

CHAPTER I

INTRODUCTION

A. Background

Islam, as a religion of monotheism, emphasizes on moral behavior.¹ Its teaching is mostly encouraging Muslims to perform acts that are not only true, but also suitable with the view of public, as long as it does not contradict sharia. People firstly reject Islam and its teachings, but they finally accept them because of its preaching which is performed by the Prophet Muhammad SAW. Islam is then widely embraced by almost a third of the population of the earth. As we know, Islam spreads to various parts of the world. Not just because it has simple teaching and God's concept², but also it was preached by the Prophet with a sense of tolerance and softness.

Islam is also called as the religion of preaching³ that spreads to various places. The preaching has evolved to the present day, including its science. The sources of it are; al-Qur'an, Hadith, the life history of companions, the opinion of *fiqh* scholars and experience.⁴ However, al-Qur'an remains the main source, while Hadith functions as explanatory and amplifier.

During human life takes place, Muslims are obligated to convey prophetic messages in any circumstances.⁵ During that time, lust can potentially distort and control human. To forward the prophetic mission and show people the right way is an obligation for every Muslim, because the

¹ Normatively, this opinion can be proved by hadits of Rasulullah SAW that says; “بَعْثَتْ لِأَنْتُمْ حَسْنَ الْأَخْلَاقِ” (this hadits lies in *Muwattha' Malik* on chapter “*Husn al-Akhlaq*” no. 8)

² Thomas W. Arnold, *Sejarah Dakwah Islam*, translation, Drs. H. A. Nawawi Rambe (Jakarta: Widjaya, Cet. I, 1979), page 359-362

³ *Ibid.*, page 1

⁴ Abdul Karim Zaidan, *Dasar-Dasar Ilmu Da'wah*, translation. H.M. Asywadi Syukur (Bandung: Media Dakwah), page 169

⁵ Ahmad Syafi'i Ma'arif, *Membumikan Islam* (Yogyakarta: Pustaka Pelajar, 1995), page 101

Qur'an says so by a command word (أَدْعُوك). Many other verses of the Qur'an also say so, such as;

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَايُونَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ
الْمُفْلِحُونَ⁶

Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity.

كُمْتُمْ خَيْرًا أُمَّةٍ أُخْرِجْتُ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَايُونَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ
آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ⁷

Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing In Allah. If only the people of the Book had Faith, it were best for them: among them are some who have Faith, but Most of them are perverted transgressors.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أُولَئِكَ بَعْضٌ يَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَايُونَ عَنِ الْمُنْكَرِ وَيَقِيمُونَ
الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيِّرْهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ⁸

The believers, men and women, are protectors one of another: They enjoin what is just, and forbid what is Evil: They observe regular prayers, practise regular charity, and obey Allah and His Messenger. on them will Allah pour His mercy: for Allah is Exalted In power, wise.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَاهِدُهُمْ بِالْتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ⁹

⁶ QS. Ali 'Imrân [3]: 104

⁷ QS. Ali 'Imrân [3]: 110

⁸ QS. At-Taubah [9]: 71

⁹ QS. An-Nahl [16]: 125

Invite (all) to the way of Thy Lord with wisdom and preaching; and argue with them in ways that are best and Most Gracious: for Thy knoweth best, who have strayed from His path, and who receive guidance.

Preaching¹⁰ effort is carried out from time to time. Some go well and some get obstacles. Thus, science of preaching, which is accompanied by its methods/ways, media and kinds of preaching (*da‘wah bi al-lisân, bi al-hâl, bi al-kitâbah* and so on), has been born and grows rapidly through the works of scholars. In addition, the preaching becomes a trend and something inherent in people’s life. There are born preaching terms¹¹, such as *khithâbah, maw’izhâh, tawshîyyah, tablîgh, and nashîhah*. However, people regard the activities as only speech conducted only by whom they call as a preacher. According to the Qur’an and linguistic side, the preaching terms that are used by them are false. Evidence of the Qur’an tells every Muslim to speak the truth to each other;

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحُقْقِ وَتَوَاصَوْا بِالصَّيْرِ¹²

Except such As have Faith, and do righteous deeds, and (join together) in the mutual teaching of truth, and of patience and constancy.

On the other hand, other terms of preaching are also used inappropriately by one of the Islamic organizations, FPI (Islamic Defender Front), that has grand theme; “... *enforcing amr ma‘rûf nahy munkar is the only solution to eradicate kezhâliman and misguidance. Without amr ma‘rûf*

¹⁰ This word is used in works about Islam, such as “*Sejarah Dakwah Islam*” by Thomas W. Arnold. Another word that points the same meaning besides preaching is “missionary”. The researcher tends to use word preaching rather than missionary, because the second is used in Christian term: Missionary, missionarist, one who spreads Bibel report to others who do not recognize Christ yet; Catholic priest who is involved in religion spreading agenda. (Save M. Dagun, *Kamus Besar Ilmu Pengetahuan* (Jakarta, Lembaga Pengkajian Kebudayaan Nusantara, Cet. 1, 1997, page 673))

¹¹ Term: Originated from Latin; *termino*, to limit, to define; *terminatio*, limitation, defining limit, a word or expression that has suitable meaning in using or characteristic for certain field; *istilah*. (Komaruddin and Yooke Tjuparmah S. Komaruddin, *Kamus Karya Tulis Ilmiah* (Jakarta: Bumi Aksara, Ed. 1, Cet. 4, 2007), page 272-3)

¹² QS. Al-‘Ashr verse 3

nahy munkar, kezhâliman and perversity of human life may not be lost on this earth".¹³ In reality, the organization performs what is called Islamic preaching (*da'wah islâmiyah*) tending to use violence. However, the true preaching is not done in that way.

Therefore, there is a problem when someone tries to understand how to do *da'wah* between assertive manners (could lead to coercion) and soft manners when we are faced to a hadith;

حَدَّثَنَا بُنْدَارُ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا سُفِيَّانُ عَنْ قَيْسٍ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: أَوَّلُ مَنْ قَدَّمَ الْخُطْبَةَ قَبْلَ الصَّلَاةِ مَرْوَانٌ، فَقَامَ رَجُلٌ فَقَالَ لِمَرْوَانَ: خَالَفْتَ السُّنْنَةَ فَقَالَ: يَا فُلَانُ تَشْرُكُ مَا هُنَالِكَ فَقَالَ أَبُو سَعِيدٍ: أَمَّا هَذَا فَقَدْ قَضَى مَا عَلَيْهِ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيَعْرِرْهُ بِيَدِهِ، وَمَنْ لَمْ يَسْتَطِعْ فَإِلَسَانِهِ، وَمَنْ لَمْ يَسْتَطِعْ فَقِلَلِهِ، وَذَلِكَ أَصْعَفُ الْإِيمَانِ)) رواه الترمذى. قال أبو عيسى: هذا حديث حسن صحيح.¹⁴

Bundâr said to us, Rahmân bin Mahdi said to us, Sufiân said to us from Qais bin Muslim from Thâriq bin Shihâb said “first one who delivered a sermon before the prayer is Marwân, someone stood up and said to Marwân: You violated the sunnah, he said: we left something there, Abu Sa’id said: this guy did what is supposed to do, I heard from the Messenger of Allah said: ((if any of you people see misguidance, then forbid with his hands, if he can not then with your tongue, if he can not then with his heart, and that is lowest level of faith)) issued by Tirmidzi. Abu ‘Isâ said this Hadith Hasan.

Here, the researcher sees that the prevention of indecent behavior between *nahy* and *taghyîr* is certainly different. Is *taghyîr* the same as *nahy*?

In accordance with its understanding, preaching is all conscious activities that intents to bring people towards a better state. The activities certainly vary. As long as the activities or acts are intended to bring others

¹³ <http://fpi.or.id/?p=visimisi&mid=2>

¹⁴ Abû Isâ Muhammad bin Isâ Ibn Sûrah, *Jâmi Tirmidzi* (Lebanon: *Dâr al-Fikr*, Juz 4), page 71. The same word (*amr bi al-ma'ruf wa nahy 'an al-munkar*) is also contained in other hadith book carried out by Muslim. (see Abû al-Husain Muslim Ibn al-Hujjâj, *al-Jâmi as-Shâhih*, Juz I, page 50)

to the truth, the activities are called preaching. However, most people often misunderstand that the preaching is a mere speech. Preaching is often interpreted as speech in the strict sense.¹⁵

Sometimes the preaching activities are organized and scheduled to reap maximum result of invited people (*mad'u*). It means they are deliberately collected as much as possible. This activity is called religious speech or sermon. However, when someone does the preaching to goodness (*da'wah*), while the state of the person he invites (*mad'u*) are urgent for him, then he does not need to gather as many people with the same state before he preaches. For example, when someone sees his friends are drinking alcohol, then immediately he preaches to them in a way of forbidding (*nahy*). He does not need, for maximum results, to gather his friends who are partying liquor. He must quickly ban what see we.

In other words, everyone can be preacher (*dâ'i*), whether by way of speech or not. Ironically, society or even perhaps some of educated people understand the preacher (*dâ'i*) is only person who works as a religious speaker. The adverse effect of this understanding is a narrow view which regards a person who is entitled to do preaching is only religious speaker or *kiyai*. This view matches some existing preaching literature, for example:

“Therefore, the position of preacher (*dâ'i*) in the community takes an important position. He is a leader (pioneer) who is always exemplified by the surrounding community.”¹⁶

It is clear that one who is designated as a preacher in the quote above is considered an honor man in the society. This can make people who invite to goodness or help people from the valley of wickedness consider themselves just performing human social duty and consider it only as a form of solidarity, as friend. Probably, it is fine, for despicable deeds will abate in

¹⁵ Didin Hafidhuddin, *Dakwah Aktual* (Jakarta: Gema Insani Press, Cet. 1, 2009), page 69

¹⁶ Slamet Muhammin Abda, *Prinsip-Prinsip Metodologi Dakwah* (Surabaya: Al-Ikhlas, Cet. 1, 1994), page 58

the community. However, when the invitation to the good activity (*da'wah*) is not based by sense of responsibility as a servant of the God to pass the prophetic mission, it will easily fade over time.

From this understanding, in fact, everyone is preacher (*dâ'i*) who is ready to invite people to the goodness and prevent any indecent behavior. Moreover, human status is the caliph of God on this earth. If the preaching is based by a sense of the responsibility, everyone will automatically be summoned to do it. If everyone is aware, especially commoners, that to invite people to the goodness and forbid them from badness is a duty which when they run it, they will receive a reward from God. Naturally, every servant of God always and certainly expects it for the life in hereafter. Therefore, if the reward is earned, every servant will get happiness both in this world and in the hereafter.

Thus, preaching activity is not only done by lecture or speech. Lectures and speeches are part of some ways in preaching. There are many other ways to take in carrying out the preaching as a humanitarian and prophetic mission.

Indeed, when the researcher looks at some definitions given by scholars, the researcher finds that “preaching is invitation to embrace Islam”¹⁷. However, it is only a part of its definitions. It indeed truly means that preaching, as a whole, is not only to invite people to embrace Islam, like the definition of preaching given by M. Quraish Shihab;

Preaching is an invitation or summon to awareness or attempt to change the situation to a better and perfect situation, both the private and the public. Embodiment of preaching is not just efforts to increase understanding of the behavior and outlook on life, but also to the broader target. Moreover, now, it should play a greater role towards the more fully implementation of Islamic teachings in various aspects.¹⁸

¹⁷ It is summarized from some scholars’ definition of preaching cited by Samsul Munir Amin in his work “*Ilmu Dakwah*”.

¹⁸ Samsul Munir Amin, *Ilmu Dakwah* (Jakarta: Amzah, Ed. 1, Cet. 1, 2009), page 4

From there, it is seen that the main mission of *da'wah* is changing circumstances into a better state, along with an understanding and philosophy of life of the invited people (*mad'u*).

It is true that every religion wants mankind to embrace it, because every religion has the absolute judgement (truth claim) that may be obtained through the interpretation of each scripture. However, the interpretation can not be considered entirely true because it still allows to other interpretations. For instance, there is existing text in Islam (*inna ad-dîn 'inda Allah al-Islâm*) which means “Behold the blessed religion beside Allah is Islam”. On the other hand, there are people who argue that Islam is not a religion brought by Muhammad, but it is the full submission to God.¹⁹ Therefore, there is *islâm* and Islam. That means the path towards God blessed by him is with a sense of full submission to him. Thus, the verse can not be fully used as the basis for a preacher in order to invite people of other faiths to convert to Islam.

This fact can be proved the historical tradition of Islam that in first period was preached and gradually embraced by lot of people in various parts of the world. It calls the spreading of preaching; as the following quotation:

Islam during a period of 13 centuries ago actually has achieved a resounding victory in the field of preaching, compared to other religions on this earth. What we mean by victory here is determination of the followers of Islam holding their religious values and their success is always increasing to plant faith in Islam to other religions.²⁰

On the other hand, in the past, the term *dâ'i* is pointed to the person in charge of spreading certain beliefs or sects:

Preachers (lit, “caller”, or “orator”). In a general sense is a “missionarist” or “announcer”, but specifically he is associated to the

¹⁹ Nurcholish Majid, et. al, *Fiqih Lintas Agama : Membangun Masyarakat Inklusif-Pluralis* (Jakarta: Paramadina, 2004), page 33-41

²⁰ Abdurrahman Abdul Kholiq, *Metode dan Strategi Dakwah*, penerjemah, Marsuni Sasaky, Mustahab Hasbullah (Jakarta: Pustaka Al-Kautsar, Cet. 1, 1996), page 19

propagandists who transmit *Isma'ilis* sect. In the Fâthimiyyah sect in Egypt, there are structures of propagandists that peak post is hold by *dâ'i-du'ah* (missionarist among missionaries), or the title of *dâ'i al-muthlaq* (absolute missionarist), a term for the position of supreme propagandist.²¹

Preaching, in order to create better circumstances, must be done in all sides of life. Because of its persuasive character and its human object, it covers moral manners. Indeed, the preaching can be pursued through economic and political fields. However, it occurs indirectly, due to the changing of circumstances, creating a better and advanced society must be initiated from the state of human behavior.

In society, many terms are used to refer to the activities of preaching such as *khithâbah*, *maw'izhah*, *tawhiyyah*, *tablîgh* and *nashîhah*. The words are all derived from Arabic and contained in the Qur'an. Each of these words has different meaning, but they lead to a definite picture, speech, that one preacher (*dâ'i*) is standing in front of the crowd, then he gave speeches conveying the message and teachings of religion.

In fact, when the word is used by the original meaning, for example *tawhiyyah* that is rooted in وصی word, the researcher sees different result. In surah al-'Ashr, the word is derivied to be تواصوا that means to remind each other. Look how far the word is deviated from its true meaning. The word will more truly implie preaching activity, if it is returned to the meaning desired by the Qur'an, which means ongoing communication between the preacher (*dâ'i*) and *mad'u*.

The words mentioned above, though each has different meaning, have become the terms of preaching in society that means speech. Of course, this is not true because the preaching is not just a speech. Besides those words which refer to the meaning of preaching, there are still other words that contain meaning of preaching or convey the same meaning to it such as; *al-*

²¹ Cyril Glasse, *Ensiklopedi Islam (ringkas)*, penerjemah, Ghufron A. Mas'adi (Jakarta: PT RajaGrafindo Persada, Ed. 1, Cet. 1), page 69

irsyâd, *tabsyîr*, *indzâr* and even *jihâd* is in the category of preaching.²² It is better if the researcher puts also *jihâd* in the term of preaching which is used in society? The word *jihâd* itself actually contains preaching in field of economy, namely *jihâd* by property that leads to charity. Through this understanding, the word *jihâd* which is often interpreted as a death because of Allah, fighting and killing non-Muslims can be minimized.

The term *amr ma'rûf nahi munkar* is also used as preaching grand theme, but preaching activities that is based on this term leads to coercion and even violence. In fact, to order people to the goodness and to forbid them from *munkar* must not be accompanied by coercion. If it is done by coercion, the sense of awareness and correct view of life of the invited people (*mad'u*) will not be achieved.

In addition, besides the practice that does not fit to its meaning, the term *amr a-ma'rûf nahi al-munkar*, that merely means verbal command and prohibition is mixed with the other word that connotes preaching, namely *taghyîr al-munkar*, as quoted from the statement of Muhammad Abduh that is quoted by Muhammad Rashid Rida in *Tafsir al-Manâr*;

وَ قَالَ الْأُسْتَادُ إِلِيَّا مُحَمَّدُ عَبْدُ اللَّهِ فِي الدَّرْسِ هُنَا : يُخَلِّطُونَ بَيْنَ النَّهْيِ عَنِ الْمُنْكَرِ وَ تَعْبِيرِ الْمُنْكَرِ
الَّذِي جَاءَ فِي حَدِيثٍ (مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُعَيِّرْهُ) ²³

Therefore, it is a need for reinterpretation on the words mentioned above. Obviously, the understanding of the meaning of these words must be lead to the Qur'an, the main source of Islamic religion. The words are contained in the verses of the Qur'an.

If they are not reinterpreted, people will still adhere to the wrong understanding of the terms. Preaching will remain interpreted to be the opinion that obscures the true understanding of preaching activities.

²² Samsul Munir Amin, *op. cit.*, page 9-10

²³ Muhammad Rasyid Ridha, *Tafsir Al-Manâr* (Lebanon: *Dâr al-Fikr*), page 34

From this, the researcher takes a point of departure. Reference works on preaching do not address the misconceptions about the terms that exist in reality of society. This study must be returned to the main sources of Islam, al-Qur'an. Preaching terms mentioned above are actually the words contained in the verses of the Qur'an. Thus, the words fit what is meant by the Qur'an and not the opinion of anyone. This research will dwell on the meaning of the word problems that are returned to al-Qur'an itself.

Researcher has found the preaching terms which are expressed as words that convey the same meaning in several reference books. One of them is the work of Samsul Munir Amin; "There are some words or sentences in Arabic that have the same meaning or nearly the same meaning with the word *da'wah*. Arabic vocabulary has pretty much equivalent of the word *da'wah*. These words are"²⁴:

- 1) *Tablîgh*
- 2) *Al-amr bi ma'rûf wa an-nâhy 'an al-munkar*
- 3) *Nashîhah*
- 4) *Khithabâh*
- 5) *Mau'izhah*
- 6) *Al-irsyâd*
- 7) *Ad-di'âyah*
- 8) *Washiyyah/Tawshîyyah*
- 9) *Tabsyîr*
- 10) *Tadzkirah*
- 11) *Al-indzâr*
- 12) *Al-Jihâd*
- 13) *Al-wa'du dan al-Wa'id*

²⁴ Samsul Munir Amin, *Ilmu Dakwah* (Jakarta: Amzah, Ed. 1, Cet. 1, 2009), page 8-10

Through the list of words,²⁵ the researcher will look for the meaning intended by the Qur'an. Because this study deals with the meaning of the word, the researcher uses semantic approach (science that deals with the phenomenon of meaning in the broader sense of word. It is so large that almost anything that might be considered to have a semantic meaning is an object)²⁶. The semantics that is applied to analyze words in the Qur'an is what is conducted by Toshihiko Isuzu. Therefore, the researcher tries to apply this knowledge matching with what is conducted by Toshihiko Isuzu.

The words that will be examined are the words mentioned above. Therefore, according to the background issues researcher disclose, this study also means entering terms or words that convey the same meaning to *da'wah* that may not be so well known in our mid, such as word *jihâd*, *tabsyîr*, *indzâr*, *wa'id*, *irsyâd* and *tadzkirah*. Thus, the words consisted in the word *da'wah* become more comprehensive.

B. Research Question

1. How is the semantic analysis on preaching words in Al-Qur'an?
2. What are the principles of Islamic preaching resulted from the semantic analysis on the preaching words in al-Qur'an?

C. Aim and Significance of Research

a. Aim of Research

1. To find out how the semantic analysis of the preaching words based on al-Qur'an.
2. To find out what are the principles of Islamic preaching resulted from the analysis on the preaching words based on the Qur'an.

²⁵ Not all those words are used in al-Qur'an as preaching category, *khitâbah*, *irsyâd* and *di'âyah*. Researcher has found those words do not point to preaching activity. Researcher also adds the basic word of preaching (*da'a*) that develops becoming term. This is meant to look out those words in relation to it.

²⁶ Toshihiko Izutsu, *Relasi Tuhan dan Manusia, pendekatan semantik terhadap Al-Qur'an* (Yogyakarta: Tiara Wacana, 1997), page 1

b. Significance of Research

1. To contribute to enrichment of *da'wah* science coming from the interpretation of the Qur'an.
2. To innovate Qur'anic exegesis using semantic approach.
3. To expand or add to the basis and principles of Islamic preaching and help explain how to perform preaching with activities based on words of the Qur'an.

D. Prior Research

Other researchers certainly have examined this issue earlier. Therefore, the researcher makes a study focusing on the deficiencies that are not investigated by them.

The first is study conducted by students of Ushuluddin Faculty in a thesis by title “AMAR MA'RUF NAHI MUNKAR MENURUT HAMKA DALAM TAFSIR AL-AZHAR” by Mustajab (4192113) 1997.

The second is “AMAR MA'RUF NAHI MUNKAR DALAM AL-QUR'AN MENURUT AN-NAWAWI DALAM TAFSIR AL-MUNIR” by Subekhi (7196048) 2000.

Both study spoke about the preaching that refer to commentators' opinion. On the other hand, how to do preaching and understanding the meaning of each word has not been spoken.

The third is “Dasar-Dasar Ilmu Da‘wah” written by Dr. Abdul Karim Zaidan. A chapter that describes the non-Muslim preaching is not accompanied by arguments from the Qur'an. One of the chapters of the book that explains about performing preaching to other religion includes one case of preaching. He does not quote the basic postulate of this case. This book also does not discuss the basis and principles of preaching.

The fourth work of “Da‘wah (Suatu Pengantar Studi)” written by Prof. H.M. Arifin, M.Ed. This book tells us about the preaching, combined with the science of psychology because the preaching is a mental attitude of construction related to the types of *mad'u*. This book is less in describing

the types of *mad'u* based on the verses of the Qur'an, which they are infidels (*kâfir*), Islam or hypocritical (*munâfiq*).

The fifth is the work of by title "Da'wah Islamiyah", work of Prof. Dr. Abu Zahrah. This book tells about the condition of Muslims today and the actions that must be performed by Muslims. The act is to straighten any diversion. This book is less in describing the classification of *mad'u*. Therefore, researcher would classify deviant acts with semantic approach to the words of the Qur'an.

E. Theoretical Framework

In this study, the researcher uses the following terms:

- 1) Principle, *Ing*, Latin; *principum* (basic, origin, foundation), *Fil*, prominent concept of a system that is a generalization of all phenomenon: origin of something, the most basic cause of something, rule or foundation of one's action: a general statement such as law and rule that functions as base to explain symptoms: something that underlies other things to happen or emerge further knowledge and thought.²⁷
- 2) Basically, semantics²⁸ is the search of word meaning in certain world picture. In this study, dived image of the world is the world of al-Qur'an. What is the meaning desired by al-Quran from the studied words is this research job. Steps are taken by the researcher is very similar to what is done by Toshihiko Isuzu.
- 3) Researcher uses semantic approach in semantic framework of Toshihiko Isuzu's. Researcher refers to the works: "Konsep-Konsep Etika Religius dalam al-Qur'an".

²⁷ Save M. Dagun, *op. cit.*, page 888

²⁸ Semantics, *Ing*, (Greek, *semantikos* = interpreting meaning) *Ling*, science that observes meaning, whether relating to relationship of words and symbols by idea of their "noun" or tracing of history of the meanings and changes that happen to them. (*Ibid.*, page 1016)

- 4) The book describes about the simplest work of the approach. It is collecting the same word in the Qur'an in one place, comparing, checking out the word. This step will obtain the definition of the word with the original object of Arabic word.²⁹

F. Research Methodology

1. Type of Research

Type of this research is library research using qualitative method; observation, interview, or document research.³⁰ However, interview is not conducted in this research. The researcher uses observation and document research that deals with written literatures. Qualitative method has basic characteristics, inductive and descriptive.³¹ Those two characteristic are, for the first, finding equal facts in data, for the second collecting data in form of words, picture, and not numbers. Of course, picture is no part of this research except words.

2. Data Source

As implied above that this research deals with document, data source of this research covers books, journals, works of scientists and so on. Data source is divided into two kinds, primary source and secondary source.

- a. Primary source is sources that give data directly from first hand.³² It is only one al-Qur'an.
- b. Secondary source; works of Tafsîr such as; Tafsîr Al-Misbâh, Tafsîr Al-Manâr, Tafsîr al-Kassâf, Mafâtihi'l-Ghâib and Arabic, al-Qur'an dictionary; Ibn Mandzûr and Munjîd. Books that are related to preaching (*da'wah*) matters such as; Fiqh

²⁹ Toshihiko Izutsu, *Konsep-Konsep Etika Religius dalam Al-Qur'an*, translation, Agus Fahri Husain (Yogyakarta: PT Tiara Wacana, Cet. II, 2003), page 30

³⁰ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Rosdakarya, 2013), page 9

³¹ *Ibid.*, page 10-11

³² Winarno Surakhmad, *Pengantar Penelitian- Penelitian Ilmiah* (Bandung: Penerbit Transito, 1994), page 134

Da‘wah, Ilmu Da‘wah, Pengantar Ilmu Da‘wah, Metode dan Strategi Da‘wah Islam. Books that deals with society (sociology) and individual (psychology); Pengantar Sosiologi dan Perubahan Masyarakat, Pengantar Psikologi dan Psikologi Sosial.

3. Data Collecting Method

Data is collected by the method of thematic interpretation; collecting verses of the Qur‘an that have the same meaning. In other word, the verses discuss about the same topic. The verses are arranged based on the chronology and cause of revelation (*asbâb an-nuzul*). Then the interpreter starts to provide information and explanations, and draw conclusions.³³

The method of thematic interpretation is devided into two kinds; the first, discussion of surah as a whole and explanation its general and specific meaning, explaination correlation between various problems it contains. Thus, it appears in its complete and detail form.

The second, collecting a number of verses from various letters which equally discuss a particular issue. The verses are structured in certain way and put under a theme of discussion. Then they are furtherly interpreted in *mawdhû’iy* method. Discussions form of this second *mawdhû’iy* interpretation is what commonly we imagine in our minds when we hear the term *mawdhû’iy*.³⁴

The steps to take in the *mawdhû’iy* interpretation are:

- 1) To select or define problems in the Qur‘an that will be studied in *mawdhû’iy* (thematic).
- 2) To Track and collect the verses relating to the problems that have been established, and *madaniyyah* or *makiyyah* verse.

³³ Abd al-Hayy al-Farmawi, *Metode Tafsir Mawdhû’iy: Sebuah Pengantar*, translation, Suryan A. Jamrah (Jakarta: PT RajaGrafindo Persada, Ed. 1, Cet. 1), page 36

³⁴ *Ibid.*, page 36

- 3) To compose verses coherently according to the chronology of the revelation period, with knowledge background of verse revelation/*asbâb an-nuzûl*.
- 4) To determine the correlation (*munâsabah*) of verses in each letter.
- 5) To Compose theme of discussion in the framework of the fitting, systematic, perfect, intact (outline).
- 6) To complet the discussion with hadith, if necessary, so that will be more perfect and clearer.
- 7) Studying these verses thematically by collecting the verses that have a similar understanding, compromising between *khâsh* and ‘âm, between *muthlaq* and *muqayyad*, synchronizing the verses that seem contradictory, explaining verse *nâsikh* and *mansûkh*, so all the verses met with no difference and contradictions in one estuary. There is no coercive action against some verses towards wrong meaning.³⁵

4. Data Analysis

The researcher, in the semantic analysis, adopts Toshihiko Isutzu's method. The researcher also looks for the meaning of the words mentioned above in the Arabic and Qur'an dictionary. The researcher analyzes the verses that contain preaching words by comparing the collected verses. In the next step, the words that accompany the words of preaching³⁶ are also studied in order to obtain principles of preaching contained in the key words in their relation.

³⁵ *Ibid.*, page 45-46

³⁶ Reason why words that accompany preaching words are considered important because those words fully influence word meaning desired by al-Qur'an. "Generally, semantic category of a word tends to be influenced by contiguous words same meaning area have." (Toshihiko Izutsu, *Konsep-Konsep Etika Religius dalam Al-Qur'an*, transalition, Agus Fahri Husain (Yogyakarta: PT Tiara Wacana, Cet. II, 2003), page 31).

G. Writing Systematic

The writing systematic of this research is graded up in five chapters. Those five chapters come together in unity that can be separated. These are following the five chapters;

The first chapter is introduction that includes background, research question, aim and significance of research, prior research, theoretical framework, research methodology and systematic of writing.

The second chapter contains a general description of preaching which includes; understanding of preaching and its kinds, scope, method and aim of preaching. Human position as object of preaching is also included in this chapter. As they have two basic position, individual and society, they take part in second chapter's sub. Individual position is elaborated by psychological view, while social position by sociological view. Because da'wah is related to changing of circumstances, whether individual or society, brief elaboration of social change is proposed in the second chapter's sub.

The third chapter contains data that includes the verses of the Qur'an that contain key words. The contexts of the verses, *makiyyah* or *madaniyyah* of verses are also followed in order to look out background of the verses.

The fourth chapter is semantic analysis on the words in the theme of preaching. The principles of Islamic preaching deal with the relation between analyzed semantically key words. There appears how the principles are gained by looking out the relation. This chapter answers the two research questions.

The fifth chapter is closing that consists of conclusions of the previous chapters and suggestions.