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## Da'wah Through Fairy Tale; Study of Kak Ivan's Da'wah Method

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### Abstract

He is giving da'wah to children certainly different from giving da'wah to adults. Giving da'wah to children must take an in-depth approach because their cognitive development is still preoperational, so it is necessary to use an understandable way while performing da'wah to children. The preoperational stage is the stage that begins around age two to seven years old. In this stage, children cannot yet use logic, transform, combine, or separate ideas. Hence, a child has not yet used his mind ultimately. One of the da'wah methods proper for children is the fairy tale method. Considering the background above, this study focuses on how giving da'wah through Kak Ivan's fairy tale. This study used descriptive qualitative research using the data collection method through observation, interview, and documentation, and analyzing data using the interactive analysis method. The way Kak Ivan gives da'wah through fairy tales is unique because of his capability to imitate various sounds to captivate children. Kak Ivan starts his da'wah with an enchanting technique such as imitating the sound of a car, airplane, trumpet, a child, and an older man. This is quite rare to be found in other da'i. At the end of da'wah or the closing part, Kak Ivan uses puppets, and it is used in the final chapter to increase children's focus that is already distracted in the middle of giving da'wah. Aside from being unique, da'wah through Kak Ivan's fairy tale is a successful da'wah because of the positive effect on the *mad'u*, which can be applied in daily life. For example, asking friends to go to a sermon together, an initiative to help a friend by lending a pencil to someone who forgot to bring it, also can perform salah without having to be ordered by parents.

**Keywords:** *Da'wah, Fairy Tale, Puppet*

### Abstrak

Cara menyampaikan dakwah kepada anak-anak tentunya berbeda dengan cara menyampaikan dakwah kepada orang dewasa. Berdakwah kepada anak-anak harus dilakukan melalui pendekatan yang mendalam karena pada usia anak-anak proses pertumbuhan kognitifnya masih dalam tahap pra-operasional, sehingga pengaplikasian dakwahnya membutuhkan metode yang dapat dipahami anak. Pada tahap ini seorang anak belum bisa menggunakan akalunya dengan sempurna. Salah satu metode dakwah yang tepat untuk kalangan anak-anak adalah dengan metode dongeng. Melihat latar belakang diatas penelitian ini berfokus pada bagaimana penyampaian dakwah melalui dongeng kak Ivan. Tulisan ini menggunakan metode penelitian deskriptif kualitatif yaitu menggunakan teknik pengumpulan data melalui observasi, wawancara dan dokumentasi. Kemudian



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menganalisis data dengan menggunakan teknik analisis interaktif. Dalam penyampaian dakwah kak Ivan melalui dongeng dapat dikatakan merupakan sesuatu yang unik, pasalnya beliau mampu menirukan berbagai macam suara untuk memikat daya tarik anak-anak seperti suara mobil, suara pesawat terbang, suara terompet, suara anak kecil, dan suara kakek-kakek. Hal ini sangat jarang ditemui pada pendakwah-pendakwah lainnya. Kemudian di akhir acara atau penutupan kak Ivan menggunakan media boneka, tujuan daripada boneka ini dikeluarkan diakhir adalah untuk menaikkan daya fokus anak-anak yang pada saat penyampaian pesan sudah mulai tidak terfokus lagi. Selain unik, dakwah melalui dongeng kak Ivan dapat dikatakan sebagai dakwah yang berhasil karena mampu menimbulkan efek positif bagi mad'unya yang dapat diterapkan dalam kehidupan sehari-hari. Contohnya seperti mengajak temannya untuk berangkat mengaji, mempunyai inisiatif untuk menolong temannya dengan cara meminjamkan sebuah pensil kepada temannya apabila teman tersebut lupa membawa pensil, serta dapat melaksanakan shalat tanpa harus diperintah orang tua terlebih dahulu.

**Keywords:** Dakwah, Dongeng, Boneka

## INTRODUCTION

Generally, da'wah is a persuasive activity for inviting people to be good and leaving the bad. Da'wah means issuing a summons, invitation, or call. Da'wah activities that invite people to do good lead to standard human values increasing in who excels. Regarding da'wah, Rasool PBUH once said, "Convey from me, even a single verse." This shows that da'wah is not only done by the ulama. The Muslim world has this obligation to give da'wah regardless of academic title, economy, politics, etc. All of them must be provided da'wah based on their knowledge capabilities (Zain et al., 2017).

Besides, there are many verses in Quran about obligation of performing da'wah, one of them is Surah An-Nahl verse 125 said:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجَادِلْهُمْ بِلَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ  
عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ١٢٥

Meaning: "Call to the way of your Lord with wisdom and goodly exhortation, and reason with them in the best manner possible. Surely your Lord knows best who has strayed away from His path, and He also knows well those who are guided to the right way" (Arkiang & Adwiah, 2019).

The verse above explains that inviting humanity to a good path or giving da'wah should be performed with *Hikmah*, *Mau'idzatil Hasanah*, dan *Wa Jadilhum bi al-Lati Hiya Ahsan*. *Bil hikmah* is an appeal to Allah wisely through knowledge, which means that a da'i must have the advanced provision of expertise. Meanwhile, *al-Mau'izah al-Hasanah* is warning humanity in a heart-touching and meaningful way for the *mad'u*. *Wa Jadilhum bi al-Lati Hiya Ahsan* is a

da'wah performed by debating, discussing, and arguing with a strong argument. All of those are based on a good way, respect each other, and each group with good ethics and manners (Nurhidayat & Said, 2015). This verse relates to the research because Kak Ivan's storytelling is a heart-touching way of teaching. Through this method, children feel excited and gain helpful knowledge or advice. Besides that, preaching wisely means that Sis Ivan is very confident and has no doubts. The success of giving da'wah determines a da'i's role. Besides providing in-depth knowledge, a technique can determine the success of giving da'wah. A mad'u is usually bored with one-way da'wah, which only listens to the da'i without any interactions between da'i and mad'u. Therefore, a da'i must be creative while performing da'wah, using an exciting topic and theme and simple and understandable language suitable for the mad'u's comprehension (Thaib, 2014). A da'i must pay attention to any of his mad'u, because giving da'wah, different ages of mad'u mean other methods.

Giving da'wah to children must take an in-depth approach because their cognitive development is still preoperational, so it is necessary to use an understandable way while performing da'wah to children. Quoted from the Halodoc web page, children cannot yet use logic, transform, combine, or separate ideas in the preoperational stage. Also, at this very stage, children can represent symbols or signs (Rizal Fadli, 2023). It is proven by their way of using a thing to mean something else. For example, they pretend to be a father or a mother of a doll. They will act as parent (Hutri Dirga Harmonis, 2021). According to the text, it can be concluded that giving da'wah to children must take an in-depth approach because, at this stage, children have not yet used their minds ultimately.

One of the da'wah methods proper for children is the fairy tale method. Da'wah using the storytelling method is included in the mau'izhoh hasanah category because inviting someone to the right path through gentle advice and guidance (Umi Hanik Karimatunnisa et al., 2018). Quoted from the Indonesian Literature Encyclopedia, *dongeng* in English is called a fairy tale, and in French called *conte de fee*. A fairy tale is a traditional story about the past (ancient), not the present (Rahmida Wati, 2016). Through the fairy tale method, a da'i can insert religious teaching so that children can get delighted, entertainment, and broader education because fairy tales or stories can approach many aspects of children's personality development. Fairy tales or factual stories are firmly related to character building, not only individual but also national character. So, no many wonder, anthropologists believe a nation's identity, texture, and personality value can be seen from folklore (Hanifa Rusyda, 2020).

Several previous researchers have done this study, for instance, Willia Djatiningrat about da'wah rhetoric through *ustadzah* Lulu Susanti's fairy tale (Djatiningrat, n.d.). This previous research aims to understand and describe the da'wah through the fairy tale performed by *ustadzah* Lulu Susanti for children and adults. This research is different from previous research. This previous research discusses the technique of giving da'wah, which includes starting, giving a lecture, and closing. The researcher above only discusses giving da'wah through *ustadzah* Lulu Susanti's fairy tale. The results are narrower because they only explain the technique of providing da'wah, the presented theme, and the strategy to improve the atmosphere. The purpose of this research is to understand the method of Kak Ivan in performing da'wah. The researcher also describes every presented theme and the strategy of Kak Ivan to liven up the atmosphere.

According to society's daily life recently, most parents are introducing their children to a life unsuitable for them. Hedonism cause simplicity seems lost. Gadgets and television are a daily consumption by children. Playing with gadgets and watching television beyond the line hurts their morals, and is not following Islamic values (Yusnila Sinaga et al., 2022). The prevent this, moral teaching is fundamental to children. Moral education can be applied through fairy tales because the characters in them can give an excellent example for them. Children tend to imitate and identify themselves with their admired figures Prastya et al., 2021).

Ivan Taufik Sanjaya, known as Kak Ivan, is a da'i from Bogor, West Java, who performs da'wah through fairy tales. Born in Garut on July 28, 1983, this man started his fairy tale da'wah in 2016. The fairy tale worlds in Jabodetabek-Bogor (Jakarta Bogor Depok Tangerang Bekasi Bandung and Garut) are already familiar with this hollow-glasses face. Every style of his story has strong characters featuring theatrics, facial expression, and unique voices, which can hypnotize the audience. His sincerity in storytelling has led him to become the chief of Gunung Putri and Cileungsi-Bogor's fairy village.

Kak Ivan uses three techniques to give his da'wah: opening, delivering, and closing. In the opening technique, Kak Ivan makes unique voices, such as airplanes, trumpets, or car sounds. In producing, Kak Ivan acts like an actor (imitating another person's character or voice). He uses this technique to attract children's attention so they can focus on da'wah. Then, when closing his da'wah, Kak Ivan use puppets named *saba* dolls. The intention of showing this puppet in the final part is to increase the focus that is is already distracted in the middle of giving da'wah.

Furthermore, a message that has been delivered through the fairy tale includes a story (about daily life), a fairy tale (fabrication or fictitious story), and a tale (story of King Abrahah

and a story of the Prophet Mohammed). Then, Kak Ivan's strategy to rebuild the children's sparks is giving them riddles. Based on the study, there are examples of other da'is providing da'wah strategies, especially those focusing on children.

## METHOD

This study aims to give dawa through fairy tales (Kak Ivan's da'wah method study). This study uses a descriptive qualitative method. According to Moelong (Fitriani, 2023), through the illustrative qualitative process, researchers can generate data collected through pictures, words from interviews, photos, videos, private documents, field notes, and other legal documents. Based on the descriptive qualitative method, the data collection technique used is observation, interview, and documentation.

The data source from this study is a person competent in the researched field, in this case, kak Ivan Taufiq Sanjaya, a da'i with a storytelling method and audiences (the mad'u of Kak Ivan). The data analysis technique used in this study is an interactive analysis done during and after the field. According to Miles and Huberman, there are four stages in the interactive analysis technique, (1) data collection, (2) data reduction, (3) data presentation, and (4) conclusion (Ahmad Rijali, 2019).

## RESULT AND DISCUSSION

### 1. Kak Ivan Taufiq Sanjaya's storytelling technique

In this modern era, storytelling activities are rarely done by the parent to their children. Disney survey in The UK within Ni Putu Candra Prasetya Dewi, dkk research found that only one-third of parents in The UK still have time to read bedtime stories to their children. One thousand parents and grandparents with children or grandchildren under six are participating in the survey. Some parents said they do not have enough time to tell stories to their children. Almost one-third of respondents said they were too tired to tell stories, especially when they got home late at night, and other homework must be done. Disney survey also found that in this digital era, two-thirds of parents and grandparents felt that modern technology has taken over the storytelling tradition (Prastya et al., 2021).

Not only in The UK but in Indonesia is just the same. According to research done by Arkalina and Alfian, Indonesian citizens have left the storytelling culture. The development of technology has made parents change their methods of getting their children to sleep. Modern parents prefer to use gadgets instead of reading tale stories to

accompany their children (Primadata & Biroli, 2020). At the same time, storytelling benefits parents and their children, such as forging emotional connections through verbal communication.

Fairy tales, according to Agus Triyanto (Suaibun, 2018), are simple fantasy stories that did not happen and work to deliver a moral teaching (educate) and also entertain. While religious tales are tales about spiritual knowledge, such as tales of the prophets, stories contain *akhlaq*, *aqidah* and *tauhid* (Djatiningrat, n.d.). Through these tales, a da'i can be given da'wah with various expressions. Fairy tale values are the most important and must be made as attractive as possible. The elements in fairy tales' matters are religious values, a clear storyline, conflict, and an inviting message component.

The fairy tale language is concrete because children think concretely and cannot yet think abstractly. The fairy tale language also must be supported by proper expression and movement. The storytelling technique, Storytelling techniques such as the movement of carrying books or dolls or storytelling should be exciting. Speaking while telling a story is certainly different from speaking while speaking. It can be seen from opening, delivering, and closing. Opening techniques in storytelling have to make a good impression. This is what Kak Ivan does.

The result of the field study shows that in giving da'wah to children, kak Ivan uses three techniques: opening, delivering the message, and closing technique. Before the beginning, kak Ivan did some actions that can enchant the children. He thought that a da'i must make a good first impression before starting the tale so that children become interested. Related to this intention, kak Ivan starts imitating the car sound, airplane, or trumpet. When the children are fully attracted and paying attention, he begins to enter the three techniques, that are:

a. Opening Technique

In this technique, kak Ivan starts with a greeting. He always uses dialogue techniques in greeting, imitating a child's voice (role as a little brother) and an adult's (role as a big brother) interaction. In this interaction, there is a lesson about the obligation to answer greetings, except for four people performing salah, a sleeping person, the deceased, and the person with a mental illness (crazy). Kak Ivan uses this method so that children become aware that if they don't answer greetings, they are one of 4 exceptions. Therefore, they will respond to the greetings from Kak Ivan by answering them.

The next stage of this opening technique is interaction with the children. This interaction is similar to a question game only with singing: “Tell me who is your God?”, “Tell me who is your prophet?”, “Tell me your religion?”, “Tell me your enemy?” then the children will respond to the questions. Some of these ways intentionally attract the children so that they will pay attention to Kak Ivan. In giving fairy tales da'wah to the children, a da'i must be more creative and innovative to manifest suitable da'wah activities. The following picture is Kak Ivan interacting with children to get their attention.



**Picture 1.** Kak Ivan interacting with the children

#### b. Delivering Message Technique

In delivering the message, kak Ivan did not use a textbook. He shows the letters in humble, funny, and theatrical ways. When performing this technique, kak Ivan will act like an actor (who describes another person's character). His ability to imitate various unique voices, such as a little child and an older man, supports this.

He purposely hints wrong in this delivering message technique, such as reading Allahumm Baariklana for wake-up prayer. This method aims to stimulate children so that paying attention to Kak Ivan. If a child looks uncomfortable in the middle of da'wah, kak Ivan will come to the child and talk to him. Kak Ivan is performing this method until the child calms, returns to sitting, and focuses on listening again. The following picture is about Kak Ivan approaching a child and persuading him to get his attention again.



**Picture 2.** Kak Ivan approached a child

Another technique is conditional. If the power suddenly goes out, kak Ivan will use pantomime, delivering a story using movement and expression instead of words. Remember that a voice is crucial for a storyteller, so the mouthpiece will not be heard clearly without a microphone.

c. Closing Technique

The closing technique of Kak Ivan's storytelling is done through two steps: using media as a doll and magic. The first step is the doll media called *Sabda*. Through *Sabda*, kak Ivan gives positive messages through dialogue with beauty. The intention of showing this puppet in the final part is to increase children's focus that is already distracted in the middle of giving da'wah. Therefore, the children become more excited and happy. In the photograph below, kak Ivan tells a story using the *Sabda* doll.



**Picture 3.** Kak Ivan is telling a story using the *Sabda* doll.



The second step is magic. This magic show aims to educate children that they must believe in themselves and that nothing is impossible if they want to learn. It gives joy and knowledge to the children at the same time. Kak Ivan thinks that when a da'i closes the da'wah, it must provide a great impression to those who have listened and hope they will bring something valuable to their home.

Based on the statement above, Kak Ivan has an exciting storytelling method that imitates unique voices, such as a car, a trumpet, an airplane, an older man, and a child. His abilities support this technique. Moreover, he is also storytelling with a doll called *Sabda*. Kak Ivan is capable of starting his story interestingly. Besides, kak Ivan also teaches the children magic, leading them always to be sure and confident. This is suitable with the theory that the speaking technique is different from the speech technique. Storytelling needs well creativity, and it is not simple. Therefore, Kak Ivan's techniques are excellent because not everybody can do them.

## 2. The Language of Fairy Tale

Storytelling methods are saying something about a deed or some event and being delivered verbally to share an experience and knowledge with others. It means that storytelling tells a tale about deed or event verbally to improve linguistic skills. Storytelling is engaging and admired by children, primarily when the stories are supported by simple and understandable language. They can develop expressive language potential (Solihati, 2015). Storytelling is successful if the level is acceptable and understandable (Tabelessy, 2021).

Kak Ivan uses simple and understandable language for children to tell a story. According to informant 1, the student's parent, the grammar is also systematic and informal so that easy for children to understand. Informan 2, a teacher, also state that Kak Ivan uses straightforward and understandable language in elementary school. He does not use formal constantly, but also informal. Moreover, he is using trending language so that children understand immediately.

Based on the statement above, Kak Ivan has already succeeded in storytelling to children because the hidden messages presented with simple language are acceptable and understandable. This is suitable with the theory that storytelling is successful if the story is excellent and understandable.

### 3. Theme of da'wah

In giving religious lectures, indeed, there is a theme to discuss. According to Aminuddin (1995: 91), an article is a basic idea from a story, which also has a role as a guideline to a writer/author in presenting their work (Xo Sugy, 2022). The theme Kak Ivan usually brings while giving da'wah includes three things: story, fairy tale, and tale. *First*, story, the story in Indonesia means "utterances that describe how something happened (occurrence, event and so on) or writings that convey action, experience or misery; event and so on (either based on a true story or fictitious). The storytelling method educates children by telling them about actual or fictional events (Chaeruddin, 2016). In giving a message through a story, kak Ivan tells about daily life. For example, a story about a child who is fasting and then tempted by satan to eat and drink, but it turns out that the child is avoiding it so that he gets happiness with breaking the fast, and he passes this test.

*Second*, fairy tales. The fairy tale is a folklore that is considered did not happen. The fairy tale is intended to entertain, even though fairy tale tells the truth and contains a moral value or satire. Fairy tale not only tells about humans, animals, plants, and so on. Naturally, everything around us can be transformed into fairy tales. Exciting or not, a fairy tale depends on its storyteller's creativity. Several experts have classified the kind of fairy tales into several groups. One of them is a classification of fairy tales by Anti Aarne and Stith Thompson, who divide fairy tales into four groups: fabel, folklore, anecdote, and formula tales (Rukiyah, 2018). In giving da'wah through fairy tales, kak Ivan tells a story about animals, such as a story about Mouse Deer and Crocodile.

*Third*, tales. The tales in Quran mean the story about previous people, prophets, and events. The llamas have classified the kind of tales in various ayah of the Quran into several sorts, and there are tales of the prophets, previous events and people other than prophets, stories about earlier events in the Rasool PBUH era, and tales of supernatural things (Nurhikma, 2020). Kak Ivan usually brings King Abrahah's story and the Prophet Mohammed's tales. But when he tells a story about the Prophet Mohammed, he narrates instead of using character. Because kak Ivan believes that the Prophet Mohammed cannot be physically and soundly described. So that when the Prophet speaks or dialogue, kak Ivan only narrates it. But when he tells the story about King Abrahah, kak Ivan uses the character because the figure of the famous King Abrahah is fascinating to imitate, both the booming voice and behavior.

#### 4. Strategy to Live Up the Sparks

Children's characteristics differ from adults, who can focus and pay attention from the beginning until the last minute but can also be bored quickly. But Kak Ivan has a strategy to live up to their sparks. Generally, strategy is defined as an extensive guideline in action to achieve a predetermined target. Then, if linked with da'wah activity, strategy in a particular way can be defined as a general pattern of activity performed by a da'i with mad'u in a manifesting da'wah action to achieve the target that has been destined (Asrori, 2016).

Kak Ivan's strategy to live up to the children's sparks is to play quizzes. Quiz is another name for questions or riddles (Yulliyanti, 2020). In giving da'wah, the riddles game is a question from a da'i to mad'u. Quoted from merdeka.com, the riddles game can support children's problem-solving, logic and critical thinking skills. Grappling with the riddles within a specific time can improve concentration, focus, and brain dexterity (Kurniawan, 2022).

The example is giving a question about the presented previous subject, such as the Prophet Ismail. Therefore, Kak Ivan will ask them about the father of Ismail, related events, and what kind of animal transformed into Ismail. With play quizzes or riddles, children will keep their attention and become more excited so that the atmosphere always feels lively. The following picture is about how excited Kak Ivan is with the children.



Picture 4. Kak Ivan's joy with the children

#### 5. The Resulting Effect

The effect, according to KBBI, is influence. A message can positively impact mad'u; the message itself must be capable of attracting them. According to the book titled *How Communication Works?* Wilbur Schramm has stated that an influential message is

an interesting one. He believes that an exciting message is a message that relates to the communicant's need and gives ways to get the condition at once. If it does not click to the communicant's demand, it does not provide ways to enter the market. The given message is unimportant, and the communicant will not pay attention to the letter because it is insignificant.

In giving the message, Kak Ivan adjusted the age of his mad'u. Because his mad'u are children, storytelling is the best way to show his da'wah. This is based on how excited they are listening to stories. The presented stories are fairy tales, daily life stories about becoming an obedient Muslim and Muslimah, teaching children always to help each other in sound, remind each other, and the Prophet's tales. These are exciting children so they can pay attention and give a good effect. The excellent product can be seen in their daily life.

According to informant 1, there are benefits or positive effects on children after listening to the messages in Kak Ivan's da'wah, asking friends to go to the sermon together, and performing salah without having to be ordered by parents. Information 2 also states that children can learn from Kak Ivan's message. They not just hear and then forget, but they can apply it in daily life, for example, an initiative to help a friend who forgot to bring a pencil by lending their pencil.

## CONCLUSION

In giving da'wah through fairy tales, kak Ivan's technique is interesting because he tells a story using a doll named *Sabda*. Through *Sabda*, kak Ivan gives positive messages through dialogue with beauty. Besides, Kak Ivan also uses unique voices, such as airplane, car sounds, and trumpet, or acts as an actor who describes other people's characters, such as a child or an older man. This is supported by his capability to imitate unique voices. Through this method, children will pay attention. This method surely can be an example to other da'is, primarily those focused on children.

Besides being attractive, Kak Ivan's da'wah through fairy tale is successful because it positively affects his mad'u. This positive effect is there are benefits from the presented message. Children cannot just hear and then forget but also apply it in daily life. For example, they ask friends to go to the sermon together, helping each other in sound that is initiated to help a friend who forgot to bring a pencil by lending their pencil, also performing salah without having to be ordered by parents.

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