

## The Distribution Management of Dakwah Infrastructure According to the Al-Quran: A Combination of Thematic Scientific Analysis and Cohen Kappa

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### ABSTRACT:

**Purpose:** The distribution of the management of dakwah infrastructure refers to the efforts involved in distributing dakwah infrastructure resources in a systematic and efficient manner by utilizing all the available facilities. However, in the Malaysian context, there seems to be a lack of understanding and clarification regarding the distribution of dakwah infrastructure management specifically from the viewpoint of the Quran. As such, the study aims to focus on the distribution aspects of infrastructure management from the perspective of the Quran and to analyse the activities involved in the process. A library research was conducted by applying the content analysis method with the third form of the tafsir *maudhu'i* method to achieve the study objectives. The study also utilized the Cohen Kappa analysis to confirm the validity of the analysed data. The findings identified a few important aspects such as the theoretical framework for dakwah infrastructure management distribution according to the Quran which consists of the preparation and the supervision of the dakwah infrastructure. The study findings provided a clear view of the mechanism of the distribution of the dakwah infrastructure management in the context of current dakwah according to the perspective of the Quran

**KEYWORDS:** Distribution, management, dakwah infrastructure, Cohen Kappa, thematic.

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### 1. INTRODUCTION

Malaysia has its own accredited religious institutions which are fully responsible in upholding the status of Islam. This can be seen in how the Federal Constitution empowers the state governments to manage affairs related to the Islamic religion and ensure that every religious institution or agency is well managed according to the concept of Islamic governance.

In the current context, the activities of administration or management of contemporary Islamic dakwah that need to be improved are aimed at the activities of managing the dakwah infrastructure (Faizal:2015). This is evident when one looks at the success factors of the dakwah conducted by Rasulullah SAW in Madinah at the beginning of Islam's growth via the building of the masjid infrastructure. According to Mohd Tajuddin (2007), the earliest dakwah infrastructure built during the time of Rasulullah SAW was Masjid Quba, which was built not just to enable solat to be performed but also as a place for political activity, educational centre, cultural development centre, community social centre and communication centre.

As such, this study is focused on the distribution of dakwah infrastructure based on the perspective of al-Quran and al-Hadith as the main source of reference to ensure that Muslims' understanding would be directed towards the real Islamic teaching.

This study would also be looking at the main aspects which would be implemented by the preachers in distributing the management, preparation and supervision of all the dakwah infrastructure facilities. The framework for the empowerment of dakwah infrastructure distribution is shown below.

### 2. DATA AND METHODOLOGY

This study focused on the distribution of the management of dakwah according to the perspective of the Quran. The qualitative approach and case study design were the main instruments utilised in the data collection process in the form of words or themes to explore and understand the distribution of the management of dakwah infrastructure in the Quran.

Data analysis with the qualitative method was conducted based on the document analysis in understanding the themes of distribution

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of the management of the dakwah infrastructure according to the Quran. Critical thinking is required to look at the existing data inductively and deductively in order to come up with a reliable conclusion in understanding the study themes.

A qualitative study will usually involve specific methods in the data collection process. Some of them are direct observation, in-depth interview, document analysis and cultural artefacts (Othman Lebar:2009). As such, the data collection process for this study involved the application of document analysis on thesis, articles, reports, academic books and other studies. The study also made use of the *al-manhaj al-haraki* and *al-adab al-ijtima'i* methods utilised by renowned tafsir scholars who were inclined towards the dakwah movements i.e tafsir *al-Manar*, *al-Maraghi*, *Fi Zilal al-Quran* and others. Additionally, contemporary tafsir such as tafsir al-Mishbah written by Quraish Shihab and tafsir al-Azhar written by Hamka were also utilised. Before further description of the data collection process is given, it is necessary to discuss the source of the study documents.

The main issue in this study is related to the distribution of dakwah infrastructure management which includes aspects of its preparation and maintenance from the perspective of the Qur'an (the discourse of the Qur'an). The justification of the Qur'anic verses selected based on the theme of preaching infrastructure will be analyzed thematically (using tafsir maudhu'i in the third form) as a method of interpretation to help obtain answers to each research question so that the objectives of the study are achieved.

Thematic analysis or tafsir maudhu'i would be used in the study by gathering and organizing verses of the Qur'an which have similarities and thematic purposes.

The issues of this study are part of the current dakwah issues contained in the Quran. Focus would be given to verses or words which have an implicit meaning regarding the management of dakwah infrastructure and these are grouped under the themes of preparation and maintenance of dakwah infrastructure.

Next, this study will be analyzed continuously according to the opinions of the authoritative scholars of tafsir which consist of al-Tafsir bi al-Ma'thur which contains interpretations from the hadith of Prophet SAW, the Prophet's companions and the tabi'in (al-Khalidi: 2010) such as al-Quran al-Azim by Ibnu Kathir, Jami' al-Bayan fi tafsir al-Quran by al-Tabari and so on.

Following the themes of the study involving the verses of the Qur'an which belong to the category of verses about dakwah management, research on the interpretation of verses regarding the management of dakwah infrastructure was also carried out, especially the use of interpretation in the form of al-Adab al-ijtima'. Some examples are al-Manar (Muhammad Abduh, 2022), and the interpretation of Fi Zilal al-Quran (Sayyid Qutb, 2020). For example, the use of tafsir al-Manar by Muhammad Abduh was chosen because he was called a mufassir and rijal al-dakwah (thinker and preacher). His ideas and opinions in interpreting the verses of the Qur'an which contain the statement of dakwah thought are still relevant and he was focused on trying to improve and solve the sociological problems of his time and it is still relevant to be highlighted in the present. (Syukriadi Sambas: 2009)

The process of confirming the theme was conducted by using Cohen Kappa. Cohen (2002) introduced the Coefficient of Agreement Index which aims to determine the reliability of qualitative data by finding the degree of agreement between raters. Inter-rater agreement is important to determine the high reliability of each unit to describe a theme. Cohen's Kappa analysis is a process of finding the reliability of the selected analysis units to reflect the correct themes and address the questions to be studied. The analysis of the Cohen Kappa index is also utilised to obtain the degree of agreement from the inter-rater on the thematic analysis unit studied (Zamri Mahamod: 2004). The Kappa Coefficient agreement index was implemented after all data were analyzed from document sources.

Expert agreement was analysed to determine the data reliability after the researcher had acquired response from the expert consent form. The Cohen Kappa reliability index was recorded at  $K=0.75$ . According to Landis dan Koch (1977), as stated in Zamri (2004), a Kappa coefficient which exceeds 0.61-1.00 shows good agreement above 50 percent of the expected agreement while a value of 0.21 to 0.60 shows a moderate value above a percentage of the expected agreement. A Kappa coefficient value of 0.00-0.20 and below is considered weak as it is situated below 50 percent of the expected agreement.

**Table 1. Value Interpretation Scale for the Kappa Coefficient.**

Kappa Value	Interpretation
Below 0.00	Very weak
0.00 – 0.20	Weak
0.21 – 0.40	Moderately weak
0.41 – 0.60	Moderate
0.61 – 0.80	Good
0.81 – 1.00	Very good

The construct category and the operational definitions for each category, main theme and sub-themes constructed were given to the three experts in Cohen Kappa Coefficient Agreement Index analysis for the necessary calculations as shown in Table 3.4. The agreement value from each expert was recorded separately and then aggregated to acquire an overall agreement value using the Cohen

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Kappa formula as the one below.

**Table 2. Cohen Kappa Formula**

$K = \frac{f_a - f_c}{N - f_c}$ <p>                     K : Coefficient value                      f<sub>a</sub> : Unit of agreement                      f<sub>c</sub> : 50% expected agreement                      N : Number of units tested for agreement                 </p>
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## 3. RESULTS

**Table 3. Calculation of Kappa coefficient agreement value among the experts for this study.**

Kappa coefficient agreement value from Expert 1	Kappa coefficient agreement value from Expert 2	Kappa coefficient agreement value from Expert 3	Average Kappa coefficient agreement value
$K = \frac{f_a - f_c}{N - f_c}$ $K = \frac{25 - 13}{25 - 13}$ $K = 1.0$	$K = \frac{f_a - f_c}{N - f_c}$ $K = \frac{21 - 13}{25 - 13}$ $K = 0.66$	$K = \frac{f_a - f_c}{N - f_c}$ $K = \frac{20 - 13}{25 - 13}$ $K = 0.58$	$K = \frac{1.0 + 0.66 + 0.58}{3}$ $K = \frac{2.24}{3}$ $K = 0.75$

In this study, the confirmation of themes from the document data had been conducted by the three experts in Quranic and al-Sunnah Studies (see Table 4: List of panel of experts). The themes of dakwah infrastructure are shown in Table 5.

**Table 4. List of experts and evaluators of tafsir studies focusing on the qualitative data themes.**

No.	Name (Position)	Cohen Kappa
1	Expert 1 (From different public universities)	1.0
2	Expert 2 (From different public universities)	0.66
3	Expert 3 (From different public universities)	0.58

**Table 5. List of the 25 surahs assessed with the theme of dakwah infrastructure management distribution**

1	Surah al-Taubah (109)	Dakwah infrastructure theme
2	Surah al-Nahl (16)	
3	Surah ali-Imran (84)	
4	Surah al-Isra' (84)	
5	Surah al-Kahfi (30)	
6	Surah al-Nahl (114)	
7	Surah al-Taubah (122)	Dakwah Infrastructure Preparation Theme
8	Surah al-Nahl (68-69)	
9	Surah al-A'raf (157)	
10	Surah al-An'am (141)	
11	Surah al-Furqan (7)	
12	Surah al-Rum (22)	
13	Surah al-Baqarah (282)	Dakwah Infrastructure maintenance themes
14	Surah al-Baqarah (250)	
15	Surah al-Nisa' (252)	
16	Surah al-Mujadalah (253)	
17	Surah al-Hasyr (7)	
18	Surah Sad (26)	
19	Surah al-Baqarah (188)	
20	Surah al-Nisa' (6)	
21	Surah al-Qasas (4)	
22	Surah al-Hujurat (13)	
23	Surah al-Taubah (60)	
24	Surah al-Taubah 97	
25	Surah al-Tin (287)	

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After the evaluation had been conducted by the three experts, the researcher calculated the agreement with his supervisor. The agreement from each expert was recorded for the unit codes. As for the units which did not acquire a good agreement value, the researcher requested that the experts to discuss and modify the value according to the discretion of the experts (changes were referred to the comments and suggestions in the evaluation form given). The implication after the correction was that the items were accepted. The three experts were chosen due to their prominence and recognised expertise in the field of study of the Qur'anic scholars, Quranic and tafsir studies as well as qiraat.

At the end of the study, the researcher would identify the method or mechanism of the distribution of dakwah infrastructure management according to the perspective of the Quran. This would include aspects of the fundamentals of management, preparation, and maintenance of dakwah infrastructure aimed at the educational, economic, health and social facilities in the community.

### 4. DISCUSSION

The dakwah infrastructure plays a very important role in enabling and supporting the aim of *amr ma'ruf nahi munkar* in a systematic and efficient manner.

As such, all knowledge related to the distribution of dakwah infrastructure management must be learned and implemented so that the goal can be achieved. Among the aspects found in the distribution of dakwah infrastructure management are related to the distribution procedure of dakwah infrastructure management, the characteristics of the distribution of dakwah infrastructure management and the management of dakwah infrastructure assets.

On the other hand, the mechanism for the empowerment of dakwah infrastructure management can be implemented via the aspects of preparation and maintenance. The details of the aspect of preparation can be summarised such as providing infrastructure in the form of buildings (mosques and suraus), non-building infrastructure (broadcasting media, institutes promoting *nahy munkar* and *Takwin al-Duat*, (training centres), community facilities and requirements for the provision of professional *da'i* infrastructure.

The next step would be to focus on the requirements of managing and maintaining the dakwah infrastructure. A few important aspects should be emphasised so that the process could be managed systematically and efficiently. These could be implemented via a) auditing of dakwah infrastructure, (b) conservation of dakwah infrastructure, (c) channelling of dakwah infrastructure and (d) assessment of dakwah infrastructure. The explanation for the mentioned aspects are given below.

#### a. Auditing of dakwah infrastructure

Auditing of dakwah infrastructure is an activity in dakwah infrastructure management which notes down all the infrastructure owned by the dakwah individual/organisation. Inventarisation is the activity of noting down and organising the existing infrastructure in a planned and complete manner.

In the Quran, there are certain verses which encourage one to implement inventarisation of necessities such as in Surah al-Baqarah verse 282.

Ibnu Kathir (1999) stated that the verse about *dayn* or debt is the longest verse in the Quran. It is a guidance from Allah swt to his obedient servants. In muamalat, if there is a delay in the repayment of debt, there is a requirement for one to note it down. It is also necessary to note down the amount and the time of debt so as to increase the credibility of the testimony.

The second condition stated by Allah SWT is that recording of notes should be done in a fair manner. Ibn Kathir (1999) described the meaning of *fair* in these words: "It is fair and true, and he does not oppress anyone in his writings. He does not record except what is agreed upon (by both parties) without making additions and subtractions (which are not applicable). Al-Allamah al-Mawardi (2007) also stated that, "The person who writes down the debt is fair when he does not add anything which would be hazardous to the debtor and also does not lessen anything which would harm the creditor."

Quraish Shihab (2010) described that these verses emphasized on the importance of writing down debts or borrowed goods by the creditor. This ensures that the creditor will feel at ease with the existence of such notes of the debt/borrowed transactions. Indirectly, this is a reminder that Muslims should be very careful when conducting debt and borrowing transactions.

Based on the interpretation of Quraish Shihab above, we can understand that the requirement to note down items related to debt is directed toward a particular group, which are the believers. However, generally, the requirement to take down notes about the debt also means that it is a duty for anyone who has carried out debt transactions. With such a testimony, this can provide ease of mind to the creditor, even if he or she does not need it.

As such, if we look in detail, the context of the verse's interpretation is directed towards the business activities; however, the requirement of writing down one's transactions is something very important in the inventarisation of dakwah infrastructure items and goods. This is because it presents a big responsibility and trust to the implementor of dakwah infrastructure in managing the tools and goods in an organized manner.

#### b. The maintenance of dakwah infrastruktur

Maintenance of dakwah infrastructure refers to the activities of caretaking and ensuring the dakwah infrastructure facilities are maintained well. One of the issues which should be focused on is to prevent corrupt activities from happening.

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In this matter, the community plays a role in encouraging the character of *amanah* and to prevent anyone from being involved in corrupt activities. A community with an anti-corruption culture would help to develop an effective community in monitoring each action of its members in managing a responsibility and this would assist in preventing corruption. The verse below had been agreed upon by two of the experts in determining the theme (dakwah infrastructure maintenance). One of the experts suggested the reference to these verses: surah al-Nisa': 29, surah al-Ma'idah: 42,44 and surah al-A'raf: 188

Quraish Shihab (2000) in his tafsir mentioned nothing is hidden or has been forgotten by Allah swt. Allah swt stated that His knowledge includes all His beings. He is All-Knowing, All-Hearing, All-Seeing.

This verse also asserts the threat to those who hold meetings in secret in order to create problems for a group so that the latter would feel sad, confused and afraid. Allah SWT threatens that their secret will be revealed and everything done will be repaid by Allah SWT with a very painful punishment in the hereafter. Allah SWT forbids Muslims to hold talks except for reasons of goodness, piety, self-building and soul purification (Syed Qutb: 2020).

Therefore, in discussing the scope of the dakwah infrastructure, the need for supervision in managing the infrastructure needs to be done so that people are always careful in carrying out all trusts because Allah SWT is All-Hearing and All-Knowing of all human conduct. Perverting and misusing the dakwah infrastructure for individual interests will damage an organization and will be punished by Allah in the hereafter.

### c. Distribution of dakwah infrastructure

Another activity in infrastructure maintenance is the distribution of dakwah infrastructure. The Qur'an encourages people to be positive in managing and taking advantage of all forms of facilities. According to the interpretation of Quraish Shihab, there are 77 verses which mention about issues related to muamalah and this includes the matter of channeling the mentioned resources. One of them is in Surah al-Hasyr: verse 7. 'Daulah' refers to the meaning of the distribution of wealth and it is related to the guidance of Allah SWT regarding how wealth is managed so that its distribution exists in society. Wealth should be distributed to all groups of society and it should not be a commodity whose circulation is limited among certain people only (Hasanain Muhammad Machluf: 1956).

The gap in the socio-economic life of the community as a result of monopolizing wealth by some parties has given rise to a destructive attitude. For the poor, there will be hatred and envy towards the rich who live luxuriously.

In this regard, the dakwah infrastructure has to be channeled to the poor people fairly without any elements of bureaucracy which is totally prohibited in Islam. All the needs and rights of the poor regarding the facilities and services should be addressed in a just manner.

Additionally, the channeling of dakwah infrastructure is also related to the process of infrastructure transfer and supervisory duty from one agency to another. In the context of dakwah infrastructure, there are two parties involved who are the owner of the infrastructure resources pihak pemilik (*da'i*) and the targeted receiver of the infrastructure resource (*mad'u*). The channeling of the infrastructure covers three activities which are the planning, the implementation and the monitoring of the channeling.

The targets of spreading the dakwah infrastructure are categories of dakwah infrastructure providers consisting of individuals, organizations, government and non-government institutions, whether located in the city, rural areas and remote areas. Channeling this infrastructure is said to be very effective if it is managed by its members (Mona Novita: 2017).

It is clear that the activity of channeling dakwah infrastructure is seen as committed to helping the community, especially those who need help such as the parties or community mentioned earlier. The focus of channeling is not only to provide all the needs of the community but rather it aims to deliver dakwah to the general public.

### D. Assessment of dakwah infrastructure

Assessment of dakwah infrastructure. Evaluation is defined as the process of determining the quality, price or value of something (Mokhtar Ismail: 1995). According to Stufflebeam (2003) in evaluation there are four important elements which are context, input, process and product. He further stated that the evaluation of the product is divided into four parts, namely impact evaluation, effectiveness evaluation, sustainability evaluation and transferability evaluation.

Therefore, this evaluation is also an important principle or process in the dakwah infrastructure. Its role is to evaluate an Islamic dakwah activity centre or facility in every aspect whether from a practical point of view (practical use), as well as the good and bad points of the facility (al-Jallad: 2004). Most dakwah practitioners alternate in defining the word 'assessment' such as *imtihan*, *ikhtibar*, *taqwim*, *taqyin* and *ibtilla'*. However, the most popular term is *taqwim*.

The *taqwim* process has two forms: 1. *Jarh* (assessing the weak side) 2. *Ta'dil* (assessing the good side). Additionally, the *taqwin* process also involves assessing whether something can achieve its objective or if it seems distant from *ifrath* (oversimplifying) or whether it seems distant from *tafridh* (overcomplicating) and whether it has a good level of precision in use (Muhammad Abduh: 2022).

As such, the role of those who understand the dakwah infrastructure management which is being evaluated and selected should be prioritized compared to those with no understanding of the dakwah infrastructure management. The assessment should be done collectively through the shura mechanism, so that the level of accuracy of the assessment is more guaranteed (Muhammad Abduh:

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2022).

The usage of taqwin in the framework of charity work in today's times, though it relies on part of the 'jarh wa ta'dil' mould in the study of hadith, is only for comparison and is not followed completely due to the difference between the two as described below.

a. *Jarh wa ta'dil* in the study of hadith is utilised to find out the narrator specifically from the aspect of *thiqah* and his ability to relate the hadith. It is dedicated to establishing the truth of the Prophetic text and its implications in the form of the degree of validity and weakness of narration

b. In *taqwim* of the dakwah infrastructure, the purpose is to ascertain the centre of the Islamic dakwah activities or the facilities in terms of the abilities and weakness and it is targeted on specific aims and objectives for dakwah activities.

The infrastructure and tools can be identified through various ways, such as:

a. A testimony which is mass-based which circulates in the community (Its function for the community)

b. Testing, which is provided to the public to ascertain the endurance and istiqamah of use.

c. The taqwim process via *jarh* (assessing weakness) and *ta'dil* (assessing goodness)

d. It is undeniable that the taqwim process is the art of knowing or evaluating an infrastructure or its condition in general terms (can be considered as a part of dakwah). The existence of the taqwim process can help in assessing the improvement in an organisation (Muhammad Abduh: 2022).

As such, via the evaluation processes stated above, the *dakwah bil hal* method should be practised by implementing the relevant activities using the dakwah infrastructure management guidelines and framework. This would be explained in the next section.

The table below describes the mechanism of dakwah infrastructure management according to the Quran.

**Table 6. Summary of overall findings**

No	Distribution of dakwah infrastructure management
1	Preparation
2	Auditing
3	Conservation
4	Channelling
5	Assessment

The table above summarise all activities in the distribution of the management of preaching infrastructure according to the perspective of the Quran. The results of the study can assist in building a comprehensive framework as a guide to preachers and dakwah institutions through three main aspects, namely the management, provision and maintenance of the dakwah infrastructure. In addition, in order to ensure that the activities of the distribution of dakwah infrastructure management are well planned, an infrastructure model can be used as an example as it contains the characteristics of a dakwah infrastructure (ID).

## 5. LIMITATIONS AND RECOMMENDATIONS

The results of this dakwah infrastructure management distribution study may be used as a reference and guide for the State Islamic Religious Department, NGO bodies, parents, researchers, scholars and other parties as a tool for their activities and programs. The resulting infrastructure management mechanism is not only focused on the process of providing guidelines, but it also needs to be implemented as a model for empowering the dakwah infrastructure. Therefore, the researcher suggests that this method should be tested in any institution, whether it is a government or non-government body, especially in providing services and facilities to the community.

The involvement of non-governmental organizations and the private sector (CSR) is also very necessary so that every available space is filled with programs in the form of dakwah. The skills acquired by each individual and organization are essential to facilitate the dakwah process to other communities.

Based on the function of the dakwah organization that manages the dakwah infrastructure, the writers can conclude that some requirements need to be implemented immediately so that the role of the dakwah infrastructure can assist to make the current dakwah activities successful, such as :

a. Planning a dakwah infrastructure development project

b. Coordinating efforts to develop dakwah infrastructure from a legal and practical point of view.

c. Develop physical or non-physical projects which have been planned using the funds allocated by the government.

d. Monitor the projects which have been developed periodically. This monitoring should be conducted by the dakwah organization or the government itself.

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## 6. CONCLUSION

Based on the discussion, the research methodologies utilized assisted the researcher to answer the research questions. One of them was the thematic analysis for identifying the themes in the study. Then the themes were processed and evaluated using the Cohen Kappa analysis method specifically to identify the reliability of the data acquired and also to identify the study theme which was the management of dakwah infrastructure. In research especially for dakwah studies, data analysis using the Cohen Kappa index is rarely found. This is because most qualitative studies in the field of dakwah are mainly descriptive. If there are themes which should be focused as study findings, the themes' reliability is not identified using the Cohen Kappa index analysis. As such, the analysis to find agreement used by the writer is something new in dakwah research.

The dakwah infrastructure model can be applied by the management of dakwah institutions and organisations which have dakwah infrastructure facilities. Those who are involved should have a clear framework related to the management of the dakwah infrastructure which consists of the preparation, auditing, conservation, channelling and assessment of the dakwah infrastructure. This method adapts the education sector approach whereby the management of the tools and infrastructure should be determined on the aspects focused upon in the writing.

The framework of the management of dakwah infrastructure may assist institutions and organisations which prepare dakwah infrastructure facilities to optimise value-added marketing in order to provide better service to the users and the community so that they can make full use of the infrastructure in line with the religious requirements stated in al-Quran and al-Sunnah.

Therefore, the management of dakwah infrastructure which consists of preparation, auditing, conservation, channelling and assessment activities should be focused on and not just become a reference to ensure that all types of facilities and services of the dakwah infrastructure can be managed in a systematic and efficient manner. The outcome can provide satisfaction to the user and the community.

The findings and suggestions given would assist the parties involved in managing the dakwah infrastructure whether in the education, health, economic and social sectors. Additionally, the management mechanism constructed can be used as an example so that it can be managed more systematically and efficiently.

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