

Available online at Dakwah: Jurnal Kajian Dakwah dan Kemasyarakatan  
<http://journal.uinjkt.ac.id/index.php/dakwah>  
 Dakwah: Jurnal Kajian Dakwah dan Kemasyarakatan, 27 (2), 2023, 244-260

### **Unification of Humor in Da'wah: Da'wah Bil-Lisan KH. Anwar Zahid**

Andayani  
 Andayani2308@gmail.com

Bobby Rachman Santoso  
 Study program of Da'wah Management  
 Faculty of Ushuluddin Adab and Da'wah  
 Sayyid Ali Rahmatullah State Islamic University Tulungagung  
 Bobby.indunisy@gmail.com

#### *Abstract*

*Da'wah is synonymous with the spread of Islam, which is delivered seriously by a preacher. Along with the times, da'wah began to be flexible by incorporating humor as an effort to attract mad'u interest. This was done by KH. Anwar Zahid since his preaching period has used humor. Based on its essence, combining humor in da'wah is one of the important elements. Humor is a form of joke that is entertaining and a necessity for listeners. The humor here aims to make it easier for mad'u to catch da'wah messages. Da'wah is a process of influencing others in a wise way without any element of coercion. The method used in this study is descriptive qualitative with a socio-psychological approach. The results of the research found that bil-lisan da'wah in Youtube content @Anza Channel KH. Anwar Zahid, that KH. Anwar Zahid declares humor in each of his bil-lisan sermons. This is proven that, every member of the public who sees the preaching content, must say that the preaching is always funny. In the context of the use of humor inserted in KH. Anwar Zahid, his humor is continuous with the theme of the discussion. In addition, behind a funny preacher, KH. Anwar Zahid has a prominent role in society. Apart from preaching KH. Anwar Zahid also provides educational facilities to orphans free of charge, both for school needs and recitation at his Islamic boarding school. This was done as a form of concern for the next generation of the nation as fighters for the Islamic religion in the future.*

*Keywords : Unification of D'wah, Humor, Da'wah Bil-Lisan*

Permalink/DOI: <http://doi.org/10.15408/dakwah.v27i2.36747>

## Unification of Humor in Da'wah: Da'wah Bil-Lisan KH. Anwar Zahid

Andayani  
Andayani2308@gmail.com

Bobby Rachman Santoso

Study program of Da'wah Management  
Faculty of Ushuluddin Adab and Da'wah,  
Sayyid Ali Rahmatullah State Islamic University Tulungagung  
Bobby.indunisy@gmail.com

### *Abstrak*

*Dakwah identik dengan penyebaran agama Islam, yang disampaikan secara serius oleh seorang dai. Seiring perkembangan zaman, dakwah memulai fleksibilitasnya dengan memasukkan humor sebagai upaya menarik minat mad'u. Hal tersebut yang dilakukan oleh KH. Anwar Zahid sejak periode dakwahnya menggunakan humor. Berdasarkan esensialnya memadukan humor dalam dakwah salah satu unsur yang penting. Humor suatu bentuk gurauan yang bersifat menghibur dan kebutuhan bagi pendengar. Humor disini bertujuan untuk mempermudah mad'u dalam menangkap pesan dakwah. Dakwah merupakan proses mempengaruhi orang lain dengan cara bijaksana tanpa ada unsur paksaan. Metode yang digunakan dalam penelitian ini adalah kualitatif deskriptif dengan pendekatan sosio-psikologis. Hasil penelitian yang ditemukan bahwasanya dakwah bil-lisan dalam konten Youtube @Anza Channel KH. Anwar Zahid, bahwa KH. Anwar Zahid mendeklarasikan humor dalam setiap dakwah bil-lisannya. Hal tersebut dibuktikan bahwa, setiap masyarakat yang melihat konten dakwah tersebut, pasti mengatakan dakwahnya selalu lucu. Dalam konteksitas penggunaan humor yang diselipkan pada dakwah KH. Anwar Zahid, humornya berkesinambungan dengan tema pembahasan. Selain itu, dibalik seorang dai yang lucu, KH. Anwar Zahid memiliki peran yang menonjol di masyarakat. Selain berdakwah KH. Anwar Zahid juga memberikan fasilitas pendidikan kepada anak yatim-piatu secara gratis, baik kebutuhan sekolah maupun mengaji di pondok pesantrennya. Hal tersebut dilakukan sebagai bentuk kepedulian terhadap generasi penerus bangsa sebagai pejuang agama Islam dimasa depan.*

*Kata Kunci : Unifikasi Dakwah, Humor, Dakwah Bil-Lisan*

### **Introduction**

Islam is the perfect religion of rahmatan lil alamin among other religions. In essence, Islam teaches its

people to submit and obey all His commands and prohibitions, so it needs to be spread through da'wah. Da'wah can direct people to the right path (Asvin and Sungkono, 2022: 50).

In language, da'wah comes from Arabic, namely da'a-yad'u-da'wan-du'a which means invitation, encouragement, and so on. Whereas in terms, da'wah is a process of inviting people to convey information in the form of Al-Quran and Al-Hadith sources which aim to clean and improve personality to be better than before (Tajiri, 2015: 15).

Da'wah is a community need, one of which is popular is bil-lisan da'wah. So that the method is more widely used by dai. Dakwah bil-lisan itself is preaching that is conveyed using speech or orally. Basically bil-lisan da'wah is easier to understand, because it is conveyed directly and easily accepted (Kasim, 2020:49).

The existence of bil-lisan da'wah is not only conveyed in a direct form, but can also be delivered through technology such as YouTube. Where currently many activities can be transferred online. However, a preacher in preaching must know the background of mad'u in order to balance the atmosphere in da'wah activities. So that the dai knows what mad'u needs. Therefore, as a preacher, you must have a good method or method, one of which is through humor (Ibn Rusydi, 2020).

Humor is something that tickles to make people laugh from all actions, words, writings, events, and other stimuli that evoke pleasure. As well as being a form of entertainment as well as motivation (Pane, 2019: 20).

The use of humor in da'wah is very important, because it can help the preacher to liven up the atmosphere in the midst of delivering da'wah material. In addition, the existence of humor as a method of preaching must still prioritize ethics in Islam. Delivering da'wah with good humor will get results according to feedback towards a better life.

Humor is a da'wah strategy to attract listeners' attention. Humor has many benefits such as eliminating boredom, stress and other problems. So there is a need for unification of humor in da'wah. However, if there is a combination of humor in da'wah, one must know the

limits and not overdo it. This has two factors, the first is that if it is excessive it can offend other people. The second factor is that if you use too much humor, the da'wah message will lose its meaning.

An overview of this research can be found in the following studies, namely: first, research conducted by Jaharuddin (2017) in the *Syiar* journal entitled "Humor in Tablighi Activities". In this study it can be seen that, inserting humor in da'wah messages and lectures, can be easily understood, influenced, and entertained. The use of humor here, in tabligh must understand the corridors of its use and limits. Ideally, the use of humor in preaching would be better balanced between da'wah messages and humor, so as to form good feedback.

The similarities between this study and the authors are that they both discuss the use of humor in preaching and both use qualitative research. For the difference, Japarudin's research discusses humor and tabligh, while the author discusses serious da'wah which is inserted by humor in the content of KH's da'wah. Anwar Zahid on Youtube (Japaruddin, 2017:11-13).

Second, research conducted by Mustofa Halimi (2018) in the journal *Da'wah Science* entitled "Humor in Da'wah Messages". In this study it can be seen that the use of humor in preaching must pay attention to its limitations both from an ethical and aesthetic point of view. This is done so as not to lose its basic character which is smooth and not provocative. Humor here is a form of educational tool for mad'u which is used as a tool for criticism in the midst of inequality that exists in society. So that it can have a positive impact on health both physically and psychologically as well as in the social realm.

The similarity of this research with the author is that it discusses the use of humor inserted in da'wah and both use qualitative research. While the difference is that Mustofa Hilmi's research is more focused on discussing the limits of the use of humor in da'wah messages, while the author is more focused on the context

of humor in KH's da'wah. Anwar Zahid (Hilmi, 2018:87)

Third, Fahriansyah (2019) in the journal *Alhadharah*, entitled "Philosophy of Humor Da'wah". In this study it can be seen that, in his philosophy, the use of humor in da'wah is used as a complementary form to make the atmosphere more lively. Humor is presented here so that mad'u avoids boredom when absorbing lecture content. However, it must pay attention to the balance of the situation. A philosophical understanding of humor is very necessary in da'wah because in reality the use of humor combined in oral da'wah has a very high level of complexity. So that it can form a funny presentation that is limited by the values of the rules.

The similarity of this research with the author is that it discusses propaganda humor and both use qualitative research. While the difference is that Fahriansyah's research is more focused on discussing the use of humor philosophically in which humor itself has many benefits so that it is a form of recreation to avoid boredom of the object of da'wah. While the author discusses the use of humor inserted in the da'wah message by KH. Anwar Zahid, which aims to facilitate mad'u understanding. (Fahriansyah, 2019: 58-59)

The author's reason for taking this research is that in general, da'wah is carried out by continuously conveying da'wah messages for a few minutes. Thus causing mad'u to become bored and bored. Because in her daily life, mad'u is quite burdened with various life problems. To return attention and overcome listener saturation, one of them is by using a humorous approach. In addition, not all people fully understand the da'wah material conveyed by KH. Anwar Zahid. Because most mad'u only remember their humor, so their arguments and advice are easily forgotten.

## Method

Research conducted by the author, using descriptive qualitative with socio-psychological approach. Qualitative research is a research activity carried out in a naturalistic and natural manner which is systematically arranged (J. Moleong, 2018: 6). The source of the data is taken from primary and secondary sources. Primary data is data obtained directly from the source either from observations or interviews. While secondary data is data obtained from information that has been collected from other parties such as books, journals, internet and others.

Primary data in this study were obtained from broadcasts in the form of da'wah content on Youtube @Anza Channel KH. Anwar Zahid and comments on his content. While secondary data, all writings and video content related to da'wah and KH. Anwar Zahid. Previously the author conducted a narrative by collecting data in online media. Then carry out reduction steps by sorting out important data and verifying it by analyzing the video content. In addition, the author also looks for sources that are used as references, then read, understand, write and analyze as a form of data collection. This method is one of the procedures or the author's way of collecting data in obtaining information and solving problems in research.

## Theoretical foundation

The theory used in this study is about the unification of humor in da'wah, the history of humor and the law of using humor in an Islamic perspective. In addition, it relates to the use of da'wah methods and da'wah media. The foundation of this theory relates to research.

Etymologically, da'wah comes from the word da'a-yad'u-da'wah which means invitation, encouragement, influence and so on. Whereas in terms of terminology, da'wah is a process of inviting people to convey information sourced in the Al-

Quran and Hadith which aims to clean and improve personality to be better than before (Tajiri, 2015: 15).

Da'wah as having a relationship of interaction and communication that advises each other, with the aim of the target of da'wah getting good feedback. Da'wah is solely carried out to return people to always remember and obey Allah SWT's commands and His prohibitions. In addition, da'wah aims to remember humans consciously about the balance of the world and the hereafter (Fahrurrozi et al., 2019: 37)

Meanwhile, humor is something funny, funny in a story and so on that is antics. Humor is something that tickles to make people laugh from all actions, words, writings, events, and other stimuli that evoke pleasure. As well as being a form of entertainment as well as motivation (Pane, 2019: 20)

Unification here, in KBBI (Big Indonesian Dictionary) is defined as the process of unifying or combining something to become uniform. Unification in general describes a model as a complementary form in preaching.

Unification as a form of blending humor with da'wah. This is like the use of humor inserted in da'wah activities. In relation to the phenomenon of da'wah, humor is one part of the process of influencing a person so that he can have a positive impact and improve human mental and physical health. In addition, humor is used as a means of conveying da'wah, so that it is easily accepted without being too tense.

Humor can reduce the problems faced by individuals related to life and can relieve stress on a person. In delivering da'wah without humor, mad'u mostly talk to themselves instead of listening to their da'wah messages. Humor is part of rhetoric (style of speaking). Humor One form of an interesting approach. By combining elements of humor into da'wah, there are usually many devotees. Because sometimes without humor religious lectures will be dry, but the key to the success of a lecture is not in the humor,

but is measured by understanding and practicing it.

The use of humor in preaching must be considered according to its limits, such as not offending other people. Even in preaching to achieve success is not seen from a high position. However, seen from the way of conveying da'wah with full sincerity and prioritizing ethics. Because basically ethics is the main position and science above it.

In Islamic history, humor has been known by the ancient Greeks since 400 BC, with the Latin word humor which means a liquid, as found in the human body. The liquid is a form that must be balanced between health and emotions. The theory that contains a fluid element is an explanation of humor, which over time there have been various opinions regarding the definition of humor (Hariry, 2021: 10).

Humor has been known since the time of Rasulullah SAW, in his story Rasulullah SAW also used humor when interacting. Humor and jokes Rasulullah here always teaches wisdom and inspiration that is positive, intelligent, and brings good news. Even though he was a prophet, he still joked and had humor like humans in general.

In terms of joking and joking, Rasulullah SAW limited its use. It can be exemplified by the joke that the Messenger of Allah joked that there were no lies or lies. Joking is done on the basis of truth. However, when joking, it is forbidden to laugh until the molars are visible, because when joking, it is not too much and is used only appropriately (Ali Zaenal, 2020).

There are some friends who used to use humor with funny words. Rasulullah saw. He himself smiled with the humorous behavior of his friends. Like Nu'aiman bin Amr bin Rof'ah who joked in an extrinsic way (Ali Allkaff, 2020)

Along with the development of the century, the theory states that humor is a form of stimulation that triggers joy. Based on the philosophy of life, human nature is essentially an alternative form. Which is a stimulating tool to give birth

to laughter and joy. Humor itself does not stop at the companions, but flows from several periods so that it develops like a populist Sufi who inserts humor into every word he says. As exemplified by a Sufi named Nasrudin Hoja.

Nasrudin Hoja is a Sufi who pretends to be a fool (layman) by depicting hidden intelligence. But likes to say and behave strangely and funny. Nasrudin Hoja always taught life not to be tense and to live it with joy, to be wise in enjoying life. In addition, it teaches to laugh at life with the aim that it is not easily deceived by the universe so that it is able to control life (Fahrudin Faiz, Koentji media channel, 2019)

In an Islamic perspective, the use of humor in da'wah has two opinions, namely that it is permissible (halal) and unlawful. The law is said to be permissible as long as it does not violate Islamic teachings and provides good lessons or motivation. While it is said to be unlawful because it contains negative elements that violate the rules or exceed the limits. Such as excessive joking can turn off and hurt other people because of ridicule, backbiting, humiliation or harassment made for fun (Buya Yahya, 2020)

The use of humor in the philosophy of life is very important. Because laughing in Islam is permissible and recommended, so you don't become hard-hearted. Humor is here to bring happiness and can increase awareness such as self-introspection. In addition, it can cleanse the soul from anxiety and burdened thoughts.

But the law is unlawful if used excessively, because it can harden the heart. If you lose control, it will be bad. It's better to use it sparingly. (Fahrudin Faiz, 2019 )

In the book *Malamih Al Mujtama' Al-Muslim Society Based on Islamic Shari'a*, humor and laughter have certain limitations. Laughter, joking and humor in Islam are allowed. All of this is done to fulfill human nature to ease the burden on the human mind from the hardness of life (Qhadawi, 2018: 475).

From the explanation above, the researcher concludes that the use of humor in preaching is permissible as long as it does not go beyond the boundaries and has a good purpose. But the law is unlawful, if its use is excessive and causes negative things. It would be better if the humor is used appropriately in order to foster positive and useful interactions. Because the main function and purpose of humor is to nourish the physical or human nature, to help improve the psychology of the mind, as an entertaining medium that is acceptable to the mind, and other positive sides.

So in humor itself may be implemented in everyday life as long as it does not violate the rules and teachings of Islam. If using humor excessively it will cause people to be offended, serious and damage the nature of tabligh as a normative activity, which turns into a kind of joke and joke.

Broadly speaking, in preaching there are three forms of classification, namely bil-lisan preaching, al-qalam preaching, and bil-hal preaching. In this discussion discusses da'wah bil-lisan. Dakwah bil-lisan is a method of preaching in the form of conveying the message of da'wah through orally. The use of this method has been widely used both since the time of the Prophet until now, such as lectures and sermons (Ali Aziz, 2017: 307)

Life is now modern, so preaching has progress, from what is conventionally done on the pulpit to now it is modern. At this time the average cannot be separated from technology so that da'wah activities have new transformations and innovations such as the use of da'wah media.

One of the da'wah media that is used as a tool for spreading da'wah is YouTube. YouTube is an application for accessing video content that can be used by users directly. In addition, it is very easy to access and reach by many people without any time limit either at any time. YouTube is used as a da'wah media, as a form of conveying da'wah material to mad'u (Afifudin, 2017:46).

## Results and Discussion

### **Bil-lisan Da'wah in Youtube Content @AnzaChannel KH. Anwar Zahid**

Age each period has a level of development and progress. At first it started from ancient times, at which time it was famous for hunting. Along with the times, it has increased rapidly to the modern era like this. Because every year it experiences significant changes, so it is famous for the rise of the digital era and all-technology.

In this context, everything has an overall change, because everything is related to technology. Nowadays, it has become instantaneous and makes it easier for people to reach anything. Because it is under the auspices of modernity, especially also in the realm of da'wah.

Da'wah is not only to invite, however *rahmatan lil alamin* namely realizing happiness in the world and in the hereafter, which is blessed by Allah SWT. Da'wah as inviting not mocking, embracing not hitting as exemplified by the Prophet Muhammad SAW by broadcasting Islamic teachings directly orally.

Dakwah bil-lisan is a da'wah method used by da'i to call upon the religion of Allah SWT, by following His instructions in all worship, justifying what Allah justifies, viewing falsehood what Allah invalidates through verbally (Qadaruddin, 2019 :45)

Basically preaching is an obligation for everyone who is able, and has faith and extensive knowledge. Which is mentioned in the authentic hadith "*Ballighu `anni walaw papa*" which means *convey even if only one verse* (Narrated by Bukhari). The hadith states that preaching is very important and emphasized.

The essence of da'wah in general is the process of influencing without any element of coercion. In addition, it does not conflict with Islamic teachings.

Da'wah has a complete system that is in accordance with its elements such as dai (subject), mad'u (da'wah target), maddah (da'wah material), thariqah (da'wah method), wasilah (da'wah media), and atsar (effect or feedback).

In general, preaching is carried out conventionally standing on the pulpit or in front of the community assembly. Along with the development of the da'wah era, it underwent a transformation so that it gave rise to various innovations in developing da'wah, one of which was through the media of da'wah. Da'wah media is a tool used as an intermediary in conveying da'wah material to the public. Utilization of da'wah media is very important and necessary in developing da'wah such as through Youtube. (Nur, 2014: 323-324)

In terms of its existence, YouTube in the current era is not only used as entertainment, but can be used as a medium to convey da'wah. Preaching on Youtube does not require a lot of money or effort. Its use is very effective and efficient because there is no need to come to the assembly, everywhere can be reached and easy to access. On Youtube there are many videos that have been uploaded and can be played based on needs.

KH. Anwar Zahid, never owned any channel before. The reason for creating a Youtube channel, at first during the pandemic there were very few invitations. In addition, the recitation schedule is also closed and does not accept any schedule. However, there were pilgrims from abroad, both from Hongkong, Korea, Japan, Taiwan and other foreign countries, who protested that they wanted to take part in KH. Anwar Zahid. Finally the Crew from KH. Anwar Zahid took the initiative to create a YouTube channel. That way they can attend recitations online and start a pandemic for Youtube and the name @Anza Channel KH. Anwar Zahid.

Islamic da'wah content can be searched through YouTube channels, one of which is the @Anza Channel account. Anza Channel is the original

account of KH. Anwar Zahid currently has 916 thousand subscribers and 421 videos. The da'wah content presented by @Anza Channel really attracts mad'u attention with funny and unique covers that make people curious to watch and the themes raised in the da'wah are very simple and follow trends.

This channel is managed by Crew Anza Media, which is a dakwah media group at the Sabilun Najah Islamic Boarding School. This channel has been joined since 24, October 2018 and now there are 123,026. 159 views. In addition, the proceeds from the acquisition of the channel are used for the construction of cottages and for orphans at the Sabilunnajah Simo Islamic Boarding School (Anza Channel, 2022:22)

In each content, KH. Anwar Zahid declares humor in each of his bil-lisan sermons. The delivery has two models of delivery forms. The model used is serious delivery and humorous method. Serious da'wah is carried out by conveying da'wah messages in a firm and straightforward manner. Serious da'wah as a form of emphasis in conveying da'wah messages, so that mad'u are also serious in receiving.

In this case, KH. Anwar Zahid preached using simple language, so that it was easy for mad'u to understand. However, if mad'u does not understand and has not accepted the da'wah message, then he will repeat it. So KH. Anwar Zahid preaching was not just conveying, but conveying the da'wah message until it was truly accepted by mad'u.

The second preaching, delivered with a humorous approach. This strategy is an element of enlivening the atmosphere of da'wah. humor is a symptom that stimulates the formation of aspects of laughter that tend to be in the form of a sense of awareness within oneself, both from actions, words, events that arouse pleasure (Wijaya, 2013: 200)

One advise in a subtle way, namely through humor. This is like criticizing, but through statements that tickle people

so they make people laugh. But in it must have a message that touches.

An example of a quote from KH. Anwar Zahid's da'wah on the YouTube @Anza Channel is well delivered in a serious way and inserts humor, including:

This footage was taken in a live stream which coincided with commemorating Mother's Day. In the framework of Earth Alms and the inauguration of the Sedati Multipurpose Building, Sidoarjo

Serious preaching

Quote 1 :

*"When a woman is married, her instinct is as a mother, rather than as a wife. Because, more concerned with children than husband. Meanwhile, men have stronger instincts as husbands than as fathers.*

*The proof is that women are abandoned by their husbands and their young children, what do you think about it? Certainly educate children and raise children*

*Bedo with wong lanang, wong lanang was left to die by his father, dadi widower nduwe is a young egg, what do you think about? Must be dude*

What is meant in the quote is, a married woman, her instinct is to become a mother. Meanwhile, married men instinctively want to be husbands. This is proven when women, if their husband dies and have children, must prioritize their children by raising and educating children. However, if a man has children and his wife dies, the average thing he thinks about is finding a wife.

Humor quote:



*"If we want our children to be great, achievers, have quality, our children need only three mothers and one father. In English it means wife, is means is and tri means three, so when combined it means three wives, if there is only one the name is one"*

Serious preaching

Quote 2:

*"So, here we need three mothers, namely, one biological mother, two wet nurse, three teacher mothers. Our children need biological mothers who are sincere, complete milk mothers, intelligent teachers. All three of them can be played by a woman named mother.*

Humor quote:

*"As the Prophet had three mothers, namely, biological mother, wet nurse, and teacher mother. Her biological mother is Siti Aminah, her wet nurse is Halimatus Sadiyah, her teacher is Umm Aiman. It's different from the children here, Siti's biological mother, her milk mother is a cow, her teacher is TV and WiFi"*

Serious preaching

Quote 3:

*"In the Al-Quran, it has been explained about the recommendation for breastfeeding, namely for 2 years*

*So don't be lazy.....*

*Now there are many mothers who are prestigious, their children are only given breast milk at the age of two to three months. After that, he was given factory-made milk, which incidentally is a product of processed cow's milk."*

Humor quotes:

*"Nowadays, many young mothers are participating in the sapinization program. But mengko dadine is a calf, wong's child but suckles a cow. his character, is like a calf.*

*told not go to school, instead his mother was invited. told recital is not immoral, in fact, he is dislentic. Told to go to a shop near him instead he said eeemmmmmooohhh"*  
(<https://youtu.be/gFgULijPMo>)

The meaning of the humorous quote above is that many mothers who breastfeed their children do not give breast milk, but replace it with powdered milk for their children. So that his character and behavior is like a cow, his mother told him not to go to school. His father told him to go to the Koran but did not go. Ordered to the shop at close range refused.

In addition, this snippet is taken from content in Tubanan Baru, the courtyard of the Baitul Muttaqin Tandes Surabaya mosque

Quote 1

Serious preaching:

*"Islam is now considered strange. While everyone was holding cell phones, one of the Tuban people,*

wong enim, was making tasbih wiridan. Dhikr Astaghfirullahaladzim, Astaghfirullahaladzim, Astaghfirullahaladzim.

Followed by Subhanallah, Subhanallah, Subhanallah. Allah is the Greatest, Allah is the Greatest, Allah is the Greatest. It must be considered crazy. Because those who have surfed in cyberspace, meanwhile he was holding tasbih and carried everywhere"

The meaning of the quote above is, Islam is now considered strange, because now it is modern and cannot be separated from gadgets. So if one of the youths brings tasbih and recites dhikr, he will be laughed at and considered a madman. Because everyone has surfed the virtual world, while he was carrying tasbih.

Humor quote:

"Sorry, at a time when most people now have changed their book of recitation, no longer Fathul Mu'in, Fathul Wahab, Minhajul Abidin. However, it changed to Fatkul WhatsApp, Raudhatul Facebook, Kifayatul Instagram, Hidayatut Twitter, Nihayatun Tiktok, and his great teacher Syek Google ra"(<https://youtu.be/eSs1QEr7ERU>)

In addition, various comments regarding the positive response from the public who took part in online recitations through live streaming and KH Anwar Zahid's da'wah content included:

From the @Luna Hazluna account

"Pak Kyai Anwar Zahid is present, even though via Youtube, his knowledge is

very useful. Hopefully we are all given health by Allah SWT and get the intercession of the Prophet Muhammad SAW"

From the @Mujiati Suhardi account

"Always present to listen to Kyai Haji Anwar Zahid's lectures and don't get bored, hopefully Islam will be more glorious"

From the @Sap Tono account

"Banjarnegara is always present to join the recitation, I hope Abah will always be healthy the more his people will like him"

From the @Ginik Astutik account

"Hongkong listens to Abah, may his knowledge be blessed with blessings. The entire Hong Kong congregation misses Abah, asking for prayers that all will be given health, blessings in the protection of Allah SWT, aamiin" (<https://youtu.be/eSs1QEr7ERU>)

The comments above are some comments on Youtube content on @Anza Channel. The comments on average gave a good response, and liked KH's lecture. Anwar Zahid. Apart from being popular in Indonesia from abroad, there are also many worshipers who like it.

In the uploaded content, it contains all the da'wah activities of KH. Anwar Zahid. The average sequence is almost the same from opening to closing according to direct recitation. In addition, the da'wah material is almost the same from one stage to another.

In the delivery of his da'wah, he first opened his greetings in a soft, flat tone, and slowly to attract mad'u's attention. If the greeting is not answered

simultaneously, it will repeat it until it is unanimous. After that, followed by muqodimah.

Then, in the process of conveying the da'wah message, KH. Anwar Zahid plays da'wah rhetoric. With the style of speaking using simple everyday language, the model speaks frankly, so that it is easily accepted by mad'u. When delivering da'wah messages, don't forget to move your body such as hand, head and other movements so that your da'wah is more alive.

In addition, when conveying the preaching message of KH. Anwar Zahid did not just convey, but saw and balanced the situation and conditions. For example, when the mad'u or object of da'wah is bored, sleepy, and not focused on responding, it must stir up the atmosphere by presenting humor. So it doesn't break from the interaction between the dai and mad'u. Here it is moved by being invited to interact and sing together.

On the other hand, in the middle of KH. Anwar Zahid has something interesting. One way is by giving some sarongs and some money to the mad'u. This is done as a way of blending in with mad'u.

Example:

*"Hey come here, take it or don't wear a sarong.*

Which means those who want to get a sarong, please come on stage. If it is accepted, then say "I'm proud to wear a mango glove" and clap.

Even though his preaching *ison line*, which has a long duration, approximately 1 hour and 30 minutes is not boring for listeners. Because when listening to the preaching message of KH. Anwar Zahid, it must have seemed to get carried away in the assembly. Because his nature is not dead and there are inserts of humor.

So that interaction grows, in which many people are watching, listening, present *atlive streaming*. With various comments *likes, subscribe, share*. However, if the da'wah is carried out straightly, only the material will surely be saturated and certain to be covered *scroll*.

Therefore, humor and preaching here as a form of human needs.

In the closing of KH. Anwar Zahid's lectures, he always pays attention to mad'u by holding his watch while being silent for a while. Then mad'u simultaneously laughed. With a relaxed demeanor and not too heavy themes, mad'u will be entertained and can easily absorb the material presented. So get a good effect or feedback. After that pray together.

Dakwah bil-lisan on Youtube Content @AnzaChannel KH. Anwar Zahid's contents apart from treating mental illness, can also entertain, provide motivation, and increase faith and awareness.

### **The Context of Humor in Da'wah Bil-lisan KH. Anwar Zahid**

Every instinct in humans must be looking for a pleasure and entertainment in his life. One of them seems synonymous with cuteness, various unique behaviors and tickling speech styles. This can generate joy both in the mood and improve a situation.

Humor is used as a form of joke which is generally an absolute necessity in life. Aside from being entertainment as well as motivation in raising awareness. Basically humor itself is something that can reduce stress in someone who can improve one's mentality in freeing oneself from the problems faced (Marwan, 2013: 269).

In Islam, joking is not something that is prohibited. Because every Muslim is allowed to laugh. The use of humor or joking is generally not a problem, it's just that you have to know the limits so that other people don't get offended.

Humor in preaching has an important position. Humor is part of the da'wah strategy or tactics used in achieving goals. This is done to facilitate the process of achieving the goals of da'wah (Ali oh Aziz, 2017: 300)

The use of humor in preaching has been widely used by preachers, one of them is KH. Anwar Zahid. KH. Anwar Zahid is a famous preacher who preaches

using humor. Through the application of humor in preaching, it really steals attention and becomes its trademark.

Humor in this context is a form of delivery model for KH. Anwar Zahid. This model has been applied since the beginning of pioneering to become a preacher. The use of humor in easy-to-understand language that is flexible, so that it can create an energetic atmosphere (Hornby and Parnwell 1961:364).

KH. Anwar Zahid is well-liked by the public, especially with his preaching style. KH. Anwar Zahid presents da'wah material in the form of jokes as a way to reach out to the community. In terms of layers, you can invite teenagers to parents to get involved in the da'wah message.

In the locality of his da'wah, it can be related to mixing languages, both Javanese, Arabic, Indonesian and English. Apart from that, convey it in a humorous and fun way. However, with various religions, it cannot be accepted by the community, because the language is mixed.

Many thousands of worshipers and even hundreds of thousands liked KH's lectures. Anwar Zahid. Because delivered the *themeubudiah*, *amaliahandsharia* served with joking spices. In addition, in conveying his da'wah it is not in the book, so that it unites with the reality that does happen in life.

As for various examples of humor inserted in da'wah messages, as a form of enlivening the atmosphere of da'wah, they are as follows:

For example, when filling out the *tausiah* at the Semarang *alon-alon*, he mentioned Quote 1 :

*"In the middle and upper class elections are carried out in a standard manner, explaining the vision and mission. But if the middle and lower classes don't understand, mergane people are struggling. In the sense*

*that you need (rice, clothes, and money) for the new election votes, you are running out of hands. Apart from that, the people are tawadu' (know the color of duwet)"*

The quote explains that, in elections, the middle class and above convey the vision and mission of the election. However, the lower middle class does not understand the purpose of the vision and mission conveyed by the selected candidate. So the candidate took a shortcut in influencing the middle to lower class by giving money as a voting point.

Quote 2 :

*"Apart from that, the election was carried out by voting for the NPWP (what number, dare how much money) the present era is like the jahiliyah era, because sholawat Nariyah loses to Sholawat Rupiah"*

The meaning of the quote is that today's elections prioritize bribery. Most of these things are a lot of cases, compared to the selection of eligibility and leadership spirit.

Quote 3 :

*"Why do you talk so much, I'm sorry those who don't give pocket money don't protest. because time is up. I will continue again if there is a lecture call here. Please don't make a fuss, look at the village head's wife, be quiet, because she knows she doesn't give me pocket money "*

The meaning of the quote is why you protest, those who don't give severance pay are expected to remain silent and if you want to continue the lecture, you can

be invited again another day. Be silent like the village chief. Because I realized I didn't give severance pay.

Quote 4 :

*Don't be surprised if the price of fuel goes up, people actually use BBM (back and forth). Don't be stupid, God willing, everything will be sorted out, you will be given Rizqi and fuel matters will be made easy. This prayer, let's imitate "Bismillahirrahmanirrahim Allahumma saget tumbas aamiin"*

<https://youtu.be/Eyxo7hJ6Eho>

The clip explains that there is no need to be surprised, when the price of fuel oil rises, because basically BBM (Alternating Mundak) and KH. Anwar Zahid gave the science of prayer, namely bismillahirrahmanirrahim that can be bought. Here to awaken the *honey* to always be grateful and always draw closer to Allah SWT. That way everything can be fulfilled.

Quote 5:

*"The world is see each other. Nice to see here. this one here looks delicious. this one looks delicious. life must meet each other"*

*I'm sorry, if you're concerned about your profession, what do I do with this, do you think it's delicious or not ?*

*the congregation responded well*

*please those who say it's good to go on stage, replace me and this is the mike.*

*Your mind is good, holding a mike for just one hour can generate a lot of income*

<https://youtu.be/DuENur bZ5HA>

The meaning of the quote is that in the life of the world one must see one another. You can't compare life with one eye. Because it can eliminate gratitude.

As for adab in delivering the message of da'wah in humor is: first, delivered in a meek manner. By avoiding harsh and anarchic words. Da'wah itself invites not to beat. In this case it has been explained in QS. Al-Imran verse 159.

Second, don't force anyone. This is not done by force, such as forcing others to convert to Islam. Preaching is done by explaining and conveying good explanations. So that it can be reasoned with clear sources of arguments and can be achieved on the basis of understanding. This explanation is contained in QS. Al-Baqarah verse 256.

Third, mix things up *with which vanity*. Something that is true that is pure originality based on Islamic teachings must be carried out without doubt. In this case it should not be contaminated with ugliness. This explanation has been explained in QS. Al-Baqarah verse 42

Fourth, no insult the worship of other religions. In preaching it is forbidden to insult other religions, because it can cause conflict against adherents of different religions. These provisions are explained in QS. Al-An'am verse 108. Apart from that, it is also explained in Surat al-Kafirun verse 6 that *"For me my religion for you your religion"* Adi should not interfere with other religions.

Fifth, no discriminatory a preacher in preaching should not discriminate between one another. Because all have the same position. This is as stated in QS. Abasa verses 1-2. Sixth, Don't accuse fellow Muslims of being infidels. A group certainly has a different perspective and interpretation. However, in da'wah it is

strictly forbidden to make non-believers of fellow Muslims because Allah SWT hates them so much.

Seventh, put value first tolerance. Fellow human beings, of course, must be different and have many patterns and varieties with various different characters. So in da'wah, you should respect one another according to what has been taught in Islamic teachings. This explanation is contained in QS. Al-Kafirun verse 6. Eighth, avoid bad and useless talk. It is better in preaching to keep away from words that are not useful. It would be nice for a preacher to teach something useful (Tajiri, 2015: 60).

In preaching should not violate the rules of religious norms and legal norms. Because this is very fatal if there is an element of sara' as well, it will lead to kemudhorot. On the other hand, humor in speech acts in da'wah must be conveyed to have an element of truth. A speech act is an action in a speech in the form of an act as well as advice. (Page Fadilah, 2019: 46-47)

In preaching KH. Anwar Zahid also prioritizes ethics in appearance, both in person and virtually. In general, it is identical to wearing simple clothes by wearing koko, kopyah, and sarong clothes. This appearance describes the character of all habits, and one of the reflections of personality. In addition, it shows all the pictures of his heart, mind and soul.

Appearance (fashion) is a way of life in dress, both to cover the nakedness and to beautify oneself. To look good and a reflection of lifestyle. Modification of appearance is not a problem, as long as it does not violate the rules of dress ethics (Fauziah and Noorhidayati, 2021: 30).

### **The Humor side of KH. Anwar Zahid for the community**

For society (*mad'u*) Humor is very necessary, because humans have a sense of boredom. In addition, people are already quite burdened with various life problems. This can cause fatigue for *honey*.

The presence of the preaching delivered by KH. Anwar Zahid can help

reduce boredom and eliminate the burden of problems faced. Da'wah delivered in a unique way, inserted jokes, and simple themes. it makes *honey* really like it. So that it can attract attention in the midst of broadcasting Islamic teachings.

This can be felt when KH. Anwar Zahid preaches directly or indirectly. KH. Anwar Zahid when preaching is not merely conveying it, but giving a different essence, namely conveying it until it is accepted by *honey*. If you don't understand, the discussion will be repeated until you really understand it.

KH. Anwar Zahid is a Kyai who is known for his humor, but behind such preaching, has a commendable personality. The personality of the preacher greatly influences the da'wah activity. A good preacher must have a good attitude. A good personality will lead to the success of his da'wah, because before preaching to others he must also find himself so that he becomes a person who does not contradict the messages conveyed to his followers. *honey*.

KH. Anwar Zahid has a different point of view among other da'wah clerics. Da'wah KH. Anwar Zahid, through this bil-lisan has internal and external implications. Internally, he has good morals so that he is respected by many people. Even though KH. Anwar Zahid is on the rise, he is always humble and still prioritizes his simplicity. Apart from preaching, he also plays a role in his own pondok foundation. KH. Anwar Zahid founded the Sabilun Najah Islamic Boarding School Foundation for MTs and MA levels next to his house.

KH Anwar Zahid said "Here I accommodate orphans, orphans, buskers, students who are less fortunate in terms of the economy and are constrained by costs, I provide educational facilities free of charge, both school needs and reciting the Koran at Islamic boarding schools". This pesantren was founded to educate young cadres who are always serious about seeking general, religious and other knowledge. This is done in order to

educate and raise the future of the nation's next generation as fighters for Islam in their homeland.

On the other hand, KH. Anwar Zahid also takes care of the Attarbiyah Islamiyah Assyafi'iyah Islamic boarding school, Bojonegoro Regency. Although KH. Anwar Zahid is busy, but still carries out the mandate from his teacher, because he once said "*When will you, neng ndi wae ojo leave and repeat*". Which means whenever and wherever do not leave teaching. From this message KH. Anwar Zahid applied it as in the midst of his preoccupation with continuing to teach at Islamic boarding schools even though there was already a teacher council.

This was done as a form of carrying out a great mandate from the teacher. In addition, the Pondok Foundation has a number of approximately 1,500 and an average of orphans.

KH. Anwar Zahid, until now his attitude and character have not changed. Always apply that being a santri must be ready for everything, wherever and whenever "*Eny time all ready stand by*". Because the best people should be able to make people useful for others. So that in this world, do not become a loser (<https://youtu.be/Xo61MwF5hwo>)

KH. Anwar Zahid also formed a maqomaam dzikir assembly as a congregation association as a way of remembering Allah SWT. The assembly activities are held every Thursday night at the residence of KH. Anwar Zahid. So that people flock to attend the event. This is done as a form of establishing social contact in a friendly way (Afifudin, 2017:60)

In the midst of preaching, but in dealing with neighbors it was very professional and upheld tolerance. Appreciating one another is one of the keys to forming harmony. In addition, prioritizing generosity.

KH. Anwar Zahid never discriminated against anyone either in neighbors or in society. Because they think they are all the same. In fact, humans are mutual respect and respect.

If there is an event, either thanksgiving or tadarus, you must invite neighbors to participate in the event. So that by establishing a good interaction can establish friendship. In the realm of family, KH. Anwar Zahid became the head of the family who was able to nurture and nurture. In addition, in the midst of his busy life, he also divides time for creativity inside and outside the home. So keep building a household that is sakinah, mawadah, and warohmah (Afifudin, 2017: 53)

Externally KH. Anwar Zahid uses humor in his da'wah, to influence someone to improve human mental and physical health. In the delivery of da'wah without humor, parahoneyon average mostly chat alone instead of listening to da'wah messages. So the importance of humor tucked in da'wah.

Humor itself aims to trigger someone to be able to smile and laugh as a form of treating the problems faced by individuals. In using humor, it is not permissible to abuse it freely or carelessly because it can offend and hurt other people's feelings. So you have to use humor properly according to the consideration of the situation and conditions. In addition, if you use too much humor, the da'wah message will lose its meaning.

First, it is entertaining because it can foster a sense of laughter that helps improve any situation. Second, being able to liven up the atmosphere in communicating because every da'wah must be bored when hearing a da'wah message. Third, the delivery becomes interesting accompanied by humor can foster a happy atmosphere and become enthusiastic about listening to it.

Fourth, it can increase interaction by way of jokes, in the midst of boredom or sleepiness. Fifth, as a spiritual antidote like medicine for the soul, because it gets peace. Sixth can foster more energetic improvisation or foster new enthusiasm. However, the use of humor must pay attention to limitations, so that the message of the da'wah does not lose meaning. (Tajiri, 2015: 117)

## Conclusions

Dakwah bil-lisan in Youtube content @AnzaChannel KH. Anwar Zahid has a unique missionary message delivery. With simple language, themes that are not heavy and conveyed in a simple way are very easy for mad'u to understand. In each of its contents, when delivering da'wah messages, there are two modes of delivery, which are carried out in a serious way and inserted with humor. In conveying a message, if you don't understand it, it will be repeated until mad'u accepts and understands it. The content of the bil-lisan da'wah KH. Anwar Zahid on Youtube besides being able to treat mental illness, can also entertain and motivate.

The context of the bil-lisan preaching of KH. Anwar Zahid can be seen that the use of humor in his speech leads to a positive direction. The humor here is conveyed in Javanese metal combined with Indonesian, English and Arabic. With styleUnique can attract attention *honey*. Humor here as a form of enlivening the atmosphere of da'wah, and being able to solvesilence. Integrating humor in da'wah must prioritize ethics, so that it can be accepted by mad'u. In its use it should not exceed the limit, if the insertion of humor in da'wah exceeds the portion, then the da'wah message loses meaning. In addition, it can shift the essence of tabligh to normative or farce activities, so it would be better if it was adjusted based on needs.

KH. Anwar Zahid apart from preaching also has internal and external implications. Behind the famous cleric, KH. Anwar Zahid has extraordinary examples, such as building Islamic boarding schools, forming maqomaam dzikir assemblies, and providing facilities and education to orphans and underprivileged children. Externally, bring a positive influence in the realm of society.

## References

- Abdullah, Muhammad Qadaruddin. (2019). Introduction to the Science of Da'wah. Prepare: Qiara Media
- Aziz, Ali. (2017). Revised Edition of Da'wah Science. Jakarta: Kencana
- Fahrurrozi, Faith et al. (2019). Da'wah Science. Jakarta : Kencana
- Hassan, Mohammed. (2013). Da'wah Science Development Methodology. Surabaya: CV Salsabila Putra Pratama
- Halimi, Safeoddin. (2008). The Ethics of Da'wah Al-Quran Between Quranic Ideals and Social Reality. Semarang: Walisongo Press
- J. Moleong, Lexy.(2018). Qualitative Research Methodology. Bandung: PT Juvenile Rosdakarya
- Pirrol, Abdul. (2018). Communication and Da'wah of Islam. Yogyakarta: CV Budi Utma's Depublish Publisher Group
- Tajiri, Hajr. (2015). The Ethics and Aesthetics of Preaching from Theological, Philosophical, and Practical Perspectives. Bandung: PT Juvenile Rosdakarya
- Asvin, Muhammad and Abdur Rohman. (2022). Concept of Islamic Meaning in Al-Quran. in Al-Mikraj Journal, 2(2) p.50
- Anastasia, Sicily. (2013). Humor Techniques in Comedy Programs on Indonesian National Private Television in E-Communication Journal 1(1) Pg.4
- Anis, Muhammad Yunus. (2013). Humor and Comedy in a Flashback to the History of Arabic Literature in the CMES Journal, 4(2) p. 200
- Ahmad, Nur. 2014. Da'wah Challenges in the Age of Technology and Information. In Journal Addin, Vol 8(2). p. 323-324
- Edy, Retno Hendraningrum. (2008). Fashion and Lifestyle: Identity and Communication in the Journal of Communication Studies 6(2) Pg. 26
- Fadilah, Nisaul. (2019). Analysis of Speech Acts in Anwar Zahid's Lectures in the Scientific Journal of Sarasvati 1 (1). p. 46-47
- Fahriansyah. (2019). Philosophy of Humor Da'wah. In Alhadharah Journal 18 (2). Pg. 58-59



- Hilmi, Mustofa. (2018). Humor in Da'wah Messages in the Journal of Da'wah Science 38(1) Pg. 87
- Japarudin. (2017). Humor in Activities in the Syi'ar Journal, 17(2) P.11-13
- Khiyaroh, Intihaul. (2018). Da'wah Ala Anwar Zahid: Taming Normative Islam Into Local Islam Goblin in Journal of Islamic Communication and Broadcasting, 2(2) Pg. 84-85
- Marwan, Ivan. (2013). A Sense of Humor in a Religious Perspective in the Al Turas Journal 19(1) Pg. 276
- Noorhidayati, Salamah and Diya' Annisaul. (2021). The Appearance Style of Da'wah Hanan Attaki, Ali Jaber and Miftah in the Tasamuh Journal 9(1) Pg. 30
- Qardlawi, Muhammad Yusuf. (2018). Malamih Al Mujtama' Al-Muslim Society Based on Islamic Sharia. Solo: Adicitra Intermedia Era
- Wabisah, Luweini and Bobby Rachman Santoso. (2021). Tolerance and Intolerance in Preaching in the AlMishbah Journal 17(1). Pg.24
- Yuniar Email et al. (2019). Use of Language by KH. Anwar Zahid In Lectures on Religion in the Journal of Semiotics 20(2) Pg. 163-164
- Harry, Sheila. (2021). Urgency and Implementation of Humor in Learning Islamic Religious Education, UIN Sulthan Thaha Saifuddin Jambi
- Kasim, Syamsupiana. (2020). The Effectiveness of Bil-lisan Dakwah Against the Congregation of Ta'lim Mosque Weekly Routines at the Soreang Charity Foundation, ParePare City. Islamic Communication and Broadcasting Skripsi, IAIN Parepare
- Pane, Hemas Prascua. (2019). humor *In Dakwah (Analysis of Comedy Video Content on @Nunuzoo Account)*. Islamic Communication and Broadcasting Thesis, UIN Sunan Ampel Surabaya
- Afifuddin, Chair. (2017) KH Anwar Zahid's Da'wah Rhetoric on Youtube. Islamic Communication and Broadcasting Thesis UIN Walisongo Semarang.
- Anza Chanel. 2022. September 7th. KH. Anwar Zahid Funny Pol Prayers are Effective in Facing the Price Increase. YouTube <https://youtu.be/Eyxo7hJ6Eho> accessed on 25 September 2022 at 8:45 WIB
- Anza Channel. 2022. March 27th. Exclusive Interview with KH. Anwar Zahid. YouTube. <https://youtu.be/Xo61MwF5hw> accessed on 22 August 2022 at 10:03 WIB
- Faiz, Fahrudin Chanel Media Koentji. 2019. 3 Alternative Humans: Nasrudin Hoja- Humor Itself Edition 201. YouTube <https://youtu.be/rdJpBRRaz78>
- Ali Zaenal, Habib Channel Oral Servant. 2020.17 August. The nature and tenderness of the Prophet in joking. YouTube [https://youtu.be/07EmFscVP\\_o](https://youtu.be/07EmFscVP_o)
- Basalamah, Khalid Channel To Heaven. 2019.1 March. The Law of Joking in Islam. YouTube <https://youtu.be/NN7Mly8eKiY>
- Ali Allkaff, Habib. 2020. March 31st. The story of Nu'aiman and his Companions. YouTube [https://youtu.be/-qS0dK\\_DF98](https://youtu.be/-qS0dK_DF98)
- Anza Channel. 2022. November 21. KH. Anwar Zahid Ojo on Appeals to YouTube <https://youtu.be/DuENurbZ5HA>
- Anza Channel. 2022. December 22. KH. Anwar Zahid in the Context of Earth Alms and the Inauguration of the Multipurpose Building. YouTube <https://youtu.be/gFgULi1jPMO>
- Anza Chanel. 2022. December 23. KH Anwar Zahid Special with Habib Bidin YouTube <https://youtu.be/25ruFdJv92E>
- Anza Channel. 2022. December 24th. New Tubanan Gives Prayer in the Yard of the Baitul Muttaqin Tandes Mosque, Surabaya. YouTube <https://youtu.be/eSs1QEr7ERU>
- Al-Quran Interpreter Organizing Foundation for Translation Revision by Lajnah Pentashihan Mushaf Al-Quran Ministry of Religion of the Republic of Indonesia. Surabaya: PT. Science Development