

## 4

**PEACE AND UNITY AS A MAIN PURPOSE OF ISLAMIC DA'WA:  
Semantic Study of the Word Da'wa in the Qur'an****Miftahus Surur,<sup>1</sup> Asmuki<sup>2</sup>**

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**Abstract:** *Da'wa* is a holy duty of the apostles who revealed to them by God. Afterwards, it is bequeathed to Moslem scholars that have capability and integrity. In this era many *da'was* just contain humiliation and hate speech that destroy the unity and peace among the people. It shows that *da'wa* has strayed far from its real meaning and purpose. Basically, *da'wa* aims to unite mankind unto One God, one tenet and universal values according on surah Ali Imran verse 64. Based on this reality, the author – by researching the word *da'wa* in the Qur'an on semantic perspective – aims to return *da'wa* back to its real meaning and main purpose. Semantic is the linguistic and philosophical study of meaning in language. "Semantic of The Qur'an" should be understood only in the sense of the Qur'ans *weltanschauung* or world view. To understand the meaning of the word *da'wa*, the author – firstly – found the basic meaning and relational meaning, then the synchronic and the diachronic. The result is that *da'wa* Islam invites people unto the one tenet that held by all the prophets and the earlier people. It is no worship except One God that called *tawhid* or monotheism. It is the principal point to get *da'wa* back to advance that the main purpose of *da'wa* is peace and the unity under *tawhid* tenet and universal values based on surah Ali Imran verse 64.

**Key Word:** *Da'wa*, Semantic, Peace and Unity

**Abstrak:** Dakwah adalah tugas suci para rasul yang diwahyukan kepada mereka oleh Allah. Setelah itu, diwariskan kepada cendekiawan muslim yang memiliki kemampuan dan integritas. Di era ini banyak dakwah hanya berisi penghinaan dan kebencian yang menghancurkan persatuan dan kedamaian di antara orang-orang. Ini menunjukkan bahwa dakwah telah menyimpang jauh dari makna dan tujuannya yang sebenarnya. Pada dasarnya dakwah bertujuan untuk menyatukan umat manusia kepada Satu Tuhan, satu prinsip dan nilai-nilai universal sesuai dengan surat Ali Imran ayat 64. Berdasarkan kenyataan ini, penulis - dengan meneliti kata dakwah dalam al-Qur'an pada perspektif semantik - bertujuan untuk mengembalikan dakwah kembali ke makna sebenarnya dan tujuan utamanya. Semantik adalah studi linguistik dan filosofis tentang makna dalam bahasa. "Semantik al-Qur'an" harus dipahami hanya dalam arti al-Qur'an *weltanschauung* atau pandangan dunia. Untuk memahami makna kata dakwah, penulis - pertama - menemukan makna dasar dan makna relasional, kemudian sinkronis dan diakronis. Hasilnya adalah bahwa dakwah Islam mengundang orang ke satu prinsip yang dipegang oleh semua nabi dan orang-orang sebelumnya. Tidak ada ibadah kecuali Satu Tuhan yang disebut tauhid atau monoteisme. Ini adalah poin utama untuk mendapatkan dakwah kembali untuk maju bahwa tujuan utama dakwah adalah perdamaian dan kesatuan di bawah prinsip tauhid dan nilai-nilai universal berdasarkan surat Ali Imran ayat 64.

**Kata Kunci:** Dakwah, Semantik, Perdamaian, Persatuan.

## A. Introduction

Generally, *da'wa* is understood as a holy duty to guide people to the straight path. In reality, however, *da'wa* Islam has been amalgamated by various interests such as politics. Initially politics is one of the most effective media for *da'wa*. But, accidentally *da'wa* which tagged with religion label then becomes the most powerful media in politics. It is so terrible to many *da'was* in the name of religion, but actually to promote a certain political group and humiliate others. It is one cause of disunity of the nation.

Basically, *da'wa* is a holy duty of the apostles who revealed to them by God. Afterwards, this holy duty is bequeathed to Moslem scholars are called *ulama* that have capability and integrity to carry a heavy burden of *da'wa* on their shoulders. It means not everyone can hold this authority to speak in the name of *da'wa*. In this era so many *da'was* just contain humiliation, insult, scorn, flout and another hate speech that just destroy the unity and peace among the people. This is due to many factors such as the lack of knowledge about Islam of the preacher or *da'i*.

This fact shows that *da'wa* has strayed far from its real meaning and purpose. Basically, *da'wa* Islam aims to unite mankind unto One God, one tenet and universal values. It is actually stated in surah Ali Imran verse 64:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا  
أَرْبَابًا مِنْ دُونِ اللَّهِ ۚ فَإِنْ تَوَلَّوْا فَعُوْلُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ (آل عمران: 64)

"Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]." (Ali Imran: 64)<sup>70</sup>

Although this verse talks about a specific context, especially *ahl kitab* (Jews), but the values in it is very universal, inviting unto the unity. In addition, surah Ali Imran verse 103 also tells us that the main purpose of *da'wa* of Rasulullah SAW, inviting people unto Islam is strengthen the unity of the universal values that revealed by Allah to His apostles. Allah said:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ  
إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ (آل عمران: 103)

"And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus, does Allah make clear to you His verses that you may be guided." (Ali Imran: 103)

The unity does not require a similarity on all sides. Everyone has different characteristic, divergent tendency, and variant interest, but the universal values save the unity of people to reach a peace and prosperous life. Therefore, in the verse below *da'wa* is emphasized on the inviting unto the goodness. Allah said:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ (آل عمران: 104)

"And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful." (Ali Imran: 104)

The word "*al khayr*" means the universal goodness, such as justice and peace. Wahbah al Zuhaili defines *al khayr* that everything provides kindness and gives benefits to mankind here or after life. Whereas, the word *al ma'ruf* means everything which is judged as a goodness by shari'ah

<sup>70</sup> Muhammad Asad, *The Message of The Qur'an*, (Gibraltar: Dar al Andalus, 1980), 150

or intelligence.<sup>71</sup> Therefore, the word *al ma'ruf* has a more specific and relative meaning than the word *al khayr*.

What needs to be underlined in the verse above is that *da'wa* – which reflected in *fiil mudlari'* form (يدعون) – is juxtaposed with the word *al khayr*. It means that *da'wa* have to invite human being to the universal values and goodness, such as justice and peace, not personal interest or certain group of people.

Based on this reality, the author – by researching the word *da'wa* in the Qur'an according on semantic perspective – aims to return *da'wa* back to its real meaning and its main purpose.

## B. Semantic of the Qur'an

Semantic is from Ancient Greek *semantikos*, significant. The basic word is *sema* (noun) means meaning, sign or symbol.<sup>72</sup> The verb is *semaino*. Therefore, semantic is the linguistic and philosophical study of meaning in language, programming languages, formal logics, and semiotics. It is concerned with the relationship between signifiers — like words, phrases, signs, and symbols — and what they stand for in reality, their denotation.

Semantic efforts to describe the meaning of a language with the view that linguistic meaning is inseparable from the role of context and grammatical language. Similarly, it is needed in understanding the Qur'an which is revealed in Arabic. Allah always reveals His words according to the language which understood by humans being. It is confirmed in surah Ibrahim ayat 4:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ [إبراهيم: 4]

“And We did not send any messenger except [speaking] in the language of his people to state clearly for them, and Allah sends astray [thereby] whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise.” (Ibrahim: 4)

Understanding the language of the Qur'an cannot be separated from the grammar of the Arabic. Although the rules and grammar of Arabic was only formulated at the beginning of the first century *Hijriyah*, in fact the rules and grammar of Arabic had existed simultaneously with the birth of the Arabic itself. Therefore, understanding the meanings of the Qur'an cannot be avoided from semantic, because al Qur'an is Arabic language.

Toshihiko Izutsu said that the word Qur'an in our phrase “Semantic of The Qur'an” should be understood only in the sense of the Qur'an *weltanschauung* or the Qur'an world view. The semantic of the Qur'an would deal mainly with the problem of how the world of Being is structured, what are the major constituents of world, and how they are related to each other. In this sense it would be a kind of ontology, a concrete, living and dynamic ontology, not a kind of static systematic ontology that built by a philosopher at an abstract level of metaphysical thinking. It would form an ontology at the concrete level of being and existence as reflected in the verses of the Qur'an. The main purpose of this is to bring out of the Qur'an the living dynamic ontology by examining analytically and methodologically the major concept that seem to have played a decisive role in the formation of the Qur'an vision of the universe.<sup>73</sup>

Toshihiko Izutsu understood semantic as an analytical study of the key-words of a language with a view to arriving eventually at a conceptual grasp of *weltanschauung*, or world view of the people who use that language as a device not only in speaking and thinking, but more important as a device in conceptualizing and interpreting the world that surrounds them.<sup>74</sup> Thus, semantic is a kind of *weltanschauungslehre*, a study of the nature and structure of the world view of a nation in this significant period of its history, organized by means of a methodological analysis of the major cultural concept the nation has produced for itself and crystallized into the key-words of

<sup>71</sup> Wahbah al Zuhaili, *Tafsir al Munir*, (Beirut: Dar al Fikr, 2014), II, 345

<sup>72</sup> Ahmad Sahidah, *God, Man and Nature*, (Yogyakarta: Ircisod, 2018), 189

<sup>73</sup> Toshihiko Izutsu, *God and Man in The Koran*, (Tokyo: Keio University, 1964), 3

<sup>74</sup> Ahmad Sahidah, *God, Man and Nature*, (Yogyakarta: Ircisod, 2018), 192

this language. In a simpler expression, semantic – which used by Toshihiko – is not only trying to understand the meaning, but also to conceive the culture that contained by its language.<sup>75</sup>

To understand the meaning of a word, Allah for example, Tohshihiko Izutsu firstly found the basic meaning and relational meaning of the word. Basic meaning of the word is something inherent in the word itself, which it carries with it wherever it goes. It will keep its hold even we take the word out of its Qur'an context.<sup>76</sup> The word *kitab*, for example, means basically the same thing whether it is found in the Qur'an or outside of the Qur'an, it means a book.<sup>77</sup> The relational meaning is something connotative that comes to be attached and added to the former by the word's having taken a particular position in particular field, standing in diverse relations to all other important words in that system.<sup>78</sup> In the Qur'an context, the word *kitab* assumes a sacred meaning and an unusual importance as the sign of a very particular religious concept.<sup>79</sup>

Then, he would search the synchronic and diachronic meaning. Synchronic is the point of view which cuts across the historical line of words and enables us in this way to obtain a static system of words.<sup>80</sup> Synchronic is to set up the fundamental principles of any idiosyncronic system, the constituents of any language state. To synchrony belongs everything called "general grammar" for it is only through language states that the different relations which are the province of grammar are established.<sup>81</sup> Diachronic is a view of language which a matter of principle emphasizes the element of time in everything linguistic. Thus, diachronic is a bundle of the words which is growing and changing independently in its own peculiar way.<sup>82</sup> He isolated three different semantic surfaces. First, pre-Qur'an or *jahili* period. Second, Qur'an period. Third, post-Qur'an, particularly Abbasid period. The pre-Qur'an period contains three different world views: (1) a purely Bedouin vocabularies representing the oldest and most typically Arabian weltanschauung, (2) a mercantile vocabulary representing a different spirit and world outlook, (3) the Judeo and Christian vocabularies representing the system of religious terms among the Jews and Christian living in Arabia.<sup>83</sup>

The word Allah for example, it was not unknown in pre-Qur'an period. It was widely known even among the pure Bedouin nomads at large. However, this word in *jahiliyah* period means something quite different from what it means in the Qur'an. In *jahiliyah* period the word Allah means the highest position in the hierarchy of polytheism, well-known as "Lord of the *Ka'bah*". The other gods being regarded as mediators between This Supreme God and human beings.<sup>84</sup>

Another example the word *taqwa* which everybody know that acquired in the Qur'an, an enormous importance, one of the cornerstones on which the whole edifice of the piety was based. In jahiliyah, however, it was a common word that meant a very ordinary sort of self-defensive from such as animal with an accompanying sense of fear.<sup>85</sup> It can be found in poetry which created by Zuhair Ibn Abi Salma below:

وقال سأقضي حاجتي ثم اتقى # عدوي بألف من ورائي الملجم<sup>86</sup>

"He said: "I will satisfy my lust, then I will defend myself (*attaqī*) from my enemy with a thousand horses and their reins."

<sup>75</sup> Ibid, 193

<sup>76</sup> Toshihiko Izutsu, *God and Man in The Koran*, (Tokyo: Keio University, 1964), 12

<sup>77</sup> Ibid, 11

<sup>78</sup> Ibid, 13

<sup>79</sup> Ibid, 11

<sup>80</sup> Ibid, 34

<sup>81</sup> Ferdinand De Saussure, *Course in General Linguistic*, (New York: Philosophical Library, 1959), 101

<sup>82</sup> Toshihiko Izutsu, *God and Man in The Koran* (Tokyo: Keio University, 1964), 33

<sup>83</sup> Ibid, 36

<sup>84</sup> Ibid, 5-6

<sup>85</sup> Ibid, 39

<sup>86</sup> The poetry of Zuhair Ibn Salma in *Syair-syair Arab Pra Islam: Al Mu'allaqat*, (Yogyakarta: Gending Pustaka, 2017), 76

In the Qur'an period, the word *taqwa* means a very important religious essence "fear of God punishment in the judgment day". It shows us the development and change of meaning of the word according to the time that goes with the word.

### C. *Da'wa* in the Qur'an

*Da'wa* literally is *masdar* from word يدعو دعا- that means call, hail, invite, persuade, ask, pray and so forth. It terminologically refers to a call to invite people to believe and obey Allah in accordance with the lines of faith, sharia and Islamic morals.<sup>87</sup> Syaikh Ali Mahfuz said that *da'wa* is encouraging the mankind unto the goods, enjoining to the known kindness, forbidding everything harmful to gain the happiness here and hereafter.<sup>88</sup> Sayyid Mutawakkil said that *da'wa* is organizing human life to do the goods, guiding them to the straight path and realizing social norms and culture values then saving them from social disease.<sup>89</sup>

Ibnu Taimiyah said that *da'wa* is deliver the Islamic message such as believing to Allah and all tenets that come from Allah, obeying Him and all His commands, saying *shahadatain*, praying, paying *zakat*, fasting in Ramadan, pilgrimaging in Ka'bah, believing the angles, the holy books, the apostles, resurrection from the dead, good or bad destiny from God.<sup>90</sup> Therefore, it is can be concluded that *da'wa* contains four main activities below:

1. Tabligh al-Islam, an effort to spread out the message of Islam.
2. Irsyad al-Islam, an effort to guide moslem people to know about Islam well.
3. Tadbir al-Islam, an effort to encourage the people to realize *shari'ah* and Islam values.
4. Tathwir al-Islam, an effort to empower the economy of moslem people.<sup>91</sup>

However, the word *da'wa* is also used specifically in terminology of *Fiqh* that discusses about the court law between *mudda'i* (who sues) and *mudda'a 'alayh* (who was sued).

The equivalent word of *da'wa* in English is *mission*, *propagation* or *preaching*. In the Christianity it is known a term of *missionary*. Thomas W Arnold indited a book entitled "*The Preaching of Islam*" that translated into Indonesian namely *Sejarah Dakwah Islam* by Drs. H.A. Nawawi Rambe. Commonly the three words above is used in literature that talks about the spread of religion.<sup>92</sup>

The word *da'wa* with all its derivatives is mentioned in the Qur'an 212 times. The details are as follows:<sup>93</sup>

1. 170 times as fiil tsulatsy mujarrad (دعا - يدعو)
2. 3 times as fiil tsulatsy mazid ruba'i (ادعى - يدعى)
3. 22 times as the noun *du'a* (دعاء)
4. 4 times as the noun *da'wa* (دعوى)
5. 6 times as the noun *da'wa* (دعوة)
6. 7 times as the noun *isim fa'il* (داع)
7. Twice as plural noun *ad'iya'* (ادعياء) that means adopted son, such as in surah al Ahzab: 4:

وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ

"And he has not made your adopted sons your [true] sons." (Al Ahzab:4)

<sup>87</sup> Ali Aziz, *Ilmu Dakwah*, (Jakarta: Kencana, 2004), 5

<sup>88</sup> Ali Mahfuz, *Hidayah al Murshidin ila Thariq al Wa'dzh wa al Khithabah* (Cairo: Dar al I'tisham, 17)

<sup>89</sup> Ahmad Ghalwusy, *Al Da'wah al Islamiyah*, (Cairo: Dar al Kutub al-Ilmiyah, 1987), 10-11.

<sup>90</sup> Ibn Taimiyah, *Majmu' al Fatawi*, (Mecca: Al Thaba'ah al Su'udiyah, 1398), 157-158.

<sup>91</sup> Asep Muhyiddin, *Dakwah dalam Perspektif al Qur'an*, (Bandung: Pustaka Setia, 2002), 35.

<sup>92</sup> Yunan Yusuf, *Dakwah Rasulullah SAW, Sejarah dan Problematika*, (Jakarta: Prenadamedia Group, 2016), 1-2.

<sup>93</sup> Counted and analyzed by [www.quran-corpus.com](http://www.quran-corpus.com)

#### D. Basic Meaning and Relational Meaning

The word *da'wa* with all its derivatives in the Qur'an are used for several means. First, call or summon such as in surah al Isra': 52

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا (الاسراء: 52)

"On a day when He will call you, and you will answer by praising Him, thinking all the while that you have tarried [on earth] but a little while." (Al Isra': 52)<sup>94</sup>

Second, invite such as in surah Ali Imran: 104

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (آل عمران: 104)

"And that there might grow out of you a community [of people] who invite unto all that is good, and enjoin the doing of what is right and forbid the doing of what is wrong: and it is they, they who shall attain to a happy state!" (Ali Imran: 104)<sup>95</sup>

Third, pray or invoke such as in surah al Isra': 110

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى (الإسراء: 110)

"Say: Invoke God, or invoke the Most Gracious: by whichever name you invoke Him, [He is always the One - for] His are all the attributes of perfection." (Al Isra': 110)<sup>96</sup>

Although it shows to different meanings, however, they all refer to the same purpose. The essence of "invite", "pray" or "invoke" comprise the essence of "call". So, the essence of "call" must be covered by the others. It seems that the basic meaning of *da'wa* and all its derivatives is call.

The cause of meaning transformation from its basic meaning into others is relationship among the words around it. It is called relational meaning. It is a another meaning of the word that depend on the sentence where the word occurs. The relational meaning can be found with two models analysis, syntagmatic and paradigmatic analysis.

Syntagmatic analysis determines meaning of the word by analyzing the words around it, such as God, human being, the way of God (سبيل ربك), the goods (الخير), heaven, hell, the right (الحق), pronouns that refer to each of them. Generally, for example, if the *da'wa* arises from human beings to God directly, so it usually means praying or invocation. It can be found in many verses in the Qur'an such as:

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً (آل عمران: 38)

"In that self-same place, Zachariah prayed unto his Sustainer, saying: "O my Sustainer! Bestow upon me [too], out of Thy grace, the gift of goodly offspring; for Thou, indeed, hearest all prayer." (Ali Imran: 38)<sup>97</sup>

Otherwise, if the *da'wa* arises from God to human beings, then it usually means call or invite, for example, surah al Isra': 52 above and al Baqarah: 221 below:

أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ (البقرة: 221)

"These invite unto the fire, whereas God invites unto paradise, and unto [the achievement of] forgiveness by His leave;" (al-Baqarah: 221)<sup>98</sup>

But it can't to be benchmarked in the translation of The Qur'an, because sometimes the translators used the word call or summon or pray or invoke in each other's places, such as:

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ (الأعراف: 29)

"Say: "My Sustainer has [but] enjoined the doing of what is right; and [He desires you to] put your whole being into every act of worship, 21 and to call unto Him, sincere

<sup>94</sup> Muhammad Asad, *The Message of The Qur'an*, (Gibraltar: Dar al Andalus, 1980), 542

<sup>95</sup> Ibid, 113

<sup>96</sup> Ibid, 555

<sup>97</sup> Ibid, 99

<sup>98</sup> Ibid, 71

in your faith in Him alone. As it was He who brought you into being in the first instance, so also [unto Him] you will return.” (Al A'raf: 29)<sup>99</sup>

If the word of *da'wa* comes with the word “unto God, the way of God (سبيل ربك), the straight way (الصرراط المستقيم), unto Islam, unto al Qur'an (كتاب الله), the goods (الخير), the right (الحق), unto *sujud*”, actually it means invite human being, such as:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ (يوسف: 108)

“Say [O Prophet]: "This is my way: Resting upon conscious insight accessible to reason, I am calling [you all] unto God - and they who follow me. And Limitless is God in His glory; and I am not one of those who ascribe divinity to aught beside Him!"” (Yusuf:108)<sup>100</sup>

وَإِنَّكَ لَتَدْعُوهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ (المؤمنون: 73)

“And, verily, thou callest them onto a straight way.” (Al Mu'minun: 73)<sup>101</sup>

Overall, the number of words *da'wa* which refer to inviting people to believe and obey Allah in accordance with the lines of faith, sharia and Islamic morals in the Qur'an are twenty six.<sup>102</sup> They are Ali Imran: 23, Al Anfal: 24, Hud: 62, Yusuf: 108, Ibrahim: 9 and 44, al Nahl: 125, al Mu'minun: 73, al Nur: 48 and 51, al Ahzab: 46, Ghafir: 10, 41 and 42, Fushshilat: 5 and 33, al Syura: 13 and 15, al Ahqaf: 31 and 32, al Hadid: 8, al Shaff: 7, al Qalam: 43, Nuh: 5, 6, 7, and 8.

Paradigmatic analysis is a way to find the relationship of meaning of a concept with another concept (concepts integration), so as to produce an understanding comprehensively according to the world view of the Qur'an. It aims to find the position of the word among other words are related in semantic fields of the word which focused in this discussion. Toshihiko said that each semantic fields represent a relatively independent conceptual sphere which is quite similar in nature to vocabulary. The difference of vocabulary and semantic fields is obviously relative one, essentially there can be no difference at all among them.<sup>103</sup>

Paradigmatic analysis compares between the word and other words that similar (synonym) or contrast (antonym). The similar words of *da'wa* that refers to inviting people unto faith and straight way are *nida'* (call), *amr ma'ruf nahy munkar* (enjoin what is right and forbid what is wrong), *tabligh* (delivering), *tilawah* (conveying), *ta'lim* (teaching), *tadzkir* (reminding), *tabsyir* (informing a glad tidings) and *tandzir* (warning).<sup>104</sup>

1. *Nida'* (call) and all of its derivatives occurs 53 times in the Qur'an, such as:

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ [آل عمران: 193]

“O our Sustainer! Behold, we heard a voice call [us] unto faith, 'Believe in your Sustainer! And so we came to believe. O our Sustainer! Forgive us, then, our sins, and efface our bad deeds; and let us die the death of the truly virtuous!” (Ali Imron: 193)

It is a very close meaning to the word *da'wa* basically and relationally.

2. *Amr ma'ruf nahy munkar* (enjoin what is right and forbid what is wrong), such as in surah Ali Imran: 104 above. The word *da'wa* is juxtaposed to word *al khair* (the goods), but the word *amr* is juxtaposed to word *al ma'ruf* (what is right). The difference of *al khair* and *al ma'ruf* is their scopes. *Al khair* – as said by Wahbah al Zuhaili – means the universal goods, such as peace and justice. Conversely, *al ma'ruf* means something that considered as a good by sharia or intellect. It is acquired in limited scope only.

What needs to be underlined is the word *da'wa* that juxtaposed with *al khair*. It means that *dakwah* Islam has to invite people to the universal goals, not for specific purpose or personal interest.

<sup>99</sup> Ibid, 257

<sup>100</sup> Ibid, 446

<sup>101</sup> Ibid, 673

<sup>102</sup> Counted and analyzed by the author himself

<sup>103</sup> Toshihiko Izutsu, *God and Man in The Koran*, (Tokyo: Keio University, 1964), 20

<sup>104</sup> Asep Muhyiddin, *Dakwah dalam Perspektif al Qur'an*, (Bandung: Pustaka Setia, 2002), 39-79

3. *Tabligh* (announcing or delivering), the word *tabligh* and all its derivatives occurs 77 times in the Qur'an, such as:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ  
الْكَافِرِينَ (المائدة: 67)

"O apostle! Announce all that has been bestowed from on high upon thee by thy Sustainer: for unless thou doest it fully, thou wilt not have delivered His message [at all]. And God will protect thee from [unbelieving] men: behold, God does not guide people who refuse to acknowledge the truth." (Al Maidah: 67)

The word *tabligh* is juxtaposed with word *risalah* (massage). It shows that the word *tabligh* has a wider scope than *da'wa*. Because *risalah* have a larger meaning than *al khair*. *Risalah* includes the commands, prohibitions, information about future, stories about advance prophets and previous people.

4. *Tilawah* (conveying) and *Ta'lim* (imparting or teaching), such as:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ  
[الجمعة: 2]

"He it is who has sent unto the unlettered people an apostle from among themselves, to convey unto them His messages, and to cause them to grow in purity, and to impart unto them the divine writ as well as wisdom - whereas before that they were indeed, most obviously, lost in error." (Al-Jum'ah: 2)

The word *tilawah* is juxtaposed with word *ayat* (sign) and word *ta'lim* with *al kitab* (The Qur'an). It shows that the word *tilawah*, *ta'lim* and also two other words below include in the word *da'wa*. Therefore, it may be said that *tilawah* and *ta'lim al kitab* is one of the Islamic *da'wa* method.

5. *Tadzkir* (reminding), such as:

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ [الغاشية: 21]

"So remind, [O Muhammad]; you are only a reminder" (Al Ghashiyah: 21)

6. *Tabsyir* (inform a glad tidings) and *Indzar* (warning), such as:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا [الأحزاب: 45]

"O Prophet! Behold, We have sent thee as a witness [to the truth], and as a herald of glad tidings and a warner," (Al Ahzab: 45)

## E. Synchronic and Diachronic

As in the previous discussion, related to diachronic, the word *da'wa* must be looked from three different periods. But, it will be only discussed in two periods, because here is many significant changes of the words occur. First, the word *da'wa* in pre-Qur'an period. It can be found by understanding the use of the word *da'wa* in the poems of the poets in *jahiliyah* era, such as the poem of Labid Ibn Rabi'ah<sup>105</sup>:

وَجَزورٍ أيسارٍ دَعَوْتُ لِحَنَفِهَا... بِمَعَالِقٍ مُتَشَابِهٍ أَجسامِهَا<sup>106</sup>

"The camels of croupiers, I invited (my friends) to their dooms by arrows are similar."

أَدْعُو بَيْنَ لِعَاقِرٍ أَوْ مُطْفِئٍ... بُذِلَتْ لِحِيرَانِ الْجَمِيعِ لِحَامِهَا<sup>107</sup>

"I invite (my friends) with a gambling glass to (slaughter) the sterile camels or the breeding camels that their fleshes are donated unto all of the neighbors."

<sup>105</sup> Labid Ibn Rabi'ah (d. 661 M) the last generation of the poets in jahiliyah era. After he converted to Islam, he had stopped to compose the poetry. He said that The God revealed His poetic words in the Qur'an. It amazed him to read the holy Qur'an every time.

<sup>106</sup> The poetry of Labid Ibn Rabi'ah in *Syair-syair Arab pra Islam: al Mu'allaqat*, (Yogyakarta: Gending Pustaka, 2017), 82

<sup>107</sup> Ibid.



Second, the word *da'wa* which in The Qur'an period. It has been explored and explained above.

It looks like no difference among the periods. However, the *da'wa* in the Qur'an has a religious value, especially when it is juxtaposed with word "unto God", "unto Straight path", "unto Islam", "the goods" or another similar word.

#### F. Weltanschauung of the word *da'wa* in the Qur'an

The word *da'wa* is one of term to invite people unto God, unto the straight path, unto the goods or religious value. It shows that *da'wa* don't contain the violence or coercion. It is confirmed in the Qur'an:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا  
انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ [البقرة: 256]

"There shall be no coercion in matters of faith. Distinct has now become the right way from [the way of] error: hence, he who rejects the powers of evil and believes in God has indeed taken hold of a support most unfailing, which shall never give way: for God is allhearing, all-knowing." (Al Baqarah: 256)

Otherwise, it actually aims to the peaceful and unity. Because the word *al khair* that juxtaposed with *da'wa* in Ali Imron: 104 means the universal goodness, such as unity and peace. The verses below will prove that the unity and peace is the main purpose of Islamic *da'wa*:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا آدِبًا  
مِّن دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ [آل عمران: 64]

"Say: "O followers of earlier revelation! Come unto that tenet which we and you hold in common: that we shall worship none but God, and that we shall not ascribe divinity to aught beside Him, and that we shall not take human beings for our lords beside God." And if they turn away, then say: "Bear witness that it is we who have surrendered ourselves unto Him." (Ali Imran: 64)

This verse tells us that the prophet Muhammad SAW invited the followers of earlier revelation which are called *ahl kitab* unto the one tenet which held by muslim and the earlier people. That one tenet is no worship except one God. It shows that the monotheism or *tauhid* is a universal belief and a fundamental of life. The verse below will testify that monotheism is a fundamental of life:

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ (40) بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ  
مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ (41) [الأنعام: 40، 41]

"Say: "Can you see yourselves invoking any but God when God's chastisement befalls you [in this world], or the Last Hour comes upon you? [Tell me this, ] if you are men of truth! Nay, but it is Him alone that you will invoke - whereupon He may, if He so wills, remove that [ill] which caused you to call unto Him; and you will have forgotten all that to which you [now] ascribe divinity side by side with Him." (Al An'am: 40-41)

This verse leads us to understand that in the critical and exigent situation the men forget everything and remember to the One only which always occurs in their heart. It is a light that brighten to their life, but Unseen. They invoke to this One to solve their problem. It is God, isn't it?

The verse below attests that the people in the world throughout history of the life have being guided unto one tenet only:

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُم مِّيثَاقًا عَلِيمًا  
[الأحزاب: 7]

"And lo! We did accept a solemn pledge from all the prophets" - from thee, [O Muhammad, ] as well as from Noah, and Abraham, and Moses, and Jesus the son of

Mary -: for We accepted a most weighty, solemn pledge from [all of] them, " (Al Ahzab: 7)

This verse has to be understood that the prophetic duties was always continued by the apostles afterwards, from the first prophet until the last one which confirmed the tenets are carried by the prophet advance. Therefore, the God which introduced by all prophets is The One only. This verse is the one in the Qur'an that especially mentions the five grand prophets which called *ulu al 'azm* – the founder of the major religions in the world – submitted solemn pledge to One God in one tenet and one path, *tauhid*.<sup>108</sup> It is the principal point to get back to advance that the main purpose of *da'wa* is peace and the unity under *tauhid* tenet.

## G. Conclusion

The important point to be underlined in this discussion are:

1. The basic meaning of *da'wa* is call, invite, pray or invoke. It is no difference among the periods, pre-Qur'an or post-Qur'an period.
2. The meaning of *da'wa* which related to Islam is invite people unto One God, unto straight path and the universal goods that taught by all the prophets in the world throughout the historical life. It shows that *da'wa* may not contain the violence or coercion according to surah al Baqarah: 256.
3. *Da'wa* Islam invite people unto the one tenet that held by all the prophets and the earlier people. It is no worship except One God that called *tauhid* or monotheism. It is the principal point to get back to advance that the main purpose of *da'wa* is peace and the unity under *tauhid* tenet based on surah Ali Imran: 64.

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