

BAB V CLOSING

A. Conclusions

The meaning of preaching words such as; *tablîgh*, *tawshiyyah/washiyyah*, *al-amr bi al-ma'rûf wa an-nahy 'an al-munkar*, *maw'izhah* and *nashîhah*, which have developed in society, do not match the meaning desired by al-Qur'an. In al-Qur'an, those words have very distinct and independent meaning except religious speech. By this, indeed, synonymy of al-Qur'an's words is rejected. Those all words direct to preaching activities which lie in frame of word *da'â*. The each word has developed/changed in meaning. Some of the developing points directs to be under definition of Islamic preaching (*da'wah islâmiyah*). For example word, *da'â* has, as in Arabic, many basic meanings; to call/to shout, to complain about, to regret, to urge/to motivate, to report, to pray and to invite. The meanings of this word that is consisted in al-Qur'an are to call/ to invite and to pray. To call/to invite is the meaning that is related to preaching (*da'wah*) activity.

The word *da'wah* that has root in دعا is an invitation to goodness or Allah. The word is also used in context of its opponent, badness or hell. Al-Qur'an says so in *surah Fâthir* verse 6 which is used to express invitation to Satan's followers to hell. It proofs indeed that this word is the global frame of invitation between two contradictive things.

On the other hand, the semantic analysis also runs in investigation of meaning which is in relation of other words. The word *da'â* is always accompanied by word *maw'izhah*, while word *tablîgh* is always accompanied by word *nashîhah*. Word *nashîhah* has original meaning, as in Arabic; pure, succulent, to correct/to advice and to educate. The meaning of this word that is consisted in al-Qur'an is to advice. This only one meaning is used in context of Islamic preaching (*da'wah islâmiyah*). It also happens to *tablîgh* which firstly means arrive/complete, to educate, to be burden by

sharia, and to appear. The word is used by al-Qur'an in *wazn* (فَعَّلَ) to direct process of delivering Allah's message brought by Alpostles. This fact effects change of meaning of the words. Islamic preaching (*da'wah islâmiyah*) in context of *da'â* is one direction of communication, while in context of *tablîgh* is two directions model of communication. This also bring into difference between *mau'izhah* and *nashîhah* which is defined as to advice. The first one actually conceives instructive element, while the second does not.

The Qur'an does not use *amr* only to associate it with *munkar*, and neither does *ma'rûf*. Viewed from Arabic dictionaries, both *amr* and *nahy* have an opposite meaning, but one of them does not say so. It says that *nahy* can be done by action. This case has been strengthened by verses of al-Qur'an. The object of *nahy* includes excessive deeds which must be firmly prohibited. *Nahy al-munkar* is sometimes mixed with *taghyîr al-munkar*.

Al-Qur'an shows step of Islamic preaching represented by the words. It also shows the field of every used word. The step includes context of every invited one (*ma'du*). Every of us are obligated to preach. Some preaching words in al-Qur'an cover every Muslim.

The ultimate goal of Islamic preaching is intended to build an advanced, civilized, devoted, and behaved Islamic community (*khairu ummah*). The goal is achieved by firstly knowing then believing in Allah (*îmân*), carrying out His command (*islâm*) and involving other to increase worship (*ihsân*).

B. Suggestions

1. Islamic preaching (*da'wah*) is very large discussion. Al-Qur'an contains words of preaching activity. This research has observed some of them. The researcher suggests other academic student or other researchers continue this research. Other preaching words such as; *ta'lîm*, *tarbiyah*, *ishlâh*, and *hidâyah*. The research about preaching

words in al-Qur'an will enrich method and principle of Islamic preaching.

2. As the scholars of preaching give much attention to branch things of preaching, the researcher suggests other researchers do research concerning about the principle things. It is urgent because the principle deals with religion very important issue, which is inclusive manner of Muslim society.
3. The problem about science of communication which is used to be approach to study of preaching still stands alone. It gets separated from the Qur'anic preaching concept. Thus, the researcher suggests other researcher use the approach of science communication together with concepts which are proposed by al-Qur'an.

C. Closing

Those are the research written with all the researcher's ability and knowledge. The researcher thanks to Allah *ta'ala* for precious opportunity and term blessed with strength and determination during completing of this research as thesis entitled *The Principles of Islamic Preaching According to Al-Qur'an (A Semantic Analysis)*. The researcher realizes that this research is not perfect. Thus, the researcher extends apology for either intended or unintended mistakes. The researcher also hopefully asks comments and critique on this research. Although this research is only one finger dip of Allah's ocean of knowledge, the researcher really wishes this research be beneficial for both especially academicians and Muslims in common and be continued and developed by other researchers. All respects are proudly conveyed by the researcher for all preachers (*da'i*) who always deliver religious teachings and fight for glory of Islam.