

## Contextual Da'wah Model in Indonesian Islam: Examining the Thoughts of Anregurutta Haji Sanusi Baco

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### Abstract

Contemporary da'wah studies have predominantly focused on digital preaching, Islamic popular culture, and transnational religious movements, while paying limited attention to contextual da'wah models rooted in the intellectual traditions of local Indonesian ulama. As a result, the interaction between maslahat-oriented Islamic reasoning, ethical communication, and charismatic religious authority in shaping adaptive da'wah practices remains insufficiently explored. This study aims to analyze the da'wah thought of AGH. Sanusi Baco, examine audience perceptions of his preaching practices, and formulate a contextual maslahat-oriented da'wah framework. This research employs a qualitative approach using observation, in-depth interviews, and documentation as primary data collection techniques. The data were analyzed through an interactive model consisting of data reduction, data display, and conclusion drawing. Data credibility was ensured through source triangulation, methodological triangulation, and member checking with informants. The findings demonstrate that AGH. Sanusi Baco's da'wah is constructed through three interconnected dimensions: first, maslahat-oriented fiqh reasoning grounded in fiqh al-awlawiyyāt; second, ethical communication characterized by simplicity, gentleness, and a non-confrontational approach; and third, moral authority established through exemplary conduct and ethical consistency. This study proposes a contextual maslahat-oriented da'wah framework integrating rational religious consideration, ethical message delivery, and personal integrity as the basis of effective preaching. The novelty of this study lies in its integrative framework connecting Islamic legal reasoning, interpersonal da'wah communication, and charismatic authority within the tradition of local Indonesian ulama. Theoretically, the study enriches contemporary da'wah scholarship, while practically offering an analytical model for adaptive and socially inclusive da'wah practices in plural Muslim societies.

### Keywords

Contextual da'wah; AGH Sanusi Baco; religious authority; plural society

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## 1. INTRODUCTION

Da'wah, in the context of contemporary Muslim society, is no longer relevant if understood solely as the normative delivery of religious teachings. It takes place in a social space that is plural, fluid, and full of meaning-negotiation, so that its effectiveness is determined not only by material truth, but also by the ability of da'i to read social situations, reach out to the diversity of mad'u, and package Islamic



messages ethically, inclusively, and contextually (Campbell & Bellar, 2022; Campbell & Tsuria, 2021). In this framework, da'wah is a practice of religious communication that always operates at the intersection of the text, the context, and the audience's reception.

A number of studies have highlighted the importance of da'wah strategies that are adaptive to *mad'u* (the audience of da'wah) diversity, including the need for methods, language, and interpersonal approaches that are appropriate to the social conditions of the audience (Irhamdi, 2019; Sakdiah, 2016). Studies on interpersonal da'wah communication show that the success of da'wah does not only rely on the content of the message, but also on the way the message is conveyed, especially through clear language, empathy, psychological closeness, and respect for the condition of the audience (Ibrahim et al., 2023; Sakdiah, 2016). In the Indonesian context, the study of *washatiyah da'wah* and plural da'wah suggests that a non-judgmental approach is more readily accepted in a pluralistic Muslim society (Khaerunnisa, 2021; Qadaruddin, 2019). However, most of these studies still stop at the level of practical strategies or rhetorical descriptions, and thus have not produced a robust, formally formulated contextual da'wah framework grounded in the experiences of local Indonesian scholars.

In international da'wah studies, da'wah is not only understood as an activity of delivering doctrine, but also as a process of communication, moral education, and social transformation that must take into account the conditions of the audience. Yusuf al-Qaradawi emphasized the importance of *fiqh al-awlawiyyat* in the Islamic movement and da'wah, namely the ability to determine priorities between the main and branch matters, between the greater and the smaller benefits, as well as between the harm that must be prevented and the risks that can be tolerated. This framework aligns with the need for contextual da'wah, as religious messages are always present in certain social situations. Thus, a blessing-oriented da'wah does not mean relaxing religious norms, but regulating the way it is applied and delivered to be more in accordance with the goals of sharia and the conditions of *mad'u* (Fisol et al., 2017; Ifandy & Hasanah, 2024). On the other hand, the study of religious authority shows that public acceptance of a da'i is not built solely on mastery of religious texts, but also on moral legitimacy, personal example, and the ability to bridge socio-religious differences (A. Hannan & Mursyidi, 2023; H. Hannan, 2023). In South Sulawesi, local scholars often serve as social mediators, guardians of religious authority, and public communicators who translate Islamic teachings into local cultural language (Halim, 2012). The research gap arises when these local scholar figures have not been widely read as sources for the formation of a conceptually accountable contextual da'wah model.

The concept of *maslahat* (public interest) is important in this study because it provides a normative basis for interpreting da'wah that goes beyond formal legalism. In the tradition of *usul al-fiqh*, *maslahat* refers to the orientation of Islamic law to safeguard the main goals of shari'ah (maqasid al-shari'ah), while *fiqh al-awlawiyyat* emphasizes the determination of priorities when several interests, benefits, or harms clash. Thus, *maslahat* reasoning does not mean relativizing nash, but placing the application of teachings in a priority order that better safeguards individual and social good (Ifandy & Hasanah, 2024; Mazuki et al., 2024). This foundation is relevant for reading Anregutta Haji (AGH) Sanusi Baco da'wah who often weighs the benefits, harms, and social readiness of *mad'u* before deciding on the form and content of the message.

In the tradition of classical *usul al-fiqh*, *maslahat* has a strong conceptual foundation. Al-Ghazali placed *maslahat* within the framework of maintaining the main purpose of the sharia, which is to protect religion, soul, intellect, descendants, and property. A benefit cannot be understood as a purely subjective benefit, but must be related to the protection of the purpose of the Sharia. Al-Shatibi developed this idea within the framework of *maqasid al-shari'ah*, emphasizing that Islamic law aims to

promote human well-being at the levels of *daruriyyat*, *hajiyyat*, and *tahsiniyyat*. Ibn Qayyim emphasized his pragmatic side by stating that the shari'ah is built on justice, mercy, benefit, and wisdom. Therefore, the application of religious teachings that cause injustice, damage, or loss of wisdom is not in line with the basic purpose of sharia. In the context of da'wah, this framework is important because it is not enough for the da'i to only convey norms, but also to consider the state of mad'u, the level of social readiness, and the ethical consequences of the message conveyed (Ibn Qayyim al-Jawziyyah, 1991; Al-Shatibi, 2003; bin Muhammad, 2008)

AGH Sanusi Baco is an important figure to study because he enjoys widespread acceptance across various levels of society. The acceptability of his da'wah seems to rest not solely on personal charisma, but on the integration of religious arguments, sensitivity to social realities, and ethical consistency in daily life (Ahmad, 2012; Tauhid et al., 2023). Therefore, he is relevant not only as a charismatic scholar but also as an important case for understanding how contextual da'wah is carried out in a pluralistic Muslim society. Based on this description, this research addresses an academic gap: limited studies that formulate contextual da'wah grounded in the tradition of local Indonesian scholars by integrating the dimensions of al-fiqh, da'wah communication, and moral authority within a single analytical framework. Therefore, this article answers three questions: (1) how is the construction of AGH Sanusi Baco's da'wah thought?; (2) how *mad'u* or the audience of da'wah's perception of his da'wah practice; and (3) how can these thoughts and practices be formulated into the framework of contextual da'wah oriented in the future? This research aims to analyze AGH Sanusi Baco's da'wah thoughts examines the perception of *mad'u* and develops an analytical framework that links the rationality of fiqh, communication ethics, and moral authority in a pluralistic society.

## 2. METHODS

This study uses a qualitative approach with a field case study design. This design was chosen because the research focuses on an in-depth analysis of AGH Sanusi Baco's da'wah thought and the perception of mad'u in a real socio-religious context (Septiana & Khoiriyah, 2024). The main location of the research is the AGH Sanusi Baco dormitory in Makassar City as one of the important spaces for da'wah activities and interaction with worshippers. Informants were selected purposively based on their involvement, knowledge, and experience in AGH's da'wah activities. The informants consisted of eight people, including one key informant, namely AGH Sanusi Baco; five religious leaders/academics/managers of religious institutions who knew and followed his da'wah, namely Usman Jasad, Ashar Tamanggong, Prof. A. Rasdianah, Usman Nur, and Muh. Syahril and two community/pilgrim informants, namely Nur Taufik and H. Syam. The determination of informants is carried out in stages until data saturation is achieved, when the information obtained has been repeated and no longer yields significant new findings (Sugiyono, 2013).

Data were collected through participatory-observational methods, semi-structured in-depth interviews, and documentation. Field data collection took place from August 2015 to February 2016 in Makassar. Observations were carried out to observe the patterns of da'wah communication, social interaction, and religious situations surrounding da'wah activities. Interviews are conducted in person or via communication media such as WhatsApp and the telephone, and the interviews are documented in recordings and field notes, which are then transcribed. Meanwhile, documentation was obtained from archives, including photos of activities, lecture recordings, and other documents relevant to the research focus. Data analysis uses the interactive model of Miles, Huberman, and Saldaña, which includes data reduction, data presentation, and conclusion/verification. In the reduction stage, the data

from observations, interviews, and documentation are selected, classified, and coded into main themes such as da'wah thinking, communication strategies, mad'u perception, and the dimension of benefit. Furthermore, the data were presented narratively and thematically to find patterns of relationships between categories. The final stage involves repeatedly drawing and verifying conclusions based on the consistency of field findings (Miles et al., 2014). To ensure the credibility of the data, this study applied source triangulation and triangulation techniques, namely by comparing data from various informants and by integrating observations, interviews, and documentation. In addition, member checking was conducted with several informants to ensure compatibility between the researcher's interpretation and the informants' experiences (Septiana & Khoiriyah, 2024).

The ethical aspects and the researcher's position are explicitly stated in this study. Before the interview, the researcher explains the purpose of the research, asks the informant for their willingness to be interviewed, and records and quotes the informant's information only for academic purposes relevant to the research's focus. The names of public figures and informants who provided information publicly were retained for scientific verification, while personal information not directly related to the research focus was excluded. In terms of positionality, researchers have written other publications on AGH Sanusi Baco, therefore, to minimize bias, this article distinguishes the analytical focus from previous publications, applies triangulation of sources and techniques, and conducts member checking of several informants. The article (Suhardi, 2024) focuses on *da'wah bi al-hal* or practical da'wah, while this article examines the construction of da'wah thought, *mad'u* perception, and the preparation of a contextual da'wah framework oriented towards *maslahat*.

### 3. FINDINGS AND DISCUSSION

#### 3.1 Intellectual Biography and the Authority of Da'wah AGH Sanusi Baco

For the sake of da'wah analysis, AGH Sanusi Baco's background is important not primarily as a personal curriculum but as the foundation for the formation of religious authority, da'wah communication style, and social legitimacy that sustains his influence in society. He was born in Maros, South Sulawesi, on April 4, 1937, and grew up in a socio-religious environment that shaped discipline, an ethos of devotion, and closeness to the reality of the lower society. In da'wah studies, this kind of biographical element affects the credibility of da'i because it allows religious messages to be present closely, grounded, and acceptable to mad'u from diverse social backgrounds (H. Hannan, 2023). Sanusi Baco showed the formation of a strong scientific authority. Education initially took place in the local environment and then continued at the DDI Mangkoso Islamic Boarding School under the guidance of AGH Abdurrahman Ambo Dalle, who instilled the scientific tradition of Islamic boarding schools, the depth of fiqh, and the orientation of da'wah based on the devotion of the people. This education was furthered through studies at Al-Azhar University in Cairo. The combination of local pesantren bases and transnational intellectual experiences forms a da'wah style that is at once normative and adaptive: rooted in Islamic traditions, but open to the complexities of modern society.

Sanusi Baco as Anregurutta, also has an important meaning in reading the authority of his da'wah. In the Bugis-Makassar community, the title is not just an honorary greeting but a form of social recognition for depth of knowledge, moral integrity, exemplary conduct, and religious devotion (Halim, 2012). Therefore, the legitimacy of Anregurutta can be understood as a form of symbolic and cultural authority that makes the message of da'wah judged not only by its verbal substance, but also by who delivers it and how its integrity is perceived. The authority of AGH Sanusi Baco can also be read through Max Weber's concept of charismatic authority. In the Weberian sense, charisma is not just personal

charm but a form of legitimacy derived from followers' recognition of a figure's extraordinary qualities. In the case of AGH Sanusi Baco, charisma does not stand as an individual attraction that is detached from the social context. It is formed through the mastery of religious knowledge, cultural recognition as Anregurutta, institutional experience, and moral consistency witnessed directly by the congregation. Therefore, the charismatic authority in this article is understood as an authority that is continuously verified through the practice of da'wah, social closeness, and the conformity between message and action. The theory of charismatic authority is not used to replace the analysis of da'wah, but to explain why AGH Sanusi Baco's da'wah message is obtained strong social beliefs from mad'u (Weber, 1978).

This authority is strengthened by AGH Sanusi Baco's leadership roles is affiliated with various religious institutions, including ulama organizations, mosques, and Islamic boarding schools. These positions indicate a wedge between cultural, structural, and moral authority. Institutional leadership provides him with space to reach a wider audience, while moral legitimacy ensures his da'wah is accepted as authentic religious guidance (A. Hannan & Mursyidi, 2023). Another relevant aspect is the consistency between the message of da'wah and his life practice. In the study of da'wah, the harmony between speech and action is an important element in forming *mad'u* beliefs. Therefore, the biography of AGH Sanusi Baco needs to be read as an indicator of ethical authority that supports the effectiveness of his da'wah. Personal example, discipline, and the sustainability of devotion strengthen his position as a religious communicator who not only conveys teachings but also represents them in daily life. In the context of local da'wah, this kind of exemplary element is important because the mad'u belief is often born from their direct experience of the integrity of the da'i. Thus, the biographical background of AGH Sanusi Baco is relevant to this research insofar as he explains the formation of contextual da'wah authority. Islamic boarding school education and Al-Azhar shaped the rationality of fiqh and the breadth of religious views. Legitimacy as an Anregurutta builds social trust, while leadership experience strengthens his capacity to articulate a da'wah that is inclusive, moderate, and responsive to the community's needs.

### **3.2 The Mind of the AGH. Sanusi Baco**

AGH Sanusi Baco's da'wah thoughts shows that da'wah is not understood solely as a normative delivery of religious teachings, but as a process of guiding the ummah through the integration of fiqh rationality, social sensitivity, and communication ethics. In this framework, da'wah serves not only to transmit doctrines but also to help people face the problems of life by considering broader benefits. Therefore, the strength of his da'wah does not only rest on his symbolic status as a scholar, but on his ability to translate sharia norms into a social language that is relevant to the mad'u experience. One of the main characteristics of AGH Sanusi Baco's da'wah thinking is the use of *maslahat* and *mafsadat*-based reasoning in explaining religious issues. In this logic, legal decisions are not applied mechanically, but are directed at safeguarding the individual and social good. The framework aligns with *fiqh al-awlawiyyat*, which concerns the determination of priorities when several benefits and harms confront each other simultaneously (Ifandy & Hasanah, 2024; Mazuki et al., 2024).

That mindset is evident in the practical case illustrations that AGH Sanusi Baco. The example of an earring swallowed by a hen shows that legal decisions must consider the value, consequences, and priorities of each choice. If the value of the chicken is greater, the life of the chicken is prioritized; on the contrary, if the value of the jewelry is much higher, the slaughter of the chicken can be justified. The same logic applies when he considers the case of a student threatened with expulsion for damaging campus facilities: material losses compared to greater social losses if the student's future education is

disrupted. From these examples, it can be seen that his da'wah operates on the principle of weighing the greater benefits for the ummah, not merely emphasizing the category of right and wrong formally.

In addition to being based on *maslahat*, AGH Sanusi Baco's da'wah thinking showed a strong ability to contextualize religious texts. He did not stop at abstract theological explanations but presented Islamic teachings through social examples that were close to the congregation's experience. When explaining the difference between justice and *Ihsan* (spiritual excellence) in QS. In An-Nahl 90, for example, he translates it as an analogy of everyday transactions. Fair as the fulfillment of rights according to the agreement, while *Ihsan* is an act that goes beyond formal obligations. This suggests that religious texts remain the primary source of legitimacy, but that their meaning is brought to life through easy-to-understand social language. From the perspective of da'wah communication, this pattern shows that the effectiveness of religious messages is highly determined by the ability of the *da'i* (preacher) to bridge revelation with the horizon of mad'u experience. AGH Sanusi Baco acts not only as a presenter of postulates but also as a mediator of meaning, connecting the authority of the text with the needs of public understanding. This aligns with the study of interpersonal da'wah communication, which emphasizes the importance of psychological closeness, empathy, clarity of language, and recognition of audience conditions in the face-to-face da'wah process (Ibrahim et al., 2023; Sakdiah, 2016).

Another aspect that stands out is the emphasis on communication ethics. For him, the substance of da'wah cannot be separated from the way it is delivered. Even the correct religious message can lose its transformative power if it is conveyed in a rude, degrading, or confrontational manner. Therefore, he emphasized the importance of wisdom, gentleness, and a non-confrontational approach in preaching, in line with the principles of da'wah in QS. An-Nahl verse 125 (Ministry of Religion of the Republic of Indonesia, 2021). In this framework, da'wah is understood as moral persuasion that awakens spiritual awareness, not as symbolic coercion. AGH Sanusi Baco's da'wah thoughts also placed the moral integrity of the *da'i* as a central element in the success of da'wah. Da'wah that is born from the heart, in his view, will reach the heart; while da'wah that stops at words will only become sound without mental change. Therefore, sincerity is positioned as the main foundation of da'wah. This view has implications for criticism of the commercialization of da'wah and of the practice of da'wah that relies only on rhetorical formalities without material depth. A *da'i* is required to have literacy, breadth of reading, argumentative skills, and real ethical examples. In the data of this study, these demands are evident in the assessments of informants who repeatedly emphasize the breadth of AGH Sanusi Baco's knowledge, the simplicity of its language, and its personal consistency. That emphasis on sincerity is evident in his following statement. AGH Sanusi Baco stated: "Jangan jadikan pendapatmu kepada umat sebagai pendapatan." ("Do not turn your opinion for the people into income.") (Interview in Makassar, November 11, 2025).

Overall, AGH Sanusi Baco's da'wah thoughts can be formulated into three main characters. First, da'wah must be based on the rationality of *fiqh* that considers the benefits and harms proportionately. Second, da'wah must be able to contextualize religious texts into social language that is close to people's life experiences. Third, da'wah must be carried out through a soft, non-confrontational communication ethic, and supported by the moral integrity of the *Da'i* (preacher). These three elements then served as the basis for preparing a contextual da'wah framework oriented to benefit (Utomo, 2025).

### 3.3 Mad'u Perception of AGH Sanusi Baco's Da'wah

The recipient of da'wah or mad'u perception of AGH Sanusi Baco's da'wah pointed out that the effectiveness of da'wah is not only determined by the breadth of religious knowledge but also by the ability of the da'i to build trust, emotional closeness, and the social relevance of the message conveyed. In this context, the perception of worshippers is important to be read not just as a collection of personal assessments, but as empirical data that shows how religious authorities work through ethical, inclusive, and contextual communication. First, mad'u looks at AGH Sanusi Baco is a figure who has charismatic authority, but this charisma is not understood solely as a spontaneous personal attraction. On the contrary, charisma is built through a combination of breadth of knowledge, moral integrity, simplicity, and consistency between the message of da'wah and daily behavior. One of the informants, Prof. A. Rasdiyanah, emphasized that the power of AGH Sanusi Baco's da'wah is not only in the content of the lecture, but in the trust of the congregation in the person who delivers it. To reinforce the primary evidence, the following excerpts from the live interview are presented. Several informants emphasized the distinctive characteristics of AGH Sanusi Baco's da'wah, particularly his charisma, sincerity, simplicity of language, and ability to engage diverse audiences. According to Usman Jasad, a preacher, "AGH Sanusi Baco is a charismatic ulama whose sermons are highly engaging and enjoyable to follow" (Interview, Makassar, October 5, 2025). Similarly, Ashar Tamanggong, another preacher, highlighted the sincerity reflected in his preaching style, stating that "his da'wah is pleasant to listen to, easy to understand, and never monotonous. He conveys Islamic messages in simple language that audiences can easily grasp, while avoiding judgmental attitudes toward other groups" (Interview, Makassar, October 5, 2025). These testimonies suggest that AGH Sanusi Baco's da'wah is characterized not only by rhetorical appeal but also by an inclusive and non-confrontational approach.

This perspective was further reinforced by Prof. A. Rasdiyanah, lecturer at UIN Alauddin Makassar, who noted that "AGH. Sanusi Baco's sermons remain engaging even when the topics have been repeatedly discussed" (Interview, Makassar, February 16, 2025). Likewise, Nur Taufik, a member of the congregation, explained that "the materials presented are simple and delivered in accessible language, enabling audiences to understand them easily" (Interview, Makassar, January 28, 2025). From an institutional perspective, Usman Nur, an administrator of Masjid Raya Makassar, observed that "AGH. Sanusi Baco adjusts his preaching to the audience's capacity, carefully considers situational contexts, and often incorporates humor into his sermons" (Interview, Makassar, October 10, 2025). In line with this, Muh. Syahril, Imam of Masjid Raya Makassar, stated that "the themes he discusses are closely related to everyday life and current social realities, while the examples he provides are highly relevant to the audience's experiences" (Interview, Makassar, October 10, 2025). Together, these findings indicate that AGH Sanusi Baco's da'wah effectiveness lies in his contextual communication style, audience-centered delivery, and ability to connect religious teachings with everyday social realities.

Second, the perception of mad'u confirms the success of AGH Sanusi Baco's da'wah is very defined by his simple, clear, and accessible communication style. Some informants considered one of his main strengths to be his ability to simplify complex religious doctrines into grounded narratives without losing depth. This shows that the effectiveness of the message depends not only on the accuracy of the postulates but also on the ability to transform normative knowledge into a social language familiar to the listener. In addition to simple language, mad'u also captures the strong affective dimension in AGH Sanusi Baco's communication style. The humor used is not perceived as empty entertainment, but as a communication strategy to dilute the atmosphere, reduce psychological distance, and help worshippers receive heavy material more relaxed. In face-to-face da'wah, the ability to manage the emotional

atmosphere of the audience is an important element for message acceptance (Ibrahim et al., 2023; Sakdiah, 2016)

Third, the interview data show that mad'u views AGH Sanusi Baco's da'wah as an inclusive and non-confrontational da'wah. The informant emphasized that he did not judge other groups or sharpen differences, so that the pilgrims felt valued as subjects to be guided, not as objects to be attacked. In a pluralistic society, this kind of psychological security is an important prerequisite for the acceptance of da'wah (Hendra et al., 2023; Qadaruddin, 2019). Fourth, the perception of mad'u shows the power of AGH Sanusi Baco's da'wah excels at contextualizing religious messages with the social reality of the congregation. His lectures are not delivered in the abstract, but are always connected to daily phenomena, the socio-economic conditions of society, and concrete situations the audience faces. Therefore, religion exists as a source of hope, guidance, and solutions, not as an additional burden that judges their condition. The above findings show the mad'u perception of AGH Sanusi Baco's da'wah embodies the practice of contextual da'wah. Moral authority makes him trustworthy, a simple, effective communication style makes the message easy to accept, inclusivity creates a broad sense of acceptance, and the contextualization of messages makes religious teachings feel relevant to daily life. Therefore, the perception of mad'u is not just complementary data, but empirical evidence that the effectiveness of da'wah is born from the encounter between moral legitimacy, communication skills, and social sensitivity.

### 3.4 Formulation of a Contextual Da'wah Framework Oriented

Based on the synthesis of findings on biographies, authorities, da'wah thought, and mad'u perceptions, this study develops a contextual da'wah framework oriented toward benefit. Instead of offering a new model term, this framework is used to affirm the article's conceptual contribution in explaining the relationship among the rationality of *fiqh maslahat*, communication ethics, and moral authority in the practice of da'wah. Substantively, this framework can be read through the logic of the weighing, conveying, and emulating. First, weighing refers to the process of reading the social context of mad'u, identifying the main problems, and determining the priorities of *maslahat-mudharat* within the framework of *fiqh al-awlawiyyat*. Second, conveying refers to the process of packaging messages ethically, in a clear, simple, empathetic, and non-confrontational way, so that religious teachings are presented as enlightenment rather than a symbolic threat. Third, modeling refers to the consistency between messages and actions, which builds moral authority and audience trust. These three elements work simultaneously, not separately (Zakaria, 2024)

Pillar	Main Functions	Key Questions	Operational Indicators
Weighing	Setting priority issues based on the benefits, harms, and social readiness of mad'u.	What is the most pressing problem? What is the biggest benefit? What risks should be avoided?	There is a reading of context; there are priority themes; There is a proportionate fiqh argument.
Convey	Communicate religious messages in an empathetic, clear, simple, and non-confrontational manner.	How should the message be packaged to be understood without causing resistance?	Simple language; concrete examples; persuasive tone; Respect for the dignity of Mad'u.

Pillar	Main Functions	Key Questions	Operational Indicators
Emulating	Building trust through personal integrity and moral consistency of da'i.	Is the messenger trustworthy? Is there any harmony between speech and action?	Da'i is perceived as honest, trustworthy, sincere, and consistent.

In an operational form, this framework can be implemented in five steps. (1) Mapping the context of mad'u, namely, understanding the social situation, education level, main problems, and sensitivity of the target group. (2) Determination of priority of benefits, namely sorting out the most urgent messages and the most good for individuals and communities. (3) Message formulation, namely choosing the language, examples, and medium of delivery that are most suitable for the mad'u situation. (4) Affirmation of ethos da'i, which is to ensure that the message is supported by the integrity, exemplar, and credibility of the messenger. (5) Evaluation of acceptance, namely assessing whether the message is understood, trusted, felt relevant, and encouraging the improvement of socio-religious relations.

This framework does not treat *maslahat* as a pragmatic pretext, but as a normative orientation tied to the text and purpose of the sharia. Therefore, the rationality element of *fiqh* in it does not stand alone, but must be balanced by communication ethics and moral authority. In the tradition of *usul al-fiqh*, *maslahat* should be read in relation to *maqasid al-shari'ah*, not as a free justification for the pragmatic choice of da'i. The Da'i who has a strong argument but delivers it rudely will face resistance. On the other hand, a polite communication style without a solid foundation in *fiqh* will lack normative depth. Similarly, a true and polite message will not have a strong transformative power if it is not supported by personal integrity (Al-Shatibi, 2003; bin Muhammad, 2008; Fisol et al., 2017). The scope of transferability of this framework primarily lies in the context of da'wah, which presupposes social closeness between the da'i and the *mad'u*, such as recitations, *taklim* assemblies, Islamic boarding schools, local communities, and face-to-face lectures. This framework can also be adapted to the digital space, but it requires adjustments to the elements of proximity formation, authority verification, and audience response reading (Kusnawan, 2025). As such, this framework is not just a description of AGH Sanusi Baco, but an analytical device born from his case, with the potential to be used to read other da'wah practices with similar characteristics.

#### 4. CONCLUSION

This study shows that AGH Sanusi Baco's da'wah cannot be understood only as the personal success of a charismatic scholar, but as a contextual da'wah practice built through the integration of *fiqh* rationality, communication ethics, and moral legitimacy. These findings confirm that the effectiveness of da'wah in a plural society is not solely determined by the breadth of religious knowledge or rhetorical ability, but by the ability of the da'i to interpret Islamic teachings in a contextual way, communicate them inclusively, and present them in a form that is relevant to the mad'u's social experience. Based on the synthesis of findings, this article compiles an analytical framework for contextual da'wah oriented to benefit, which can be read through the pattern: weighing, conveying, and emulating. Weighing refers to the rationality of *fiqh maslahat* and *fiqh al-awlawiyyat*; conveying refers to the ethics of communication that are simple, persuasive, and non-confrontational; while exemplifying refers to moral authority built through consistency between speech and action. With this framework, the article's contribution does not stop at describing the case but also offers reading devices to understand other da'wah practices. However, the transferability of this framework is conditional. This framework is most relevant to the

context of da'wah, which allows for social closeness, adequate reading of the mad'u condition, and the personal credibility of the da'i that can be verified by the audience. Therefore, applying this framework to the space of digital da'wah, mass da'wah, or a highly fragmented social context requires further adaptation. This research still has limitations. First, the research's focus on a single figure and a single social context makes these findings not yet widely generalizable. Second, some of the field data were collected in the context of face-to-face da'wah during short term period, so the study's interpretation mainly reflects the socio-religious configuration of that period and does not fully capture the latest changes. Third, this article has not specifically discussed the model's transformation in the context of digital media, which is now an important space for contemporary da'wah. Given these limitations, further research can focus on comparative studies among several local scholars across various regions of Indonesia, as well as on adapting this framework for digital da'wah. Thus, future studies of da'wah will not only enrich understanding of local da'wah practices but also build a theoretical framework more responsive to contemporary social changes and religious communication.

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