

## Da'wah Strategy for Disabilities People in the Covid-19 Pandemic Era

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**Abstract:** *This article attempts to explore various problems faced by people with disabilities in the pandemic era. Da'wah is more than just Amar Ma'ruf Nahi Munkar (perform good and keep away from bad). The study of da'wah is not just about conveying Islamic treatises but keeping up with the times. Dilemmas that arise in the community must find immediate solutions, especially those related to basic needs. The methods and models of da'wah must adapt to the current da'wah models. The appropriate da'wah model for groups with disabilities in the new normal is the da'wah bil maal method (a missionary endeavour using wealth, such as giving money to the poor). This study adopts a qualitative method and draws samples from five informants. The informants are from the disability group, especially those who are married. The data was collected using in-depth interviews. This study aims to increase awareness of the importance of mutual respect and mutual assistance among people.*

**Keywords:** *Da'wah, Strategy, Disability, Covid-19.*

### Introduction

As explained in several works of literature, the concept of da'wah (a missionary endeavour) is about the processes of guiding, enlightening (al-Barry, n.d., p. 79) and delivering the teachings of Islamic law to encourage humans to carry out all the virtues and prevent evils. The delivery process is carried out personally and collectively by a *da'i (preacher)* (a preacher) to *mad'u (the people)*. Da'wah activities are that all humans can live and practice Islamic law as determined by God. The ultimate goal of da'wah is to obtain true happiness for all people, namely the contentment of the hereafter (Aziz, 2004, p. 4)

We must understand many elements in the study of Islamic da'wah. The success of a da'wah must convey some factors. For example, first, the material must follow the actual conditions in the field. Second, the role of the *da'i (preacher)* is not only as a person who conveys the message of da'wah but also must be a solution for *mad'u*. Third, the media used must follow the target of da'wah (*mad'u*). There should be some

continuation among the factors mentioned above. If one of these factors fails to be accomplished, then the mission of da'wah will not get maximum results.

In connection with the above explanation, the role of a *da'i (preacher)* becomes significant if he can solve problems in society. A da'i (preacher) must be able to be a preacher with a solution. He should be able to provide enthusiasm and encouragement to the larger community. Borrowing the term from Gus Baha in his lectures on online media, guarding the sentence of monotheism is vital. A da'i (preacher) should be able to solve the urgent needs of the community. The Covid-19 pandemic has brought about drastic changes for all of humanity, especially for those with disabilities.

The existence of pandemics has completely changed people's behaviour. People's routines are affected, especially for people with disabilities. This group is in the vulnerable group that must receive special attention. Regardless of their limitations, they also have identical primary needs as the society in general.

On this matter, we need to review whether the da'wah method with lectures follows the current conditions. Therefore, it is vital to consider the use of the da'wah method in light of the sociological conditions of the community. People want solutions, not more problems. One method of da'wah that can solve the dilemma faced by disability groups is financial aid. The closest word to this kind of da'wah is the *da'wah bil maal (da'wah by using property)* method.

Da'wah can be in the form of oral, written, or physical actions. The oral and written da'wah constitute the cultural da'wah, and da'wah with physical activity is structural. Sukayat (2015) states that the bil maal or bil hal method is an activity or a da'wah activity that prioritizes the inventiveness of the preacher. A preacher conveys the message of da'wah through actual actions. From this action, they will find solutions to the problems mad'u, for example, the implementation of *da'wah bil maal*.

This article will review the role and application of the da'wah bil maal (da'wah by using property) method to disabled groups in Trenggalek during the pandemic. It is an attempt to ease the burden of the disabled in surviving, regardless of all their limitations. It is a significant point that humans will always live side-by-side with one another.

We discussed this matter with the disability group at the Naeema Trenggalek Foundation. Some of them talked about the hardships of living in the pandemic era when the government restricted all access. Moreover, their condition is different from society in general; they have limited physical conditions. However, some of them could survive

with the skills they have, for example, sewing clothes, taking orders for masks, being a music teacher, and others. This interview was at the end of 2020.

## Research Methods

This research is field research (Laine, 2000, pp. 16–17) about the method of bil maal da'wah conducted on groups of people with disabilities in Trenggalek. This research adopts a qualitative approach to discover every phenomenon coming from each individual (the informant). The essential data in this study came from several informants. They are a group of married people with disabilities. Researchers took five people as fundamental informants who met the criteria.

To collect data, the researcher used one of the most accurate and precise methods, namely in-depth interviews (2012, pp. 113–115). The interview was conducted under strict health protocol with the help of an interpreter. The researcher interviewed the informants at the Naema Foundation Trenggalek for one month (November-December 2020).

## Result and Discussion

### *New Normal Da'wah for people with disabilities*

Covid-19 pandemic has changed almost the entire order of human life, not only in the world but also in Indonesia. These changes occurred in the economy, society, education, religion, and other sectors. The government has determined new rules in the 'new normal' era. (2020) Social restrictions, social distancing, wearing masks, and avoiding crowds are mandatory. This restriction is also mandatory in da'wah activities such as recitations, religious lectures, and the like. Implementing strict health protocols is a must in all activities.

There was a significant change in da'wah after the pandemic strikes. The interaction between *da'i* (preacher) and *mad'u* is limited. There are no more people flocking to listen to religious lectures directly, face-to-face. Collecting people is now problematic. People's mobility was no longer free before the Covid-19 outbreak. These regulations are the best steps to suppress the spread of this virus so that it does not become more rampant.

Doing Da'wah activities in the New Normal is one of the challenges for *da'i* (preacher). A *da'i* (preacher) must have a strategy and method to hold a da'wah

following the actual conditions in the field. They also need to have their expertise in touching all levels of society, including the disability group. It is a challenge for them to be more creative and innovative in conveying the message of da'wah.

One article state that da'wah activities carried out by a da'i (preacher) must have implications for more positive social change (Madani, 2016). Social change is exemplified by the Prophet Muhammad SAW. The changes include planned changes such as strengthening religious society, strengthening the community's economy, controlling zakat, and others. These efforts are to realize a prosperous society.

Da'wah activities, a transformation of Islamic teaching, must shift to be the orientation of developing Muslim communities. When viewed from various angles, it will impact the role of da'i (preacher) and mad'u. For example, on the mad'u side, it will help increase faith to enact the teachings of Islamic law. Meanwhile, from the da'i (preacher) side, he achieves the goal of da'wah.

During the pandemic, da'wah activities are assuredly different from before the outbreak. However, whatever happens, the noble mission of delivering da'wah must continue. A vitally important point is how da'i (preacher) conveys da'wah creatively. One is through virtual da'wah (Da'wah Strategy in the New Normal Era | Republika Online, n.d.).

This paper emphasizes how da'wah activities can touch all groups of society. Not all groups of society (mad'u) have perfection in physical or mental terms. Some people are disabled and limit their physical ability (Rahmah, 2017).

A naqli verse states that every human being has the same position before God (Tafsir of Surah Al-Hujurat Verse 13, Equality of Human Position, nd). In line with this, an article entitled 'Disability Inclusion and Disability Awareness in Muslim Society: An Experience of Indonesian Muslims with Disability in Performing Worship' (Widinarsih, nd) explained the equality of human beings from an Islamic point of view, saying that God provides an opportunity for everyone to achieve the same status. It is the heart and human behaviour that make the difference. Furthermore, Islam teaches everyone to respect and help each other. Everyone has the right to love, care, and respect. In addition, Islam also views all people as equal without segregating people with disabilities. What "people with disabilities" in this article is speech impaired and deaf people.

Support is one of the immunities for people with disabilities. In social dynamics, support for the disabled comes from both da'i (preacher) and all elements of society.

Even during the pandemic, an equitable and prosperous life will prosper if the entire society supports it.

As recommended in Islamic teaching, compassion for each other has several positive values. In an article published by the International Journal of Adolescence and Youth (Al-Aoufi et al., 2012), Islam has given an example or description of the existence of a disabled community. One of them would be Umar bin Khattab, who served and provided shelter for a blind man who complained that he could not find a mosque.

In another story, Walid bin Abdul Malik, one of the caliphs during the Umayyah government, established the first nursing home for people with intellectual disabilities as part of his services. He also stipulates that every individual with physical limitations gets total care (Al-Aoufi et al., 2012).

#### *Tracking Studies on Da'wah and Disabilities.*

In this discussion, researchers conducted various checks and searches related to the theme of da'wah and disability groups. The previous researchers were from scientific works like books or various existing articles. In this study, the researcher searches for answers to ensure that the research problem is a study theme that has novelty value.

1. Research by Inas Hayati (2019) entitled "Persons with Disabilities in the View of the Qur'an". The results of the Quranic research show that people with disabilities are the same as other normal individuals.
2. Rahmah (2017) research entitled "Disability in Islam". The results of the Islamic research are about respecting people with disabilities without distinguishing them from others, getting the same rights and obligations, including getting calls from preachers.
3. Research conducted by Mohamad Adib Mohamad Salih (2020). The title is "The Practice of Uslub Al-Da'wah in the Religion Learning Process towards Blind People". The research explored uslub da'wah (da'wah is delivered using imitation) in the process of religious learning in the blind community.
4. Research by M. Nur Ghufroon and Amin Nasir (2019) entitled: "Pesantren and Disability: The Dynamics of Islamic Boarding Schools in Accommodating Children with Disabilities". The research also discussed the Al-Achsaniyyah Islamic Boarding

School as a particular Islamic boarding school for people with disabilities in Kudus, Central Java.

From the explanation above, it can be understood and concluded that the speciality of this research is the da'wah method for groups with disabilities in the pandemic era. The four aforementioned researchers do not specifically examine the relationship between the da'wah bil maal (da'wah by using property) method and the disabled community using sociological and spiritual approaches.

Before analyzing the data, the researcher wants to emphasize the purpose of *da'wah bil maal*. Several references state that the *da'wah bil maal* method is a part of the *da'wah bil hal*. *Da'wah bil hal* is a da'wah that implements the values of the spirit of Islamic teachings with actual actions or Amaliah (Zakiyyah & Haqq, 2018). Da'wah actors implement *amaliah (religious practice)* for the community. It is not rhetoric but more about realizing concern among the community.

One form of *da'wah bil hal* is the *da'wah bil maal (da'wah by using property)* model. When viewed from the language editor, it means "da'wah" with the property. However, in this paper, 'da'wah with property' is not interpreted only to the extent of its literal context. Umar Bin Khattab interpreted *da'wah bil maal (da'wah by using property)* as a form of embodiment between knowledge and charity (Hidayah, 2018). By combining and collaborating between science and charity, the mission of da'wah will be successful under the values of Islamic teachings. This research intends to use this context.

#### *Da'wah Bil Maal: Various Problems and Solutions for People with Disabilities during the Covid-19 Pandemic*

*Da'wah bil maal (da'wah by using property)* is the manifestation of *da'wah bil hal*. Both terms are popular in da'wah studies. The term originates from two preeminent sources of Islamic teachings, namely the Qur'an and the Hadith. In addition, it also comes from several records of the Prophet's normative and empirical life teachings. Surah Al-Ahzab verses 70-71 mention several methods of da'wah, including the method of wisdom, the method of *uswatun Hashanah* (a good example), and the method of *mujadalah* (debate with clear arguments)

In addition, the most popular da'wah methods are the bil lisan and bil hal methods. The two da'wah are not mutually exclusive but complement each other. Both

have a vital role in the process of delivering Islamic messages (Sagir, 2015). Concerning the social problems faced by the people in a pandemic situation, the role of da'i (preacher) as an agent of change (carrier of social change missions) must be realized with real action. This actual action is then called *da'wah bil hal* or *da'wah bil maal*.

From the explanation above, the researcher concluded that *da'wah bil hal* or *bil maal* is a real effort carried out by *da'wah* actors to grow awareness and concern for mutual support and share both from a moral and material perspective. If this attitude emerges, there will also be a balance of roles in society, especially for groups with disabilities.

The problems with disabilities reflect the social and economic changes caused by the pandemic. The disabled group must continue to survive in this uncertain situation and condition. Therefore, in the sense of *da'wah*, a da'i (preacher) must be a character with a solution who can impact and be concerned about the circumstance of the surrounding neighbourhood.

Table 1  
The life of the disabled before and after the pandemic<sup>1</sup>

No.	Before Pandemic	After Pandemic	Innovation Implemented	Behaviour/Strategy/ <i>Da'wah Method</i>
1	Financially stable	Poor economic conditions: - many have been laid off or laid off) - Small businesses not working - Massage services are getting worse	The innovations made by the disability group include: 1. Adaptation to market share: - Tailor: sewing masks, PPE.	The <i>Da'wah</i> method following the actual conditions in the field is to provide support both morally and materially. Both assistances in the
2	Capable of fulfilling the family needs independently	Relying on help from local government and other parties.	- Catering: online sales, raw processed dishes, ready-to-eat	form of business capital or funds to support other primary needs. The
3	Maintained and	Impaired Health	spices	<i>bil hal or bil maal</i>

<sup>1</sup> Regarding the conditions in the table above, our data was obtained from the Director of SAPDA (Center for Advocacy for Women, Disabled, and Children), Mrs. Nurul Sa'adah Andriani, who was one of the resource people in the Musrena Keren activities (Consultations of Women, Children, and Vulnerable Groups) organized by the Trenggalek Regency Government located at the Manggala Praja Hall, Kab. Trenggalek on Wednesday, March 10, 2021.



	Guaranteed health condition	Conditions: - Medical expenses are unreachable - Vitamin supply or nutritional intake is not met - Increased stress levels.	- Workshop: Make plant shelves.  2. Opening a New Business: - Ornamental plant business - Become a private tutor for children who study online - Opening shopping and delivery services for vegetables /meat/fish from house to house - Farming/breeding with narrow land/organic - Make a handwashing place - Shuttle service with 3-wheeled vehicles or sidecar.	method is the right solution to current conditions.
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Based on the table above, it can be seen and observed that socioeconomic conditions have deteriorated with the current pandemic. Most disabled people try to innovate according to their respective abilities to survive this challenging situation. In line with this, we present information from the informants.

There are five primary informants in this study. The researcher interviewed them at the end of December 2021, with strict health protocols. The informants came from various family backgrounds, and the researcher prioritized the informants who were



already married. According to researchers, the affected people work with a routine system they are currently experiencing.

The following are the names of informants with various problems and innovations during the pandemic.

Table 2

No.	Initials	Problem Faced	Solution/Innovation
1.	SNA (a housewife)	Reduced orders for sewing school uniforms	- Sew masks and PPE (order based) - opened a catering business
2.	DWY (The head of the family)	Reduced online motorcycle taxi services	- Received food delivery services - Sew masks
3.	MS (The head of the family)	- Before the pandemic, he was a Music Teacher at a special school - Reduced turnover of sound system rental	- Opened a small cell phone credit counter - Opened massage services
4.	WH (The head of the family)	- Reduced orders for invitations, pamphlets, and the like	Open a small-scale cell phone credit counter
5.	SA (a housewife)	Earnings as a singer at celebration events drop drastically	Opened a small business

The first informant is a housewife who has a daughter. Her husband died several years ago. Before the pandemic, she was an employee at a convection business in Trenggalek. The convection serves various types of school uniforms. After a year, she stopped working, so his income dropped drastically. He received orders to sew masks or PPE (Personal Protective Equipment) to survive. The orders come from institutions in the surrounding environment or the general public.<sup>2</sup>

The second informant is DWY. He is the head of the household, whose daily activities are online motorcycle taxis. Before the pandemic occurred, he could earn

<sup>2</sup> SNA, Interview, November 23rd, 2020

approximately 800 thousand every week. His income has fallen sharply, so every day is crucial for him. Life must go on. He turned to online motorcycle taxi services, picking up and delivering vegetables, kitchen needs, and the like. The income he gets is not like normal conditions. He must send the results of his work to the family in Madiun. Meanwhile, he also had to support himself in Trenggalek.<sup>3</sup>

The third informant is MS. He is the head of a household. Before the pandemic, he was a music teacher at a special-needs school in Trenggalek. He is blind. However, he is very agile and skilled at playing the piano. Since Covid-19 occurred, almost all educational institutions have carried out teaching and learning activities at home. So, he had to rack his brain to support his family by doing different businesses.<sup>4</sup>

The fourth informant is WH. This pandemic has forced him to survive by offering invitation creation services online. In this case, the pandemic has completely changed the fabric of society. The same thing happened to the last informant, namely SA. He has also been badly affected by this pandemic. She is a singer who sings at people's celebrations. Sometimes, he also sings at the events held by some institutions.

This phenomenon is the reality faced by most disability groups in society. The pandemic has changed people's lifestyles and habits. On this matter, da'wah activities need innovation and strategies to deliver the materials by adapting to the actual conditions.

Da'wah methods and strategies that bring solutions are crucial to those with disabilities. In this pandemic, da'wah should utilize and maximize social media intensively. Da'wah through social media is momentous so that the material and objectives of da'wah can be targeted and appropriate for use (Ishanan, 2017). For example, da'wah through YouTube (Mutrofin, 2018), Twitter, Facebook, Instagram, and other platforms. In connection with the results of this study, the da'wah process will produce a new face if all the elements of da'wah can work together to solve the social problems faced by the community.

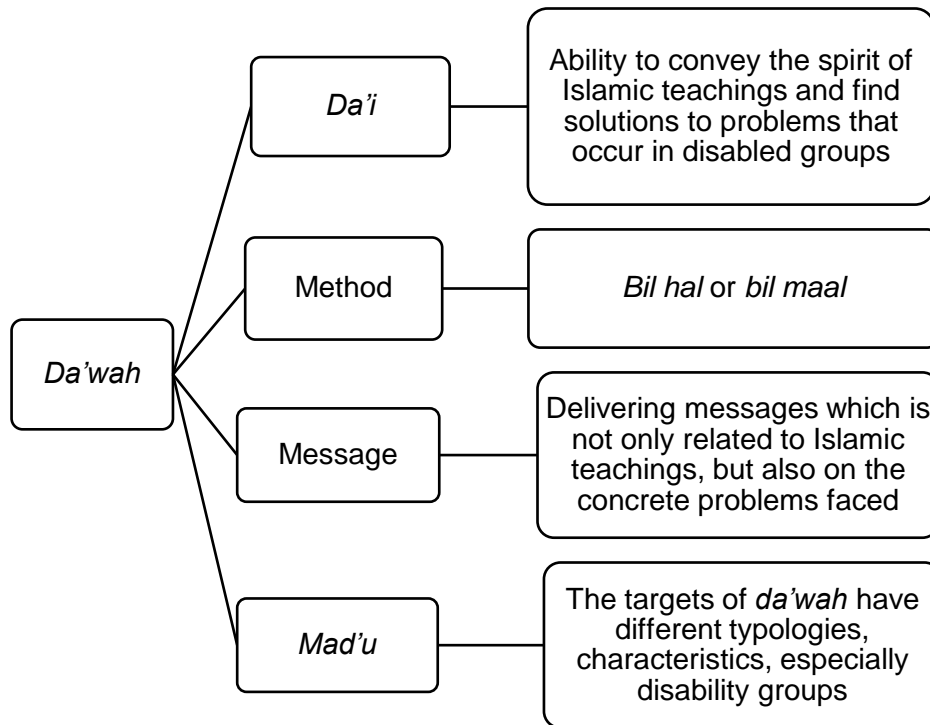
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<sup>3</sup> DWY, Interview, November 23rd, 2020

<sup>4</sup> MS, Interview, November 23rd, 2020

The following is a *da'wah bil maal* (*da'wah by using property*) map scheme for disabled groups.

Figure 1  
A *Da'wah* Map Scheme



The scheme above shows that the activity elements have interrelated connections. These elements have their respective roles and functions. First, *Da'i* (preacher) is a person who has a highly influential role in the success of preaching. In addition, he also has a great duty and responsibility to invite, influence, or even change society from a negative to a positive affection.

In the context of *da'wah* to the disability group, a *da'i* (preacher) must have a clear and direct vision and mission. *Da'i* or preacher's mission and vision are about Islamic insight, studies, and other complex matters (Risidiana, 2014). Furthermore, a preacher must have the ability to invite others to participate in caring for fellow human beings.

Second, *Da'i* (preacher) should implement a method of *da'wah*. Concerning the pandemic situation, especially for groups with disabilities and under the current conditions in society, the *da'wah* methods used to solve the problems are the *bil hal* or

*bil maal* method. This method is an authentic action taken by all elements of society to jointly support the disabled in the form of moral and material support.

Third, *da'i* (preacher) designates *da'wah* material. The material delivered by the *da'i* (preacher) to *mad'u* (the disability group) should be on target and focus on the problem at hand. Thus, the *da'wah* activities will run under the vision and mission, which is the true nature of *da'wah*. The material of *da'wah* should be related to *Amar Makruf Nahi Munkar* in an accustomed manner and represent more areas of life.

Fourth, the discussion goes to *Mad'u*. The *Mad'u* referred to in this article belong to the disability group. In the current social and economic conditions, they do not expect the mercy of others. However, they hope to get support from other parties to get the right solution to their problems.

The explanation above shows the reality and challenge of *da'wah* in a pandemic condition. All elements of *da'wah* must carry out their respective roles and responsibilities so that *da'i* (preacher) can achieve the goals and ideals of *da'wah* following the teachings of Islamic law, *rahmatan lil alamin* (2014).

## **Conclusion**

The Covid-19 pandemic has changed almost the entire structure of social life. All social routines are limited. In this matter, *da'wah* is one of the affected activities. Conventional *da'wah* activities (presenting many worshipers) are uncommon. However, packaging *da'wah* during pandemic conditions needs to use the proper method. The emergence of Covid-19 impacted almost all communities, particularly those with disabilities. Their problems are complex, with implications for society, health, psychology, and the economy. For the disabled, the current condition is extremely challenging. It takes courage and great determination to survive on this wheel of life. So, all elements of *da'wah*, especially the role of *da'i* (preacher), are vital. *Da'i* (preacher) becomes a means of encouragement or support for people with disabilities, both morally and materially. Thus, the proper *da'wah* method is *bil hal* or *bil maal* as a concrete form or real action in realizing a physically and mentally prosperous society.

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