

ABUJAMIN ROHAM'S DA'WAH METHOD IN FACING CHRISTIANIZATION IN INDONESIA

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ABSTRACT

Research Objective: Knowing Abujamin Roham's da'wah method in facing Christianization in Indonesia. Research Method: Qualitative. Research Results: Manhaj or da'wah method used by Abujamin Roham is divided into two categories, namely; (1) bināan da'wah with the aim of fostering or building the Islam of the Indonesian Muslim community, among the da'wah carried out in this category are; writing about Islamogy and tausiyah/recitation, as well as silaturahim. (2) the proselytizing of dhifāan with the aim of fortifying Muslims from the misguided enemies of Islam. Among his da'wah activities are; writing rebuttals, discussions or scientific debates and through the formation of the FAKTA Team. Conclusion: based on the results of analysis of research data, it can be concluded that Abujamin Roham's da'wah manhaj in the face of Indonesia's apostasy and Christianization efforts is da'wah through; :(1) Writing (2) Scientific discussion or debate (3) Silaturahim (4) Lecture, tausiyah or recitation (5) Formation of the FAKTA Team.

Keywords : da'wah; christianization; da'wah method; apostasy.

ABSTRAK

Tujuan Penelitian: Mengetahui metode dakwah Abujamin Roham dalam menghadapi Kristenisasi di Indonesia. Metode Penelitian: Kualitatif. Hasil Penelitian: Manhaj atau metode dakwah yang di gunakan oleh Abujamin Roham terbagi ke dalam dua kategori, yaitu; (1) dakwah bināan dengan tujuan membina atau membangun keislaman masyarakat muslim Indonesia, di antara dakwah yang dilakukan dalam kategori ini adalah; menulis seputar islamogi dan tausiyah/pengajian, serta silaturahim. (2) dakwah dhifāan dengan tujuan membentengi kaum Muslimin dari penyesata musuh-musuh Islam. Diantara kegiatan dakwahnya adalah; menulis yang bersifat sanggahan, diskusi atau debat ilmiah dan melalui pembentukan Tim FAKTA. Kesimpulan: berdasarkan hasil analisis terhadap data penelitian, maka dapat disimpulkan bahwa manhaj dakwah Abujamin Roham dalam menghadapi upaya pemurtadan dan kristenisasi Indonesia adalah dakwah



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melalui: (1) Menulis (2) Diskusi atau debat ilmiah (3) Silaturahmi (4) Ceramah, tausiyah atau pengajian (5) Pembentukan Tim FAKTA.

Kata kunci : dakwah; kristenisasi; metode dakwah; pemurtadan.

INTRODUCTION

One of the problems of da'wah is the movement of Christianization or apostasy. Christianization is not just a theological issue, because the Christian mission in Indonesia came with colonialism which brought the mission of westernization, the spread of Western values to the Islamic world. Christianization or apostasy (inducing, persuading or influencing Muslims to convert to another religion) was a movement already occurring during the VOC period. In addition to pursuing economic benefits and participating in building the Dutch empire, the VOC (East India Trade Partnership) also received a mandate from the Protestant church, which has the status of a state church, to spread the Christian faith, in accordance with article 36 of the Dutch Creed of 1561.¹

Some argue that Christianization in Indonesia, began when the Portuguese landed in Malacca with 3G motifs (*gold, glory, gospel*) in the 16th century.² Meanwhile, according to Schrieke³ that after the arrival of the Portuguese to the Indies and conquered it in 1498, the Portuguese immediately launched a sacred mission of Christianization.⁴

Meanwhile, according to Merle Calvin Ricklefs, a contemporary historian from Australia who has authority in Javanese history, especially in the period 1600s to 1900s, explained in his book entitled *History of Modern Indonesia*, that the Portuguese entered the Indies in 1503 by conquest of the Goa region

¹ Jan S. Aritonang, *Sejarah Perjumpaan Kristen dan Islam di Indonesia*, Jakarta: Gunung Mulia, 2006. h. 46-51

² Adi Sudirman, *Sejarah Lengkap Indonesia*, Yogyakarta: Diva Press, 2014, h. 24.

³ Seorang Indolog, profesor etnologi dan sejarah Hindia Belanda di Batavia, dan juga profesor etnologi di Universitas Amsterdam.

⁴ Azyumardi Azra, *Islam Nusantara Jaringan Global dan Lokal*, Bandung: IKAPI, 2002, h. 41.

entered through the west coast gate, which then the Portuguese made Goa a permanent base led by Albuquerque, a famous Portuguese sailor who was instrumental in the establishment of Portuguese colonial rule in Asia. Not long after, Albuquerque was followed by Diogo Lopes de Sequeira on the orders of the King of Portugal, and then went in search of Malacca in 1509. Although the Portuguese seemed to turn to Malacca, but in fact they did not make Malak a successful destination, because there was resistance from Sultan Mahmud Shah who opposed the arrival of the Portuguese to Malacca, so there was a war between the two armies.⁵

Until 1511-1512 Malacca could be conquered by Albuquerque, which then Malacca was used by the Portuguese as the main base for the Portuguese maritime empire to conquer the Asian continent. Not to forget the Portuguese also cooperated with existing sultans, one of which was the sultan of Ternate related to trade and politics which of course was spiced up by the evangelistic movement.⁶

Christianization is a medieval mentality based on two premises and the assumption that only Christianity is true, then all human beings other than Christians are heretical and wretched, and only with Christianity can Muslims be saved. So that with it a series of activities occurred as a form of completing the mission to Christianize Muslims in a structured, planned, and organized manner.⁷

And this Christianization effort continues today, even the development of the Christian/Catholic population is increasing. Various paths of conversion are carried out, among others, through education, culture, social services, art, politics and government. Judging from the percentage of followers of Islam from year to year it has decreased, when compared to the percentage of Christians in

⁵ Ricklefs M.C, *Sejarah Indonesia Modern*, Yogyakarta: Gadjah Mada University Press, 2011, h. 63.

⁶ Bernard H.M. Vlekke, *Nusantara:Sejarah Indonesia*, Bekasi: KPG, 2010, h. 98.

⁷ Muhammad Fazlur Rahman Ansari, *Islam dan Kristen*, Jakarta: Sinar Grafika Offset, 2008, h. 19.

Indonesia. In the 80s the Muslim population in Indonesia was still more than 90%, while in 2000 the Muslim population fell to 88.2% and then in 2010 it fell again to 85.1%. While Christians throughout the year experienced an increase of up to 2.4% per year.⁸

Some of the Christianization activities recorded by Abu Dedat Shihabudin in his book *Dismantling the Movement of Apostasy & Destruction of Religion*:
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1. The establishment of STT (*Theological College*) APOSTOLOS with 40 credits of *Islamology*¹⁰ courses, in Taman Alfa Indah, Block J, South Bekasi. Among its activities are: Conducting joint studies with Islamic Institutions (Islamic Boarding Schools, Universities, CSOs and organizations and youth).¹¹ And offers teaching services to Islamic schools.

2. The establishment of ITK (*Sentenceullah Theological Institute*) located in Meruya Ilir Park, West Bekasi. By upholding the vision and mission: "*Sharing the Love of Christ with Muslims and dialogue with Muslims*".¹²

3. Christian modes: through fake Qur'ans, publication of books under the guise of Islam, brochures under the guise of Islam, children's comics, competitions, festivals and through free medical treatment.¹³

For this reason, studies on efforts to prevent the Christianization movement must continue. So in this article will be shown one of the christian preachers who has long been involved in da'wah facing Christianization in Indonesia, Abujamin Roham. In preaching to stem Christianization, Abujamin Romham based his method of da'wah on the Qur'an Surat An-Nahl verse 125,

⁸Rudi Hendrik, Jumlah Muslim di Indonesia Terus Menurun, Diakses pada 29 Mei 2023, <http://www.dakta.com/news/2116/jumlah-muslim-di-indonesia-terus-menurun>

⁹ Abu Deedat Syihabudin, *Membongkar Gerakan Pemurtadan & Penghancuran Agama*, Jakarta: Pustaka Tazkia Az Zahra, h. 45

¹⁰ Islamology is the study of Islam with its intricacies. The fundamental purpose of this lesson is to prepare cadres who are ready to debate with Muslim dā'i-dā'i.

¹¹ Ibid. h. 46

¹² Ibid, h. 56-57

¹³ Ibid, h. 69

which mentions three methods namely; The bil *hikmah* method, the *mau'idzotil hasanah* method, and the *mujadalah billati hiya absan* method.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجِدْ لَهُمُ الْبَالِغَةَ إِنَّ رَبَّكَ
هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

“Call on the way of your Lord with wisdom and good lessons, and argue with them in a good way. Indeed, it is your Lord who knows more about who is lost from His way, and He is the one who knows the guidance more..” (QS. An-Nahl: 125)

Buya Hamka in his tafsir, explains about the three methods of da'wah listed in Surah An-Nahl verse 125, namely: First, *Hikmah* (wisdom), which is by means of wisdom, noble reason, airy chest and clean heart that can draw people's attention to religion or belief in Allah. *Second, Al-Mau'idzotil Hasanah*, which is good teaching, or good messages, delivered as advice, as education and guidance from childhood. *Third, Jadilhum billati hiya absan*, refute them in a better way. If there is a compulsory reversal or exchange of thoughts (polemic), this verse tells that in such cases, if it is inevitable, choose the best way. Among them distinguish the subject matter being discussed with feelings of hatred or affection for the person being debated.¹⁴

Abdul Karim Zaidan in his book *Ushul Dakwah* explains, “The da'wah method is sufficient knowledge and understanding of how to deliver da'wah, influence and utilize existing conditions and get to know the psychology of the community being preached.”¹⁵

Thus the method of da'wah is a way, a way including a strategy, a pattern taken by a da'i in carrying out da'wah. The da'wah method is based on two activities, namely spoken or written language activities and bodily activities or deeds. Furthermore, at a more technical level, oral activities in delivering da'wah

¹⁴ Hamka, *Tafsir Al-Azhar* (Singapura: Pustaka Nasional PTE LTD, 2007). Jilid 5, h. 3989

¹⁵ Abdul Karim Zaidan, *Ushulud Dakwah*, Dar Al-Wafa, 1992, h. 411

messages can be in the form of lecture methods (muhadarah), discussion (muzakarah), debate (mujadalah), dialogue (muhawarah), advice, advice, testaments, ta'lim, warnings, and others. Writing activities in the form of delivering da'wah messages through various print mass media (books, magazines, newspapers, pamphlets, etc.). The activities of the body in conveying the message of da'wah can be in the form of various acts of charity for example help (ta'awun) through materials, treatment and others, empowerment of human resources, the environment, organizational arrangement or Islamic institutions.¹⁶

RESEARCH METHODS

Based on the object of research that is characteristic, this research uses a type of qualitative research. This type of qualitative research is used to examine natural objects, (as initially is an experiment) where the researcher is as a key instrument, data collection techniques are triangulated (combined), data analysis is inductive¹⁷/qualitative, and the results of this study emphasize meaning rather than generalization.¹⁸ Data collection is obtained based on primary and secondary sources. Primary sources include books, manuscripts or writings of Abujamin Roham, especially those related to da'wah in stemming Christianization. While the secondary data is sourced from the writings of other authors about Abujamin Roham, both published and not.

¹⁶ Aliyudin Aliyudin, 'Prinsip-Prinsip Metode Dakwah Menurut Al-Quran', *Jurnal Ilmu Dakwah*, 5.16 (2014), 181 <<https://doi.org/10.15575/jid.v5i16.360>>. h. 1014

¹⁷ Menurut Lexy J. Moleong bahwa penelitian kualitatif lebih tepat menggunakan data secara induktif karena tiga dari lima hal diantaranya; *pertama*, proses induktif lebih dapat menemukan kenyataan-kenyataan jamak sebagai yang terdapat dalam data. *Kedua*, analisis induktif lebih dapat membuat hubungan peneliti-responden menjadi eksplisit, dapat dikenal dan akuntebel. *Ketiga*, ia lebih dapat menguraikan latar secara penuh dan dapat membuat keputusan-keputusan tentang dapat-tidaknya pengalihan pada suatu latar lainnya. Lihat Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remadja Rosdakarya, 2007). h. 10

¹⁸ Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan R & D* (Bandung: Alfabeta, 2007).h. 8

RESULTS AND DISCUSSIONS

Profile Abujamin Roham

Birth

The figure who is known as an expert in Christology and Islamology has the full name Abujamin Roham. When added with his title became Drs. H. Abujamin Roham. He was born on August 14, 1929 in Karangdapo/Bingin Teluk/Rawas Ilir, Lubuk Linggau, Palembang, South Sumatra. Born to a married couple with a father named (Alm) Daroham who was a Qadhi, and from a mother named (Almh) Ma'iyah, the son of a Qadhi. He has a wife, Hj. Nurmal Nuri, a teacher who works as a teacher who is the daughter of H. M. Nuri and Maralia, whose father-in-law is the father-in-law of Ustadz Abujamin Roham is the Mayor of Pakandangan in Pariaman, West Sumatra. Blessed with 4 daughters and 1 son, and 8 grandchildren. His five sons, are; Rahmi Humaidah (Public Relations), Mahyaya Fu'adiah (Economics), Ahmad Zajjadi (Law), Zaijn Mardhiyah (Chemistry), and Rahmi Ma'iyah (Architect).

Education

Abujamin Roham's education began at the People's School (*Ibtidaiyyah*) in 1942-1943. Then continued to SMI (Islamic High School) in 1956 in Palembang. Then to SGAA (Mu'allimin 'Ulya) in Padang Panjang, Central Sumatra, in 1956. Then he also continued his education to university, at the Faculty of Legal Philosophy at the University of Muhammadiyah in 1956-1958, Padang Panjang. Then continued to the Faculty of Tarbiyah at the University of Muhammadiyah Jakarta in 1965. And also entered the Faculty of Ushuluddin at UIC (Ibnu Chaldun University) Jakarta in 1967.¹⁹

Da'wah Gait

¹⁹ Drs. H. Abujamin Roham, *Da'wah Islam Benteng Aqidah Lintas Agama*, Jakarta: PT Intermedia, 2011, hal. 747.

Abujamin Roham, who is from Palembang, chose to migrate to fight for his knowledge, da'wah, and career to Jakarta. So that he stayed longer in Jakarta, precisely located at the BULOG complex, C-7, Jl. H.Ten, Kayu Putih, East Jakarta.²⁰ Throughout his life Abujamin Roham was involved in many da'wah activities. Among his da'wah experiences can be seen in the following table;

Experience and Work of Da'wah²¹

No.	Experiences/Activities	Year
1.	Member of Sabilillah headquarters, Cab. Lubuk Linggau, South Sumatra.	1946
2.	Chairman I GPII (Indonesian Islamic Youth Movement) Cab. Lubuk Linggau.	1946
3.	Party Secretary MASYUMI Cab. MURA District (Musi Rawas-Lubuk Linggau), South Sumatra.	1948
4.	Daily Employee of the Guidelines, South Sumatra Representative, Palembang.	1950
5.	Member of Mimbar Islam (RRI-Palembang).	1950-1952
6.	Chairman of the South Sumatra Youth/Student Association in Central Sumatra.	1954
7.	Member of Mimbar Islam (RRI Bukit Tinggi).	1954
8.	HMI Padang Panjang.	1957
9.	Political Prisoners (MASYUMI) at CPM	1961-1963

²⁰ Drs. H. Abujamin Roham, *Abujamin Roham Menggugat Islamic Invasion*, Jakarta: Pustaka Emral, 2005, hal. 359.

²¹ Drs. H. Abujamin Roham, *Da'wah Islam Benteng Aqidah Lintas Agama*, hal. 748-749.

	in Palembang, RTM and Salemba Detention Center, Jakarta.	
10.	Secretariat of the Economic Assembly PP. Muhammadiyah Jakarta.	1964
11.	Private Secretary Prof. Dr. H.M.Rasyidi.	1964-1968
12.	Lecturer of Faculty of Tarbiyah, University of Muhammadiyah Jakarta.	1965-1974
13.	Lecturer/Dean I & II Faculty of Tarbiyah, University of Muhammadiyah Jakarta.	1968-1974
14.	Lecturer of Faculty of Ushuluddin UIC Jakarta.	1967-1974
15.	Lecturer of Introduction to Philosophy / Islam at STO (Sports College) Jakarta.	1968-1976
16.	Lecturer of Al Islam IISIP (Institute of Social and Political Sciences) Jakarta; Position: Lector.	1967-2002
17.	Daily Journalist "ABADI" until banned from publication.	1968
18.	Lecturer of Comparative Religion, Da'wah Istiqlal Academy.	1968-1974
19.	Secretary General of PP GPI (Islamic Youth Movement).	1968
20.	Head of II PP GPI (Islamic Youth Movement).	1970
21.	Mental and Spiritual Development of BULOG, Jakarta.	1973-1998
22.	RRI Jakarta Education Room Filler.	1975-1980
23.	Lecturer of Al Islam and Ke Muhammadiyah, Faculty of	1980-2007

	Engineering, University of Muhammadiyah Jakarta (Position: Associate Professor).	
24.	Lecturer of Comparative Religion, Mental Health, Universitas Islam Jakarta.	1983
25.	Member of the Editorial Board of "Suara Masjid" Kramat Raya 45 Jakarta.	1974-2000
26.	Editorial Board of "Warta Intra BULOG".	1976-1998
27	Person in Charge / Editor of "KULTUM" (Voice of the Faculty of Engineering, University of Muhammadiyah), Jakarta.	1986-1994
28.	Chairman of the Communication Forum for Islamic Spiritual Development of Dep. & Non-Department Employees, Jakarta.	1988-1989
29.	Education Lecturer of Ulema Cadre Muballigh, Jakarta.	1990-2008
30.	Pem-Red Tabloid "Friday" (Voice of the Indonesian Council of Mosques) Jakarta.	1990-2008
31.	Member of Trustees of Al Azhar Islamic College, Pondok Labu, Jakarta.	1987-2002
32.	Lecturer of Comparative Religion, Da'wah Mohammad Natsir College, Jakarta.	2002-2013
33.	Nanny of the Rubric of the Prophets of God Friday Tabloid, PP. DMI Jakarta.	1990-2013
34.	Study Filler "Asy-Syifaa" Pulomas Jakarta.	1989-2013
35.	"Lecturer" Zuhur Istiqlal Mosque Jakarta.	2008

Non-Political Organization²²

No.	Peran
1.	Member of Tablighi Council and Special Da'wah Institute PP Muhammadiyah.
2.	Executive Member of the Indonesian Council of Mosques
3.	Board Member of Modern Islamic Boarding School "Darul Hikmah", Kutoarjo, Central Java.
4.	Chairman of "Walisongo" Foundation, Jakarta-Kutoarjo-Central Java.
5.	Founding Member of Siti Aisyah Hospital, Lubuk Linggau, South Sumatra.
6.	Founding Member of Modern Islamic Boarding School "Al Ikhlas" Lubuk Linggau, South Sumatra.
7.	Founding Member / Management of Yayasan "Amal Bakti" 5 Ulu Palembang, South Sumatra.
8.	Founder of Yayasan "AKBAR" Beringin Teluk Jakarta.
9.	Grand Imam of "Salman Al Farisi" Mosque, BULOG Complex, Jl. H. Ten-Kayu Putih / By Pas- Rawasari-East Jakarta.

Interfaith Da'wah²³

No.	Role Type	Tahun
1.	Observer of the Development of Christianization in Indonesia.	1955

²² Drs. H. Abujamin Roham, *Da'wah Islam Benteng Aqidab Lintas Agama*, hal.749-750.

²³ Drs. H. Abujamin Roham, *Da'wah Islam Benteng Aqidab Lintas Agama*, hal. 750.

2.	Join the Christian Group "Jehova Witnesses" Jakarta.	1960
3.	Team Organization "FACT" (Forum Anti Christianization and Apostasy" Jakarta.	1996
4.	Founder/Chairman of Yayasan "Garam Dunia" (Benteng Akidah", Jakarta.	1996
5.	Founder of the Organization "Yusuf Arimatea" Jakarta.	2002
6.	Chairman of Yayasan (Muallaf) Al Mantiq, Jakarta.	2008

Scientific Work

Abujamin Roham's writings throughout his 84-year life have produced many works. His works can be categorized into two da'wah approaches, namely *binâan* and *difaan*. Among his writings that became the foundation of *binâan* or *Islamological* material for Muslims are the following::

No.	Islamology / <i>Binâan Writings</i>	Year Published
1.	<i>Heaven Under the Feet of Mothers</i> , Media Da'wah, Jakarta.	1989
2.	<i>Qiyamu Ramadhan</i> , Muhammadiyah <i>Twigs Kayu Putih</i> , Jakarta.	1989
3.	<i>Prayer Antidote to Destiny</i> , Media Da'wah, Jakarta.	1989
4.	<i>Sadaqah Penangkis Bala</i> , Media Da'wah, Jakarta.	1990
5.	<i>Hadith Exemplary of Charity</i> , Media Da'wah, Jakarta.	1990

6.	<i>Religious Pole Prayer</i> , Da'wah Media, Jakarta.	1990
7.	<i>Fasting Shield of Life</i> , Media Da'wah, Jakarta.	1991
8.	<i>Qur'an for Living People</i> , Da'wah Media, Jakarta.	1992
9.	<i>I went to Hajj</i> , Da'wah Media, Jakarta.	1992
10.	<i>Ijtihad and Mujtabid</i> , Media Da'wah, Jakarta.	1992
11.	<i>Religion of Revelation and Cultural Beliefs</i> , Da'wah Media, Jakarta.	1993
12.	<i>Collection of Sermons</i> , Da'wah Media, Jakarta.	1993
13.	<i>From the Living to the Dead</i> , Da'wah Media, Jakarta.	1993
14.	<i>Sunnah Prayer Refreshes the Soul</i> , The Work of the World of Thought, Jakarta.	1994
15.	<i>Islam is Easy, Reasonable, and Humane</i> , Da'wah Media, Jakarta.	1994
16.	<i>Mysteries About Life</i> , Da'wah Media, Jakarta.	1995
17.	<i>Greetings at All Events</i> , Da'wah Media, Jakarta.	1995
18.	<i>The Role of Mosques in the Environment</i> , PP DMI, Jakarta.	1997
19.	<i>Retired and Elderly Syndrome</i> , Intermedia, Jakarta.	1998
20.	<i>Household Minutes</i> , Private, Jakarta.	1998

21.	<i>Risalah Mimbar</i> , Intermedia, Jakarta.	1998
22.	<i>Digging for Ramadan Blessings</i> , Citra Harta Prima, Jakarta.	2004
23.	<i>Chronology of Sirah Nabi Muhammad</i> , Pustaka Emral, Jakarta.	2005
24.	<i>Hadith Association: Qur'an, Mosque, and Friday</i> , Pustaka Emral, Jakarta.	2005
25.	<i>Muhammad Rasul Choice</i> , Pustaka Emral, Jakarta.	2005.
26.	<i>The Romance of Human Life</i> , Pustaka Emral, Jakarta.	2005
27.	<i>Menyauk Syafa'at Rasulullah</i> , Pustaka Emral, Jakarta.	2005
28.	<i>Belantika Household</i> , Pustaka Emral, Jakarta.	2006

His works with a *dhijān* approach include themes of Christology and rebuttal of accusations and slander against Islam, including::

- 1) *Islam and Christianity*, Tintamas, Jakarta, 1957.
- 2) *The Truth of Muhammad's Treatise*, Bulan Bintang, Jakarta, 1970.
- 3) *Bible and Qur'an* (P.B version), Tintamas, Jakarta, 1970.
- 4) *Bible and Qur'an* (P.B. and P.L. version), Bulan Bintang, Jakarta, 1985.
- 5) *Can Islam and Christianity Coexist?*, Media Da'wah, Jakarta, 1993.
- 6) *Ask Christian Islam*, Da'wah Media, Jakarta, 1993.
- 7) *A Response to Apostasy*, World Salt Foundation, 1999.
- 8) *Murtadin Attacks Muslims Fend Off*, Da'wah Media, Jakarta, 2001.
- 9) *Gayung Bersambut*, Media Da'wah, Jakarta, 2001.
- 10) *Responding to the tricks of punning Qur'anic verses*, Da'wah Media, Jakarta, 2002.

- 11) *Don't Garden in People's Fields*, Media Da'wah, Jakarta, 2003.
- 12) *Islam Sues "TERAS"*, Media Da'wah, Jakarta, 2004.
- 13) *Abujamin Roham Sues Islamic Invasion*, Pustaka Emral, Jakarta, 2005.
- 14) *Did Jesus really exist?*, Pustaka Emral, Jakarta, 2006.
- 15) *Interfaith Encyclopedia*.

Abujamin Roham's Da'wah Method

In this discussion, it will be described how Abujamin Roham's da'wah manhaj in carrying out Islamic da'wah *is built and facilitated*²⁴ on Christianization or apostasy by Christian missionaries. Da'wah carried out is of course guided by the method of da'wah mentioned in the Qur'an Surat An-Nahl verse 125. After describing and analyzing the da'wah carried out by Abujamin Roham in order to face Christianization in Indonesia, it can be formulated into several da'wah manhaj, as follows:

Da'wah Through Writing

Approximately 45 books were published, and about 100 other writings that he had written during his lifetime. He is a figure who is known as an expert in Islamology and Christology so that his writings are more related to the formation of Islam, Christology, and comparative religion, in order to prevent the spread of the Christianization / evangelism movement in Indonesia.

His persistence and tenacity in writing is proven by the many works he published. One of the phenomenal books he wrote was a book entitled *Islamic Da'wah Benteng Aqidah Interfaith*. This book received much praise from national figures, such as Ali Audah (scholar, culturalist, literati and editor), Prof. Dr. H.

²⁴ *Bināan* is a process of *learning* oneself and others, by fostering / building one's scientific and spiritual aspects starting from; instilling the Islamic basis in the form of creed values, conducting intensive recitations, and inviting closer so that they can also recite and da'wah. Difaan is all forms of efforts to defend / fortify Islam from various forms of Islamic mush-mush attacks, which can come in the form of; harassment of Islamic values, splinter sects, deviant ideas such as secularism, liberalism, pluralism, nativism, and feminism.

Amin Rais, MA; Cencekiawan, former Chairman of PP Muhammadiyah, and former Chairman of the People's Consultative Assembly of the Republic of Indonesia (1995-1998). Prof. Dr. Syaifi Ma'arif, MA; scholar and former Chairman of PP Muhammadiyah (1998-2000 and 2000-2005). Prof. Dr. K.H. Din Syamsuddin, MA, Ph.D; former Chairman of PP Muhammadiyah (2005-2010 and 2010-2015). Prof. Dr. Ir. H. AM Saefuddin, MA; former Minister of Food of the Republic of Indonesia. Dr. H. Tarmizi Tahir; Former MENAG RI and Chairman of DMI.²⁵

Judging from the ways and methods in da'wah that he did by utilizing book writing is proof of his intelligence, when other preachers only focus on da'wah with the tablighi method. Because Abujamin Roham is well aware that da'wah through writing is very effective because it reaches a wider and long-lasting circle.

With his christological expertise, Abujamin Roham focused his da'wah on da'wah *dhijāan* (fortification). Writings or lectures that tried to corner and harass Muslims, so he appeared to defend with sharp writings and bernash. For example, when Robert Morey's *book Islamic Invasion* was published, he immediately made a refutation. The book that berates the Prophet Muhammad, Islam, and the Qur'an is refuted by Abujamin Roham very argumentatively and scientifically in the book Abujamin Roham *Sues the Islamic Invasion*.²⁶

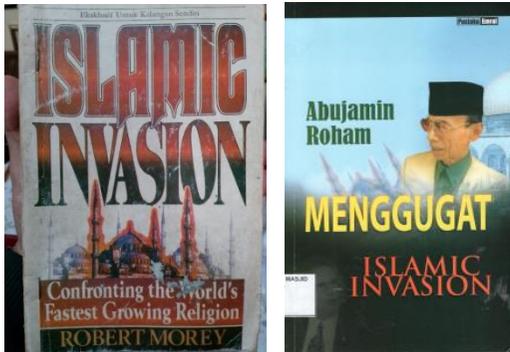
Abujamin Roham in response to the Islamic Invasion was based on a verse of the Qur'an;

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ ۗ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۖ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

²⁵ Abujamin Roham, *Dakwah Islam Benteng Aqidah Lintas Agama*, Bekasi: PT Intermasa, 2011, h. iv-xiii.

²⁶ Abujamin Roham, *Abujamin Roham Menggugat Islamic Invasion*, Bekasi: Pustaka Emral, 2005, h. xiii-xv.

" *And the Jews and Christians will not be willing to you before you follow their religion. Say, "Indeed, Allah's guidance is a guide." And if you follow their desires after knowledge reaches you, there will be no protector and helper of Allah.*" (Q. S. Al-Baqarah: 120)



Islamic Invasion book "*Confronting the World's Fastest Growing Religion*", by Robert Morey. And Abujamin Roham's response book; *Suing Islamic Invasion*

Abujamin Roham's rebuttal received praise from various circles, including the Rector of Az-Zahra University, Dr. Tarmizi Taher, he wrote;

"...in order to seek the truth, the old-fashioned methods, such as vilifying the religion of Islam are no longer the time. Abujamin Roham countered these ancient methods with science. Therefore, Abujamin Roham's efforts deserve a "thumbs up" because the book in the hands of this reader is not written with lust and emotion, but with a scientific approach..."²⁷

Abu Deedat Shihabudin mentioned that one of his strengths in *da'wah bilqalam* is accuracy, so even small things if it is considered to benefit the people, he will present in the form of writing. Even if it's just light dialogues, he will write. The distinctive features of Abujamin Roham's writings can be seen in the books he has written on christology and comparative religion, including; *apostates Attack Muslims, Parry, for Tat, and Respond to Tricks to Dice Qur'anic Verses*;²⁸

²⁷ Abujamin Roham, *Abujamin Roham Menggugat Islamic Invasion*, h. ix.

²⁸ Wawancara dengan Abu Deedat Syihab, Ketua Umum Tim FAKTA dan LDK MUI Pusat, Wawancara, Bekasi, 24 Mei 2023.

- 1) Always hold the principle that there are fewer rebuttal writings than books or writings that are refuted. Because according to him, if the number of denials is thicker, it is tantamount to promoting the book or writing that is being refuted.
- 2) In anticipation of apostasy, he wrote many books in the form of responding to questions one by one, as in the book *Responding to the Tricks of Breaking the Qur'anic Verses* which he intended in response to a book entitled *The Answer Revealed* by Abd. AlMasih whose real name is Herman Simanjatak. Although in Abujamin Roham's rebuttal book there is a phrase about his supposedly referred to word based on the testimony of a priest from behind an iron trellis in an Arab country, indeed once the book of Abd. AlMasih was written for the Christian community, because written at the bottom of the front cover is the inscription: "Christian Reading". But because the book had spread to Islamic circles, Abujamin Roham took steps to anticipate the potential for apostasy through the book.²⁹

Dakwah Through Scientific Debate

As revealed by Abu Deedat Shihab who is one of the FAKTA team, Abujamin Roham often visits pastors or missionaries who disturb Muslims. Conduct scientific debates with them, refute and sue for Christianization. Including:³⁰

Arguing with Rev. R. Muhammad Nurdin, a very active missionary, various ways were done to spread his mission, such as writing books with Islamic titles but containing harassment and misdirection against Islam. Among the

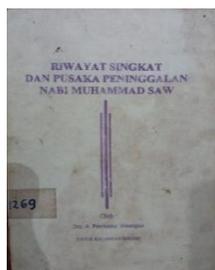
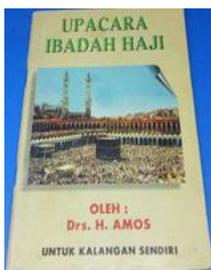
²⁹ Abujamin Roham, *Menyikapi Trik-Trik Pemelesetan Ayat-Ayat Qur'an*, Bekasi: Media Dakwah, 2002, h. v.

³⁰ Wawancara dengan Drs. Abu Deedat Syihab, M.H, Ketua Umum tim FAKTA dan LDK MUI Pusat, *Wawancara*, Bekasi, 24 Mei 2023

books written by Pastor Muhammad Nurdin, are; *Salvation in Islam, Qur'anic Verses According to the Bible*, etc. Seeing the increasingly troubling activities of Penda Muhammad Nurdin, Abujamin Roham along with his colleagues in the FAKTA Team such as Ramli Nawai, Insan Mokoginta, and Abu Deedat Syihab immediately invited the pastor.

By posing as a Christian student,³¹ Abujamin Roham along with others then met Pastor Muhammad Nurdin in one of the classrooms in Al-Ghuroba Rawamangun. During the meeting, Abujamin questioned the basis of one of Reverend Muhammad Nurdin's statements in his book which said that in the Qur'an the Prophet Muhammad married Khadija with a dowry of the Bible. While handing over the translated Quran to Pastor M. Nurdin, Abujamin asked to be shown a verse that said so. Of course, Pastor M. Nurdin could not show because there was no such verse. The incident was then broadcast through Islamic media so that it became viral and became knowledge for Muslims to be more vigilant against the Christianization movement under the guise of Islam.

Such is the case with Drs. H. Amos, whose real name is A.Purnama Winangun an apostate from Banten. Wrote a book entitled *Hajj Ceremony and Heritage of Prophet Muhammad*, After being brought to Abujamin Roham's house, all the information in his book that is a lie can be refuted. Like the revelation that the Lord God is the God of Muslims, so in the end he wrote a book with the title *Jesus is not God but Elohim*.



Book of *Hajj Ceremonies and Brief History and Heritage of the Prophet Muhammad*, author of Drs. H. Amos who changed.

³¹ Abujamin Roham uses the pseudonym Abram, Abu Deedat Syihab becomes Budi Santoso, Ramli Nawai becomes Frenghi, then pak, which comes from the abbreviation of his full name, Abujamin Roham.

In 1980, a scholarly debate between Muslims and Christians was held in Abujamin Roham's house. From the Christian side, 8 ST lecturers were present. Th Jalan Proklamasi Jakarta, among others: Bonardo Siregar ST.Th. and Drs. Siahaan. The theme of this debate was "*Are the Qur'an and the Bible still authentic or not?*" which is the proposal of a convert to a former priestess from Manado.

The discussion, which was supposed to be held until 23.00 WIB, had to be postponed because of their difficulty answering an initial question from Abujamin Roham regarding "*how come God regrets*" (written in Genesis 6). For unclear reasons, the Christians then asked for the debate to be postponed. The convert who proposed a debate then shouted that "this is common among Christians, who, when they have arguments, immediately ask for time so that the discussion is postponed".³²

Da'wah Through Personal Approach (Silaturahmi)

Even with an extraordinarily busy schedule, Abujamin Roham still maintains the friendship of the people around him, especially to his fellow Anti-Apostasy Teams that have been formed. Often among his existing da'wah colleagues, such as; Mr. Ramli Nawai, Insan L.S. Mokoginta, Abu Deedat Syihab were invited to come to his house. And one of the most basic things that can make his friendship tighter is his attitude towards others, especially to his younger colleagues.

In communicating, Abujamin Roham is known as a polite and very appreciative figure. Even for trivial things, such as never calling by name anyone younger than his age. So that with his morals in behaving and communicating makes those closest to him feel not looked down upon, even flattered by him. Similarly, when communicating in the context of da'wah, the language he presented was very gentle and polite and easy to understand. And he can also

³² Abujamin Roham, *Dakwah Islam: Benteng Akidah Lintas Agama*, h. xli.

put in place how he should communicate in his place. Even Abu Deedat revealed that even because he was very close to him, he did not feel awkward and embarrassed when he came to his house and eat, relax, and so on. Abujamin Roham is a da'i figure who is very good at maintaining feelings and friendship with those around him.³³

Da'wah Through Talks

Da'wah with lectures, sermons or recitations conducted by Abujamin Roham intensively is one of the methods of da'wah that he did to fortify people from Christianization efforts. He conveyed many materials about the danger of Christianization under the guise of Islam in his studies. Among the routine studies he conducts is as a Mental and Spiritual Coach of BULOG, Jakarta. Abujamin Roham has been a permanent fill-in since 1973 to 1998. He also held studies at "Asy-Syifa", Pulomas, Jakarta, from 1989 to 2013. And other mosques around Jabodetabek from small mosques or mushallahs to Istiqlal Mosque.

In 1968, Abujamin Roham delivered an Eid al-Adha sermon at Taman Surapati Menteng Square in Jakarta. At the Eid prayer which was attended by many national figures such as Abdul Haris Nasution, M. Natsir, K.H. Mayskur, Lt. Gen. Sudirman, K.H. Fakih Usman,³⁴ Abujamin Roham conveyed the theme *of Ismail or Isaac sacrificed by Ibrahim?*. The material that really caught the attention of the jama'ah (some of the jama'ah applauded)³⁵, He conveyed the conditions of life between religious communities in Indonesia, where there is a lot of Christianization, houses of worship were built without the knowledge of the local community.

Likewise, when Abujamin Roham became the khatib of Eid al-Fitr in

³³ Wawancara dengan Drs. Abu Deedat Syihab, M.H, Ketua Umum tim FAKTA dan LDK MUI Pusat, *Wawancara*, Bekasi, 24 Mei 2023.

³⁴ Abujamin Roham, *Dakwah Islam: Benteng Akidah Lintas Agama*, Jakarta: Emerald, 2011, Cet. I, h. xxxviii.

³⁵ Even after finishing the sermon, Mr. Abdul Haris Nasution greeted Abujamin Roham and said, "Ustadz! I apologize, because I was clapping earlier"

1969 in Tanah Abang field, during the sermon there was chaos caused by elements of the Kristren religion so that the police fired warning shots which caused the congregation present to be chaotic. But Abujamin Roham said he would not stop his sermon so the jamaáh returned to its seat.³⁶

Da'wah Through the FAKTA Team

His method of da'wah through the FAKTA team is actually mostly in the form of activities that tend towards scientific discussions/debates, visiting/visiting pastors who like to harass Islam as well as apostates who like to claim to be former ustadz. It's just that da'wah through the FAKTA team describes the sensory *approach (al-manhaj al-bissi) more than the sentimental approach (al-manhaj al-'athifi) when viewed in terms of wisdom, but when viewed in terms of activities, it will be more inclined to the sentimental approach (al-manhaj al-'athifi)*. It describes more sensory approach because there is a lot of familiarity, exemplary attitude when in the FAKTA team that can be taken from him. Which through the FAKTA team is also the process of facing and confronting Christianization is much more structured.

Abujamin Roham as advisor, with daily chairman Ramly Nawai, Insan L.S. Mokoginta as treasurer, and Abu Deedat Syihab as secretary general. Abu Deedat Shihab said that through this FAKTA team many cases were handled, such as the case of Muslim women who had been impregnated by Christian men out of wedlock, and resolved at the FAKTA team headquarters.³⁷

CONCLUSSION

Based on the description of data and analysis of Abujamin Roham's da'wah activities in dealing with and overcoming Christianization in Indonesia, it can be concluded that:

³⁶ Abujamin Roham, *Dakwah Islam: Benteng Akidah Lintas Agama*, h. xxxix.

³⁷ Wawancara dengan Drs. Abu Deedat Syihab, M.H, Ketua Umum tim FAKTA dan LDK MUI Pusat, *Wawancara*, Bekasi, 24 Mei 2023.

First, Abujamin Roham was an Indonesian Christologist preacher, whose entire life was devoted to the preaching of Islam.

Second, his da'wah approach in dealing with Christianization in Indonesia is with a *fostering approach* (*fostering* and improving the Islamic people) and *difaan* (carrying out da'wah steps in an effort to fortify the Aqidah of the ummah from Christianization).

Third, Abujamin Roham's da'wah manhaj in fostering and fortifying the people from the Christianization movement in Indonesia is by writing, scientific discussions or debates, building friendship, cerama, tausiyah and recitation, and by forming the FAKTA Team.

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