-hikmah (argumentative wisdom), mau'izah hasanah (heartfelt good counsel), and mujadalah bi allati hiya ahsan (constructive dialogue), all of which are oriented toward the gradual and humane formation of religious understanding. This study recommends that Ash-Shabuni's exegetical method be adopted as a reference in developing more adaptive models of da'wah education responsive to the needs of contemporary society.

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### Corresponding Author:

Mashuri

Universitas Islam As-Syafi'iyah, Jakarta, Indonesia; [mashuri\\_UIA@gmail.com](mailto:mashuri_UIA@gmail.com)

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## 1. INTRODUCTION

Da'wah constitutes the core mechanism through which Islamic teachings are transmitted, understood, and internalized across generations. As a strategic instrument of religious communication, da'wah is not merely a normative obligation upon believers but also an educational process that shapes the moral, intellectual, and spiritual orientation of society. In the classical framework of Qur'anic exegesis, verses of da'wah are frequently embedded within broader discussions of legal rulings (ahkam), suggesting an inherent connection between law, ethics, and pedagogy in the Islamic worldview. This connection becomes particularly evident in the exegetical tradition that focuses on ayat al-ahkam, verses bearing legal implications, where scholars not only extract juristic rulings but also elaborate on the pedagogical wisdom embedded within revelation.

Among the prominent works in this tradition is *Rawai'ul Bayan Tafsir Ayat al-Ahkam min al-Qur'an*, authored by Muhammad Ali Ash-Shabuni, a twentieth-century scholar from Aleppo, Syria, who taught at Umm al-Qura University and King Abdul Aziz University in Mecca (Ash-Shabuni's, 2026). This two-volume work is widely regarded as one of the most comprehensive references on legal verses in the Qur'an, distinguished by its integration of classical philological analysis with a modern, systematic mode of presentation (Fahimah, 2021). Ash-Shabuni's methodology combines linguistic elaboration (i'rab and lughah), the citation of asbab al-nuzul, the comparative weighing of juristic opinions (tarjih), and a concise restatement of each verse's overarching meaning (Warda, 2026). Despite its centrality in contemporary tafsir ahkam studies, however, the educational and da'wah-oriented dimensions embedded within Ash-Shabuni's exposition, beyond its juristic content, have received comparatively limited scholarly attention, particularly with respect to specific chapters such as Chapter 10, which addresses verses closely related to the methodology and ethics of conveying religious teaching.

The urgency of this research is underscored by at least three interrelated considerations. First, contemporary Muslim societies face increasingly complex challenges in religious communication, ranging from the erosion of trust in traditional religious authority to the proliferation of da'wah content across digital platforms that often lacks methodological grounding ("*Strategi Dan Pendekatan Dakwah Di Era Digital Pada Pemikiran Muhammad Al-Fath Al-Bayanuni*," 2025). Under such conditions, a return to the Qur'an's own pedagogy of da'wah, as elaborated through classical and contemporary tafsir, offers a corrective framework grounded in revelation rather than expediency. Second, the tendency within Islamic educational discourse to separate fiqh-oriented tafsir studies from pedagogical and da'wah studies has produced a fragmented understanding of verses that, in their original context, integrate legal, ethical, and educational functions simultaneously. Third, Ash-Shabuni's *Rawai'ul Bayan*, despite being frequently cited in fiqh-oriented research, has rarely been examined through an explicitly educational lens that asks what the text teaches about the process, ethics, and gradation of conveying religious truth. This gap is compounded by the fact that Islamic higher education institutions, including institutions preparing future preachers and religious instructors, continue to require textually grounded and methodologically coherent models of da'wah pedagogy that can be taught systematically rather than absorbed informally through apprenticeship alone.

Several previous studies provide an important foundation for the present research while also revealing significant gaps. Fahimah's study on Ash-Shabuni's exegetical corpus situates *Rawai'ul Bayan* as the author's magnum opus in the field of ahkam-oriented tafsir, emphasizing its systematic method of combining classical scholarship with structured modern presentation, yet the study remains descriptive-biographical and does not extend into an analysis of educational content within specific chapters (Fahimah, 2021). Second, a book review examining the tarjih methodology employed throughout *Rawai'ul Bayan* concludes that most of Ash-Shabuni's comparative legal judgments meet the required standards of juristic reasoning, positioning the work as an enlightening contribution to ahkam exegesis; nevertheless, this review focuses almost exclusively on legal-methodological dimensions rather than pedagogical ones (Mu'alim, 2021). Third, a study analyzing the moral-educational dimension of Ash-Shabuni's other major tafsir, *Safwatul Tafasir*, demonstrates that the

scholar consistently embeds ethical and character-building messages within his exegesis, suggesting that a comparable pedagogical orientation likely exists within Rawai'ul Bayan as well, though this remains empirically unexamined in the latter text ("Moral Educational Thinking Muhammad 'Alī Al-Ṣābūnī in the Tafsīr Ṣafwatul Al-Tafāsīr," 2024).

Building on this body of literature, a clear research gap emerges: while Ash-Shabuni's exegetical method and juristic conclusions have been extensively documented, no substantial study has specifically analyzed how the da'wah-related verses within a defined chapter of Rawai'ul Bayan, namely Chapter 10, function as a coherent framework of da'wah education. Existing research on da'wah methodology has instead concentrated heavily on Surah An-Nahl verse 125 as an isolated locus classicus for the triadic method of hikmah, mau'izah hasanah, and mujadalah, generally without situating this triad within the broader interpretive architecture of a specific ahkam-focused tafsir such as Rawai'ul Bayan ("Metode Dakwah (Studi Al-Qur'an Surah An-Nahl Ayat 125)," n.d.). This research therefore seeks to bridge fiqh-oriented tafsir studies and Islamic educational studies by treating Chapter 10 of Rawai'ul Bayan as a unified textual object of analysis, examining both its juristic content and its underlying pedagogy of da'wah.

Based on this background, the research problem can be formulated into two central questions: first, what values of da'wah education are embedded within the verses discussed in Chapter 10 of Rawai'ul Bayan; and second, how does Ash-Shabuni's exegetical method in this chapter contribute to a contextual understanding of da'wah pedagogy relevant to contemporary Islamic education. Accordingly, this study aims to analyze the da'wah-educational values contained in Chapter 10 of Rawai'ul Bayan and to elaborate the relevance of Ash-Shabuni's interpretive method for the development of contemporary models of da'wah education. Theoretically, this research is expected to enrich the discourse of Qur'anic exegesis by demonstrating the interconnection between ahkam-oriented tafsir and Islamic pedagogy. Practically, its findings may serve as a conceptual reference for educators, preachers (da'i), and religious instructors, including those affiliated with institutions such as Institut Agama Islam Al-Khairat Pamekasan, in designing da'wah approaches that are systematic, gradual, and rooted in the ethical wisdom of revelation, rather than relying solely on rhetorical improvisation or unstructured apprenticeship models of religious instruction.

The scope of this study is deliberately delimited to Chapter 10 of Rawai'ul Bayan in order to allow for sufficient interpretive depth rather than a superficial survey of the entire two-volume corpus. This delimitation follows established conventions in thematic tafsir research (tafsir maudhui), in which a bounded textual unit is selected precisely so that its internal coherence, argumentative structure, and pedagogical implications can be examined in genuine detail rather than summarized in passing ("Metode Dakwah (Studi Al-Qur'an Surah An-Nahl Ayat 125)," n.d.). At the same time, the choice of Chapter 10 is not arbitrary: it corresponds to the segment of Rawai'ul Bayan in which Ash-Shabuni engages most directly with verses whose legal content is inseparable from questions of communicative method, that is, ayat al-ahkam whose juristic conclusions bear directly on how religious truth ought to be conveyed to a diverse and often resistant audience. This makes the chapter a particularly fertile site for examining the intersection of fiqh and pedagogy that motivates the present study.

It is also important to situate this research within the broader landscape of Islamic higher education in Indonesia, where campuses such as Institut Agama Islam Al-Khairat Pamekasan are tasked not only with transmitting classical religious knowledge but also with equipping graduates for active roles as preachers, counselors, and community religious leaders. Within this institutional context, a textually grounded, methodologically explicit account of da'wah pedagogy, of the kind that close reading of Rawai'ul Bayan Chapter 10 can provide, addresses a concrete curricular need: moving da'wah training beyond informal apprenticeship and rhetorical mimicry toward a disciplined engagement with the exegetical sources from which Islamic communicative ethics are ultimately derived. The remainder of this article proceeds as follows: the following section outlines the research method, after which the results and discussion section presents the analysis organized around the three

da'wah-educational pillars identified in Chapter 10, before the conclusion synthesizes the study's findings and implications.

## 2. METHODS

This research employs a qualitative approach utilizing library research (*studi kepustakaan*) as its research type, given that the object of analysis is a textual corpus rather than a field-based social phenomenon (Fakhrurridha et al., 2025). The primary data source is the original text of *Rawai'ul Bayan Tafsir Ayat al-Ahkam min al-Qur'an* by Muhammad Ali Ash-Shabuni, specifically the verses and exegetical discussion contained in Chapter 10, supplemented by its authorized Indonesian translation for cross-verification of meaning (Ash-Shabuni, Muhammad Ali, 1994). Secondary data were drawn from peer-reviewed journal articles, academic books, and prior studies addressing Ash-Shabuni's exegetical methodology, da'wah pedagogy, and Qur'anic educational verses, prioritizing sources published within the last seven years to ensure contextual relevance and scholarly currency. Data collection was conducted through documentation techniques, involving the systematic identification, classification, and compilation of textual passages relevant to the research focus (Nurhaidah, Hakam, Yahya, Umar, & Kholid, 2025). The analysis technique combines content analysis with a thematic exegetical approach (*tafsir maudhui*), whereby verses within Chapter 10 are examined according to their *asbab al-nuzul*, linguistic structure, global meaning (*ma'na ijmal*), and the juristic-educational conclusions drawn by Ash-Shabuni, before being cross-referenced with established theories of da'wah education, particularly the triadic framework of *hikmah*, *mau'izah hasanah*, and *mujadalah bi allati hiya ahsan*. Data validity was maintained through source triangulation, comparing the primary text against secondary scholarly interpretations to minimize subjective bias in the analytical process.

## 3. FINDINGS AND DISCUSSION

### **Al-Hikmah as the Foundation of Rational Da'wah Education**

Within Chapter 10 of *Rawai'ul Bayan*, Ash-Shabuni situates his discussion of da'wah-related *ahkam* verses around Surah An-Nahl (16):125, "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best," a verse widely regarded by classical and contemporary exegetes as the foundational methodological charter for Islamic da'wah ("Verse 125: Bil Hikmah, Mauizah Hasanah and Bil Mujadalah," 2023). Ash-Shabuni's treatment of this verse follows his characteristic exegetical structure: he begins with linguistic elaboration of key terms, proceeds to the *asbab al-nuzul* where relevant, then offers a concise restatement of the verse's global meaning, before concluding with juristic and ethical implications drawn through comparative reasoning among earlier authorities (Warda, 2026). In his linguistic analysis of *al-hikmah*, Ash-Shabuni does not reduce the term to a simple synonym for "wisdom" in the colloquial sense; rather, consistent with the broader exegetical tradition, he treats *hikmah* as the capacity to place a matter, an argument, or an approach precisely in its proper context, an epistemic and communicative competence rather than a static personality trait ("Metode Dakwah Dalam Tafsir Al-Thabari, Al-Razy Dan Al-Jalalain (Kajian Tematik Surat Al-Nahl Ayat 125)," 2022).

This distinction carries significant educational weight. Where *hikmah* is understood merely as a virtue of the preacher's character, da'wah education risks becoming an exercise in personal piety rather than a teachable methodology. Ash-Shabuni's exegesis, by contrast, implicitly frames *hikmah* as a pedagogical skill: the ability to diagnose an audience's intellectual capacity, social context, and psychological readiness, and to calibrate the mode of address accordingly. This reading resonates with contemporary scholarship on Qur'anic da'wah methodology, which similarly emphasizes that *al-hikmah* in An-Nahl 125 functions as an audience-mapping principle, distinguishing between intellectual elites, ordinary believers, and those resistant to Islamic teaching, each requiring a differentiated communicative strategy ("Metode Dakwah (Studi Al-Qur'an Surah An-Nahl Ayat 125)," n.d.). Understood this way, *al-hikmah* in Ash-Shabuni's exegesis operates less as an abstract moral quality and more as a diagnostic and adaptive teaching competence, precisely the kind of

competence that contemporary da'wah education seeks to cultivate in preachers, religious instructors, and Islamic educators alike.

From a theoretical standpoint, this finding aligns with a broader body of educational literature examining Qur'anic pedagogy, which identifies deliberative, context-sensitive reasoning as a recurring didactic principle across verses concerned with knowledge transmission ("Konsep Pendidikan Dalam Al Quran," 2022). The parallel between al-hikmah and contemporary andragogical principles, particularly the emphasis on adjusting instructional strategy to the learner's readiness, suggests that Ash-Shabuni's classically rooted exegetical tradition, filtered through a twentieth-century systematizing method, retains striking relevance to modern educational theory. The author's review of Ash-Shabuni's discussion further suggests that his juristic conclusion regarding the recommended manner of employing hikmah in da'wah is not treated in isolation from its pedagogical function; rather, the legal ruling and the educational rationale are presented as mutually reinforcing, reflecting the integrated nature of ahkam-oriented tafsir in which law and pedagogy are not separable categories.

A further dimension worth emphasizing is Ash-Shabuni's attention to asbab al-nuzul in framing hikmah as a corrective to earlier, less measured approaches to religious exhortation. By situating the verse's revelation within the broader Meccan context of resistance to the Prophet's message, Ash-Shabuni implicitly teaches that wisdom-based da'wah is most needed precisely in conditions of social hostility or skepticism, conditions strikingly similar to those faced by contemporary preachers navigating pluralistic and often polarized public discourse. This historical contextualization functions as an implicit pedagogical case study: rather than presenting hikmah as an abstract principle, Ash-Shabuni anchors it in a concrete communicative crisis, modeling for readers how wisdom-based reasoning operates under real conditions of resistance. In this sense, Chapter 10 of Rawai'ul Bayan can be read as offering not merely a juristic ruling on the manner of measured da'wah, but a case-based pedagogy of wisdom itself, in which the exegetical method doubles as an implicit teaching device for future preachers and educators studying the text.

This pedagogical reading of al-hikmah also carries direct implications for contemporary da'wah practice, particularly in digital spaces where religious messages circulate rapidly and often without adequate contextual framing. Recent scholarship on digital da'wah strategy has observed that effective religious communication in online environments similarly requires an integration of rational, emotional, and practical approaches, an echo of the hikmah-centered adaptability that Ash-Shabuni identifies in his exegesis of Chapter 10 ("Strategi Dan Pendekatan Dakwah Di Era Digital Pada Pemikiran Muhammad Al-Fath Al-Bayanuni," 2025). This convergence between classical exegetical insight and contemporary communication theory reinforces the argument that Rawai'ul Bayan, despite being composed within a juristic framework, offers conceptual resources directly applicable to present-day challenges in religious education and da'wah methodology, including the need to calibrate tone, argumentation style, and depth of content according to the audience's characteristics.

Equally significant is the pedagogical function of Ash-Shabuni's tarjih process itself. In weighing competing classical opinions on the precise scope and application of hikmah in da'wah, Ash-Shabuni does not simply assert a preferred view; he lays out the reasoning of preceding authorities, evaluates their evidentiary strength, and only then arrives at a reasoned conclusion. This transparent method of argumentation models, for the reader, a form of critical religious literacy that is itself an aspect of da'wah education: learners are not merely told what to believe about the proper conduct of da'wah, but are shown how a scholarly conclusion is reached through disciplined comparative reasoning. Such modeling is pedagogically significant because it cultivates in students of tafsir not passive acceptance of authority but an active capacity for structured religious reasoning, an outcome consistent with broader goals of Islamic higher education to produce graduates capable of independent, disciplined engagement with religious texts. In sum, the analysis of al-hikmah within Chapter 10 demonstrates that Ash-Shabuni's exegetical contribution extends beyond legal clarification; it constitutes a coherent, if implicit, pedagogy of wise and adaptive religious communication grounded in both textual authority and reasoned argumentation.

It is worth noting that Ash-Shabuni's treatment of al-hikmah also carries implications for how educational institutions assess the competence of prospective preachers and religious teachers. If hikmah is understood, as this analysis suggests, primarily as an adaptive communicative skill rather than a fixed personal virtue, then it follows that such competence can, in principle, be cultivated through structured training, guided practice, and reflective feedback, rather than being treated as an innate quality some individuals simply possess and others lack. This has direct implications for curriculum design within Islamic educational institutions: rather than assuming that graduates will absorb hikmah-based communication skills through informal observation of senior preachers, formal da'wah training could incorporate case-based exercises modeled on Ash-Shabuni's own exegetical method, in which trainees practice diagnosing audience context and selecting an appropriately calibrated mode of address before delivering a message, mirroring the very process Ash-Shabuni performs in his exegesis of Chapter 10.

### **Mau'izah Hasanah: Affective and Relational Pedagogy in Ash-Shabuni's Exegesis**

The second pillar of da'wah education identified within Chapter 10 of Rawai'ul Bayan is mau'izah hasanah, commonly rendered as "good instruction" or "gentle admonition." Ash-Shabuni's exegetical treatment of this term emphasizes its affective dimension: unlike hikmah, which operates primarily at the level of argumentative structure, mau'izah hasanah is directed toward the heart, functioning through encouragement, gentle reminder, and the cultivation of emotional receptivity toward religious truth (Ihsanika, 2026). This distinction reflects a broader classification found in the exegetical tradition on Surah An-Nahl 125, in which the three da'wah methods are mapped onto three corresponding categories of audience: intellectuals addressed through hikmah, general believers addressed through mau'izah hasanah, and skeptics or opponents addressed through mujadalah (*"Dakwah Yang Menggembirakan Perspektif Al-Qur'an (Kajian Terhadap QS. An-Nahl Ayat 125)," Al-Munzir*, 2020).

In elaborating mau'izah hasanah, Ash-Shabuni draws attention to the linguistic root of the term, connecting it to concepts of counsel that combine the promise of reward with the warning of consequence, delivered in a manner that avoids harshness or intellectual condescension. From a pedagogical perspective, this represents a form of instruction built on empathetic engagement rather than authoritative imposition, an approach that resonates with contemporary educational theories emphasizing affective learning, in which emotional connection to content enhances retention and behavioral change more effectively than didactic transmission alone. The author's review of Ash-Shabuni's exegesis suggests that this affective orientation is not incidental but structurally embedded in his interpretive method: by consistently pairing legal rulings with reflections on their ethical and spiritual rationale, Ash-Shabuni models mau'izah hasanah even in the act of exegesis itself, transforming legal exposition into a vehicle for moral cultivation.

This finding is consistent with prior research on the educational content of Ash-Shabuni's other major tafsir, Safwat al-Tafasir, which similarly identifies a persistent moral-educational thread running through his exegetical method, suggesting that character formation is a consistent authorial concern across his broader corpus rather than an isolated feature of any single chapter (*"Moral Educational Thinking Muḥammad 'Alī Al-Ṣābūnī in the Tafsīr Ṣafwat al-Tafāsīr,"* 2024). It also aligns with studies analyzing Qur'anic educational terminology more broadly, which catalogue a rich vocabulary of pedagogically inflected concepts, including tarbiyah, tazkiyah, mau'izah, and irshad, as evidence that the Qur'an itself operates as an integrated curriculum of moral and intellectual formation rather than a mere legal code (*"Konsep Pendidikan Dalam Al Quran,"* 2022).

Further analysis of Chapter 10 indicates that Ash-Shabuni's discussion of mau'izah hasanah carries specific implications for the ethics of religious instruction, particularly regarding the manner in which correction and admonition should be delivered. Rather than treating admonition as a one-directional act of authority exercised by a knowledgeable party over an ignorant one, Ash-Shabuni's exegesis, read pedagogically, implies a relational ethic in which the deliverer of mau'izah hasanah must first establish credibility, sincerity, and goodwill before correction can be effectively received. This relational framing

has considerable relevance for contemporary religious education, particularly within formal institutions such as madrasah and pesantren, where the tone and manner of moral instruction significantly influence student receptivity, motivation, and long-term religious commitment ("Implementasi Perencanaan Pendidikan Dakwah Islam," 2021).

Moreover, the researcher's review of comparative literature on da'wah planning indicates that structured, well-planned religious education programs that intentionally incorporate mau'izah hasanah as a pedagogical principle, rather than treating it merely as a rhetorical style, tend to produce more durable outcomes in terms of participants' religious commitment and behavioral change ("Implementasi Perencanaan Pendidikan Dakwah Islam," 2021). This reinforces the argument that Ash-Shabuni's exegesis of Chapter 10, though framed within a juristic register, provides conceptual scaffolding directly transferable to the design of contemporary da'wah curricula, sermons, and religious counseling practices, particularly in contexts requiring sensitivity to audience vulnerability, grief, or moral struggle. This affective pedagogy also carries pastoral implications for religious educators working with vulnerable populations, including new converts, students undergoing moral crises, or communities recovering from social conflict. Ash-Shabuni's implicit emphasis on gentleness as a precondition for effective admonition suggests that the sequencing of da'wah matters: harsh correction offered before trust is established risks alienating the very audience it intends to guide.

This sequencing principle finds resonance in broader Islamic educational theory, which stresses that moral formation proceeds most effectively through modeling, relationship, and gradual habituation rather than abrupt correction ("Dasar-Dasar Pendidikan Islam Dalam Al-Qur'an," 2023). Read through this lens, Chapter 10 of Rawai'ul Bayan does not merely instruct on the legal weight of gentle admonition; it implicitly cautions against pedagogical approaches that prioritize doctrinal correctness over relational readiness, a caution with clear application to present-day religious education, where impatience or excessive severity in delivering correction has, in numerous documented cases, produced disengagement rather than genuine transformation. An illustrative pattern recurring throughout Ash-Shabuni's treatment of ahkam verses in this chapter is his tendency to append ethical exhortation immediately following the derivation of a legal ruling, rather than presenting the ruling as a standalone directive. Where a verse establishes an obligation or prohibition, Ash-Shabuni frequently closes his discussion with a brief reflection on the wisdom behind the ruling, functioning effectively as a built-in mau'izah for the reader.

This literary and pedagogical habit transforms Rawai'ul Bayan from a purely juristic reference into a text with an embedded formative function, in which the reader is simultaneously instructed in law and invited into reflection on its underlying moral purpose. Such a dual function is pedagogically significant, as it models for students of Islamic law a mode of engaging legal texts that resists reducing fiqh to mechanical rule-following, instead framing legal knowledge as inseparable from spiritual and ethical growth. Taken as a whole, mau'izah hasanah as elaborated in Ash-Shabuni's exegesis functions as the affective counterpart to the rational calibration embodied in al-hikmah, together forming a complementary pedagogical structure in which reason and emotion are neither opposed nor treated hierarchically, but integrated as mutually reinforcing dimensions of effective religious instruction.

A further point that emerges from close reading of Chapter 10 concerns the relationship between mau'izah hasanah and the concept of hikmah al-tashri', the underlying wisdom of legal rulings, which Ash-Shabuni discusses at length after nearly every juristic conclusion. Rather than presenting law as an arbitrary set of divine commands to be obeyed without explanation, Ash-Shabuni consistently offers a rationale grounded in human benefit (maslahah), spiritual purification, or social harmony, effectively performing mau'izah hasanah toward his own readership even as he expounds ayat al-ahkam. This authorial practice suggests that, for Ash-Shabuni, sound religious education cannot be reduced to the transmission of rulings alone; it must simultaneously cultivate in the learner an appreciation for why those rulings matter, an insight with direct relevance for contemporary curricula in Islamic law and da'wah, where an overemphasis on rote memorization of rulings, without corresponding attention to their ethical rationale, risks producing legally literate but spiritually disengaged graduates.

### Mujadalah bi Allati Hiya Ahsan: Dialogical Education and Ethical Argumentation

The third pillar identified in the analysis of Chapter 10 of Rawai'ul Bayan is mujadalah bi allati hiya ahsan, or "arguing in the best possible manner," which Ash-Shabuni situates as the method appropriate for engaging audiences characterized by resistance, doubt, or active opposition to Islamic teaching ("*Dakwah Yang Menggembirakan Perspektif Al-Qur'an (Kajian Terhadap QS. An-Nahl Ayat 125)*," Al-Munzir, 2020). Unlike hikmah, which is oriented toward intellectually receptive audiences, and mau'izah hasanah, which targets the general believing public, mujadalah addresses those who contest, challenge, or reject the message being conveyed, a category particularly relevant in interfaith, ideological, or highly polarized contexts ("*Metode Dakwah Dalam Tafsir Al-Thabari, Al-Razy Dan Al-Jalalain (Kajian Tematik Surat Al-Nahl Ayat 125)*," 2022). Ash-Shabuni's linguistic analysis of the term *jidal* emphasizes its dual potential: it can denote either destructive, ego-driven argumentation aimed at defeating an opponent, or constructive, truth-oriented dialogue aimed at mutual clarification, with the Qur'anic qualifier "bi allati hiya ahsan" explicitly directing the latter as the sanctioned mode.

This distinction carries substantial pedagogical significance, particularly for contemporary religious education, where debate, argumentation, and public discourse increasingly occur within adversarial digital environments prone to rhetorical escalation. Ash-Shabuni's exegesis, read as an educational text, implicitly trains its reader in a specific communicative ethic: engagement with disagreement must prioritize the pursuit of shared understanding over the psychological satisfaction of rhetorical victory. This finding is consistent with thematic exegetical studies of An-Nahl 125 across multiple classical commentaries, which similarly conclude that mujadalah bi allati hiya ahsan requires argumentation grounded in sound reasoning, delivered with emotional restraint, and oriented toward the addressee's eventual acceptance of truth rather than mere rhetorical dominance ("*Metode Dakwah Dalam Tafsir Al-Thabari, Al-Razy Dan Al-Jalalain (Kajian Tematik Surat Al-Nahl Ayat 125)*," 2022).

The author's review of Ash-Shabuni's discussion further indicates that his treatment of mujadalah is closely tied to his broader methodological commitment to *tarjih*, the comparative weighing of scholarly opinion. Just as Ash-Shabuni models disciplined argumentation in his own exegetical practice, presenting competing juristic views, evaluating their evidentiary basis, and arriving at reasoned conclusions, his exposition of mujadalah verses can be read as a meta-pedagogical demonstration: the exegete practices, in his scholarly method, precisely the disciplined and respectful argumentation that the verse commands of the preacher. This coherence between form and content strengthens the chapter's overall pedagogical value, as it does not merely describe a communicative ethic but performatively enacts it throughout the text.

A further dimension of this analysis concerns the applicability of mujadalah-based pedagogy to formal Islamic education, particularly in contexts involving religious dialogue, counter-narrative development, and interfaith engagement. Recent studies on Islamic counseling and da'wah practice suggest that the mujadalah framework, when applied within educational or counseling settings, functions effectively as a method for addressing resistant or defensive interlocutors, provided that the practitioner maintains dialogical patience and avoids adversarial framing ("*Implementasi Al-Hikmah Dalam Metode Dakwah Di Surah An-Nahl Ayat 125*," ResearchGate, 2023., n.d.). This is particularly relevant for religious education institutions operating in pluralistic societies such as Indonesia, where students and da'i alike are regularly called upon to defend or explain Islamic positions in the presence of differing viewpoints, whether within interfaith contexts, intra-Muslim theological debates, or engagement with secular critique.

Importantly, Ash-Shabuni's exegesis in Chapter 10 also implies a boundary condition on mujadalah: the method is sanctioned only insofar as it remains within the register of "best manner," meaning that its legitimacy as a da'wah tool is contingent on maintaining ethical restraint. Should argumentation devolve into personal attack, mockery, or bad-faith rhetorical maneuvering, it forfeits its status as sanctioned da'wah methodology, regardless of its persuasive effectiveness. This conditionality functions as an implicit ethical filter for religious educators, cautioning against instrumentalizing debate skills purely for persuasive victory rather than the transmission of truth in

good faith. Contemporary parallels can be drawn to concerns raised in the literature on digital da'wah, where the pursuit of engagement on social media platforms has, in some cases, incentivized combative or sensationalist framing at the expense of the ethical restraint Ash-Shabuni's exegesis implicitly demands ("Strategi Dan Pendekatan Dakwah Di Era Digital Pada Pemikiran Muhammad Al-Fath Al-Bayanuni," 2025).

For institutions such as Islamic higher education campuses engaged in training future da'i, educators, and religious counselors, these findings suggest a concrete pedagogical implication: da'wah training curricula would benefit from explicitly teaching the tripartite hikmah-mau'izah hasanah-mujadalah framework not as abstract doctrine but as a diagnostic tool for audience analysis, analogous to needs-assessment procedures used in secular instructional design. Trainee preachers could, for instance, be taught to first assess an audience's intellectual orientation, emotional state, and disposition toward the message before selecting an appropriate communicative register, precisely the kind of adaptive competence Ash-Shabuni's exegesis of Chapter 10 implicitly models through its integration of linguistic, legal, and ethical analysis. Embedding this framework within formal curricula would help ensure that da'wah education moves beyond rote memorization of the three terms toward genuine pedagogical competence in their situational application.

Taken together, the three pillars examined in this study, al-hikmah, mau'izah hasanah, and mujadalah bi allati hiya ahsan, as elaborated within Chapter 10 of Rawai'ul Bayan, constitute an integrated pedagogical architecture rather than three isolated techniques. Ash-Shabuni's exegetical method demonstrates that effective da'wah education requires the simultaneous cultivation of rational argumentation, emotional sensitivity, and dialogical ethics, calibrated according to audience disposition. Ultimately, this study's findings affirm that ayat al-ahkam and da'wah education are not separate domains within Ash-Shabuni's exegetical vision but constitute a unified field of religious knowledge in which law provides structure, wisdom provides method, compassion provides tone, and disciplined argumentation provides the ethical boundaries within which disagreement may be productively engaged.

Finally, it is worth situating this discussion of mujadalah within the wider context of religious pluralism that characterizes much of contemporary Indonesian society, where Islamic educational institutions frequently operate alongside communities of differing faiths, sects, and ideological orientations. Ash-Shabuni's insistence, as reconstructed through this analysis, that legitimate mujadalah must remain within the bounds of ethical restraint offers religious educators a textually grounded rationale for rejecting both defensive isolationism, which forecloses engagement altogether, and combative apologetics, which pursues victory at the expense of mutual understanding. Instead, Chapter 10 of Rawai'ul Bayan points toward a third path: confident, well-reasoned engagement that remains open to genuine dialogue, a model of religious education that prepares graduates not merely to defend Islamic positions but to do so in a manner consistent with the ethical demands the Qur'an itself places upon the act of argumentation.

Read cumulatively, the analysis presented across these three subsections demonstrates that Chapter 10 of Rawai'ul Bayan cannot be adequately understood through a purely juristic lens. While Ash-Shabuni's primary stated aim is the derivation of legal rulings from ayat al-ahkam, the interpretive scaffolding he employs, linguistic precision, contextual sensitivity through asbab al-nuzul, disciplined comparative reasoning through tarjih, and consistent attention to the ethical rationale behind each ruling, together constitute a pedagogy that extends well beyond fiqh in the narrow sense. This pedagogy addresses not only what believers must do, but how religious truth ought to be communicated: with rational precision toward the receptive, with compassion toward the general public, and with disciplined, ethically bounded argument toward the resistant. For contemporary Islamic educational institutions seeking to strengthen the methodological foundation of da'wah training, this reading of Chapter 10 suggests that classical ahkam-oriented tafsir, far from being pedagogically inert legal commentary, in fact offers a remarkably coherent and textually anchored

model of communicative ethics, one well suited to being formally incorporated into da'wah curricula rather than left to informal transmission alone.

#### 4. CONCLUSION

This study concludes that Chapter 10 of Muhammad Ali Ash-Shabuni's *Rawai'ul Bayan* embodies a coherent framework of da'wah education structured around three interrelated pillars: al-hikmah as rational, audience-sensitive argumentation; mau'izah hasanah as affective, relational moral guidance; and mujadalah bi allati hiya ahsan as disciplined, ethically bounded dialogical engagement. These pillars, though expressed through classical juristic exegesis, function as an integrated pedagogical architecture rather than isolated rhetorical devices. These findings affirm that ayat al-ahkam and Islamic pedagogy are mutually constitutive rather than separate domains of inquiry. The study recommends that Ash-Shabuni's exegetical method be more deliberately incorporated into contemporary da'wah training curricula, and suggests that future research extend this thematic analysis to other chapters of *Rawai'ul Bayan* to construct a more comprehensive model of Qur'anic da'wah pedagogy.

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