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## The Role of Muslimah Wahdah Tanralili Branch in Da'wah Outside the Home: A Review of the Rule of *al-Ḍarar al-Asyaddu Yuzālu bi al-Ḍarar al-Akhaf*

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### Abstract

This study aims to determine how the role of Muslim women's da'wah outside the home in the review of the *al-Ḍarar al-Asyaddu Yuzālu bi al-Ḍarar al-Akhaf* rule against Muslim women's da'wah activities outside the home. This research uses descriptive qualitative (non-statistical) research that focuses on case studies (field research) using normative and phenomenological approach methods with qualitative descriptive analysis. The results showed that the Muslimah Wahdah Islamiyah Tanralili Branch had a major influence in the spread of da'wah in Tanralili District by actively holding religious activities in Tanralili so that slowly the community could understand Islamic law deeply and practice it in their lives. As for the da'wah activities of Muslim women outside the home if reviewed with *al-Ḍarar al-Asyaddu Yuzālu bi al-Ḍarar al-Akhaf*, the rule is in line with the situation of Muslim women who preach today, There is harm to Muslim women when taking part in da'wah, namely fatigue and health problems, but this harm is lighter than the harm caused when Muslim women do not preach in the community, namely not spreading Islamic values to the community, especially Muslim women in depth, which must be explained by Muslim women preachers to them, as well as the spread of shirk and the distance of the community from Islamic law. The implication of this research is that women are allowed to leave the house if there is a need outside the home such as preaching, but they must still comply with the rules in Islamic law and fulfil their obligations at home before leaving the house.

**Keywords:** *Da'wah, Muslimah, Outside the Home, Rules*

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## 1. INTRODUCTION

In the formative years of Islam, it became evident that numerous women possessed remarkable capabilities and accomplishments in diverse realms. Khadijah bint Khuwailid and Aisyah bint Abu Bakar, wives of the Prophet Muhammad Saw, played a pivotal role in advancing the da'wah movement and upholding the tenets of Islam during that era. Islam provides opportunities for women to engage in public spheres, which is a form of glory that allows them to more easily work, which will be one of the means to obtain rewards in the sight of Allah Swt. However, they must still adhere to the rules of sharia. The aforementioned women are examples of those who have participated in da'wah, which demonstrates the significant role that women can play in this field, just as men can.<sup>1</sup>

The term "da'wah" has its roots in Arabic, deriving from the words "*da'ā-yad'ū-da'watan*," which mean "inviting" and "calling."<sup>2</sup> The term "da'wah" can be understood as a call to action, a guiding force that illuminates the path towards virtue and away from vice. It is a beacon that illuminates the path towards a life of virtue, both in this world and the next.<sup>3</sup>

The role of women in da'wah matters is not significantly different from that of men. Furthermore, women are obliged to engage in preaching and other activities that are considered virtuous or forbidden, while simultaneously adhering to the principles of *adab syar'i* and acknowledging the inherent characteristics of their gender. As the call to da'wah for women evolves, it becomes imperative for them to engage in da'wah activities beyond the domestic sphere. Women bear responsibilities to their husbands and children.<sup>4</sup> In addition to her duties as a *daiyah*, she must be able to manage her time and choose her priorities. She must strive to develop her potential with faith and purify her worship, while also tending to her husband and home, educating her children, and engaging in conversation in the evening. This requires striking a balance between her duties at home and outside the home<sup>5</sup>, while still adhering to the standards of shar'i adab and adapting her efforts to her abilities.

Women are permitted to preach in a variety of settings, including within the home, the market, the street, and other public spaces. They may also utilize social media as a platform for disseminating guidance and advice. It is important to note that, in accordance with Islamic teachings, women engaged in this form of preaching are expected to adhere to certain standards of modesty, including wearing appropriate attire that covers their bodies.<sup>6</sup>

Furthermore, Islamic teachings allow women to undertake travel for the purpose of preaching. This is an important aspect of their role in disseminating knowledge and guidance. The issue currently facing the ummah as a result of technological advancement

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<sup>1</sup> Muhammad 'Alī al-Ṣabūnī, *Mukhtaṣar Taḥṣīr Ibn Katsīr*, VII (Beirūt: Dar al-Qur'an al-Karīm, 1981), 154.

<sup>2</sup> Alī ibn Muhammad ibn 'Alī al-Zain al-Syarīf Al-Jurjanī, *Kitāb Al-Ta'rifāt*, I (Beirut: Dar al-Kitāb al-'Ilmiyah, 1983), 104.

<sup>3</sup> Manāhij Jāmi'ah al-Madīnah Al-Ālamiyyah, *Uṣul Al-Da'wah Wa Ṭuruquha* (Madīnah al-Munawwarah: Jāmi'ah al-Madīnah al-Ālamiyyah, n.d.), 10.

<sup>4</sup> Rohmatul Faizah and Diva Vidia Alkhalimi, "Peran Perempuan Dalam Gerakan Dakwah Islam," *Ahsan: Jurnal Dakwah Dan Komunikasi* 2, no. 2 (2023): 107.

<sup>5</sup> Armi Gustina, "Peran Organisasi Wahdah Islamiyyah Dalam Menyebarkan Dakwah Kepada Muslimah Di Kota Banda Aceh" (Universitas Islam Negeri Ar-Raniry, 2020), 19.

<sup>6</sup> Syamsul Rizal, "Peran Perempuan Dalam Dakwah," *Dakwatul Islam* 5, no. 1 (2021): 1, doi:10.46781/dakwatulislam.v5i1.221.

is the decline in the community's inclination to attend gatherings for the dissemination of knowledge. This is due to the ease with which lectures can be accessed through applications or online platforms. This presents a significant challenge for *da'i* in their efforts to disseminate knowledge. To overcome this, it is necessary to implement effective strategies that align with the demands of the contemporary era and the specific needs of the da'wah movement. A fundamental tenet of Islamic jurisprudence is the rule of *al-Ḍarar al-Asyaddu Yuzālu bi al-Ḍarar al-Akhaf*, which states that if there is severe damage, it is to be eliminated with lesser damage if it is not possible to eliminate the damage completely.<sup>7</sup>

This demonstrates that it is permissible to utilize lesser evils to eliminate greater evils in the process of problem-solving. However, it is crucial to assess whether the harm caused to women is less severe than the harm that would result from their absence in the dissemination of Islamic teachings, which is currently a necessity for the community. Given that the current state of Muslims is significantly distant from Islamic values and the prevalence of societal evils, it is essential to prioritize the well-being of women and their families. The author is interested in examining the role of the Muslimah Wahdah Tanralili branch in da'wah outside the home. This examination will focus on a review of the rule of *al-Ḍarar al-Asyaddu Yuzālu bi al-Ḍarar al-Akhaf*.

Previous studies, such as those proposed by Syamsul Rizal, have tended to focus more on social and educational aspects, without examining the implications of Islamic law related to women's interaction in the public sphere in sufficient depth. Furthermore, an examination of the role of women in da'wah tends to be conducted in a general manner, without a specific focus on the review of aspects related to *fiqhiyyah* rules in activities outside the home.<sup>8</sup> Similarly, Lia Wati's research, which discusses the role of women in education and the economy, places greater emphasis on social roles and their impact, yet does not explicitly address the conflict between women's public roles and the limitations of sharia in fiqh. This limitation results in a dearth of practical guidance for da'wah in accordance with sharia for women who are active outside the home.<sup>9</sup> Armi Gustina's research focuses on Wahdah Islamiyah's role in empowering Muslim women to engage in da'wah. The organization became the primary catalyst for women's involvement in da'wah activities in Banda Aceh.<sup>10</sup> However, Gustina's research does not address the legal aspects of fiqh pertaining to women's da'wah outside the home, which represents the primary focus of this research. This study aims to address this gap by employing a fiqh approach, specifically utilizing the rule of *al-Ḍarar al-Asyaddu Yuzālu bi al-Ḍarar al-Akhaf*.

The limitation of previous research is that it has focused on the social and educational roles of women without considering the specific rules of Islamic jurisprudence. This research places greater emphasis on a more focused perspective on the balance between da'wah activities and sharia restrictions that have not been specifically discussed in previous studies. This research aims to contribute to the existing literature by examining the role of Muslim women in Tanralili in da'wah, with a particular

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<sup>7</sup> Muslim ibn Muḥammad ibn mājid Al-Dusuri, *Al-Mumtī' Fī Al-Qawā'id Al-Fiqhiyyah*, I (Riyād: Dar al-Zidni, 2008), 241.

<sup>8</sup> Syamsul Rizal, "Peran Perempuan Dalam Dakwah," 1.

<sup>9</sup> Lia Wati Harahap, "PERAN PEREMPUAN DALAM DAKWAH KONTEMPORER," *Jurnal Komunika Islamika: Jurnal Ilmu Komunikasi Dan Kajian Islam* 9, no. 1 (2022), doi:10.37064/jki.v9i1.12069.

<sup>10</sup> Gustina, "Peran Organisasi Wahdah Islamiyyah Dalam Menyebarkan Dakwah Kepada Muslimah Di Kota Banda Aceh."

focus on how they can remain in compliance with sharia rules while actively contributing to the community without violating sharia principles. This research aims to address the existing gap in the literature by reviewing the activities of Muslim women engaged in da'wah outside the home, with a particular focus on the application of *fiqhiyyah* rules that regulate priorities in avoiding greater harm.

This type of research is field research, which involves conducting research directly in the field to identify and collect the necessary data. This research was conducted in a qualitative descriptive manner.<sup>11</sup> The research location was determined purposively, namely in MWC Tanralili, which stands for Muslimah Wahdah Tanralili. This is an Islamic organization that bases its understanding and practice on the Qur'an and al-sunnah according to the understanding of *salaf al-Ṣaliḥ (manhaj ahlussunnah wal jama'ah)* in Tanralili sub-district. This organization is engaged in da'wah, education, and social affairs. This research employs a normative approach, which aims to identify a source of law by tracing, tracking, and seeking justification through the arguments of the Qur'an and the traditions of the Prophet Muhammad Saw. In addition to the opinions of the scholars,<sup>12</sup> a phenomenological approach was employed to elucidate the phenomenon and its significance for individuals through the conduct of interviews with a number of informants.<sup>13</sup>

Primary data is obtained from informants through interviews, which allows for the collection of information about the da'wah activities of Muslim women outside the home in MWC Tanralili Kab. Maros. Similarly, secondary data is obtained from published sources, including books, academic journals, articles from online sources, and other relevant literature. The data was collected through interviews and observation, as well as the documentation of relevant materials. As the primary instrument of data collection, the researcher was responsible for gathering the necessary information.<sup>14</sup> Interviews were conducted with the chairman and members of MWC Tanralil Kab. Additionally, data was collected from individuals in the Tanralili Kab. Maros. Subsequently, the data was subjected to descriptive qualitative analysis, which entailed a comprehensive portrayal of the subject matter, particularly with regard to the identified analytical aspects.<sup>15</sup> This analytical approach was employed to derive research conclusions from the interview data.

## 2. DISCUSSION

Da'wah to Islam represents a compelling invitation to embrace the Islamic faith through a combination of intellectual, moral, and practical actions. Originally, da'wah was intended solely for those outside of Islam. However, when the circumstances of Muslims become analogous to those of people outside of Islam, da'wah is also directed towards them.<sup>16</sup>

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<sup>11</sup> Sugiono, *Metode Penelitian Kuantitatif Kualitatif Dan R & D* (Bandung: Alfabeta, 2014), 16.

<sup>12</sup> *Ibid.*

<sup>13</sup> Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik*, I (Jakarta: PT Rineka Cipta, 2014), 21–22.

<sup>14</sup> Muhammad Khalifah Mustami, *Metodologi Penelitian Pendidikan*, I (Yogyakarta: Aynat Publishing, 2015), 100.

<sup>15</sup> Masri Singaribun and Sofyan Effendi, *Metode Penelitian Survei* (Jakarta: LP3ES, 1987), 254.

<sup>16</sup> Abdrrahmān Hasan Habanka Al-Maidanī, *Fiqhu Dakwah Ilallāh Wa Fiqh Al-Nuṣhi Wa Al-Irsyād Wa Al-Amri Bi Al Ma'rūf Wa Al-Nahyi 'an Al-Munkar*, I (Damaskus: Dar al-Qalam, 1996), 14.

## 2.1 Concept of Da'wah

Da'wah can be defined as the call to believe in Allah Swt. and the teachings of His Messengers, as well as to obey the commands and guidance they have provided. This encompasses the call to Tawheed, prayer, the payment of zakat, fasting during Ramadan, and the pilgrimage to the House of Allah Swt. Additionally, it includes the call to believe in Allah, His angels, books, Messengers, the resurrection after death, belief in good and bad destiny, and the call for the slave to worship his Lord as if he sees Him.<sup>17</sup>

Da'wah is an obligation for every Muslim. Therefore, every Muslim who has reached the age of puberty and is of sound mind is obliged to engage in da'wah, regardless of gender.<sup>18</sup> As previously stated, da'wah can be conducted individually or in groups.<sup>19</sup> The command to engage in da'wah is evidenced in Q.S. Al-Imran / 3: 104.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ.

Means:

“Let there be among you a group of people who call to the good, enjoin the good, and forbid the evil. They are the lucky ones.”<sup>20</sup>

Among the objectives of da'wah is the promotion of the following:<sup>21</sup>

1. The formation of a complete Islamic society is a fundamental objective of da'wah. This concept has a historical precedent in the call of the Prophets (peace be upon them), who initiated the process of inviting people to the Religion of Allah Swt. This call encompassed conveying information about revelation and warning people against associating partners with Allah Swt.
2. Another objective of da'wah is to advocate for improvements in Muslim society.
3. It is imperative to persist in appealing to society on the basis of veracity.

## 2.2 Scholars' Views on the Role of Da'wah for Women

In the Islamic tradition, women are held to a higher standard of personal responsibility for their worship and moral conduct. In addition to this, they are also expected to fulfill a general responsibility, namely to invite others to goodness, order and guide them towards goodness, and warn them from evil. As Allah Swt. states in the Qur'an, “And as for those who believe, it is not lawful for them to seek help from a female servant who has been married to a man other than her master” (Q.S. Al-Taubah/9:72).

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ.

Means:

“The believers, men and women, some of them are helpers for others. They enjoin the good and forbid the evil, establish prayer, pay the zakat, and obey Allah Swt. and His

<sup>17</sup> ‘Abdul ‘Aziz ibn ‘Abdullāh ibn ‘Abdurrahmān ibn Bāz, “Majmu’ Fatāwā Wa Maqālāt Mutanawwi’ah,” I (Al-Mamlakah al-‘Arabiyah al-Su’udiyah: Riāṣah Idārah al-buḥūṣu al-‘Ilmiyah Wa al-Iftā,’ n.d.), 115.

<sup>18</sup> Abd al- Karīm al-Zaidani, *Uṣūl Al-Da’wah*, III (Riyad: Dar Al-Dakwah, 1976), 299.

<sup>19</sup> Ibid., 300.

<sup>20</sup> Kementerian Agama Republik Indonesia, *Al-Qur’an Dan Terjemahan* (Jakarta: Kementerian Agama RI, 2019), 63.

<sup>21</sup> Jam’ah Amīn ‘Abd Al-Azīz, *Da’wah Al-Qawā’id Wa Uṣūl*, IV (Riyād: Dar al-Dakwah, 1999), 20.

Messenger. They will be given mercy by Allah. Indeed, Allah Swt. is the Mighty, the Wise.”<sup>22</sup>

Indeed, the command to do good and forbid evil represents a significant responsibility within the Islamic tradition. The aforementioned verse elucidates that in Islam, men and women bear equal responsibility in matters of da'wah (proselytization).<sup>23</sup>

The status of women is identical to that of men, who are obligated to call people to the path of Allah Swt. and to enjoin the good and forbid the evil. This is indicated by the texts of the Qur'an and the pure Sunnah, and the scholarly opinion on this matter is also very clear.

Consequently, women are obliged to engage in preaching in the name of Allah Swt, urging the practice of virtue and discouraging vice in accordance with the Islamic etiquette that is also expected of men. It is imperative that she not turn away from the call to Allah Swt. due to feelings of despair and impatience, whether as a result of insults or abuse from others.

However, she must demonstrate fortitude and patience, even in the face of ridicule and mockery from others. Furthermore, she should prioritize other responsibilities, such as setting an example through abstinence from haram substances, avoiding the company of non-mahram individuals, and refraining from intimate interactions. Furthermore, in the context of da'wah, it is imperative that she safeguard herself from the very things she is denouncing. When preaching to men, it is advisable for her to do so while wearing a hijab and not alone with one of them.

If he is preaching to women, he should do so with wisdom and conduct himself in a manner that is above reproach. This will ensure that his message is not undermined by any perceived shortcomings in his own behaviour. It is imperative that he abstain from donning attire that may incite temptation in others. Furthermore, he must refrain from all actions that may lead to temptation, including displaying the allure of the body, exercising gentleness in speech, and adhering to the tenets that are contrary to his da'wah. Rather, he should espouse the teachings of Allah Swt. while maintaining conditions that do not harm the religion or tarnish his own reputation.<sup>24</sup>

### 2.3 Rule of *al-Ḍarar al-Asyaddu Yuzālu bi al-Ḍarar al-Akhaf*

The term *الضَّرُّ* is defined as that which is not beneficial. Therefore, anything that is not beneficial can be classified as *ḍarar*. The term *الضَّرْر* with a *fathah* in *ض* is a general reference to all forms of harm or disadvantage, whereas *الضَّرُّ* with a *ḍammah* in *ض* is a specific indication of internal afflictions such as illness, disability, and other detrimental conditions.<sup>25</sup> This concept is exemplified in the words of Allah Swt. Q.S Yunus/10:12.

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا

Means:

<sup>22</sup> Kementrian Agama Republik Indonesia, *Al-Qur'an Dan Terjemahan*, 198.

<sup>23</sup> Syaikh al-Islām Aḥmad ibn 'Abd al-Halīm ibn Taimiyyah, *Fatāwā Al-Nisā'*, I (Lebanon: Dar al-Kutub al-'Ilmiyah, 2023), 27.

<sup>24</sup> 'Abdul 'Aziz ibn 'Abdullāh ibn 'Abdurrahmān ibn Bāz, "Majmu' Fatāwā Wa Maqālāt Mutanawwi'ah," 323.

<sup>25</sup> Muhammad ibn Mukram ibn 'Alī Abū Faḍl Jamāluddīn ibn Manzūr al-Ansāri Al-Ifriqī, "Lisan Al-'Arab," I (Bairūt: Dār al-ṣādir, 1993), 482.

“And when man is afflicted with danger, he prays to Us.”<sup>26</sup>

The term الأشدّ is defined as denoting the strongest meaning, ascribed to individuals who are characterized by strength or resilience.<sup>27</sup> The word يُزَالُ is defined as to leave, remove, obliterate, expel.<sup>28</sup> The word الأخفّ signifies the quality of lightness, as opposed to heaviness. As stated in *al-Miṣbāh al-Munīr*, the objective is to achieve the lightest possible weight, as indicated in the chapter ضَرْب. This concept is antithetical to the notion of heaviness or burden. e. Light.<sup>29</sup>

The definition of the rule of *al-Ḍarar al-Asyaddu Yuzālu bi al-Ḍarar al-Akhaf* in detail is that *ḍarar* is obligatory to be eliminated, which is in accordance with the rule of *al-Ḍarar Yuzāl* and the rule of *lā Ḍarar wa lā Ḍirār*. However, In the event that the elimination of the *ḍarar* as a whole is not feasible, and the *ḍarar* in question exhibit varying degrees of severity, it becomes obligatory to select one of two courses of action. In such a scenario, the rule of *al-Ḍarar al-Asyaddu Yuzālu bi al-Ḍarar al-Akhaf* comes into play, given that the aforementioned degrees are not equal.<sup>30</sup>

Islam is a religion that emphasizes justice. It is a religion that strives to prevent harm before it occurs and to prohibit and eliminate similar harm. As the Prophet stated. The principle of لَا ضَرَرَ وَلَا ضِرَارَ can be understood as a prohibition against actions that cause harm to oneself or others. In the event that two forms of harm converge, and the cessation of one will inevitably result in the emergence of another, it becomes obligatory to select one for elimination. In such a scenario, which form of harm is ultimately retained? The subsequent rule states that the greater harm should be eliminated by the lesser harm, which is expressed as follows: الضَّرُّ الْأَشَدُّ يُزَالُ بِالضَّرِّ الْأَخْفِ.<sup>31</sup>

The abandonment of a harmful act if it does not cause another harm is obligatory. However, if it is not possible to eliminate the harm except by a lesser harm, then it is obligatory. However, if the only way to remove the harm is by causing a similar harm, then it is obligatory to stop. Furthermore, if removing the harm requires the removal of a greater harm, then it is even more obligatory to stop.<sup>32</sup>

In the case of two harms, one of which is greater than the other, it is obligatory to do the lesser of the two harms and leave the greater. The author of *Qawa'id al-Ahkam* stated that preventing greater *mafsadah* is praiseworthy and beneficial, that prioritizing the greater *maṣlahah* is praiseworthy and beneficial, that prioritizing the greater *maṣlahah* over the lesser *maṣlahah* is praiseworthy and beneficial, and that preventing greater harm

<sup>26</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an Dan Terjemahan*, 209.

<sup>27</sup> Nāsir ibn 'Abd al-Sayyid 'Abī al-Makārim al-Muṭarrizī, *Al-Muḡarrib Fī Tartīb Al-Mu'arrib*, I (Dār al-Kitāb al-'Arabī, 2010), 24.

<sup>28</sup> Al-Ifriqī, “Lisan Al-'Arab,” 313.

<sup>29</sup> Ahmad ibn Muhammad ibn 'Alī al-fuyūmī, *Al-Miṣbāh Al-Munīr Fī Garīb Al-Syarḥ Al-Kabīr*, I (Bairūt: al-Maktabah al-'Alāmiyyah, 2010), 175.

<sup>30</sup> Muḡammad Muṣṭafā al-Zuḡailī, “Al-Qawa'id Al-Fiqhiyyah Wa Tatbīqātihā Fī Al-Mazāhib Al-Arba'ah,” I (Damasyq: Dār al-Fikr, 2006), 199.

<sup>31</sup> Muḡammad Ṣidqī ibn Aḡmad ibn Muḡammad Al-Būrnū, *Al-Wajīz Fī Idāh Qawā'id Al-Fiqh Al-Kulliyah*, IV (Bairūt: Muassasah al-Risālah al-'Alāmiyyah, 1996), 260.

<sup>32</sup> Muḡammad Muṣṭafā al-Zuḡailī, “Al-Qawa'id Al-Fiqhiyyah Wa Tatbīqātihā Fī Al-Mazāhib Al-Arba'ah,” 219.

to the lesser *maṣlahah* is praiseworthy and beneficial.<sup>33</sup> This demonstrates that the rule of *al-Ḍarar al-Asyaddu Yuzālu bi al-Ḍarar al-Akhaf* is a fundamental principle<sup>34</sup> and an exception<sup>35</sup> to the rule of *al-darar yuzāl*.

An illustrative example of the rule's practical application is the case of a deceased woman whose stomach must be opened to remove her fetus, provided that the fetus is still alive. In consideration of the aforementioned example, it becomes evident that two distinct forms of harm are present: one of considerable magnitude and the other of a relatively minor degree. The primary harm is the death of the fetus if it is not removed from the stomach of the corpse. The secondary harm is the damage to the corpse that results from opening the stomach. Nevertheless, the damage to the corpse is less significant than the death of the foetus if it is not removed from the stomach of the corpse.<sup>36</sup>

The legal basis for the rule of *al-Ḍarar al-Asyaddu Yuzālu bi al-Ḍarar al-Akhaf* is as follows:

### 1. Evidence from the Qur'an

In the Qur'an, Allah Swt. states in Q.S. Al-Baqarah/2:217.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ

Means:

"They ask you (Muhammad) about fighting in the unlawful month. Say, "Fighting in that month is a grave (sin). But to prevent people from the way of Allah, to disobey Him, to prevent people from entering the Sacred Mosque, and to expel people from its neighbourhood, are greater sins in the sight of Allah, and slander is more cruel than murder."<sup>37</sup>

In this verse, Allah Swt. elucidates that homicide committed during the sacred month is a transgression, yet the transgression perpetrated by the polytheists who disbelieve in Allah Swt, impede the path of Allah Swt, and expel the believers from the sacred mosque is more egregious than the actions of the Muslims who engage in combat during the sacred month. Accordingly, the Muslims' action of engaging in combat with some of the polytheists is justifiable, given that the degree of harm caused by the former is less than that inflicted by the latter.<sup>38</sup>

### 2. Evidence from the Hadith

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ عَنْ عُمَرَ بْنِ يُونُسَ الْحَنْفِيِّ حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ حَدَّثَنَا إِسْحَاقُ بْنُ أَبِي طَلْحَةَ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ وَهُوَ عَمُّ إِسْحَاقَ قَالَ بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَ أَعْرَابِيٌّ

<sup>33</sup> Abū Muḥammad 'Izzuddīn' Abd al-'Azīz ibn 'Abd Al-Salām, "Qawa'id Al-Ahkām Fi Maṣāliḥ Al-Anām," I (Kairo: Maktabah al-kulliyāt al-Azhariyyah, 1993), 5.

<sup>34</sup> Zain al-Dīn bin Ibrāhīm bin Muḥammad ibn Al-Nujaim, , *Al-Aysbāh Wa Al-Nazāir 'Alā Mazhab Abī Hanīfah Al-Nu'Mān*, I (Bairūt: Dar al-Kutub al-'Alamiyyah, 1999), 74.

<sup>35</sup> Tājuddīn 'Abd al-Wahhāb ibn 'Alī ibn 'Abd al-Kāfī Al-Subkī, "Al-Aysbāh Wa Al-Nazāir," I (Beirūt: Dar al-Kutub al-'Alamiyyah, 1999), 45.

<sup>36</sup> Al-Būrnū, *Al-Wajīz Fī Idāh Qawā'id Al-Fiqh Al-Kulliyah*, 261.

<sup>37</sup> Kementrian Agama Republik Indonesia, *Al-Qur'an Dan Terjemahan*, 34.

<sup>38</sup> Muḥammad Muṣṭafā al-Zuhailī, "Al-Qawa'id Al-Fiqhiyyah Wa Tatbīqātihā Fī Al-Mazāhib Al-Arba'ah," 277.



فَقَامَ يُبُولُ فِي الْمَسْجِدِ فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَهْ مَهْ قَالَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُزْرِمُوهُ دَعُوهُ فَتَرْكُوهُ حَتَّى بَالَ ثُمَّ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَاهُ فَقَالَ لَهُ إِنَّ هَذِهِ الْمَسَاجِدَ لَا تَصْلُحُ لِشَيْءٍ مِنْ هَذَا الْبَوْلِ وَلَا الْقَدَرِ إِنَّمَا هِيَ لِذِكْرِ اللَّهِ عَزَّ وَجَلَّ وَالصَّلَاةِ وَقِرَاءَةِ الْقُرْآنِ أَوْ كَمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَأَمَرَ رَجُلًا مِنْ الْقَوْمِ فَجَاءَ بِدَلْوٍ مِنْ مَاءٍ فَشَنَّهُ عَلَيْهِ (رواه المسلم)<sup>39</sup>

Means:

Zuhair ibn Harb narrated to us: "Do not stop him from urinating; leave him until he has finished urinating." Then the Messenger of Allah Swt. called him and said to him: "Verily this mosque is not worthy of this urine nor of this filth. It is only for the remembrance of Allah, prayer, and recitation of the Qur'an." Or as [Umar ibn Yunus Al Hanafi] narrated to us [Ikrimah ibn Ammar] narrated to us [Ishaq ibn Abu Talhah] narrated to us [Anas ibn Malik] Ishaq's uncle - he said: "While we were in the mosque with the Messenger of Allah Swt. (blessings and peace of Allah Swt. be upon him), a Bedouin came and stood up and urinated in the mosque. So the companions of the Messenger of Allah Swt. (blessings and peace of Allah Swt. be upon him) said, 'Enough is enough'." Anas said, "The Messenger of Allah Swt. (peace and blessings of Allaah be upon him) then said: what the Messenger of Allaah (peace and blessings of Allaah be upon him) said. Anas continued to say, "Then he ordered a man from the Companions (to fetch water), so he brought a bucket of water and poured it." (H.R. Muslim)

The evidence presented in the hadith indicates that two evils are caused by the Bedouin's action: the first is that allowing him to finish urinating will result in an increase in the uncleanness of the mosque; the second is that stopping him from urinating will result in *darar* with the uncleanness on his body, clothes, and other places in the mosque. It is evident that the second evil is more severe than the first, which is why the Prophet prohibited the Companions from reprimanding the Bedouin to prevent a significant evil from being caused by a relatively minor one.<sup>40</sup>

أَنَّ فُرَيْشًا صَاحِبًا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِمْ سُهَيْلُ بْنُ عَمْرٍو، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَلِيِّ: اكْتُبْ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، قَالَ سُهَيْلٌ: أَمَّا (بِسْمِ اللَّهِ)، فَمَا نَدْرِي مَا (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)، وَلَكِنْ اكْتُبْ مَا نَعْرِفُ: بِاسْمِكَ اللَّهُمَّ، فَقَالَ: اكْتُبْ: مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ، قَالُوا: لَوْ عَلِمْنَا أَنَّكَ رَسُولُ اللَّهِ لَاتَّبَعْنَاكَ، وَلَكِنْ اكْتُبْ اسْمَكَ وَاسْمَ أَبِيكَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اكْتُبْ: مِنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ، فَاشْتَرَطُوا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ مَنْ جَاءَ مِنْكُمْ لَمْ نَرُدَّهُ عَلَيْكُمْ، وَمَنْ جَاءَكُمْ مِنْنا رَدُّمُوهُ عَلَيْنَا فَقَالُوا: يَا رَسُولَ اللَّهِ، أَنْكُتُبُ هَذَا؟ قَالَ: نَعَمْ، إِنَّهُ مَنْ ذَهَبَ مِنْنا إِلَيْهِمْ فَأَبْعَدَهُ اللَّهُ، وَمَنْ جَاءَنَا مِنْهُمْ سَيَجْعَلُ اللَّهُ لَهُ فَرْجًا وَمَخْرَجًا (رواه المسلم).<sup>41</sup>

Means:

When the Messenger of Allah Swt. made peace with the Quraysh on the day of Hudaibiyyah, he said to Ali: (Write in the name of God, the Most Gracious, the Most

<sup>39</sup> Abū Husain Muslim ibn al-Hajjāj al-Qusyārī Al-Naisābūrī, "Ṣaḥīḥ Muslim," I (al-Qāhirah: Matba'ah 'Isā al-Bābī al-Halbī wa Syurakāh, 1955), 236.

<sup>40</sup> Al-Dusuri, *Al-Mumti' Fī Al-Qawaid Al-Fiqhiyyah*, 242.

<sup>41</sup> Al-Naisābūrī, "Ṣaḥīḥ Muslim," 1784.

Merciful.) So Suhail bin Amr said: We do not know the Most Merciful, the Most Merciful. Write in Your name O Lord. So he, may the prayer and peace of Allah Swt. be upon him, said to Ali: (Write. This is what Muhammad, the Messenger of Allah, agreed to, Then Suhail bin Amr said: Had we known that you were the Messenger of Allah, we would have followed you and not disbelieved you. Write down your genealogy from your father. So the Messenger of Allah, may Allah Swt. bless him and grant him peace, said to Ali: (Write Muhammad bin Abdullah), so he wrote: Whichever of you comes, we will return it to you. If it comes from us, we leave it. They said: O Messenger of Allah, may we give it to them? this? Then the Messenger of Allah Swt. said: (Whoever among us comes to them, Allah Swt. will keep him away, and whoever among them comes to us, and we will return him, Allah Swt. will make him a relief and a way out.) (H.R. Muslim)

The evidence indicates that this condition resulted in harm to the Muslims due to the humiliation and lack of reciprocity between the two groups. However, the Prophet accepted it because the loss was less than that of killing Muslims in Mecca.<sup>42</sup>

#### **2.4 The Relevance of the Rule of *al-Ḍarar al-Asyaddu Yuzāl bi al-Ḍarar al-Akhaf* to Muslim women's Activities**

The essence of Islam is justice. It was established as a means of preventing harm before it occurs and of prohibiting harm in order to eliminate similar harm. As the Prophet stated. The principle of *لَا ضَرَرَ وَلَا ضِرَارَ* can be understood as a prohibition against actions that cause harm to oneself or others. In the event that two harms are present, and the cessation of one will inevitably result in the perpetuation of the other, it becomes imperative to determine which harm should be eliminated. The subsequent rule states that the greater harm should be eliminated by the lesser harm, which is defined as follows:

*الضَّرْرُ الْأَشَدُّ يُزَالُ بِالضَّرْرِ الْأَخْفِ*<sup>43</sup>

The objective of this study is to examine the extent to which the da'wah activities of Muslim women outside the home align with the principles set forth in the aforementioned rules. To this end, a comparative analysis will be conducted between the da'wah activities of Muslim women outside the home and those carried out by the Muslimah Wahdah Islamiyah Tanralili Branch. This analysis will take into account the evidence from the Qur'an that instructs women to remain within the confines of their homes (Q.S. Al-Ahzab/33:217).

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ. وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Means:

“And let you remain in your houses and do not adorn yourselves and behave like the former Jahiliyyah. And pray, pay the alms, and obey Allah Swt. and His Messenger. Verily, Allah Swt. intends to remove sin from you, O *ahlul bait*, and to cleanse you as cleanly as possible.”<sup>44</sup>

In his exegesis, Imam Ibn Katsir elucidates that the import of the aforementioned verse is to remain within the confines of one's domicile and refrain from venturing forth without a compelling reason. One of the shari'a-compliant reasons for a woman to leave

<sup>42</sup> Al-Dusuri, *Al-Mumti' Fī Al-Qawaid Al-Fiqhiyyah*, 242.

<sup>43</sup> Al-Būrnū, *Al-Wajīz Fī Idāh Qawā'id Al-Fiqh Al-Kulliyah*, 260.

<sup>44</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an Dan Terjemahan*, 422.

the house is to pray in the mosque under specific circumstances, as the Prophet stated. It is not permissible to prohibit one's wives and children from attending the mosque. Nevertheless, it is recommended that they emerge from their place of concealment. Another account states: Furthermore, their homes are preferable for them.<sup>45</sup>

Additionally, a hadith states that a woman's primary responsibility is her household.

عَنْ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَالِدَيْهِ، وَهِيَ مَسْئُولَةٌ عَنْهُمْ، وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ، إِلَّا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ (رواه البخاري).<sup>46</sup>

Means:

*'Ubaidillah reported that Nafi' narrated to me from 'Abdillah that the Messenger of Allah Swt. said: Each of you is a leader and each of you will be asked about the one he leads. The leader of a country is a leader and he will be asked about those he leads. A man is the leader of his family and he will be asked about those he leads. A woman is the leader of her husband's family members and children and she will be asked about them. A slave is the leader of his master's property and he will be asked about it. Each of you is a leader and each of you will be asked about his/her leadership.*

A wife is a leader who safeguards her husband's household and will be held accountable for her stewardship. It is therefore incumbent upon her to maintain the household in an orderly and hygienic manner, including the preparation of foodstuffs such as coffee and tea, as well as the laundering of bed linen. It is not advisable for her to engage in culinary activities to an excessive degree. Furthermore, it is not appropriate for her to prepare an excess of tea. She should exemplify moderation, neither deficient nor excessive, as moderation is a fundamental aspect of life. It is imperative that she refrain from exceeding the boundaries of what is deemed appropriate. Additionally, the wife bears responsibility for the care and advancement of her children. This encompasses tasks such as dressing them, removing soiled garments, making their beds, and attending to their winter attire. All women will be held to account for their actions. "She will be asked about cooking, and she will be asked about everything in her house."<sup>47</sup>

Islam assigns each spouse a specific duty so that both fulfill their respective roles, thus contributing to the construction of society within and beyond the home. The husband is responsible for providing the family with an income, while the wife is tasked with the education of their children, the provision of love and affection, breastfeeding, and the nurturing of their development. Additionally, she is expected to engage in other activities that align with her gender, such as teaching girls, overseeing their education, and providing care and guidance to them and other women in the community. Failing to fulfill one's duties within the domestic sphere can be considered a waste of one's home and its

<sup>45</sup> Imad al-Dīn Abū al-Fida Ismā'īl Ibn Amar Ibn Katsīr Ibn Zara' al-Buṣra Al-Dimasyqī, *Tafsīr Al-Qur'an Al-Adzīm*, I (Riyād: Dar al-Kutub al-'Ilmiyah, 1998), 363.

<sup>46</sup> Abū 'Muḥammad ibn Ismā'īl ibn Ibrāhīm bin al-Mugīra al-Bukharī, "Shāhīḥ Al-Bukharī," I (Bairūt: Dār Ṭūq al-Najāh, 2001), 150.

<sup>47</sup> Muhammad bin Ṣālih al-Utsaimin, *Syarh Riyāḍ Al-Ṣāliḥīn*, I (Riyād: Dar al-Waṭan al-Nasyr, 2005), 150.

inhabitants. Such actions can result in detrimental consequences for the family, both in terms of substance and significance.<sup>48</sup>

In accordance with the aforementioned explanation, it can be understood that women are not advised to leave their homes without a necessity, namely those necessities that are required by the Shari'a, which necessitate their departure from the house. This is because the nature of a woman is to be in her home, and women also bear a significant responsibility within their households. Therefore, if a woman leaves her house without a necessity that is required by the Shari'a and does not consider the manner in which she departs the house, it can cause harm to her and also to other individuals, namely her family.

In conclusion, the connection between the rule of *al-Ḍarar Al-Asyad Yuzāl Bi al-Ḍarar al-Akhaf* and the da'wah activities of Muslim women outside the home can be seen in the da'wah activities carried out by Muslim women outside the home. However, if they do not pay attention to the manners of leaving the house and responsibilities at home, it could potentially cause harm to themselves or their families at home, which was not originally intended to cause harm to themselves. In light of the contemporary social context, in which the role of women in da'wah is also of significant importance, it can be argued that the withdrawal of women from the sphere of da'wah may have adverse consequences for the general public.

In accordance with the rule of *al-Ḍarar Al-Asyad Yuzāl Bi al-Ḍarar al-Akhaf*, which states that the greater harm is eliminated by the lesser harm, it is necessary to determine which of the two is the greater harm. Once this has been established, steps can be taken to eliminate the greater harm by doing the lesser harm if it is not possible to eliminate the greater harm completely.

### **2.5 Profile of Muslimah Wahdah Islamiyah Tanralili Branch**

The Muslimah Wahdah Islamiyah Tanralili Branch is a Muslimah institution of the Wahdah Islamiyah Organisation. It bases its understanding and practice on the Qur'an and sunnah, according to the understanding of *Salaf al-Ṣalih*. The MWC was initially established in 2012. The institution is situated in the South Carangki Hamlet of Lekopancing Village, Tanralili District, Maros Regency. The Muslimah Wahdah Islamiyah Tanralili Branch has established several branches, including the Muslimah Wahdah Islamiyah Branches in Lekopancing Village, Purnakarya Village, Kurusumange Village, and Allaere Village, which are collectively referred to as the MWR. The objective of Muslimah Wahdah Islamiyah Tanralili Branch is to establish a presence in every village within Tanralili District, Maros Regency. The MWC work system comprises several units, including the da'wah unit, cadre, Khidmatul Qur'an, P2KS, U2R, and social.<sup>49</sup>

It is of great importance to determine the vision and mission of an organization in order to ascertain its future state. The vision can be equated with the organization's goals when the goal is understood as the desired state in the future, which is always pursued by the organization in order to be realized. In essence, a vision represents a future state, comprising the majority of the organization's resources and priorities.

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<sup>48</sup> Abd al-'Azīz ibn 'Abdullāh ibn Abdurrahmān ibn Muhammad 'Abdullāh ibn 'Azīz ibn bāz, *Al-Tabarruj Khaṭaru Musyāarakati Al-Mar'ah Li Rajul Fī Maidān 'Amalihī*, I (Mamlakah al-'Arabiyyah: Wizārah al-Syūn al-Islām wa al-Auqāf wa al-Da'wah wa al-Irsyād, 2002), 23–24.

<sup>49</sup>Sunarti (40 years old), Chairman of MWC Tanralili, *Interview*, Carangki, 26 June 2024.

An organization's mission statement represents a general and enduring articulation of its fundamental purpose. It serves to distinguish the organization from others and to delineate its scope. The following represents the vision and mission of the organization:

The vision is to establish MWC Tanralili as a Muslimah institution with a presence in Tanralili subdistrict by the year 2030. The mission of the organization can be defined as follows: 1) The upholding of the Syi'ar of Islam in accordance with the understanding of Ahlusunnah wal Jama'ah; 2) The fostering of ummah unity and ukhuwah Islamiyah based on the spirit of ta'awun (cooperation) and tanasuh (mutual advice); 3) The formation of a Rabbani Islamic generation and the establishment of a pioneering role in various aspects of life.<sup>50</sup>

A purpose can be defined as an end result or a desired outcome. Therefore, the purpose of an organization can be understood as a state that the organization strives to achieve. The objective of da'wah is to modify the behavior of the target audience in order to accept and practice the teachings of Islam in their daily lives. This encompasses addressing personal, familial, and social issues, with the ultimate goal of leading a life imbued with blessings and guidance from Allah Swt.

The Muslimah Wahdah Islamiyah Tanralili Branch opted to affiliate with this organization because they perceived it as a conduit for virtuous actions and mutual assistance in the pursuit of piety and divine favor. They also recognize that collective efforts in the service of a noble cause, particularly through the auspices of a da'wah *jama'ah*, can yield more efficacious and organized outcomes.

The primary objective of Wahdah Islamiyah Muslimah da'wah in Tanralili District is to encourage the community to adhere to the teachings of Islam as espoused by the Prophet Muhammad Saw and to conduct their lives in accordance with the tenets of the Sharia. This is to be achieved through the guidance of halakah tarbiyah.<sup>51</sup>

## ***2.6 An Overview of the Da'wah Activities of Wahdah Islamiyah Muslimah Tanralili Branch outside the Home***

### ***2.6 1. Activities of Muslimah Wahdah Islamiyah Tanralili Branch***

The primary activity of Muslimah Wahdah Islamiyah Tanralili Branch is the training and development of individuals as a continuation of the da'wah relay. Additionally, Muslimah Wahdah Islamiyah Tanralili Branch engages in a range of activities, including taklim, Qur'an halakah coaching, halakah tarbiyah, social activities, and other da'wah activities. The activities conducted by Muslimah have been organized into structured work programs at each level of the Muslimah Wahdah Islamiyah Tanralili Branch management structure. The following section outlines the work programs of each unit, namely the Da'wah Unit (Da'wah Instances, Majlis Taklim, Daurah Ramadan Muslimah, Muslimah Grand Recitation, and Al-Qur'an Development),<sup>52</sup> Cadre Unit (Tarbiyah, Ta'rif, and Daurah), Khidmatul Qur'an Unit (Halakah DIROSA and Competition between TPQ and Tahfiz Ramadan),<sup>53</sup> P2KS Unit (Marriage Unit and Sakinah Family Development), P2R Unit (Branch Development and Development Unit),

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<sup>50</sup>Sunarti (40 years old), Chairman of MWC Tanralili, *Interview*, Carangki, 26 June 2024.

<sup>51</sup>Sunarti (40 years old), Chairman of MWC Tanralili, *Interview*, Carangki, 26 June 2024.

<sup>52</sup> Dewi Indriani and Asnawati Patuti, "Pelatihan Bekam Di Desa Lekopancing: Upaya Mendekatkan Masyarakat Pada Thibbun Nabawi," *Wahatul Mujtama'* 5, no. 1 (2024): 149–63.

<sup>53</sup> *Ibid.*

Social Unit (Khidmat Muslimah, Tebar Iftar, Tebar sembako and Mukena, Terbar Kurban and Social Visit and care Muslimah).<sup>54</sup>

The results of the interview indicate that the Muslimah Wahdah Islamiyah Tanralili Branch is engaged in a range of activities within the community, with a particular focus on initiatives targeting Muslim women in Tanralili. The most notable Muslimah da'wah activity outside the home is the filling of the halakah DIROSA, which is then fostered in the halakah tarbiyah. This activity is carried out every week, and the recitation activities are of particular interest to the community.

### 2.6.2 Community Response to the Da'wah of Muslimah Wahdah Islamiyah Tanralili Branch

The author obtained data directly from interviews with several individuals regarding their perceptions of the impact of the Muslimah Wahdah Islamiyah Tanralili Branch. These responses are presented in the following table.

**Table 1.** Interview Results with the Muslimah Wahdah Islamiyah Tanralili Branch

No.	Name	Interview Results
1	Firmawati	After joining Dirosa through Muslimah Wahdah's religious guidance, Firmawati experienced notable changes. She was able to read the hijaiyah letters, was in Marhalah Ta'rif two, and reported feeling calmer and more confident. <sup>55</sup>
2	Hapsah	Wahdah's Muslimah Da'wah served as a conduit for learning about Islam, grasping the tenets of a Muslim woman's morality, donning the shar'i hijab, and becoming inspired to pursue and commit to memorizing the Qur'an. Prior to this, Hapsah was unaware of the tenets of Islamic law. <sup>56</sup>
3	Lusiana	As a result of the Muslimah Wahdah's da'wah, Lusiana joined a Qur'an study group and was able to gradually learn to read the Qur'an. The influence of Wahdah Islamiyah Muslimah's da'wah on religious education in the community is significant. <sup>57</sup>
4	Nuraeni	Muslimah Wahdah is a forum for Islamic evangelism that provides instruction in Islamic knowledge and moral character development for Muslim women. Individuals who become members of the organization report an enhanced comprehension of religious doctrine and a departure from practices that are not in alignment with the teachings of the Prophet Muhammad Saw. <sup>58</sup>
5	Sunarti, Amkg.	Initially, da'wah encountered significant resistance, particularly from families who were concerned that their children would abandon traditional practices. Nevertheless, through perseverance and divine assistance, the Muslimah Wahdah da'wah was ultimately embraced and flourished within the community. <sup>59</sup>
6	Tanti Puspita Dewi	Lekopancing village is colloquially known as the "Qur'an village" due to its reputation as a hub for Qur'an education. A significant number of Qur'an teachers hail from this village, which is indicative of the pivotal role women play in da'wah. <sup>60</sup>

<sup>54</sup>Kamisa (36 years old), Head of the Social Unit, Interview, Carangki, 26 June 2024.

<sup>55</sup>Firmawati (37 years old), Housewife, Interview, Carangki 26 June 2024

<sup>56</sup>Hapsah (18 years old), Student, Interview, Carangki, 26 June 2024.

<sup>57</sup>Lusiana (52 years old), Housewife, Interview, Carangki, 26 June 2024

<sup>58</sup>Nuraeni (28 years old) Housewife, Interview, Cendana, 26 June 2024.

<sup>59</sup>Sunarti (40 years old), Chairman of MWC Tanralili, Interview, Carangki, 26 June 2024.

<sup>60</sup>Tanti Puspita Dewi (25 years old), Head of Khidmatul Qur'an Unit, Interview, Carangki, 26 June 2024.

No.	Name	Interview Results
7	Roslina	The community evinces a strong enthusiasm for acquiring knowledge of the Qur'an and religious teachings. A considerable number of individuals have undertaken the commitment to tarbiyah, although a proportion have subsequently withdrawn from the process, citing a preference for maintaining their existing customs. <sup>61</sup>
8	Tita Yolanda Sari, S.H.	The community is gratified by the da'wah of Muslimah Wahdah Islamiyah, as it offers an opportunity to learn about Islam and become a better person. <sup>62</sup>

The results of the interview indicate that the da'wah of Muslimah Wahdah Islamiyah in Tanralili has a positive impact on the individuals involved, particularly in terms of religious understanding, the ability to read the Qur'an, and the application of sharia, as evidenced by the adoption of the shar'i hijab. Despite initial resistance, particularly from families concerned about their children abandoning traditional practices, the da'wah movement gradually gained acceptance. However, the patience and perseverance of the *daiyah* ultimately proved sufficient to overcome these challenges, resulting in the widespread acceptance of the da'wah. One of the most concrete outcomes of this da'wah is the moniker "Al-Qur'an Village" bestowed upon Lekopancing Village, which symbolizes the pivotal role of Muslimah Wahdah in disseminating knowledge of the Al-Qur'an and religious education within the community. Over time, the influence of Muslimah Wahdah's da'wah grew, leading to increased participation in tarbiyah activities and a deeper engagement with Islamic studies. However, despite these developments, some individuals continued to grapple with the challenges of adapting to the local customs.

### 2.6.3 Alignment of Muslimah's Da'wah with Shari'a

In addition to possessing sufficient knowledge, Muslim women engaged in da'wah activities also demonstrate an awareness of the appropriate conduct expected of a Muslim woman when leaving the house. As evidenced in a hadith attributed to the Prophet Muhammad Saw.,

الْمَرْأَةُ عَوْرَةٌ فَإِذَا خَرَجَتْ اشْتَشْرَفَهَا الشَّيْطَانُ (سنن الترمذي)<sup>63</sup>

Means:

A woman is aurat; if she leaves the house, the devil will follow her.

While women are permitted to leave the house for reasons outside the home, such as preaching in the community, several factors must be taken into account. This is due to the belief that women can be a source of fitnah for men. Muslim women who engage in preaching activities outside the home should adhere to certain guidelines.<sup>64</sup> These include covering the aurat, refraining from wearing wawangian, walking at a slow pace, avoiding the use of a loud voice, seeking permission from the husband or parents if unmarried, travelling with a mahram, avoiding male company, maintaining a sense of shame, refraining from displaying one's beauty, and avoiding excessive adornment. The

<sup>61</sup>Roslina (34 years old), MWC Administrator, *Interview*, Carangki, 26 June 2024.

<sup>62</sup>Tita Yolanda Sari (25 years old), MWC Tanralili Administrator, *Interview*, Padaelo, 26 June 2024.

<sup>63</sup> Abu Isa Muhammad ibn Isa ibn Surah Al-Tirmizi, "Sunan Al-Tirmizi," I (Bairut: Dar al-Risalah al-'Ilmiyyah, 2009), 30.

<sup>64</sup> Ummu Abdillah bint al-Syaikh Muqbil ibn Hādī Al-Wādi'ī, *Naṣiḥah Li Al-Nisā'*, I (Kairo: Dar al-Atsar, 2005), 122–23.

following table presents the findings from interviews conducted with several administrators from the MWC Tanralili Branch.

**Table 2.** Interview Results with Several MWC Tanralili Branch Administrators

No.	Name	Interview Results
1	Kamisa	Kamisa's responses indicated that she believes a woman should complete her domestic responsibilities before leaving the house, only leave with her husband's permission, and adhere to the teachings of the Qur'an and Sunnah in her preaching. <sup>65</sup>
2	Marwah	Prior to leaving the residence, it would have been prudent for her to complete her assigned tasks, obtain her husband's permission, and adhere to the established norms regarding attire. <sup>66</sup>
3	Hasriani Hafsari	Hasriani Hafsari's practice is to leave the house with her face and body covered, thereby fulfilling her obligations as a wife and mother at home. <sup>67</sup>
4	Syamsuria	The husband is aware of his wife's preaching schedule, has completed the requisite housework, and is mindful of the etiquette of leaving the house. <sup>68</sup>
5	Hasbiah	The content of the preaching must be in accordance with Sharia law, as it serves as an example for the audience. Additionally, the preacher must be able to manage time and pay attention to adab, or etiquette, when leaving the house. <sup>69</sup>
6	Roslina	Prior to departing the residence, it is imperative to seek authorization from one's spouse, ensure the fulfillment of domestic responsibilities, and guarantee the provision of nourishment, sanitation, and childcare. <sup>70</sup>
7	Tita Yolanda Sari, S.H.	In accordance with the guidance of the Prophet, based on the Qur'an and Sunnah, one should preach in a manner that is in alignment with Islamic teachings. Additionally, attention should be paid to the manners expected of a Muslim woman when leaving the house. <sup>71</sup>

The results of the interview indicate that the Muslimah Wahdah Islamiyah Tanralili Branch adheres to the guidance of the Sharia in its preaching, conveying da'wah in accordance with the Qur'an and Sunnah. Additionally, the group's teachings encompass the importance of Islamic manners for women.

#### **2.6.4 Consequences of Muslimah Wahdah Islamiyah Tanralili Branch while Preaching Outside the House**

The following section presents the findings of interviews conducted with members of the Muslimah Wahdah Islamiyah Tanralili Branch regarding the consequences they have experienced while engaging in preaching activities outside the home. The following table presents a summary of the interview results.

<sup>65</sup>Kamisa (36 years old), Head of the Social Unit, *Interview*, Karangki, 26 June 2024.

<sup>66</sup>Marwah (46 years old), Head of the Cadre Unit, *Interview*, Karangki, 26 June 2024.

<sup>67</sup>Hasriani Hafsari (42 years old), Manager of MWC Tanralili, *Interview*, Karangki, 26 June 2024.

<sup>68</sup>Syamsuria (48 years old), MWC Tanralili Administrator, *Interview*, Cendana, 26 June 2024.

<sup>69</sup>Hasbiah (42 years old), Head of P2KS Unit, *Interview*, Karangki, 26 June 2024.

<sup>70</sup>Roslina (34 years old), MWC administrator, *Interview*, Karangki, 26 June 2024.

<sup>71</sup>Tita Yolanda Sari (25 years old), MWC Tanralili Administrator, *Interview*, Padaelo, 26 June 2024.



**Table 3.** Interview Results with the Muslimah Wahdah Islamiyah Tanralili Branch Regarding the Consequences of Preaching Outside the Home

No.	Name of Interviewee	Impacts Faced
1	Kamisa	The individual in question is experiencing health issues as a direct result of their involvement in numerous da'wah activities, which has led to a lack of rest and recuperation. <sup>72</sup>
2	Hasriani Hafsari	It is challenging to allocate sufficient time for all tasks, particularly when one is engaged in numerous activities simultaneously. <sup>73</sup>
3	Syamsuria	The sharing of time is challenging, and fatigue ensues after preaching, as exemplified by the instance of teaching from morning to evening. Homework is consequently delayed. <sup>74</sup>
4	Tita Yolandasari, S.H	On occasion, children are left with family, and homework is frequently postponed. However, this is not regarded as a significant issue. <sup>75</sup>
5	Marwah	The time available for family activities is diminished when engaging in external preaching activities. <sup>76</sup>

The primary consequences reported by Muslimah Wahdah Islamiyah Tanralili Branch as a result of engaging in religious activities outside the home include health issues associated with the demands of her role, difficulties in allocating time between religious duties and academic responsibilities, and a reduction in time spent with her family. Nevertheless, some respondents indicated that these challenges can be surmounted and do not represent a significant issue for them.

## 2.7 Analysis of Muslimah's Da'wah Activities Outside the Home in Review of the Rule of *al-Ḍarar al-Asyad Yuzāl bi al-Ḍarar al-Akhaf*

### 2.7.1 *Muḍarat is defined as the state of being in which Muslim women refrain from preaching*

The concept of shirk and the growing distance between Islamic law and society are explored in Q.S. Luqman/31:13.

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Means:

“Remember when Lukman said to his son when he was advising him “O my son, do not commit shirk (associating partners with Allah) for indeed shirk is a great injustice”.<sup>77</sup>

In the context of religious beliefs, *ḍarar* is to be taken literally. The level of damage caused by this *ḍarar* is significant, as it violates the fundamental principles of Sharia, which is primarily concerned with the protection and preservation of religion. As Allah says in Q.S. Al-syura/42: 13.

<sup>72</sup>Kamisa (36 years old), Head of the Social Unit, *Interview*, Karangki, 26 June 2024.

<sup>73</sup>Hasriani Hafsari (42 years old), Manager of MWC Tanralili, *Interview*, Karangki, 26 June 2024.

<sup>74</sup>Syamsuria (48 years old), MWC Tanralili Administrator, *Interview*, Cendana, 26 June 2024.

<sup>75</sup>Tita Yolanda Sari (25 years old), MWC Tanralili Administrator, *Interview*, Padaelo, 26 June 2024.

<sup>76</sup>Marwah (46 years old), Head of the Cadre Unit, *Interview*, Karangki, 26 June 2024.

<sup>77</sup>Kementrian Agama Republik Indonesia, *Al-Qur'an Dan Terjemahan*, 412.

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَهُهُ يَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَهُهُ  
يَجْتَبِيهِ مَنْ يَشَاءُ

Means:

“He has ordained for you the religion which He ordained for Noah and which We revealed to you (Muhammad) and which We ordained for Abraham, Moses and Jesus: establish the religion (of faith and piety) and do not be divided therein. It is hard for the polytheists (to follow) the religion you call them to. Allah Swt. chooses whom He wills to the religion of monotheism and guides to His (religion) those who return (to Him).”<sup>78</sup>

The religion brought by the Messengers is the worship of Allah Swt. alone, without any partners, as Allah Swt. states in Q.S. Al-Anbiya’/21:25.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

Means:

“And We did not send a Messenger before you (Muhammad), but We revealed to him that there is no god but Me, so worship Me.”<sup>79</sup>

The aforementioned evidence illustrates that the objective of dispatching the Messengers was to safeguard the religion of Allah Swt. by disseminating monotheism.

### 2.7.2 Muḍarat Experienced by Muslim Women when Preaching Outside the Home

One of the adverse effects experienced by Muslim women is fatigue, which can lead to impaired health. When Muslim women assume the role of disseminating Islamic teachings, they must be prepared for the potential consequences, which may include physical or mental health issues. This is classified as *ḍarar al-Jismi*, which is defined as harm to the human soul or *hifzunafts*. The Qur’an (Al-Maidah/5: 32) contains an order to protect the soul.

مَنْ أَجَلَ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَهُمْ رَسُولُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ

Means:

“Therefore, We ordained for the Children of Israel that whoever kills a person not because he has killed another or because he has caused mischief on earth, it is as if he has killed all people. On the other hand, whoever preserves the life of one human being, it is as if he has preserved the life of all human beings. Indeed, Our messengers had indeed come to them with clear proofs. Then, indeed, many of them afterwards transgressed in the earth.”<sup>80</sup>

The damage related to the human soul is classified as *ḍarar al-Jismi*, which is a less severe degree of harm than *ḍarar ma'nawi*. This distinction is made on the basis of the fact that the former pertains to the destruction of one’s religion, whereas the latter

<sup>78</sup> Ibid., 485.

<sup>79</sup> Ibid., 323.

<sup>80</sup> Ibid., 144.

concerns the loss of human life. In accordance with the *maqāṣid* of Shariah, the preservation of religion is of greater importance than the preservation of human life.

In light of the aforementioned issues, it becomes evident that there are two distinct forms of *ḍarar*: significant harm and minor harm. When Muslim women refrain from participating in the dissemination of Islamic teachings, it can lead to the perpetuation of shirk and the deterioration of societal structures due to a growing divergence from Islamic law. Conversely, when Muslim women engage in the propagation of Islamic teachings, the consequences may manifest as fatigue and subsequent health issues, such as illness. However, the degree of harm is comparatively less severe as it pertains to the spiritual well-being of the individual.

It is therefore imperative that Muslim women's da'wah activities outside the home be permitted, despite the potential for harm to themselves. While it is generally advised that individuals avoid actions that may cause harm to themselves or others, in this case, the potential for harm is balanced by the necessity of the activity. In the event that two harms converge, and the avoidance of one harm leads to the perpetuation of the other, it becomes obligatory to prioritize one over the other. This is in accordance with the rule of *al-Ḍararu al-Asyaddu yuzālu bi al-Ḍarar al-Akhaf*, which dictates that the greater harm should be eliminated by the lesser harm.

A review of Muslim women's da'wah activities outside the home in accordance with the rule of *al-Ḍararu al-Asyaddu yuzālu bi al-Ḍarar al-Akhaf* reveals that the rule is consistent with the current circumstances of Muslim women who engage in preaching. These women face harm when they preach, yet the degree of harm is less significant than the harm that would result from women's lack of engagement in preaching. The potential risks associated with engaging in da'wah activities outside the domestic sphere could impede the dissemination of Islamic values within society.

The findings of this research have significant implications for the development and spread of Islam in the present era, particularly with regard to the role of Muslim women in da'wah activities conducted outside the home, in accordance with the rule of *al-Ḍararu al-Asyaddu yuzālu bi al-Ḍarar al-Akhaf*. In the context of Muslim women's da'wah activities outside the home, this rule can be used to justify such actions on the basis that greater harm can be eliminated by choosing a lesser harm. This allows for the possibility of Muslim women contributing to the dissemination of Islamic values in society, provided that they adhere to the principles of Shariah, including the maintenance of modesty, the avoidance of temptation, and the fulfillment of domestic responsibilities.

### 3. CONCLUSION

The Muslimah Wahdah Islamiyah Tanralili Branch represents one of the most influential da'wah organizations in the Tanralili District, playing a pivotal role in the dissemination of Islamic teachings. This organization engages in a range of religious activities, including Qur'an and tarbiyah halakah coaching, Islamic propagation activities, and social activities, with the objective of gradually fostering a deeper understanding of Islamic law and its practical application within the community. A review of Muslim women's da'wah activities outside the home in alignment with the principle of *al-Ḍararu al-Asyaddu yuzālu bi al-Ḍarar al-Akhaf* reveals that the aforementioned principle is consistent with the experiences of contemporary Muslim women engaged in da'wah. In other words, the harm to the individual is fatigue, which can lead to health issues. However, this harm is less significant than the harm caused by the absence of Muslim women preaching in the community. The harm is not the

dissemination of Islamic values to the community, particularly Muslim women, where there are several crucial tenets of Islam that must be elucidated by Muslim women preachers. Similarly, the proliferation of shirk and the community's deviation from Islamic law which, in principle, should refrain from actions that cause harm to oneself or others has led to a situation where two forms of harm are present. In this context, the lesser harm must be addressed to eliminate the greater harm, as the complete elimination of harm is not a viable option.

It is anticipated that this research will enhance our understanding of the role of Muslim women in da'wah and facilitate the application of fiqh rules in a manner that is more aligned with the realities of modern life. Similarly, the findings of this study can assist the Wahdah Islamiyah da'wah organization in formulating policies that facilitate a harmonious balance between familial responsibilities and external da'wah obligations. The principal obstacles and limitations to this research are the difficulty of scheduling interviews and the paucity of personal data from informants. It is recommended that future research subjects be expanded and that the qualitative methodological approach be strengthened through direct observation and more in depth fiqh analysis.

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