

DAKWAH BY THE PEN: SALIM A. FILLAH'S AUTHORITY IN PRO U MEDIA

Siti Mupida

Pascasarjana UIN Sunan Kalijaga Yogyakarta, Indonesia
mufida260893@gmail.com

Khoirin Nisai Shalihati

Pascasarjana UIN Sunan Kalijaga Yogyakarta, Indonesia
Irinnisay96@gmail.com

Abstract

This article discusses 'dakwah' (Islamic missionary work) with a friendly concept using rhetoric and narratives that are easily understood by various groups. The missionary work message is covered with beautiful rhetoric by Salim A. Fillah through his books published by Pro U Media. This study uses normative juridical approach with descriptive study. Data collection is conducted by literature study. The collected data then analyzed qualitatively through deductive method. The findings of the study show that the new Islamic literature has been popularized by young Muslim writers affiliated with contemporary Islamic movements such as Hizbut-Tahrir Indonesia (HTI), Salafi, and Tarbiyah. This research shows that Indonesian Islamic thinker like Salim A. Fillah through social media and his published books uses various scientific arguments based on some classical and modern literature. Formerly Salim A. Fillah is not a person who has ever studied at pesantren (Islamic boarding school) but his religious view can be seen in his fatwas (religious advices) which affecting various communities.

Keywords: dakwah, books, authority

Abstrak

Artikel ini membahas tentang dakwah dengan konsep yang ramah, dengan menggunakan retorika dan narasi yang mudah dipahami oleh berbagai kalangan. Pesan dakwah yang dikemas dengan retorika yang indah oleh Salim A. Fillah melalui semua karyanya yang diterbitkan Pro U Media. Jenis penelitian ini menggunakan pendekatan yuridis normatif dengan tipe penelitian deskriptif. Pengumpulan data dilakukan dengan studi pustaka. Data yang terkumpul kemudian dianalisis secara kualitatif lalu ditarik kesimpulan dengan metode deduktif. Hasil penelitian ini bahwa literatur Islamis baru ini dipopulerkan oleh penulis Muslim muda yang berafiliasi dengan gerakan-gerakan Islam kontemporer seperti Hizbut Tahrir Indonesia (HTI), Salafi, dan Tarbiyah. Penelitian ini menunjukkan bahwa melalui media sosial atau karya pribadi (buku), intelektual Muslim Indonesia Salim A. Fillah menggunakan berbagai argumen ilmiah berdasarkan beberapa literatur klasik maupun literatur modern. Salim A. Fillah bukan seorang yang menempuh pendidikan pesantren secara serius, tetapi pandangan keagamaan yang ia miliki dapat dilihat pada fatwa-fatwanya yang mempengaruhi berbagai kalangan.

Kata kunci: Dakwah, Buku, Otoritas,

INTRODUCTION

There are many approaches, suggestions and practices in preaching that can be transmitted to missionary targets (*mad'u*), not just to go through speech on the stage. In simply, one's good attitude can be a role model for others that enable to contribute the benefit of wider community. *Da'wah* (Islamic missionary work) can be done into various methods and media such as television, radio, magazines, newspapers, books, novels, bulletins and many other things that can be used as a medium in delivering the messages. The propaganda media can be arranged neatly with language and rhetoric that are easily understood and covered through a language style that is able to attract the sympathy of the people. The study conducted by Malasari emphasizing the message of *da'wah* in one of the books by Salim A. Fillah 'The Joy of Dating after Marriage' which is related to morals (Malasari, 2009, p. 9). Further, Helvy Tiana Rosa also carried out *da'wah* through writing, in other words *da'wah by the pen* that recently became a lot of literacy among young people and other scholars.

Islam is not a profession but a way of life that provide learning about sense of real life (Ali, 2007, p. 190). Islamic literature is now accessible to any people to obtain and learn Islamic literature with the development of technology era. There is a lot of Islamic literature produced by scholars who are not spared from the Qur'an and hadith as the key references. Literary works that also scratch the lives of the people and people at this time have spread in various book markets.

Also, the development of information technology into various media is able to provide opportunities for the groups to launch information about the hadith of the Prophet Muhammad SAW. With technology, many Islamic history and documentation is increasingly open both literally and visually. It is easy for everyone to access the hadith from sites that specifically provide the content of the hadith of the Prophet Muhammad SAW as well as his implementation in life. Some of the well-

known hadith sites, for example, *sonnaonline.com* and *islamweb.net* were released by the kingdom of Qatar, or the center of the Indonesian Islamic group of hadith expert Lutfi Fathullah (Aflaha, 2017, p. 251).

A life that close to community makes people be able to be bond through Islamic values. Muslim who has commitment and responsibility to others is willingly able to protect and advise each other into right path; the so called *amar ma'ruf nahi munkar* (inviting kindness and avoiding the prohibition of Allah). Islam in preaching can be defined as “*Preaching can mean in which any activity that call, invite, encourage, teach and convince people to believe in Allah SWT and His Prophet Muhammad SAW. Meanwhile, Islamic preaching aims to encourage people to implement religious ways of life and laws of God; Allah SWT that are stated in the holy Quran and the Sunnah of the Prophet SAW called Hadith,*” (Kamaruddin & Khairuldin, 2017, p. 172).

Several book authors such as Helvy Tiana Rosa, Asma Nadia, Hanum Salsabiela Rais, and Oki Setiana Dewi are the examples in giving *da'wah* and running *tarbiyah* through their writings and as well as Salim A. Fillah who published his writings through Pro U Media. These new Islamic popular books were popularized by young Muslim writers affiliated with contemporary Islamic movements such as *Hizbut-Tahrir Indonesia (HTI)*, *Salafi*, and *Tarbiyah*. The authors discuss the issue in *da'wah* that has been pioneered by Salim A. Fillah which spreads his influence on writings of Islamic narratives. Besides a writer, Salim A. Fillah is an Islamic preacher who actively fills lectures at the mosques in various cities and sometimes overseas. Salim A. Fillah also often involves in *tarbiyah* activities such as giving motivation for young people, marital-advice and religious seminars at various campuses in Indonesia and book reviews.

Books as one of the *da'wah* media are readable anytime and anywhere and will not be protested when the audiencse give comments on the contents during reading. The book is a literature that is often used by Islamic preacher for their reference. As a missionary work through media,

books provide many benefits through writing media that can be read by various groups at a relatively cheap of cost. The targets can be achieved by *da'wah* with this writing media could be broader and the time used did not require particular time this kind of activity. Also, the impression received by *mad'u* from preaching activities in writing will be longer remembered depends on the available opportunities (Aminudin, 1984, p. 77).

Da'wah media can be grouped into several categories such as oral, written, painting, and deeds. In this study, the researcher will focus on the preaching through writings, in this case books. *Da'wah* writing is actually quite extensive and it can be varied through articles, advertisements, news, periodicals, brochures, books, bulletins, edicts, libraries, placards, banners, newspapers, and reading parks (Barmary, 1984, p. 59).

Hamzah Ya'qub divided *da'wah* media into five types, they are: oral, written, painting, audiovisual, and moral. In details (1) oral media is the simplest preaching that uses voice which means through speech, lecture, and guidance and counseling. (2) Written media can be used for *da'wah* through articles, books, magazines, newspapers, correspondence, and banners. (3) Painting is also a media that can be used for *da'wah* through images and caricatures. (4) Audiovisual is a media of propaganda that can stimulate the sense of either hearing or visualizing such as television, film slides, and internet. (5) Morality is the media of *da'wah* through real actions that reflect Islamic teachings which can directly be seen and heard by *mad'u* (Muhammad, 1996, p. 22).

Salim A. Fillah can be said that he has such comprehensive religious knowledge in Islamic preaching although he did not go to Islamic boarding school before. Meanwhile, in terms of preaching, a Muslim is categorized into an *ulama'* in which they have mastered one of Islamic studies, this can be *fiqh* (Islamic law), *aqeedah* (Islamic basic belief), or *hadith* (Prophet Muhammad SAW's tradition). This is using sociological terms of the phenomenon of religious authority both as social and

theological construction. This means a form of mutual influence between the construction of religious beliefs and social reality, which distinguishes understanding between old authorities and new authorities, both of which get the title of society because they feel their contribution (Wahid, 2012, p. 246). Therefore, it is not belong to wrong preaching of *da'wah* that is developed through writing media.

Writing media such as newspapers, magazines, tabloids and bulletins that published in mass media are easily spread propaganda messages into various regions. *Da'wah* messages can be spread and accepted by a lot of people and various groups particularly through writing media can be accessed by *mad'u* during they explore Islamic literature. The more *mad'u* read Islamic literature, the more open one's thought in assessing information but it should be followed by knowing in advance the truth of the information. A smart Muslim will reflect the diversity of religious groups and look for the wisdom.

RESEARCH PROBLEM

In this study, the researcher will find out the answers related to these research questions. First, how is the commodification of religion run by Salim A. Fillah in doing *da'wah* by the pen? Second, how is the authority obtained by Salim A. Fillah in running *da'wah* by the pen?

LITERATURE REVIEW

There are several studies on the renown and modernization of Islam in Indonesia. The research conducted by Risma Dewi Malasari on the title of *Da'wah* message of the book "The Joy of Dating after Marriage" by Salim A. Fillah. The study stated that a book is one of the printed media which is able to influence the readers with the message of preaching. After doing the review, the researcher will highlight the *Da'wah* messages in relation to morality. Patience and sincerity are part of morality. The

teaching of 'Sufism' is closely related to morals. Previous history that already mentioned in the holy Al-Qur'an through poems has equipped with the story of the companions of the apostles who uphold love, not lust and this is definitely different between dating and *ta'aruf*.

RESEARCH METHODOLOGY

This qualitative study conducted through online observation on youtube, books and interviews with Salim A. Fillah. The aim of this study is to understand the social symptoms by focusing on illustrations that are more in-depth to produce a deep explanation of the social symptoms that result a theory.

Data collection is carried out through document studies by collecting written data such as books, articles and newspapers to obtain authentic analysis of published texts. The data collected data then is analyzed by using qualitative and followed by the conclusion which is drawn by deductive method.

About Salim A Fillah

Young writers with a distinctive style of language and have got their own place among readers, namely Salim A. Fillah. He was born in Kulon Progo on 21 January 1984. His formal education accomplished from ABA Sri Kayangan Kindergarten (1989-1990), SD Negeri Pergiwatu Wetan (1990-1996), SMP Negeri 2 Purworejo (1996-1999), State High School (SMA) 1 of Yogyakarta (1999-2002), and then he continued Higher Education at Gajah Mada University majoring in Electrical Engineering (FT) (2002-2007). He also studied at the State Islamic University (UIN) of Sunan Kalijaga Yogyakarta, Faculty of Social Sciences and Humanities, Department of Psychology. In addition to formal education, Salim A. Fillah once studied at Musyar Islamic Boarding School in Plaosan, Purworejo (1997-1999).

The first work of Salim A. Fillah which immediately became a best seller book entitled “The Pleasure of Dating after Marriage” sold out in various book markets. At the beginning of Salim A. Fillah’s career journey, he has collaborated with his friend; Muhammad Fanni Rahman who worked as CEO of Pro U Media, one of the book publishing sites in Yogyakarta. Through friendship between Salim A. Fillah and Muhammad Fanni Rahman, they agreed to collaborate and become teamwork. Pro U Media initially aimed at various types of Islamic attributes, which later transformed into book publishers and Salim A. Fillah became one of the writers who actively published his work in Pro U Media. The book “The Joy of Dating after Marriage” was the first book of the publisher of Pro U Media which was printed on demand and experienced many reprints. In this book, Salim A. Fillah encourages young readers to avoid dating and enjoy having intimacy after being officially married to avoid adultery.

Several works that have been written by Salim A. Fillah includes: *Nikmatnya Pacaran Setelah Pernikahan* (The Joy of Dating after Marriage, 2003), *Agar Bidadari Cemburu Padamu* (2004), *Gue Never Die* (2005), *Barakallahu Laka: Bahagianya Merayakan Cinta* (2005), *Saksikan Bahwa Aku Seorang Muslim* (2007), *Jalan Cinta Para Pejuang* (2008), *Dalam Dekapan Ukhuwah* (2010), *Menyimak Kicau Merajut Makna* (2012), *Lapis-lapis Keberkahan* (2014), *Menggali ke Puncak Hati* (2015), *Rihlah Dakwah* (2016), *Bersamamu di Jalan Dakwah Berliku* (2016) and the last *Sunnah Sedarham Surga* (2017). Besides a writer, Salim A. Fillah is lecturing in various mosques and running *tarbiyah* activities in several cities. He is now chosen to be the secretary of the Deputy of Family Development, Cadre Development, Regional Representative Council well as he’s a staff of the Bureau of Da’wah DPW of Yogyakarta (Kailani, 2018, p. 166). Salim A. Fillah is not only affiliated in the field of *da’wah* but also active in social and political activities. This was obtained by Salim A. Fillah through the knowledge gained while studying at the State Islamic University (UIN) Sunan Kalijaga of Yogyakarta, majoring in Social Sciences and Humanities.

In Arnez's article that focused on preachers pioneered by Helvy Tiana Rosa who discussed *da'wah* by pens linking to spiritual values with the form of Islamic fiction and then Helvy Tiana Rosa founded a forum for Indonesian writers (FPI) in 1997. This forum focuses on a movement to cadre to young writers who intends for preaching through pens (Arnez, 2009, p. 50). Helvy Tiana Rosa claimed that every time she wrote was a form of her *jihad* as a Muslim who delivered a message of preaching. Helvy Tiana Rosa's religious authority was obtained through the work she wrote in a book. This is in line with Salim A. Fillah who also preaching uses his thought onto writings. The difference between Helvy Tiana Rosa and Salim A. Fillah is that Salim oftenly uses ideas during his lectures and put into writings then later become a book. This could mean that Salim A. Fillah preaching through writing (*dakwah bil qalam*) and spoken lectures (*da'wah bil lisan*).

Yusuf Qardhawi (1991, p. 39) argued that there should be no force and angry attitude in preaching except for the two conditions; in the battle and when applying punishment for violated acts. Further, Salim A. Fillah, in the case of preaching, demonstrated that every Islamic teaching and preaching (*da'wah*) should avoid becoming dogmatic and be able to show gentle, polite and wise ways. Thus, the audiences and listeners or readers are excited in getting the message of *da'wah* as well as easily accepted. Gorys (in Nurbaini, 2011) stated that "beautiful language is a main factor in the effectiveness of delivering Islamic preaching messages in which this is save time and energy and avoid the audiences to be bored," (p.130).

Moreover, using a beautiful language style will be able to convey the religious message more effectively. The style of a language means the expression of mind in a beautiful and interesting way. In this case, the Islamic preaching running by Salim A. Fillah in every book he wrote had such feature of beautiful and flowing writing style. The message in each of the writings and preaching of Salim A Fillah is easy to be accepted and applied in daily life. The authority he used has a positive impact on the

audience and reader, so that it can refresh Muslim commitment and faith in the midst of various religious identity crises at the present time.

Da'wah using simple language will easily attract the attention of the audiences and this could be the first phase in before starting to convince and later converting them towards the truth and goodness of the religion, in this context Islam. This will enhance the audiences' thought in arousing and willing to accept the Islamic teachings (Yakan, 1987, p. 23). The thing which is needed to be highlighted is explaining the Islamic literatures that continue to develop with various genres and referring to moderate Islamic texts (Hasan, 2018, p. 280). This is what kind of the preaching that Salim A. Fillah done throughout his writings that combining the arguments with the stories in the Qur'an and framing them in beautiful literary languages. Thus, it is well-known that many works from Salim A Fillah have become bestseller books.

Comodification of Islam

The process of commodification in Islam and analysis the mechanisms are changing the religious, cultural and economic lives in Indonesian context. One interesting thing that will be argued is the method of disclosing Islamic identity through 'Islamic consumption'. An explanation of commodification is definitely needed to define before reviewing such an Islamic consumption. The term of commodification of Islam could mean the 'commercialization' of the religion. Although, the correlation between spiritual and trade is complex; comprising many questions about the boundary between the sacred and the worldly. Historically, Islam like other religions has strong economic foundations and has been proven to adapt to economic and social changes for the sake of sustainability of the relevance and authority. The aim of this article is to examine the religious aspects which have been exchanged from religious scope to economic transactions, particularly when Islamic symbols are used to market products that associated with Islam.

Commodification of Islam in this context referring to the notion of Greg Fealy, by referring to the Oxford English dictionary of the notion that commodity (something selling) means something that (1) has the quality of “desirable or “useful” and (2) selling objects or “object” trade. So, commodification of Islam can be described as commercializing (contrasting) Islam or reversing the faith and symbols into something that can be traded to get the profits. On the other side, Greg Fealy realized this has pruned to invite debate because it seemed that economic motivation was likely more of bond compared to the existence of religious motivation. He did not deny the existence of “pure” motivation in religious motivation (Fealy & White, 2012, p. 26). This should be taken into account the large number of Muslims, namely the Muslim population with billions of lives throughout the world, Islam is also certainly at the same time as a potential market symptom.

Islam in the context of globalization does not mean in creating the birth to a radical confrontation to negate each other, on the other the religion offers a broad space to creatively share in a dynamic, mutually influential, adaptable and beneficial (Rozaki, 2010, p. 210). Islamic consumption as a religious commodity is currently increasing development in Indonesia. The commodification of Islam reflects an increase in religion of Indonesian community but also justifies the growth of consumption and the emergence of Islamic products that encourage the process of Islamization for further society’s progress. In practice, Islamic *da’wah* is carried out through a number of institutions, religious organizations or individuals (Asry, 2012, p. 302). Salim A. Fillah in the field of *da’wah* finds out to implement *amar ma’ruf nahi munkar* (do good deed and avoid bad deed) through lectures, discussions, seminars, recitations and celebrations of religious days which are carried out the scheduled from urban to rural areas through paying attention to the conditions and objectives with the aim of his *da’wah*.

The cultural diversity in Indonesia can be an opportunity for capitalists to get the maximum benefit (Sulaiman, 2015, p. 72). Commodification praxis that brings selling value will be an income for capitalists. The emergence of communication technology and mass media has increasingly triggered the fertility of the process of commodification of information. That is, the commodification process is dominant with the help of the media. Various mass media that can fulfill economic needs will become a basic need to innovate and be oriented towards modern technology.

Social media as the tool for book marketing is considered to be more profitable compared to conventional stores due to the spread of information that is fast, practical and does not require shop rental fees. Through internet and social media, the interactions between writers and readers can be directly without going through of other parties boundary. Salim A. Fillah with his effort in *da'wah* utilizes digital technology that is currently developing, take an example that Salim uses Instagram live and IG story for the direct broadcast of *da'wah* in various assemblies and followers who have long distance opportunities are able join in the virtual world.

Religious scope has become a field that has experienced dramatic changes in various cities as a form of modernization. According to Turner (in Fealy & White, 2012, p. 27) that showed the “unstability of religious identity” which happens when society experienced social and cultural transformation. The increase of religious consumption could be seen as the result of changes in modernization and globalization.

Religious Entrepreneur

Prophet Muhammad SAW as a role model of Muslims has given an example that he himself is a businessman who implemented business practices based on *Shari'a* (Makhrus & Putri, 2017, p. 8). In *Shari'a*, the transactions should reflect Islamic values and have several prohibition

such particularly the economic transaction that indicates fraud and harm others (Rahman, 2002, p. 75). The figure of the person who is accepted in the community and well-known is likely competent, skillful and trustworthy. They have a deep and unusual influence on the followers. The followers feel that the religious beliefs and practices from their inspiring figure is truthful, so that they are willing to follow the religious teachings carried out by that figure, they devote their love, respect and loyalty to their favorite figures. Emotionally they are involved in the mission being carried out and exemplified by the inspiring one. The discussion about the development of the Entrepreneurship concept continues to develop frequently with the development of science and social dynamics.

Salim A. Fillah conducted such entrepreneurial *da'wah* through the Pro U Media channel. His *da'wah* could be said as business he has been running in the form of a book especially in Yogyakarta where the majority of bookstores and bazaar books sell Salim A. Fillah's book. All of the works of Salim A. Fillah were published by Pro U Media, a publisher which was founded in 2000. Pro U Media publishes books which are identical with *da'wah* and education. Pro U Media was spearheaded by activists and young guardians of Jogokariyan mosque, a phenomenal mosque in Yogyakarta due to the neat and active management of the mosque in responding to the activities of *da'wah* and *tarbiyah* ideas. The books written by Salim A. Fillah generally highlight the world of *da'wah* and young people with using educational values.

However, this is undeniable fact in confronting the globalization era that religious economy is taking place which particularly when the symbols of faith are used as Islamic products. Every Muslim gets the same opportunity in various ways in which religious entrepreneurship becomes a positive field of business in the field of *da'wah*. The obligation for Muslims in having various activities is expected not to break the boundaries of *Shari'a*. By the convenience of a Muslim in the realm of

religious entrepreneurship, this can result the benefits (*unility*) and give greater than the reality that exists (Rahman, 2002, p. 42).

Economic activity in Islam plays key role in terms of *da'wah*. A preacher who has an attractive, neat and polite look will reflect Islam about a sacred religion. In an effort carried out a Muslim can be done individually or in group which is not just focus on money orientation but the benefits for broader society in a way that is in accordance with *Shari'a*. A Muslim must possess skills and master certain capabilities in order to become Muslims who can benefit more to others. For instance, having the ability in technology that can be used to integrate his knowledge to develop media that can be known and useful for others, in this case the writer develops the language of his writing to convey ideas into writings.

Salim A. Fillah as a religious leader has comprehensive religious intellectual ability and extensive religious lecture experience. In various writings he describes a beautiful life based on the Qur'an and hadith. The ability to write with page layout skills made him more independent in publishing his work without the help of an editor. The religious teaching he has done through contributing actively in various cities in lectures, discussions and seminars and filling in the cast of Islamic writings (Book Fair or IBF) as a forum for Muslim in *da'wah* communication. IBF has become the benefits for youths to get more motivation in life. Thus, it results positive activities that keep young people from doing things that harm themselves and others.

Islamic teaching also views a state as the medium to achieve individual and collective happiness which the substance is unlimited. The dynamics of Islam in facing modernity is not limiting the creativity and open up to innovation. This kind of circumstance is also facing a future revival with the spirit of renewal (Sho'ub, 1997, p. 28). In this case, if it is associated with the participation of Salim A. Fillah in various IBFs, it is a sign of the contribution of increasing Muslim awards to Islamic

books. With a variety of Islamic books and publishers who print Islamic books, this increasingly signifies the development of Islamic preaching that should be appreciated because it provides a positive development for Muslim reading interest. Now many novels and other Islamic storybooks are circulating in the market with a level of interest that is able to compete with other general books.

Religious Authority

Islamic authority in Indonesia forms into various layers both in religious or state institutions and local leaders (Rumadi, 2012, p. 41). Religious authority holders play a role in society as the leaders who rely on religious practices with the Shari'a; following the Qur'an and hadith and other supporting religious books (Dewi, 2016, p. 213). This claims that *Shari'a* law as a source authority is not an intrinsic aspect of a text but can be accepted after practice based on context for those who want to study religion comprehensively. The source of the authority is aided by the role of the authorities in conditioning the Muslim community as a truth that must be trusted, understood and practiced as a true guide. Talking about authority, this cannot be separated from the authority suggested by Weber. Weber was one of the influential figures in sociological theory. This German legal sociologist does not judge a legal system, but he understands the legal system. Weber introduces a methodological approach to the public, one of his most well-known approaches called *verstehen* (understanding) which seeks to trace the values, beliefs, goals, and attitudes that guide community behavior in creating social interaction (Ritzer, 2011). Among the examples of Max Weber's work on sociological developments are authority, bureaucracy, religious sociology, economic organizations, and so on.

Weber's sociological attention to authority structures were motivated by some of his political interests (Eliaeson, 2000). According to Weber, authority structures exist within every social institution,

and Weber's political views are related to his analysis of the authority structures of all institutions. Weber started his analysis of the structures of authority in a consistent manner with his assumption about the nature of action. Weber defines domination as "the probability that all orders will be obeyed by a certain group of people". One of the things that became Weber's attention was legitimate forms of domination or what he called authority. What attracted Weber's attention to the central role in his socialization are the three bases of authorization for his followers, they are rational, traditional, and charismatic.

Rational authority relies on the belief in the legality of established rules and the rights of people who are given authority based on these rules to issue an instruction (Weber, 1921). Traditional authority is based on established trust in the sanctity of ancient traditions and the legitimacy of those who exercise authority according to these traditions. Charismatic authority relies on the loyalty of followers or on extraordinary sanctity, exemplary character, heroism, or special power (for instance, the ability to produce miracles) of leaders, and also to the normative order supported by their followers. So, at a glimpse of Salim A. Fillah's religious authority in carrying out *da'wah* and *tarbiyah* activities, the author understands how the charismatic authority attached to Salim A. Fillah is considered to have extraordinary qualities in carrying out *da'wah* by the pen; writings.

Salim A. Fillah symbolizes the presence of contemporary celebrity preachers who have made innovative claims to religious authority through his skill in communication technology. *Da'wah* by his pen began when he participated in the scientific writing competition (LKTI) in various activities, although he never won a champion. Fillah is a young writer with a distinctive language and has gained a distinctive place among the readers and links the contents of his *da'wah* to the books he wrote. All of Salim A. Fillah's works are published by Pro U Media. Pro U Media owner is a friend from Fillah who has a graphic design and printing business.

Post-Islamic revival has affected the spread of religious authorities in various locations, media, books and other forms of association. Conventionally, religious authorities such as in Indonesia have become areas of people who are formally trained about *Fiqh* (Fealy & White, 2012, p. 91). The authority that is owned by Salim A. Fillah through the popularity of his books which offer advice on adolescents, family matters, education which are outlined in the form of writings and all his books are published by Pro U Media. Further to books' author, Fillah is known as an *ustadz* who is active in giving lectures at various mosques and completing *Tarbiyah* activities.

Previously, the study of religious authority was discussed by Echchaibi who focused on how local religious authorities get new listeners in the transnational scope. The study explores the success of the preaching of Amr Khaled, Moez Masoud and Ali Ardekani who penetrated the traditional boundaries of Egypt and Saudi Arabia to Dubai, London, Paris and Los Angeles through audio recordings of blogs (Echchaibi, 2011, p. 30). In this article, the author wants to examine more about the religious authority obtained by Salim A. Fillah through *da'wah* by the pen. In Islamic teachings also highlights the paradigm of life changing in accordance with an individual effort and persistence. Islam as a religion has a transformative concern from previously people was a tribal environment towards a civilized society (Suprayogo, 2012, p. 36). One of the most interesting aspects of Salim A. Fillah's preaching style is his expertise in using language and linking to moral lessons with various Islamic teachings and referring to the *Qur'an* and *Hadith*. So that Salim A. Fillah can be said as a right person in giving an authority towards religion throughout his work of *Tarbiyah's* books and lectures that he has been running. Sharing his knowledge *da'wah bil qalam* is an eternal work while every Muslim from various fields of *da'wah* has a variety of ways to achieve the same goal of *da'wah*.

Islamic scientific development provides the answer that no single authority in the Islamic world nowadays, religious authorities who are able to influence and become a reference to Muslims can become authorities (Jinan, 2013, p. 332). Religious institutions should be a pioneer for every Muslim to gain the pleasure of the world and the hereafter, as a form of real success (Suprayogo, 2012, p. 82). Community authorities can be categorized as individuals (teachers, religious teachers, old people, *ulama'*, and *da'i*). Meanwhile, Islamic educational institutions (Islamic higher education and Islamic boarding schools) or Islamic organizations (Indonesian Ulama Council (MUI), Nahdatul Ulama (NU), Muhammadiyah, Salafi, and others other) are more flexible with the many Muslim graduates who studying Islamic studies in various universities. Most people seek religious authority that is compatible with their educational background and socio-economic environment (Jinan, 2013, p. 335).

Recognition from others can be a condition for Muslims who have intellectual abilities in the field of religion to get their religious authority (Ghafur, 2014, p. 273). Also, developing technological developments is able to provide opportunities for the dynamics of religious authority (Muzakka, 2018, p. 67). The efforts of the Indonesian Ulama' Council (MUI) to form the axis of the religious *fatwa* institution have been hampered by various interests of religious groups that have contested each other and won over the recognition of others (Zulkifli, 2013, p. 181). At the end, obedience to authority holders will result in an attitude of influence that consciously abandons his personal opinion because he believes in the authorities who are considered to have better and more comprehensive intellectual property. Thus, trust in authorities is based on the awareness of individuals or Muslims to follow the opinions of others.

CONCLUSION

To sum up, Salim A. Fillah who is well-known as an Islamic contemporary books' author generally used popular topics based on daily life. Salim A. Fillah's works highlighted various aspects of *da'wah* particularly for adolescence. As Fillah also used a simple language, his books have got their own place among the readers such as youths, scholars and students. Fillah is not only a writer but also an Islamic preacher who provides religious lectures at mosques both Yogyakarta and outside the city. Further, Fillah is active in various *tarbiyah* (educational) activities, book review, seminar, and mentoring. Therefore, this resulted authority and popularity for Fillah through the book he wrote. All the works of Salim A. Fillah have been published by Pro U Media, a publisher that founded in 2000 and actively publishes religious books with *tarbiyah* ideas in the Yogyakarta area.

Fillah's language in his books have used smooth and full of beautiful literary nuances enhance his writings are full of meanings. According to Pro U Media, his book entitled "The Joy of Dating after Marriage" has become the best-seller book and reprinted many times. In this book, Fillah guides young readers and audiences to avoid dating and enjoy being intimacy with her/his couple after marriage to avoid adultery. Lastly, this article highlights the commodification of Islam means based on the description above that Muslims are expected to separate the political agenda in religion particularly into public life, just remind to be a pious Muslim in their daily life as an identity.

REFERENCES

- Aflaha, Umi. *Kaos Hadis Sebagai Media Dakwah dan Komunikasi Alternatif*. INJECT: Interdisciplinary Journal Of Communication. Vol.2, No.2, Desember 2017.
- Ali, M. Syamsi. 2007. *Dai Muda di New York City*. Jakarta: Gema Insani.

- Aminuddin, Sanwar. 1984. *Pengantar Studi Ilmu Dakwah*. Semarang: Fakultas Dakwah IAIN Walisongo.
- Arnez, Monika. 2009. *“Dakwah by The Pen”, Indonesia and the Malay Word*. London: Routledge.
- Asry, M. Yusuf. 2012. *Gerakan Dakwah Islam dalam Perspektif Kerukunan Umat Beragama*. Jakarta: Puslitbang Kehidupan Beragama.
- Barmary, Umary, 1984. *Azaz-azaz Ilmu Dakwah*. Solo: Ramadhani.
- Dewi, Subkhani Kusuma. 2016. “Otoritas Teks Sebagai Pusat dari Praktik Umat Islam”, *Jurnal Living Hadis*, Vol.1, No.1, Mei 2016.
- Echchaibi, Nabil. *“From Audio Tapes to Video Blogs: The Delocalisation of Authority in Islam: From Audio Tapes to Video Blogs.”* Nations and Nationalism. Vol. 17, No. 1, Januari 2011. 25-44.
- Eliaeson, Sven. 2000. *Constitutional Caesarism: Weber’s Politic in Their German Context*. Cambridge: Cambridge University Press.
- Fealy, Greg & Sally White. 2012. *Ustadz Seleb Bisnis Moral dan Fatwa Online Ragam Ekspresi Islam Indonesia Kontemporer*. Jakarta: Komunitas Bambu.
- Ghafur, Abdul dan Sulistiyono. 2014. *Peran Ulama dalam Legitimasi Modern Hukum Islam*, Asy-Syari’ah: *Jurnal Ilmu Syari’ah dan Hukum*, Vol. 49, No. 1, Desember 2014, h. 265-284.
- Hasan, Noorhaidi. 2018. *Perkembangan Literatur Islamisme di Indonesia, Apropriasi, Adaptasi dan Genre*. Yogyakarta: Pascasarjana Uin Sunan Kalijaga Press.
- Jinan, Mutohharun. 2013. *Intervensi New Media dan Impersonalisasi Otoritas Keagamaan di Indonesia*. *Jurnal Komunikasi Islam*. Vol. 3, No 02, Desember 2013. (322-348).
- Kailani, Najib. 2018. *Perkembangan Literatur Islamisme di Indonesia, Apropriasi, Adaptasi dan Genre, Literatur Keislaman Generasi Milenial*. Yogyakarta: Pascasarjana Uin Sunan Kalijaga Press (309): 143-172.
- Kamaruddin, Noramirah Binti & Khairuldin Wan Mohd Khairul Firdaus. *The Use of Islamic Preach (Da’wah) Methodology in Fatwa*. *International Journal of Academic Research in Business and Social Sciences* . Vol. 7, No. 4. 2017.
- Makhrus & Putri Dwi Cahyati. 2017. *‘Concept Islamicpreneurship Efforts*

- In Promoting The Islamic Business Practices'*. ISLAMADINA: Jurnal ekonomi Islam, Volume XVIII, No. 1, Maret 2017 : (1-20).
- Malasari, Risma Dewi. 2009. *Pesan Dakwah Dalam Buku "Nikmatnya Pacaran Setelah Pernikahan" Karya Salim A. Fillah*. Semarang: Skripsi Fakultas Dakwah Walisongo.
- Munir, Muhammad, dkk. 1996. *Ideologi Gerakan Dakwah*. Yogyakarta: SIPRESS.
- Muzakka, Ahmad Khotim.2018. *Otoritas Keagamaan dan Fatwa Personal Di Indonesia*, Epistemé, Vol. 13, No. 1, Juni 2018, h.(63-88).
- Nurbaini. 2011. "*Bahasa Dakwah Untuk Kalangan Remaja Terpelajar*". Semarang. Jurnal Dakwah, Vol. 11, No. 1. 2011.
- Qardhawi, Yusuf.1991. *Islam Ekstrem: Analisis dan Pemecahannya*, terj. Alwi AM. Bandung: Mizan.
- Rahman, Afzalur. 2002. *Doktrin Ekonomi Islam*. Yogyakarta: Dana Bhakti Prima Yasa.
- Ritzer, George. 2012. *Teori Sosiologi dari Sosiologi Klasik Sampai Perkembangan Terakhir Postmodern*. Yogyakarta: Pustaka Pelajar.
- Rozaki, Abdur.2010. *Komodifikasi Islam: Kesalehan dan Pergulatan Identitas di Ruang Publik* Yogyakarta: Jurnal Dakwah, 2010 h.199-212.
- Rumadi. 2012. *Islam Dan Otoritas Keagamaan*. Jurnal Walisongo, Vol. 20, No.1, Mei 2012, h. 25-54.
- Sho'ub, Hasan. 1997. *Islam dan Revolusi Pemikiran*. Surabaya : Risalah Gusti.
- Sulaiman, Munandar. 2015. *Ilmu Sosial Dasar: Teori dan Konsep Ilmu Sosial*. Bandung: PT Rfika Aditama.
- Wahid, Din. 2012. "*Challenging Religious Authority: The Emergence of Salaf Ustadhs in 30-Indonesia*", Journal of Indonesian Islam, Vol. 06 No. 02, Desember 2012, h. 233-252.
- Weber Max. 1921. *Economy and Society*. Totowa: Bedminster Press.
- Yakan, Fath. 1987. *Menuju Kepada Islam: Mengajak Umat ke Jalan Allah*. tans. Chadijah Nasuton, Jakarta: Bulan Bintang.
- Zulkifi. 2013. *The Ulama in Indonesia: Between Religious Authority and Symbolic Power*. Jurnal Miqot, Vol. 37 No. 1 Januari-Juni 2013, h. 173-189.