



## Youtube as a Da'wah Media "Study of Analysis of Ustadzah Halimah Alaydrus' Da'wah Methods"

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### Abstrak

**Kata Kunci:**

Metode Dakwah,  
Ustadzah  
Halimah  
Alaydrus,  
YouTube

Dakwah dalam konteks ajaran islam yaitu kewajiban dari agama yang dibebankan pada pemeluknya untuk saling mengajak dan mengingatkan sesamanya untuk menegakkan kesabaran dan kebenaran. Dalam menyampaikan pesan dakwah tentunya memerlukan berbagai metode, agar pesan yang disampaikan diterima baik oleh mad'u. Seperti pada penelitian ini, berusaha untuk mengetahui metode dakwah seorang ustadzah Halimah Alaydrus dalam menyampaikan pesan dakwah kepada mad'unya dengan metode penelitian deskriptif kualitatif. Hasil penelitian menunjukkan bahwa terdapat 4 metode yakni: Pertama bil-hikmah yaitu dengan bijaksana, hati yang bersih, dada yang lapang menarik perhatian orang pada kepercayaan atau agama Allah. Hikmah bisa menarik orang yang kecerdasannya belum maju serta tidak bisa dibantah oleh mereka yang lebih pintar. Kedua, mau'idzah hasanah yang berarti pesan-pesan yang baik atau pengajaran yang baik, yang disampaikan sebagai nasihat. Ketiga, targhib dan tarhib yang merupakan pesan-pesan kabar gembira dan peringatan dan keempat, metode mengemukakan kisah yang merupakan penyampaian mengenai kisah-kisah dalam Al-Quran berkisar pada peristiwa-peristiwa sejarah.

### Abstract

**Keywords:**

Da'wah  
Method,  
Ustadzah  
Halimah  
Alaydrus,  
YouTube

Da'wah in the context of Islamic teachings is the obligation of religion which is imposed on its adherents to invite and remind each other to uphold patience and truth. In conveying da'wah messages, of course, various methods are needed, so that the message conveyed is well received by mad'u. As in this study, trying to find out the da'wah method of an ustadzah Halimah Alaydrus in conveying da'wah messages to his mad'u with a qualitative descriptive research method. The results of the study show that there are 4 methods, namely: First bil-hikmah, namely wisely, a clean heart, a broad chest attracts people's attention to the belief or religion of Allah. Wisdom can attract people whose intelligence is not yet advanced and cannot be denied by those who are smarter. Second, mau'idzah hasanah which means



good messages or good teachings, which are conveyed as advice. Third, *targhib* and *tarhib* which are messages of glad tidings and warnings and fourth, the method of telling stories which is the delivery of stories in the Al-Quran revolving around historical events.

## INTRODUCTION

In general, every Muslim and Muslim woman who converts to Islam is obliged to preach as something that is closely related to her mission as a follower of Islam. On the other hand, those who must play an active role as *da'i* are those who dedicate their profession or consciously seek, understand and teach Islamic teachings and knowledge to convey to *mad'u*, so that they can influence the attitudes and behavior of their *mad'u*. The success of a preacher is not only based on the knowledge he has. Even though knowledge is important, in order for *da'wah* to be accepted, it must be supported by *da'wah* methods that are adapted to the *mad'u* (Novitasari, 2019).

The *da'wah* method according to Toto Tasmara is a systematic explanation of a strategic *da'wah* direction. The *da'wah* method is more concrete and practical because it is still a *da'wah* strategy in the form of a conceptual strategy that should be easy to implement. In addition to increasing the effectiveness of *da'wah*, method directions can also be used to remove obstacles. In other words, the *da'wah* strategy needs to be built on a humanistic perspective that upholds self-esteem as a human being (Niamulloh, 2020). The importance of the *da'wah* method also shows that the *da'wah* process is more important than the material delivered. No matter how perfect the *da'wah* material is, if it is not presented carefully and systematically, it will produce suboptimal results. On the contrary, if the *da'wah* material is simple, touches the hearts of the listeners, and is conveyed in an interesting way, it can leave a good and deep impression on *mad'u* (Rochmiana, suparta dan hefni, 2019).

*Da'wah* activities at this time can not only be carried out conventionally, but can also be carried out in various ways such as using media, whether in the form of online, electronic or print media. One of them is social media like YouTube (Novitasari, 2019). The mass media industry is currently moving very fast. In Indonesian society, the media industry is growing significantly. Humans have been able to meet and interact in cyberspace due to the existence of YouTube. Therefore, Muslims must use the media to spread Islam throughout Indonesia. In fact, the development of information technology makes preaching even



simpler. We don't have to sit together with the preacher, but we can replace it by just watching lectures on YouTube. Communities can get religious knowledge material according to their needs, which they can hear everywhere (Maullasari, 2019). In the research of Suhirman and friends (2020), regarding dawn preaching and Islamic philanthropy, taken from the Syiar Scientific Journal, that this is the best practice for teaching da'wah in the Millennial Era. In this activity the Ustadz uses the bil-hikmah method, namely by delivering good and wise messages so that mad'u can understand and understand what is conveyed. This activity is in the form of dawn recitation which is attended by the community such as ladies and gentlemen. This is what drives the development of da'wah in this millennial era.

The creation of virtual space is synonymous with advances in communication media technology. Evan Carroll asserts that virtual activities will gradually replace physical things in our lives and change the way we interact. YouTube is a website that allows users to upload and watch a wide variety of videos. YouTube has developed a number of service features that are needed by its users (Tinambunan, 2022). The majority of preachers use YouTube to share Islamic studies through uploaded videos. The implication of using online media allows users to share information and other things in interesting written or spoken language. All community activities outside were suspended during the Covid-19 pandemic. According to government regulations, activities such as teaching and learning, work, entertainment and worship must be carried out at home to avoid crowds (hafniati, 2022.).

So from that, Ustadzah Halimah Alaydrus used this condition by preaching and providing interesting information to be conveyed to the community or Muslims to do at home. Several videos were uploaded in order to make the community more able to take advantage of this condition for useful things, such as worship and other useful activities. From the videos he makes and uploads on his YouTube channel, they can provide motivation and build enthusiasm for listeners/mad'u. So that not a few videos are uploaded, but many are from the wider community.

Since March 2020, when the Covid-19 pandemic began to spread, Ustadzah Halimah Alaydrus has mostly delivered her lectures via social media, such as live Instagram, live Facebook, YouTube, podcasts via Spotify, and mass media, such as radio. On Youtube itself, Ustadzah Halimah Alaydrus has a YouTube channel containing da'wah clips which began to be made on May 26 2018 (Sadly, 2018). Ustadzah Halimah Alaydrus is a woman who



makes herself a preacher. He is very good at conveying da'wah or messages to mad'u. Even though he sometimes lectures only with his voice without showing his face, many are amazed by him. What's special is that he only shows his face if his mad'u is a woman. Researchers are interested in making him an object of research because he delivers lectures well, so that mad'u or listeners easily understand what is conveyed. Besides that, he also looks friendly and wise, even though it's only seen from social media. So that not a few of the contents of the lecture message are clear, easy to accept and convey to mad'u. The language used is the language that is often used in everyday life. The lectures delivered were also in accordance with the mad'u group, especially the researchers who listened to them. Ustadzah Halimah Alaydrus's Youtube channel uploads video lectures every few days. Ustadzah Halimah Alaydrus generally uses the lecture method but in the lecture method applies several methods that support Ustadzah Halimah Alaydrus' lectures such as the Bil-Hikmah method, Mau'idhah al-Hasanah, Targhib and Tarhib, and also uses the Telling of Stories method.

## **METHOD**

Qualitative research methods are used as this type of research, which aims to understand the themes or categories contained in messages in texts, transcripts or narratives. (Pridiastuti, 2022). Strauss and Corbin provide an explanation that qualitative research is a type of research that produces knowledge that is not obtained or obtained through quantitative or statistical methods (Sukiati, 2016). The researcher saw and understood the contents of the content displayed on Ustadzah Halimah Alaydrus' personal YouTube channel, then from understanding the content the researcher found several methods used when delivering lectures by Ustadzah Halimah Alaydrus. And to develop researchers' understanding of the methods used in delivering lectures, researchers take a descriptive approach by looking for sources in the form of journals, books, and other forms of documents that are related to the research title, the main information in this research is the video lecture of Ustadzah Halimah Alaydrus on his YouTube channel, namely Ustadzah Halimah Alaydrus. From these various data sources, data compilation and objective analysis were carried out through systematic formulation to obtain specific discussion results (Hakim & Hamidah, 2021).

This study examines how the da'wah method used by Ustadzah Halimah Alaydrus conveys his da'wah in a language that is easy for mad'u to hear and understand today using



qualitative research which is considered appropriate to be a research method to analyze the da'wah method used by Ustadzah Halimah Alaydrus.

## RESULTS AND DISCUSSION

The da'wah method used by Ustadzah Halimah Alaydrus in conveying the da'wah message, so that the mad'u or the audience understand the message conveyed is as follows:

### 1. Bil-Hikmah Method

Imam Al-Syaukani gave an explanation that the word wisdom is all true and correct words. The word wisdom refers to the formulation of the Ministry of Religion of the Republic of Indonesia, which is a true and firm saying that can distinguish between what is false and what is good. Meanwhile, Mustafa Al-Maraghi gives the definition of wisdom as a strong saying followed by arguments that eliminate misunderstandings and explain the truth (Nazirman, 2018). Thus, according to the main language, the word wisdom gives a sign in the form of preventing unjust acts, guiding positive things based on knowledge. So, in principle wisdom is seeking the truth based on understanding wisdom, it can be stated that the essence of everything is to prevent humans from corruption and stupidity, destruction and tyranny, all words that are in accordance with the truth (al-haq) and can also refer to understanding wisdom can put something in its place (Soiman, 2017).

Thus bil wisdom is preaching wisely, that is, in such a way as to carry out an approach, so that the object of da'wah of his own accord can apply what is preached, without any conflict, pressure or coercion. Or da'wah bi al-hikmah in short, namely the method of persuasive da'wah communication approach (Dailami, 2019). Da'wah with wisdom will be realized if the three factors below are properly considered, namely::

- a. The circumstances and situations of the object of da'wah (the people being preached to).
- b. The level or size of the da'wah material delivered so that they do not object to the material. For example, because they are not ready to accept the material.
- c. The method of delivering da'wah material, in such a way as to make variations according to the conditions at that time (Nazirman, 2018)

Ustadzah Halimah Alaydrus' lecture used the Bil-Hikmah method in a lecture entitled How to Be Loved by Allah which was uploaded on December 8, 2022 which contained the following message.



*How can we be loved by Allah SWT, at least there are 5 steps that we must climb. The first ladder is called the ladder of repentance. Repentance is a kind of bathing, cleansing oneself from sins, does not mean that repentance is bathing, right. But sort of. Repentance is cleaning oneself from sins in a way that there are no more sins in them. Leave sin.*

*Then number two after repenting must be knowledgeable, then learn. Thank God, it's easy to learn now, all you have to do is open YouTube, Instagram, as long as you don't look for it, it's not correct. But you must first identify who you are learning from.*

*The third is piety, what is piety, carry out Allah's commands and leave Allah's prohibitions. One part of taqwa is also making sure that the food and drink that enters your stomach are halal food and drink. A Sheikh said that whoever eats halal, his limbs will easily obey whether he wants it or not, and whoever eats haram, his limbs will commit disobedience and sins, whether he wants it or not.*

*And fourthly clean your heart. Don't let your heart harbor hatred for anyone. You are difficult to love Allah if your heart still hates others.*

*Then the last step is if you want to be someone who is loved and love Allah SWT, then love his lovers. That's where God is enthroned. If you want to be someone who is loved by Allah SWT, get close to Allah's lovers, be close to the scholars, love them and when it comes to humans who are loved by Allah, there is no human being who is more loved by Allah SWT than His Majesty the Prophet Muhammad, love him Prophet Muhammad, miss Prophet Muhammad. It is very possible that your heart is loved by Allah.*

From the da'wah message delivered, the researcher can understand that what was conveyed by Ustadzah Halimah Alaydrus was the correct word and the lectures delivered were neatly arranged both in words and sentences, so that it was easier for mad'u to understand well the intent of the da'wah messages conveyed so that Ustadzah Halimah Alaydrus said succeeded in using this method in conveying his da'wah message to mad'u. The contents of the da'wah message in the contents of the lecture delivered by the Ustadzah are about how we can make ourselves the most beloved servants of Allah, namely by being obedient, pious and following the rules and avoiding the prohibitions of Allah SWT. Some of the messages in terms of self-organization to be more loved by Allah SWT were conveyed by him, namely good and true words that were strengthened by the hadiths conveyed. As in the hadith, From Sa'ad bin Waqqash ra, he said: I heard Rasulullah SAW say: "Indeed, Allah loves a servant who is pious, rich (his heart) and hidden (ie; one who focuses on worship and takes care of himself). HR .Muslim No.2965. The point is, if you want to be a servant that Allah loves, then prioritize Allah SWT by prioritizing worship and the hereafter with lots of repentance, piety and continuing to istiqomah to the path that Allah is pleased with. When we prioritize Allah, then we will become servants which Allah also prioritizes. There are many meanings contained in Ustadzah Halimah Alaydrus' lectures that can be understood by mad'u so that awareness arises to become a servant who is not tired of repenting and increasing piety to Allah SWT. As in Q.s Al-Baqarah verse 222 which means: " Verily Allah loves.





The lecture entitled Human Realms also contains messages delivered using the Bil-Hikmah Method. The lecture was uploaded on March 17, 2023.

*We must often hear that life is just passing by, why do you say that? Because it's short. We live in this world is one part of the five parts ordained by Allah SWT. Among others.*

*The first is Alam Khoiroh Insaniah or Ruh is the first realm when Allah SWT created all our spirits together, so all spirits were created together from our ancestors until now all spirits were created together and our spirits when first created were all believers even when in a different world and when all the spirit takes an oath of acknowledgment that Allah SWT is their Lord, then Allah puts the spirit into the body that Allah has ordained.*

*The second is the nature of the womb, where the period is only short, the period is only a few months, from the fourth to ninth month and when we live in our mother's womb. Why not nine months? Nine months only our body but our spirit lives in the womb when our fetus is four months old.*

*The third world realm is the middle realm of the five phases of human life. God gave humans the freedom to choose whatever they want to do and this becomes an assessment of whether humans get misery or happiness in the world.*

*The fourth is the realm of barzah or the realm of the grave is the realm where we are placed after death. Waiting for the doomsday that will determine our position in the hereafter. Here we will be questioned by the evil and evil angels about our obedience.*

*The fifth, the afterlife is our final stop. In this nature, humans will be taken into account for all the good and bad while in the world and will be weighed to determine where we deserve to be.*

The lecture delivered by Ustadzah Halimah Alaydrus is a true word in accordance with the da'wah method used, namely the bil-Hikmah da'wah method, because true words must have a verse foundation which is the benchmark that what Ustadzah Halimah Alaydrus delivered was not words, not lectures that are origin but true. An example of a sura that is proof that the message conveyed by Ustadzah Halimah Alaydrus is true, namely in Q.S Shaad 38:72 which means "So when I complete the incident and I blow into him my spirit".

## **2. Al-Mau'idzah Al-Hasanah method**

This da'wah method is a way of da'wah that is carried out through teaching that is exposed to the common people or the mau'idhah approach. The step is to convey zhanni arguments, which can satisfy ordinary people. Mau'idzah al-Hasanah is a way of preaching or preaching that is liked, brings people closer to him and does not make it difficult for them and tends to make it easier (Suri, 2022). In short, da'wah Mau'idzah al-Hasanah, has the meaning of giving satisfaction to the soul of the community or someone who is the target or target of da'wah. This is done in a good way, including giving good teaching, advice, and valuable examples (Rizqa, 2023).

Mau'idzah Al-Hasanah, can only hit the heart of the target if the speech conveyed is accompanied by the practice and example of the person delivering it. This is hasanah in



nature, otherwise it is bad, which should be avoided (Husna, 2021). On the other hand, because Mau'idzah usually aims to prevent the target from something that is not good, and this can invite good emotions from those who convey it, more so those who receive it, then Mau'idzah is very necessary to remind his kindness (Khalidi, 2021). In applying the Mau'idzah Hasanah method, the following factors need to be considered:

Speak softly so that it will impress the recipient's heart.

- a. Avoiding a rigid and rude attitude, because this attitude will create an image for the person and reduce their attractiveness to the da'wah material conveyed.
- b. Not mentioning the mistakes made by the people being accused, because it may be done out of ignorance or with good intentions (Soiman, 2017).

According to the analysis of the following researchers, there are several lecture titles by Ustadzah Halimah Alaydrus who use the Al-Mau'idzah Al-Hasanah da'wah method which contains teaching and advice packaged in short videos.

### **Identity Of Person**

*Noble people will certainly glorify others, while despicable people will always insult others. The treatment of others to you does not show who you are but shows who they are, how you treat others is who you are.*

What is meant by identity here is everything that is inside a person consisting of attitudes, character, character and also personality. From this, we as humans should improve our nature, character and personality. And always in helping or helping people in any form. Individuals are also able to determine the happiness that will be created and can make good decisions. therefore, know well how your own personality is, when you understand and recognize well then personal characteristics are formed.

### **Don't Run**

*So if you are sick, people abuse you, people leave you, are given poverty, are given difficulties in life in any form, feel the sweetness of love that God is breathing out to you, feel the height of the love that God is giving. Don't run when tested. The first thing you have to realize is, the first thing you have to realize when you are tested is that nothing happens except with Allah's permission. The examiner is God.*

In this case, researchers can understand that the world is a tired place, there are life problems that will come to every individual in every problem as a human being should not run away from the problems they face, because Allah will not test beyond the limits of His servant's ability, as Muslims we must learn to be grateful for all the blessings that Allah has given, both in the form of happiness and sadness and be able to live it with full sincerity, and





always try and pray to Allah SWT that in every difficulty there must be ease. This is found in Q.S Al-Baqarah verse 286 which means "God will not burden a person except according to his ability" and in Q.S verses 5-6 which means "because actually after difficulty there is ease. Verily, after hardship there is ease. So, never run away from problems, because problems will never be solved if you run.

### **Don't Expect Humans**

*You will only be disappointed when you expect too much from humans, so when we have very many expectations, my husband has to be like this, my children have to be like this, when our children don't turn out like that, we are disappointed. When our husbands don't become like that, we are disappointed, but if what we demand is ourselves to be able to make them all happy and we do it all because of Allah SWT. God willing, Allah will never let us down.*

As a human being, of course, have hope and hope in humans. But as we know that hoping for humans is not good and can disappoint someone personally at any time, because we cannot force someone to always live up to our expectations, and of course when we hope too much for humans it can cause heart disease such as hate, disappointment, envy and others. So the place for humans to hope and surrender is only to Allah SWT, because humans will not feel disappointed and feel that they live alone if humans hope in Allah SWT. Only He is able to provide what we need and always be on the human side. And whatever is given should be based on gratitude.

### **Introspection**

*Beautiful eyes will only see the beauty of whatever they look at, so if all this time all you have seen is the ugliness of everyone, there is no problem with those whose problem is your own eyes, because bad eyes will only be able to see the ugliness in everyone. It's time to reflect for us to make the times that go better, it's time for us to introspect ourselves so we don't get the feeling that we are better than sifalan... Sifaltan. Then until it comes out of our mouths, the one who has all the business is Allah, so be humble to each of Allah's servants.*

As humans, of course, we have different personalities. Some are well-behaved and some are bad. As a human being, of course, you should not judge, blame others at will. It can hurt other people. Every time you make a mistake with someone else, you should see how yourself is good or not. Many people today feel that they are the most righteous human beings, they feel that what is conveyed or said is always true and only their opinion must be heard so that many people stay away from it because of the nature they have and can even lead to self-arrogance, because of their own nature. Allah SWT hates them so much. Therefore self-introspection or self-reflection is very necessary, remembering what has been



done or said in everyday life whether it is right or wrong, this self-introspection really helps humans in changing traits that are not good to be good.

### 3. Targhib and Tarhib

Targhib (giving happiness) is anything that can attract recipients of da'wah to believe in the truth and remain in the truth of Islam. Furthermore, what is meant by tarhib (giving a warning) is anything that can cause fear if one does not accept or believe the truth in it (Nur & Hasnawati, 2020). The main purpose of targhib is to achieve Allah's pleasure and mercy and to receive rewards in the hereafter. Tarhib aims to frighten people who receive da'wah about God's wrath and about the punishment in the hereafter. The giving of this good news and fearful news should be able to be implemented by the executors of da'wah so that it is not only Muslims who become attracted to Islamic invitations, it is even possible for non-Muslims to also be attracted to the truth of Islam. This is supported by things like the following:

- a. That the da'wah carried out by the Prophet and previous prophets was more of an indzar style than tabsyir.
- b. The typology of people who need to get an indzar is much more than the typology of people who deserve an observance.
- c. Merely confessing is not enough to make a human being obedient to Allah, because what Allah has commanded is human absolute obedience to Him. For this reason, it is necessary to have constant warnings (indzar) to humans, so that humans prove their loyalty to Allah. Moreover, when it is added that humans have a tendency to be negligent towards the afterlife, it is only natural that the portion of the indzar is more than the tabsyir (Soiman, 2017).

Currently, adding knowledge, especially religious knowledge, can be obtained through new media, such as Youtube, Instagram, Facebook because there are many content creators who spread information that adds knowledge and religious insight that everyone can watch. And now most people prefer to learn through social media, because the way the material is delivered and the methods used are easier to understand and also supported by videos and posters/images that are displayed so that it makes it easier for everyone to understand the material presented well. One of the reasons why many people like learning through these applications is that the language used is light/simple, everyone can also carry out question and answer activities through the comments column provided by social media such as Instagram, YouTube and Facebook.



With the new media that exist today, many da'I and da'iyah have their personal accounts to preach so that da'I and da'iyah fans can watch lectures via live streaming as well as da'wah content that is disseminated through his personal account either via YouTube or Instagram. And what is the advantage of preaching through social media is because social media is global or can be called broad, anyone can reach without being limited by time and space, the point is that learning through social media can be done anytime and anywhere. Therefore, many people are interested in social media and it all depends on how humans use social media.

Ustadzah Halimah Alaydrus' lecture also uses the Targhib method which contains good news that can attract mad'u in her lecture entitled Night of Fate Correction which was uploaded on March 3, 2023.

*While we are still living in the world, we are still given the opportunity by Allah to improve, to improve our destiny. One of the biggest improvements in fate takes place on the night of Nisfu Sha'ban. Allah says in the Quran Yam hullahu ma yasya'u wa yusbit wa 'indahummu-kitab. There are those whose records of fate have been erased by Allah, there are also those who have been fixed by Allah. We don't know that someone whose bad luck was deleted was replaced by the good one, there was someone whose good luck was deleted replaced by the bad one. When the Prophet told about this verse, the verse that Allah mentioned earlier. Allah who has Lauhul Mahfudz, Allah who has the book of human destiny. There will be a time when Allah will remove it, there will also be someone who will keep it. The Prophet said that story happened on the night of Nisfu Sya'ban, that was a golden opportunity for us friends, don't let it pass. Allah changed the fortunes of his servant a lot that night. Don't let us miss it. So what can we do, there are 3 things, namely the first is to make a lot of istighfar, the second is to give lots of alms and the third is to practice the practices practiced by the scholars, such as reciting the Yasin surah three times with different intentions for each Yasin.*

As for the lecture entitled Study of the Book of AnNasoih Diniyah The Dangers of Zina Sin which was uploaded on October 3, 2023 using the Tarhib method by providing material regarding warnings that create fear of one's mad'u.

*Imamul Haddad said in his book AnNasoih Diniyah, he said and came a statement that it came to people who were in Padang Mahsyar, a very bad smell, the stench disturbed everyone who was in Padang Mahsyar, be it good people, bad people, in the afterlife, this smell will disturb anyone who is in Padang Mahsyar with very disturbing, big and severe disturbances. Then they told them where the stench was coming from, this was the smell of an adulteress. Na'udzubillahiminzalik.*

*And it is mentioned in an authentic hadith that the Prophet Muhammad saw adulterers and men who committed adultery in a kind of Tannur (a kind of cooking place owned by Arabs, like a barrel). Coming at them a flood of flames from underneath made them scream. So they are put in a kind of hot vat under which there is a fire that blazes until they then scream and they raise their screams, and this is one of the types of Allah's punishment for those who commit adultery in the barza realm, the natural grave. If his*



*sins have been forgiven with a lot of torment and because of his death he brings faith so he enters heaven, he will be the one who enters heaven by bowing his head. No one enters heaven by bowing his head except for adulterers. Even when we go to heaven, we still bring disgrace, hopefully Allah will save us and our families.*

*And Allah SWT tells about the punishment and destruction of Lut's people when they do something disgusting, namely LGBT work. Allah tells about his torment in this world and not in the hereafter. When our decision came to torture them, we made the earth that was under them above them, rolled up with the ground. And we rained down fire from the sky from the heated Sijjin hell. This is a torment from Allah SWT and that is not something that is far from the wrongdoers.*

To make a person a good human being can be done in 2 ways, namely by giving happy news and giving criticism/warning, which when you hear happy news like whoever prays on time, his fortune will increase so that this becomes an encouragement for humans to always worship God. Allah SWT. And for those who do not obey the commands of Allah SWT, then Allah gives them a threat, for those who do not carry out the orders of Allah SWT, then hell is the right place for them. In a word of Allah SWT, "And We did not send you (Muhammad) but only as a bearer of good news and a warner." (QS. Al-Furqan: 56) This good news is given to believers who will get great gifts from Allah (Q.S Al-Ahzab: 47). The good news in question is that there is such a big reward for the good deeds that have been done and the guarantee will be placed in the best place by Allah SWT. While the warning is in the form of bad news for people who break the rules and the guarantee is the hell of Allah SWT. Every deed has consequences that will be obtained by each of us, both are under our personal control, if we want to get rewards and heaven will be our place in the afterlife, then do more good deeds and carry out all the commands of Allah SWT. However, if humans commit more actions that deviate from the commands of Allah/Islamic Shari'a, then hell will be the place in the hereafter.

And this method is also very good for preachers in delivering their lectures, so that mad'u can reflect on themselves, to become even better people, especially in matters of worship. With this method, mad'u will also be able to distinguish between what is good and what is bad, and can improve his relationship with God and his relationship with humans.



#### 4. Methods of Telling Stories

The story method is a way of preaching by telling stories, conveying a story which contains messages of religious values and morals. There are many words of qashash (stories or stories) with all their derivations which are revealed in the Al-Quran (Ahmad, 2016).

In a lecture entitled Sayyidah Zulaikha's Love Story which was uploaded on December 28, 2022. Ustadzah Halimah Alaydrus told about Sayyidah Zulaikah's life from before and after meeting the Prophet Yusuf As.

##### *The Story of the Righteous "Sayyidah Zulaikha"*

*Zulaikha is the wife of the Prophet Yusuf As and also the former wife of Al-Aziz, the state treasurer. Zulaikha had a beautiful face and she was called the flower of the village at that time and many men wanted to propose to her. One day Zulaikha had a dream, she saw a man who was very handsome, handsome, perfect in her eyes, but the dream said that "that's your husband, he is al aziz", since that dream Zulaikha always thought of him even every time there was a man who came to propose to him, he always asked if you were Al-Aziz, until finally this news was heard by Al-Aziz himself. One day a man came to meet Zulaikha's father, he said that he had come to submit an application from Al-Aziz, and at that time Zulaikha was very surprised and immediately asked if this was from Al-Aziz, yes I want to answer Zulaikah. But without Zulaikha realizing that Al-Azizini was not a very handsome man like in his dream, Al-Aziz had an old and aged face. It arrived where they were holding their marriage contract and for the first time Zulaikha saw Al-Aziz's face, and she was very surprised how come it didn't look like the dream. But what power is already done and the marriage contract is carried out. And it turns out that Al-Azizini is also not a person who can be with women or what we call impotent and complete is the suffering of a zulaikha.*

*One day Al-Aziz bought a slave in the market and he took care of him until he grew up, this slave was our Prophet Yusuf As, Yusuf lived in a separate room from Al-Aziz. One day Zulaikha was coming out of the house and she saw this slave earlier. Zulaikha was very surprised and asked who the man was, how come it was similar to the one in my dream, and from that moment Zulaikha had the intention to approach Prophet Yusuf As, she began to order Yusuf to take this item with the aim of being close to Prophet Yusuf As and because Yusuf was his slave that time he had to obey him. Once upon a time Al-Aziz was away with his business, and Zulaikha saw this opportunity to carry out her evil intentions. Zulaikha called Yusuf to enter her room and Yusuf was confused why all the windows were closed and even the door was closed. Yusuf asked what do you want? I want you to answer Zulaikah, at that time Yusuf started to panic and prayed to Allah SWT to protect him, and without thinking, Yusuf immediately ran towards the exit but at that time Zulaikha pulled the back of Yusuf's shirt until it was torn, suddenly the door opened and Al appeared. -Aziz, it turns out there's something left behind. Al-Aziz was shocked, how come there was Yusuf in Zulaikha's room with the door closed, then Al-Aziz asked what was going on, Zulaikha cleverly started crying as if Yusuf wanted to rape her, but Yusuf denied that it was not the master who wanted to harass me.*

*Al-Aziz knew that his wife was lying because Al-Aziz really trusted Yusuf, then a judge called him, he started asking what happened, and the judge saw the back of Yusuf's torn shirt, and this indicated that Yusuf was pulled by Zulaikha, if the torn front means*





*that Yusuf wants to harass Zulaikha but on the other hand, the torn back of Yusuf's shirt means that it is proven that Zulaikha is guilty. But Yusuf is still imprisoned with his own will to avoid being chased by women who want to have him "this is how handsome a person is". And Al-Azizjugak finally parted with zulaikha. Years later, Yusuf had been out of prison. He came back to meet Zulaikha. But by that time, Zulaikha had changed, she had become a pious and faithful person, she wanted to satisfy herself for the man she had been waiting for. Zulaikha loves Allah SWT more than the people around her and at the end of the story Yusuf and Zulaikha get married. They became a very religious couple.*

The method of telling this story is one method that is much liked by every group of people, because da'iyah will tell the stories of the apostles and friends who are used as examples so that mad'u are more interested in listening to preachers' lectures and then from the stories or stories that are conveyed. , mad'u can take lessons from the story told, and usually by using this method it is easier for everyone to understand, why? because there is no boredom when the preacher tells stories, because in the story, the preacher brings mad'u to listen carefully to the contents of the preacher's lecture, in the story of the companions, the time of Rasulullah SAW, and the tabi-tabi'in there is a feeling of sadness , moved, longing and happy so that mad'u is carried away by feelings, the heart is touched and arises within yourself to become an even better person, and the point is still the same improve your relationship with Allah SWT and humans, then Allah will improve your life. Compared to the previous method that, this method is quite easy to accept among the people. In the bil-hikmah method, what is conveyed is the truth of the deeds and rewards from Allah SWT. While the targhib method is in the form of glad tidings and warnings aimed at mankind. Good and bad deeds will be rewarded according to what he did. While the method of these stories directly tells the story of the prophet or the former person to be used as examples of events that have occurred in the past which are associated with the present.

## CONCLUSION

In his da'wah mission, Ustadzah Halimah Alaydrus uses the lecture method which contains several supporting methods, namely:

1. The method of da'wah Bil-Hikmah, namely preaching wisely, namely in such a way as to take an approach, so that the object of da'wah of his own accord can implement what is preached, without any conflict, pressure or coercion.
2. Al-Mau'idhah Al-Hasanah is a way of da'wah that is carried out through teaching that is presented to the general public or the mau'idhah approach. The step is to convey zhanni arguments, which can satisfy ordinary people. Mau'idzah al-Hasanah





is a way of preaching or preaching that is liked, brings people closer to him and does not make it difficult for them and tends to make it easier

3. Targhib and Tarhib, namely Targhib (giving joy) are all that can attract the recipient of the da'wah to believe in the truth and remain in the truth of Islam. Furthermore, what is meant by tarhib (giving a warning) is anything that can cause fear if one does not accept or believe the truth in it
4. The da'wah method of telling stories is a way of preaching by telling stories, conveying a story which contains messages of religious values and morals.

Because the da'wah delivered by Ustadzah Halimah Alaydrus discussed the things that must be done as a Muslim which was packaged in subtle preaching and also interspersed with jokes. This aims to make it easier to provide an understanding to the viewers of Ustadzah Halimah Alaydrus' YouTube Channel videos.

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