Communication In Da'wah In The Digital Age Of Qur'an Perspective

Asrori Mukhtarom[*]

[*]asrorimukhtarom84@gmail.com

[*]Program Pascasarjana, Magister Pendidikan Agama Islam, Universitas Muhammadiyah Tangerang

ABSTRACT

Communication is one of the important elements in da'wah. The success and failure of da'wah is determined by the accuracy of the communication used by da'i as a communicator in conveying messages or information to mad'u whose position as communicant. The purpose of this study is to find out how to proper communication in the da'wah perspective of the Qur'an. This research uses a qualitative descriptive approach with this type of *library research*. Collect data through the study of books, journals, and literature related to the theme discussed. In understanding the content of the Qur'an using the approach *of tafsir maudhu'i / thematic*. The results of this study show that the position of communication perspective of the Qur'an occupies a very important position. In the Qur'an the word referring to the meaning of communication is *the word al-bayān* mentioned in the Qur'an surah ar-Raḥmān[55] verse 4 which means the ability to speak, then *the word qaulan* which is repeatedly mentioned in the Qur'an among them in surat an-Nisā [3] verse 5 which means speech. The Qur'an gives a hint that in preaching must use proper communication with *qaulan ma'rûfan* which means speaking in good words or not saying harsh words and hate speech in conveying the message of da'wah. The second *uses qaulan sadīdan* which means true words or messages conveyed based on facts and do not lie. What the Qur'an hints about communication in da'wah shows that words that contain hate speech and words that contain lies cannot be justified in da'wah activities.

Keywords: Communication, Da'wah, Qur'an.

Introduction

Communication is something that cannot be separated in human life. As social beings, humans make communication a means of conveying ideas, information, messages, ideas, and desires to one or more people. In the process of da'wah, communication is an important element that determines the success of da'wah. The inaccuracy of communication in da'wah not only has an impact on failure in the delivery of proselytizing material, but it can also cause unrest and hatred. Several cases ensnare da'i as a communicator due to inaccuracy in communication, one of which befell Yahya Waloni for hate speech in da'wah. The case began on Wednesday, August 21, 2019, Yahya Waloni fulfilled an invitation to deliver a lecture. In his speech, Yahya Waloni issued words containing hate speech to one of the non-Islamic religions that later went viral on social media. What Yahya Waloni said in his lecture is certainly very offensive to the beliefs of some people and has the potential to damage the harmony of religious life. In this

case, the South Jakarta District Court Judge found Yahya Waloni guilty and sentenced him to five months in prison and a fine of 50 million rupiahs for violating the Law of the Republic of Indonesia No. 19 of 2016 on Amendments to Law No. 11 of 2008 on Information and Electronic Transactions (Tempo, 2022).

Yahya Waloni's case is one of the many cases that befell the da'i due to poor communication in da'wah. Da'wah activities that should be able to create peace, unity, and harmony even lead to division and hostility. To avoid bad communication, da'i needs to introspect by compiling knowledge about what will be said and evaluating what words have the potential to cause offense and misunderstanding (Panuju, Redi., 2018). Against the background of these problems, it is important to review how good communication in da'wah. So that dawah is expected to solve the problem and not even add to the problem.

Da'wah is the activity of calling or inviting someone or more than one person AB, Syamsuddin., 2013). For a Muslim, da'wah is a commitment to spread the values of Islamic teachings to the community in the hope of creating social transformation in good behavior. Da'wah in Indonesia has been done as the entry of Islam into Indonesia was brought by Arab traders peacefully and politely. Then da'wah activities continued by scholars scattered in several regions of Indonesia until now. Along with the development of information technology, the proselytizing process has utilized social media such as *Facebook*, *Instagram*, *Twitter*, and *Youtube*. This is done to increase effectiveness and expand the reach of preaching. Through social media devices, people easily access the variety of lectures presented by da'i. It's just that not all da'i convey the material through good communication, sometimes the language used is the language that contains hate speech that leads to noise and threatens harmony. To avoid the occurrence of cases of hate speech in da'wah, the da'i need to re-understand how to communicate in da'wah.

The Qur'an is a source of guidance in preaching. In the Qur'an, there are signs of knowledge regarding how communication in da'wah is spread in several letters and verses that are very important to be explored comprehensively. Furthermore, qur'anic verses related to communication in da'wah can be interconnected with the communication science that is developing today so that it can present new things in the development of da'wah communication knowledge in the current digital era.

Research Method

This study uses a qualitative descriptive approach with this type of literature research (*library research*). Collect data through the study of books, journals, and literature related to the theme discussed. In understanding the content of the Qur'an using the approach of tafsir maudhu'i. The step used by this method is to collect all the verses of the Qur'an that have similar themes discussed (Al-Farmawiy, Abdul Hayy, 2002). Then dig into the meaning contained in the verses by paying attention to the cause of the descent of the verse. Complete the discussion with hadiths related to the theme discussed. Simultaneously consider the opinions of commentators such as Hamka and other exegetes who explain the meaning of the comprehensively studied and integral verse.

The reason for using this method is because it can reveal the purpose and purpose of the content of the verses of the Qur'an so that unity of answers is far from wrong, including revealing how the concept of communication in da'wah according to the Qur'an.

Results and Discussion
Communication according to The Qur'an

Discourse on communication has been widely discussed by experts since long ago

now. Simply put, communication can be understood as a process of conveying messages, news, ideas, and information from a person (communicator) to others (communicant). In communication there are at least four elements, first is the element of the communicator as a source of information consisting of one or more people, the second element is a message or information that includes oral words and written words, the third element is a medium used as a tool to convey messages or information such as print media and social media, then the fourth element is communion consisting of one or more people who are domiciled as a recipient of messages or information from communicators (Al-Farmawiy, 2022). The purpose of communication is to create changes in understanding and behavior in the communicant self (Karyaningsih, 2018). Functionally there are four intentions of communication carried out, the first is to give information from the communicator to the communicant, the second is to educate the communicant, the third is to entertain the communicant, and the fourth is to influence the communicant.

Communication has a strategic position in the interaction of social life. Through communication, humans can build social relationships that can foster compassion, mutual understanding, add insight to knowledge, and create brotherhood (Rahmat, 1996). Therefore, good communication plays an important role in forming a harmonious society, especially in compound societies consisting of different ethnic, religious, and cultural backgrounds such as the Indonesian state. Getting along in a pluralistic society must be able to choose good words in communicating, if you choose the wrong words in communication then the potential for the disintegration of the nation cannot be avoided.

The presence of the digital era currently has at least two impacts in the field of communication, namely positive impact, and negative impact. The positive impact is to provide ease in communicating, long-distance communication only relies on correspondence that takes a long time, but today the digital era provides the option to communicate remotely by phone, email, and social media. Not only easy but also the cost of the communication process is relatively cheap and affordable. Therefore, the presence of social media and other technological devices is important to support life's needs (Mustafirin & Hatta Abdul Malik, 2021). The digital era although many provide ease of communication for human life, also provides negative impacts that need to be watched out for, for example encouraging the rise of hoax news or information that is not true. The information can be in the form of chain messages shared and virtualized. Therefore, in order not to be deceived by incorrect information, every individual must have digital literacy as a precautionary effort in receiving information and communicating.

Communication receives important attention in the Qur'an, although not explicitly the word communication is mentioned in the Qur'an, there are at least two terms that correspond to the meaning of communication. The first is *the word al-Bayān* mentioned in the Qur'an surah ar-Raḥmān verse 4. In the book of the Qur'an and its Tafsir compiled by the Ministry of Religious Affairs (Kementrian Agama RI, 2011) the word *al-Bayān* is interpreted clearly, clearly, and clearly. It means explaining, stating, and explaining what is in the heart (HAMKA, 1982). The verse explains that humans are given the potential ability to speak. So that with this ability, man can explain what is stored in his heart and what is in his mind conveyed to others. The ability to speak and speak that humans have is a very great gift from

God, the ability to speak that humans have that distinguishes it from animals because with that ability humans can express and form a network of social interactions with others to build an advanced human civilization.

The second term that corresponds to the meaning of communication is *the word qaulan* which is spread in several letters and verses in the Qur'an which include *the word qaulan ma'rûfan* in surat an-Nisā (Al-Farmawiy, 2022) verse 5. The word *qaulan* has the meaning of the word if coupled with the word *ma'rûfan* means a good word. Words or words are the embodiment of the feelings and thoughts used in language. In communication, language is a very important communication tool for expressing ideas, ideas, and all knowledge.

The Qur'an it self can be said to be the book of communication, because if viewed in the perspective of communication science that the Qur'an meets at least four elements of communication, first the source of communication or communicator is Allah, then the message is the verses of the Qur'an, the medium of communication is Jibril, and the recipient of the message or information is the Prophet Muhammad..

Da'wah According to The Qur'an

The study of da'wah certainly cannot be separated from the Qur'an. The position of the Qur'an is as a book of da'wah that includes the source of da'wah material and as a foundation in carrying out da'wah activities (Basit, 2018). The word "da'wah" comes from the Arabic "*ad-Da'watun*" which means call, call, and call. The word "*ad-Da'watun*" itself in Arabic forms *ism mashdar* whose verb form is from the word "*da'ā-yad'û*" which means calling, inviting, and calling (Munawir, 1997). The word da'wah with its various variants in the Qur'an is repeated as many as 198 verses spread across several letters and verses, among them in the letter of Yusuf [12] verse 33, Yunus [10] verse 25, surat al-Baqarah [2] verse 23, and surat Âli Imrān [3] verse 102. In terminology, there are several notions of da'wah that have been formulated, among them muhammadiyah organizations define da'wah as an effort to invite a person or group of people to embrace Islam and practice Islam in real life (Pimpinan Pusat Muhammadiyah, 2004). Muliaty Amin in the book Da'wah Methodology has concluded that da'wah is an activity to invite a person or society in a process carried out by the da'i to transmit, internalize, and transform the messages of Islamic teachings, inviting people to do good and prevent bad deeds to get salvation, victory, and happiness in the world and the hereafter (Amin, 2013). This is as explained in the Qur'an surah Âli Imrān [4] verse 104 whose message calls for preaching by calling on people to do good and prevent all forms of evil from becoming lucky people.

Da'wah activities have the goal of forming individuals or groups into good individuals by the values of Islamic teachings. Abu Hasan Ali al-Mawardi stated that da'wah aims to change the behavior of the object of da'wah to accept the teachings of Islam and practice it in everyday life both in terms of matters concerning individuals, families, communities, and so on (Amin, 2013).

In da'wah, there are four elements in it, namely the subject of da'wah, the object of da'wah, the material of da'wah, the method of da'wah, and the foundation of da'wah. The subject of *da'i is da'i*, that is, or one or more people who carry out da'wah duties in the science of communication are called communicators. The object of da'wah is *mad'u*, which is a person or society that is the target of da'wah which in the science of communication is called communicant. Da'wah material is the message or content that *da'i* conveys to *mad'u*. The method of da'wah is a way or strategy in preaching. The foundation of da'wah is the things that become principles in preaching.

Da'wah in the perspective of communication science is an activity of sharing information. This is based on the

process of sharing information reciprocally. Da'i is a communicator who shares information with communicants as mad'u or da'wah objects (Suhaimin, 2013). In da'wah, there is also a process of perception, as well as a da'i as a communicator in conveying a message to the community as a communicant is equalizing perception.

Communication in Da'wah according to The Qur'an

In da'wah activities, communication plays an important role in efforts to achieve the goal of da'wah. Proper communication is the key to success in da'wah, while improper communication is the cause of failure in da'wah. The Qur'an as the constitution of da'wah gives a signal regarding how proper communication in da'wah, it is important to know for da'i so that the purpose of da'i can be achieved. The signs of communication in the Qur'an are:

First, in conveying information or messages must use good words. This is as mentioned in the Qur'an surat an-Nisā [4] verse 5 with the word *qaulan ma'rûfan*. In addition to being interpreted well, the word *qaulan ma'rûfan* also means a word that deserves to be spoken, a word accompanied by soothing advice, and does not vilify others Al-Mawardi, Abu Hasan Ali Al-Mawardi. In addition to being mentioned in surat an-Nisā[4] verse 5, the word *qaulan ma'rûfan* is mentioned also in surat al-Baqarah[2] verses 235 and 263, surat an-Nisā[4] and 8, and al-Ahzab[33] verse 32. With the many *words qaulan ma'rûfan* mentioned in some letters and verses in the Qur'an, it shows that in communicating must use words that are appropriate, polite, and do not issue words that make the heartache of communicant feelings. In preaching, a da'i must be able to choose words that are polite in conveying proselytizing material to a person and society. Polite words will build a harmonious, calm atmosphere, and increase the ropes of brotherhood. But on

the contrary, if in conveying proselytizing material using offensive words, slander, and hate speech then what happens will actually cause hatred, discord and hostility. In the Qur'an surah Thaha [20] verse 44 there is the word *qaulan layyinan* which means soft words, this verse speaks in the context of the conversation between Moses and Pharaoh. Moses was commanded by God to speak to Pharaoh in meek language in order to be attracted and touched by Pharaoh's heart [18]. An important lesson from the verse is that communicating meekly makes communicant easily accept the information or message conveyed and has a positive effect on the interlocutor. In another verse that corresponds to the word meek is *qaulan karīman* mentioned in surat al-Isrā [17] verse 23, the word *qaulan karīman* is interpreted as a noble word or a gentle greeting full of respect for the person being spoken to. Here is the need for a da'i in communicating to mad'u with manners and paying attention to the condition of communicant feelings. Da'wah is an activity of inviting, not mocking let alone stepping on.

Prophet Muhammad in preaching never denounced and insulted the beliefs of other religions, the goal is that people who are not Muslim also do not insult the religion of Islam, it is as hinted in the Qur'an surat al-An'ām [6] verse 108. In other words, everyone certainly does not want what he believes to be insulted, therefore if he does not want to be insulted by his religion then do not insult other religions. In carrying out the task of da'wah, of course, it must be based on praiseworthy morals as exemplified by the Prophet Muhammad in conveying the message of Islam to peaceful communities, because the mission of Islam is to bring the teachings of peace Santoso, (M Abdul Fattah & Khisbiyah, Yayah, 2021).

The success of da'wah carried out by the Prophet Muhammad also cannot be separated by good communication skills. The principle of prudence in communicating should not be ignored,

especially now that digital developments facilitate the circulation of information that is very quickly viral. Social media users can convey content and share what they are doing, as well as share information about what others are doing. The case that befell some da'i for hate speech can not be separated from the role of social media, a da'i did not expect what he said suddenly viral because it spread through social media. The lecture delivered by da'i which initially only became the consumption of certain circles then became the consumption of the general public which has the potential for controversy in the community. Thus maintaining oral is very important in the communication of da'wah.

Second, in the da'wah the material delivered must be true or not lie. This is as hinted at in surat al-Ahzab [33] verse 70. In the verse mentioned the word *qaulan sadīdan* which means the true word or the word that does not deviate from the truth (Katsir, 2004). One thing that must be avoided by da'i is to convey false information to the public, it is very dangerous because it can mislead the public. Thus, before conveying the proselytizing material should a da'i confirm the truth of the material before conveying it to the community. The careful obligation to the material to be conveyed is the command of the Qur'an as hinted at in surat al-Hujurat [49] verse 6. An important lesson in the verse is that a communicator must check the material to be presented to the community.

Along with the development of information technology, in Indonesia the number of social media users is growing rapidly, especially in the condition of the covid-19 pandemic making people spend their time on the internet. Active social media users in Indonesia amounted to 170 million out of a total population of 274.9 million people, or equivalent to 61.8 percent of the total population in January 2021. Even the country of Indonesia is recorded in the top 10 people addicted to social media (Kompas, 2021). With the increase in social media users in Indonesia, the potential spread of false information is easily spread through social media. Moreover, people who are not wise in social media will become victims of fraud for false information obtained through social media. Thus a da'i in seeking information and conveying information must be valid to avoid misleading the public.

Conclusion

Communication is one of the important elements that determine success in da'wah. In the Qur'an, the word communication corresponds to *the words al-bayân* (ability to speak) and *al-qaulan* (word). The Qur'an gives a signal regarding how to communicate in da'wah which can then be implemented in this digital era. The first signal in preaching using *qaulan ma'rufan*, namely in preaching must use good words, polite, and not vilify others. Then second, the material submitted must be true or does not contain false information. Therefore a da'i must first confirm the truth of the material that is planned to be conveyed to the community. Such is the communication in the da'wah perspective of the Qur'an which is very important to be implemented.

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