

Opinion of Public in *Da'wah* of KH. Zainuddin, MZ

Abstrak

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Latar belakang. KH. Zainuddin, MZ adalah seorang Mubaligh era tahun 1980an dan 1990an, dikenal sebagai da'i sejuta umat yang kesohor karena ceramah-ceramah/pidato-pidato da'wah Islam yang tegas dan tajam di radio dan televisi maupun di berbagai acara langsung.

Tujuan. Studi mengkaji opini masyarakat tentang ciri dan metode da'wah KH. Zainuddin MZ

Metode. Studi kepustakaan ini menggambarkan opini masyarakat terhadap da'wah KH. Zainuddin MZ. Data dikumpulkan dari berbagai sumber utama yang berupa buku dan opini-opini. Data-data dianalisis secara deskriptif-kualitatif dalam bentuk hubungan sebab akibat, hubungan asosiatif, dan perbandingan.

Hasil. Opini masyarakat menyatakan, karakteristik Ustad Zainuddin MZ adalah pendalaman agama dan analisis yang tajam, komunikatif dengan para pendengar tausiyah, ceramah dengan bumbu humor khas anak Betawi, mengembangkan khazanah tema ceramah yang luas, spontan dalam humor yang penuh makna, dan menyampaikan kritik yang seringkali tajam.

Kata Kunci: da'wah, opini masyarakat, KH. Zainuddin MZ

INTRODUCTION

It is obligatory for every Muslim to preach Islam according to their ability.¹ The obligation to preach Islam refers to the words of Allah SWT in *Surah Ali Imran*, 104:

وَأَتَىٰكُمْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ١٠٤

Obligation to preach of Islam not just lecture, although sometimes preachy Of Islam is need preaching, but preaching of Islam it should lead to how to manage. How the *da'wah* is structured and regulated, planned and organized into a program that must be implemented systematically. *Da'wah* of Islam this kind of strategy has a solid strategy to achieve certain targets. *Da'wah* is not only amateur, but has reached a level professional.²

In terms of giving speeches, KH. Zainuddin MZ admires three figures, namely Bung Karno, Buya Hamka and Idham Kholid. Since level of Tsanawiyah He always follows Hamka's works in addition to studying his language style. Hamka convey what from heart, even though he was not a complete orator to the heart. In terms of speech style, he admired and imitated Karno's style who can be called a person orator and agitator, but in the logic of thinking he admires Idham Kholid, a weight of thought that is difficult for people to refute. And he also studied with KH. Syukron Makmun. In education non formal it's a lot learn to teach to teacher of mesir and Indonesia. There are Muhsin Muhsad, KH. Naim, KH. Ishak Darwis Jambek, Bayumin Muhammad Yusuf. They are the ones who got a lot of knowledge.³

¹Faisal Ismail, Studi Islam Kontemporer. IRCiSoD. Puspitawati, H, and D M Nastit, *Ekologi Keluarga: Konsep dan Lingkungan Keluarga* (Edisi Revisi). IPB Press, 2018.

²Moh Ali Aziz, *Ilmu Da'wah*, Cet. Ke-1, Jakarta: Kencana, 2004.

³Bahrul Ulum, *Pemikiran Politik KH. Zainuddin MZ dalam Perspektif Siyasah*, *Skripsi*, Jurusan Jinayah Siyasah, Fakultas Syari'ah dan Hukum, UIN Sunan Kalijaga Yogyakarta, 2013.



As he often emphasized, one of the determining elements for the success of *da'wah* is *niyyah* of *ikhlas*, there is no sponsor message in the heartstrings when conveying something to *ummat*. According to him, if something comes from the bottom of the preacher's heart with *ikhlas*, *insya* Allah his voice would be sharp like an arrow straight through the heart of *ummat*. If your conscience doesn't *ikhlas*, the talk will only reach the ears *ummat*, The heart is not touched, the soul is not penetrated. The result is passion of ibadah not open, the spirit of service is broken. Perhaps for a moment the applause was thunderous, with a deafening echo, but only for that moment, without bringing about any further changes.

Furthermore, according to him, he must have an attitude of stripping the science of *da'wah* down to its roots of person muballigh. Muballigh must be able to understand *al-Quran* and *al-hadits* in long persistence, the following devours other references incessantly, because according to the listener of *da'wah* not an audience of *wayang* who just wants a bang, but rather a critical listener who is not easily fed. Here you need the right method, the ability to calculate time and choose of *dalil-dalil* which is strong and not artificial.

Basically, a preacher must be skilled at processing and to give a meaning *al-Quran* and *hadits* as well as various other materials with beautiful styles, so that it can be a delicious and delicious menu to eat of *ummat*. sparking a passion for charity and a high spirit of service and willingness to sacrifice for *sami'na wa ata'na to Allah swt*. In fact, according to him, if necessary, the mixture is spiced with humor. Because humor is a tool to mix messages so they don't become dry and arid, to touch state of man which is not perfect without finger-pointing and eye-rolling, but with laughter from a joker's feed that is fresh and not stale.⁴

He said that in the midst of science and technology which is full of formulas and full of tools for laying siege, muballigh must be good at processing materials, Because when science and technology become more sophisticated like now, it turns out that society is becoming more and more Need to *tausiyah*. KH. Zainuddin MZ just one of the many scattered *da'i* in archipelago of Indonesia. This makes the writer interested in solving the problem by theme "Public Opinion of *da'wah* KH. Zainuddin MZ."

The main issues being discussed in this study are as follows: how about Public Opinion in traits and characteristics of *da'wah* KH. Zainuddin MZ? How about Public Opinion in Methodology of *da'wah* KH. Zainuddin MZ? And how about Public Opinion in formation of cadres of *Da'wah* KH.Zainuddin MZ?

METHOD

This library research collect data and information⁵ that describes public opinion regarding preach of KH. Zainuddin MZ. This research is descriptive normative and aims to describe something as accurately as possible.⁶ Data was collected from various primary and secondary sources in the form of books and opinions.⁷ The data was analyzed descriptively-qualitatively in the form of cause-effect relationships, associative relationships, and comparisons.⁸

RESULTS AND DISCUSSION

KH. Zainuddin MZ is one of the many preachers in the Indonesian archipelago. Its presence gives its own color and represents a new era in Islamic preaching. A slightly glamorous style, impression and ability as a role model, triggers the younger generation to be interested in and embrace Islam. For the elderly, Zainuddin's preaching is like quenching spiritual thirst, full of advice, and

⁴U. Saepuloh, *Pesan Humor dalam Da'wah KH. Zainuddin MZ (Studi Deskriptif pada Da'wah KH. Zainuddin MZ)*, *Diploma Thesis*, Bandung: UIN Sunan Gunung Djati Bandung, 2013.

⁵Kartini Kartono, *Pengantar Metodologi Riset Social*, Mandar Maju, Bandung, 1990, h. 33

⁶Koentjaraningrat, *Metode Metode Penelitian Masyarakat*, Gramedia, Jakarta, 1981, h. 29

⁷Louis Gootshalk, *Understanding History a Primer Of Historical Method*, UI Press, Jakarta, 1985, h.32

⁸Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*, Rineka Cipta, Jakarta, 1998, h.197



painless. Charisma of KH. Zainuddin MZ invited various comments from circles. The following are some of the comments from scientists, writers, cultural figures, religions and politicians,⁹ are:

KH. Hasan Basri believes that as a preacher, he is good and communicative in carrying out his preaching. One of its advantages is its communicative nature, it can join any group. Now it's just a matter of how he can direct his preaching. To teenagers, discussing teenage problems. To rich people, invite them to pay zakat. To smart people, remind them to practice knowledge. There must be specialization in *da'wah*. There are privileges that other preachers do not have. There are certain layers of society who like it, because the language used is unique. Its presence is necessary to stimulate religious life, awaken religious passion. Now it is the task of other supervisors to carry out further guidance so that religious enthusiasm, including listening to preaching can be increased and then realized in life.

According to KH. Abdurrahman Wahid, if Mr. Zainuddin MZ, being able to voice our universal concerns in Indonesia, is very good, these concerns include, for example, the protection of weak parties, the legal sovereignty of those who are still vulnerable, fair and equal treatment for all citizens, respect for the diversity of the nation.¹⁰ This needs to be brought up. Because nowadays there are so many preachers, towards people who have different views, they are a bit fierce. If Pak Zainuddin MZ was a well-known preacher, he could reverse the flow of tabligh along such a path, his service to the people and this nation would be extraordinary. However, if this is just fulfilling the demands of Muslims and formal demands, then this will not mean much for Indonesia in the long term. On the other hand, Zainuddin MZ is very popular among Muslims because he presents things that are on the minds of people in various circles. Mr. Zainuddin MZ can handle more cross-sectoral issues. So all kinds of people, from NU, Muhammadiyah, rich, poor, educated, stupid, all of that can be overcome. Can choose the right theme. That might be an advantage. Popularity Mr. Zainuddin MZ is not because he is able to provide the right answer to the spiritual needs of Muslims, but he is able to raise issues, and that is not because of entertainment or an outlet for the socio-economic pressures faced by society in general. Once again Mr. Zainuddin MZ was successful because he was able to speak across sectors. For example, Mr. Habib Syeik al-Jufri in his preaching gives the example of a nomad, namely Mr. Sukron Makmun, so it combines the nomad and the modern NU environment in its meaning. For Mr Zainuddin, MZ is cross-sectoral. This is also because of his background, if Mr Zainuddin MZ is indeed from Jakarta, he has sufficient education and so on. Mr. Zainuddin MZ knows how to present issues that are of interest and reflect community concerns.

KH. Noer Muhammad Iskandar is of the opinion that Zainuddin's presence creates a new nuance in preaching, not just appearing as an activity, but has become a necessity in society, and a need for all parties, not only in circles where there is no theme. more than the theme, but the environment in the theme area, the impact of preaching moves everywhere, whether in villages, universities, institutes, hotels and so on. Another new nuance is the emergence of the spirit of jihad in various circles, from preachers to bureaucrats. The emergence of the spirit of jihad cannot be separated from Zainuddin's *da'wah* contribution. Apart from that, unity and oneness emerged from the Muslim community because it moved across sectors. Zainuddin's presence has great potential for Muslims, even though he still has shortcomings as an ordinary human being. He received the grace of Allah so that his preaching touched the hearts of his listeners. Zainuddin's advantage is that he has two channels which might mean AC/DC for bureaucrats, his preaching language feels cool and for the general public his preaching language feels biting. His presence was very welcomed by various groups. There is a preacher who can compete with him in Indonesia in presenting his *da'wah*.

KH Misbach's opinion, until now there has been no preacher who can compete with Ustad Zainuddin MZ. His preaching can be accepted by all levels of society. Not only by Islamic communities, but also adherents of other religions. I have a friend from East Timor who told me that

⁹Syamsuddin, dkk, *Pemilu Langsung di Tengah Oligarki Partai: Proses Nominasi dan Seleksi Calon Legislatif Pemilu 2004*. Jakarta: Gramedia Pustaka Ulama. 2005; I. Thaha, *Da'wah dan Politik Da'i Berjuta Umat*. Bandung: Mizan, 1997.

¹⁰Imam Sukardi, dkk. *Pilar Islam bagi Pluralisme Indonesia*, Solo: Tiga Serangkai, 2003.



more East Timorese people listen to Zainuddin MZ's cassette recordings even though they are not Muslim. The method applied by Ustad Zainuddin MZ was indeed in accordance with what the Prophet Muhammad wanted, because he was very wise and did not sow seeds of hostility, Ustad Zainuddin was an igniter of faith.¹¹

Abdullah Said believes that the figure of Zainuddin MZ is an ideal muballigh figure. His presentation style is persuasive, non-contradictory and non-fawning. Everyday and contemporary themes are presented neatly without trying to corner and point out life openly, making every sermon flooded with thousands of people. No doubt he is the only preacher whose preaching theme is able to bridge the interests of the bureaucracy and the people.¹² Zainuddin was skilled and wise, able to convey the aspirations of the people and then pass them on to the authorities without the bureaucrats realizing that they were sucked in and forced the officers to accept them. Zainuddin's presence as a scholar, as an opinion shaper as a preacher and as a Muslim community is very necessary amidst the lack of figures of Zainuddin's caliber. You could say it is a kind of oasis in the desert.¹³ Cultural excellence in preaching is in the form of a talent for humor inherited from being a Betawi child, plus a treasure trove of themes preached. His spontaneity in making meaningful jokes and often sharp criticism has also become a personal asset.

In Dr. Amin Rais, the presence of Zainuddin MZ in the field of *da'wah* brought a new era in efforts to develop Islam in Indonesia. The *da'wah* delivered by Zainuddin can be accepted by all levels of society, because the language and presentation are very communicative, so it is very positive in society. It should be noted, Zainuddin MZ must maintain his health, there are still many people who need a spiritual shower, people are still willing to listen to his preaching, without remembering or worrying about their health condition. In the long term, Zainuddin will experience times of decline sooner or later, therefore it is necessary for Zainuddin to form young cadres as his replacement, so that when it is time for Zainuddin to decline, Zainuddin-Zainuddin can continue. just the result of cadre formation.¹⁴

According to Prof. Soetandyo Wignyosoebroto, the presence of H. Zainuddin MZ is like a shaman every time he appears alone in society without being engineered, appearing like a morning star descending from the sky, able to package everything that many people already know into something more interesting. If Zainuddin speaks up, the public will welcome him warmly, all of this happens because the public actually understands this, but can't find the media, they feel shackled so they can't speak. Once someone says, as if the community is represented, then they feel their needs are being met. In my mind, the preacher who is currently on the rise is a skilled craftsman, good at creating new packaging for the problems he preaches so that they look fresh and attractive. The contents of Zainuddin's preaching are actually widely known to the public. He is very skilled at conveying it so it remains interesting to follow. It's not surprising that the pedicab drivers don't forget to listen to Zainuddin's preaching at night which is broadcast via radio. Traders in the market, Islamic students, even non-Muslims also diligently listened to the preacher's advice, until someone was forced to play Zainuddin's cassette to calm his wife who was raging. Listening to Zainuddin's preaching is like watching a puppet show, everyone already knows the story, they come to get reinforcement for what they already know.¹⁵

According to Dr. H.R. Daldiri Mangoendiwirya, so far I have never seen a ulama who is an orator on par with Ustad Zainuddin MZ. The way he conveys his preaching is quite healthy, it seems

¹¹A. Husaini, *Wajah Peradaban Barat: Dari Hegemoni Kristen Ke Dominasi Sekular Liberal*. Gema Insani, 2005.

¹²Anton Moeliono, *Bentuk dan Pilihan Kata: Bahan Penyuluhan Bahasa Indonesia*. Jakarta: Departemen Pendidikan Nasional, 2001

¹³ H. Hamim Ilyas, *Fikih Akbar: Prinsip-Prinsip Teologis Islam Rahmatil Lil 'Alamin*. Tangerang: Pustaka Alvabet, 2018; Salman Iskandar, *99 Tokoh Muslim Indonesia*. Bandung: Mizan, 2009; Japarudin, "Humor dalam Aktivitas Tabligh," *Jurnal Syi'ar*, vol. 17, No. 2, Agustus, 2017.

¹⁴Abdul Chaer dan Leonie Agustina, *Sosiolinguistik, Perkenalan Awal*, Jakarta: Rieneka Cipta. 1995.

¹⁵Anthony Giddens, *Teori Strukturasi: Dasar-dasar Pembentukan Struktur Sosial Masyarakat*. Yogyakarta: Pustaka Pelajar, 2010.



to refresh the souls of those who listen. Ustad Zainuddin's strengths are what made him successful in attracting all levels of society, especially Muslims in Indonesia. His preaching methods are in accordance with the needs of today's society. Trendy and appropriate, starting from the theme, to the way the preaching doesn't seem emotional, everything is logical, current and enjoyable to listen to. Even if he inserts criticism, he actually has the ability to prevent people from being hurt. His criticism doesn't make people hurt, on the contrary, people are happy.

Prof. Umar Yunus believes that I have known H. Zainuddin MZ as a da'i or preacher for quite a long time. Everyone knows and says his name. There is a desire to know why it is so popular, popular according to prokem language. When I went out, I walked around the record shop, and asked where to find Zainuddin's Dakwah cassettes, then what I got was more answers, people already knew Zainuddin better. Zainuddin MZ's preaching is very popular with Muslims because it is linked to Islamic teachings. He tried to find answers to the problems faced by the people through religion. In his preaching he often mentioned a hadith, but he did not explain it in detail but used the hadith as a reference for discussing problems related to human life. Sometimes in his preaching he invites the audience who listen to an analogy that is easy and systematic, and easy for his listeners to understand. This is the specialty of K.H. Zainuddin MZ has never been matched by other preachers. He was good at adapting his preaching to the knowledge of his listeners. Sometimes he uses English speech or dialect, giving the impression that he is speaking as an intellectual, not a classical scholar who only knows about religion. He seems to invite his listeners into the intellectual world with adjectives. Likewise, he invites his listeners to laugh with a language style that sometimes smells of deconstruction, giving the impression of a close relationship between the preacher and the listeners. The presence of H. Zainuddin MZ in the world of Islamic preaching has had a big influence in raising the enthusiasm of the people to return to carrying out their duties and obligations. He delivered his sermons in a style and language that was easily accepted by listeners, making him very close to the community. The people felt comforted, their empty souls felt filled with *Kalimah Thayyibah*.¹⁶

According to Drs. Kacung Marijan, the current emergence of Zainuddinism is not just a phenomenon in the consciousness of Indonesian Muslims. Indeed, in the cities today there are signs of religious revolution. Society began to view religion as a way to overcome life's problems. But for me Zainuddin appeared because currently socio-political and other discussions are experiencing difficulties. Zainuddin in his lectures was able to bring a touch that made people say, "That's what I want." That's what makes people interested. It's hard to imagine Zainuddin only talking about fiqh. Maybe only a handful of people will be interested in his preaching. Now Zainuddin is very popular with his fans, because he is able to be a mouthpiece for society, able to voice people's complaints, able to read society's problems with the legitimacy of religious phenomena experienced by society. Zainuddin knows people's illnesses and the medicine is ready. That's why he is now popular.

Utomo Danandjaja argued, I never pay attention to tablighs, so I don't know why people like them so much. His rhetoric is good, and the themes he conveys are light and easy to digest, I think that might be the determining factor. In general, I feel that many preachers do not provide information about religious teachings. But just telling stories about life, about the state of society, providing comments about events. Because being close to humans will certainly be interesting. Many people's problems have not been resolved. These problems include how justice can be upheld, how democracy can work, how open it is, how tolerant it is, and many similar changes that have been made. Muballighs and ulama actually have the ability to make these changes, especially those who are very influential in society.¹⁷

In the opinion of H. Ismail Hasan Metareum, KH. Zainuddin MZ is a great person, one of the public figures who is widely known in Indonesia, a person who is successful in preaching. As people who have just heard his name, many people have come. According to my observations, Zainuddin became big not because of his charisma, but because his speeches were interesting and liked by the

¹⁶H. Hamim Ilyas. *Ibid.* Salman Iskandar. *Ibid.*

¹⁷Hasbi Indra, *Pendidikan Pesantren dan Perkembangan Sosial Kemasyarakatan (Studi atas Pemikiran KH. Abdullah Syafi'ie)*. Yogyakarta: Deepublish, 2018.



public. Zainuddin is a preacher who is able to process today's language. All languages are simplified to become the language of the people. He was more of an orator and his memory was very strong. Zainuddin's talent as an orator is an advantage that cannot be created, because this talent can only be acquired from birth. It is God's gift. As an orator, someone must have their own style. Anyone can imitate Zainuddin's style, but he will not be able to move the masses like he has done so far. If you know someone is copying Zainuddin's style, then they won't be interested. Because Zainuddin is good at processing words in speech, he is very liked by his listeners. Other groups or factions will also be interested in listening to it, this is an advantage. He was loved by the public not because he dared to oppose power in his preaching. There are also many people besides Zainuddin who dare to tell the truth and oppose power, but they are still not very attractive. Zainuddin also doesn't like to curse in his speeches. Even though he doesn't curse anyone, he is still liked and listened to by people. Zainuddin has his own unique style. People like to hear because what is said is in accordance with their conscience. Zainuddin can also be called a fusion orator between Bung Karno and Buya Hamka. Zainuddin has his own characteristics. Zainuddin could have studied the styles of his characters, then he collected and summarized them into his own characteristics. However, even if someone imitates the character, if the delivery style is not appropriate, then there will not be much interest.¹⁸

Drs. H. Soerjadi believes that my knowledge is limited, I only know him through his preaching tapes, which I heard while traveling by car, I know KH's profile. Zainuddin only passed through newspapers and magazines, and what was interesting to me was that Zainuddin's preaching was very clear, using logic that was very easy to understand. If we listen to the contents of his preaching, we are not filled with theory, but we are brought to understanding through description. Sometimes in conveying his preaching KH Zainuddin MZ uses examples which at first we feel seem to have nothing to do with it, but after being shown it is true that there is a connection. KH Zainuddin MZ is a good teacher, providing understanding in simple, distinctive language that is easy to understand. He is a good preacher. I have heard all of KH Zainuddin's preaching tapes and the content is the same.

Haji Cece Musa's opinion is that until now people are still queuing to invite Zainuddin MZ to preach. In the name of an institution or mosque. In Indonesia, especially in Jakarta and Bandung, there is no shortage of preachers, and if you look closely, the themes presented by Zainuddin are the same as themes presented by other preachers. The source is the same, *al-Quran* and *al-Sunnah Rasulullah*. KH. Zainuddin MZ is an ordinary person, but because Allah has given him privileges, Zainuddin is accepted by society. In my opinion, the most prominent characteristic of Zainuddin's preaching is his vocal speaking, his broad insight into both religious insight and social insight and so on, and what is most interesting apart from his vocalism and insight is his courage to express everything directly. This courage is what society now needs, because so far the public seems bored with a less open speaking style. Other specialties, apart from having a strong memorization, are also the ability to adapt to existing conditions, and a trendy appearance.

Opinion of Drs. Nuktah Afrawie, I like listening to KH Zainuddin MZ's sermons and if I'm not mistaken I have four or five cassettes of his sermons. I consider that the theme of the *da'wah* conveyed is ordinary, not much different from what is often conveyed by other preachers. Usually there are no demonstrations of preaching and typical questions, as well as answers or things that are not usually done by lecturers. Zainuddin's *da'wah* methodology is a one-way method. However, Zainuddin has more abilities like that with his cleverness in stringing words together, coupled with his good bass voice. So it cannot be denied that I think Zainuddin is great.¹⁹

Opinion of Drs. Sahudi Ismail, I am of the view that *da'wah* must increase the religious emotions of Muslims. Religion consists of religion and emotion. Religious emotions are needed to support and enlighten Islamic broadcasts. Zainuddin is indeed popular, even through cassettes he was

¹⁸Salman Iskandar, *Tokoh Muslim Dunia for Kids*. Bandung: Mizan, 2007. Mahendra Kusuma, *Pergulatan Intelektualitas untuk Politik dan Demokrasi*, Bening Media Publishing, 2021.

¹⁹Kunjana Rahardi, *Kajian Sociolinguistik*. Bogor: Ghalia Indonesia, 2010 Nababan, P. W. J., *Sociolinguistik Suatu Pengajaran*, Jakarta: Gramedia, 1983



inspired by his shocking figure. Many people who listened to the content of his preaching wanted to meet him.

The opinion of Ida Bagusoka's preaching, KH Zainuddin MZ, is not useful/useful for Muslims alone, but for the people as a whole. Nice to hear, his preaching insight is broad and touches real life issues.

Emha Ainun Najib's opinion, I don't want to be addicted to cultural drugs. The preaching presented by KH Zainuddin MZ is like delicious opium. I myself prefer the development of marginal Muslims, namely those who are poor because of the pressure of the existing social structure. Therefore, for me, there is no *da'wah* that offers opium as a sedative, but must inspire enthusiasm to be involved in humanizing the people *dlu'afa'*.

CONCLUSION

Traits and characteristics of *Ustad Zainuddin* including deepening religion and quite sharp analysis besides that he is communicative to his interlocutors, namely the listeners of *tausiyah* spiced for humor as a Betawi child added *khazanah* of theme who was preached. His spontaneity in throwing meaningful jokes also criticism that is often sharp also become personal wealth he learned from Bung Karno, Buya Hamka, Idham Kholid, KH. Syukron Makmun. Muhsin Muhsad, KH. Naim, KH. Ishak Darwis Jambek, Bayumin Muhammad Yusuf and others second, Method applied *Ustad Zainuddin MZ* It is exactly what you want Rasulullah saw because it is very wise and does not spread the seeds of hostility and he is an instigator of faith, and third, *sunnah* recommendations to study in depth the science of *da'wah* to form a cadre of young *da'i* cadres of the caliber of figures KH. Zainuddin MZ This opinion is agreed with KH. Zainuddin MZ, KH. Hasan Basri, KH. Abdurrahman Wahid, KH. Noer Muhammad Iskandar, KH. Misbach, Abdullah Said, Dr. Amin Rais, Prof. Soetandyo Wignyo Soebroto, MPA, Dr. HR. Daldiri Mangoendiwirya, Prof. Umar Yunus, Drs. Kacung Marijan, Utomo Danandjaja, H. Ismail Hasan Metareum, Drs. H. Soerjadi, H. Cece Musa, Drs. Nuktah Afrawi, Drs. Sahudi Ismail, Ida Bagus Oka, Emha Ainun Najib, and others.

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