THE ROLE OF LANGUAGE IN THE DEVELOPMENT OF
ISLAMIC DA'WAH IN INDONESIA

Yuliani
Fakultas Dakwah dan Komunikasi, UIN Sunan Gunung Djati Bandung
Email: yuliani@uinsgd.ac.id

Abstract

This article discusses the role of language in the development of Islamic da'wah in Indonesia. This research is library research that collects data from secondary sources to build arguments. Language as a communication tool is a medium that cannot be separated from the development of Islamic da'wah. Language has a very big role in the history of the development of da'wah. As an activity that uses language as its main medium, da'wah can be used as a means of fostering and developing language. The use of language properly and correctly by the person who preaches will be a language model for the listener/audience.

Keywords: Language, Communication, Da’wah, Islam.

A. INTRODUCTION

Language plays a very vital role in human life as social beings. It can be imagined how the fate of humans if they do not have language as a medium of communication in all aspects of their lives (Pohan, 2015). Humans are said to be beings who think and are cultured because they have language. With language, humans can think and express things to others. Furthermore, because humans think and are cultured, humans are different from animals. Animals cannot think and be cultured like humans because they do not have language.

One aspect of human life that cannot be separated from the role of language is propaganda (da'wah activities). Da'wah is the actualization of the Faith and the obligations and sacred duties of each Muslim in accordance with their respective capacities and capabilities (Ariani, 2014). Da'wah is an invitation to mankind to the path of Allah, both oral, written, and deed, with the aim that they get guidance so that they can feel happiness in their lives, both in this world and the hereafter (Tajiri, 2015).
Da’wah is an effort to realize the teachings of Islam in all aspects of human life, is an obligation for every Muslim (Zahrah, wy; Mulyana, 1999). Da’wah done by every Muslim must be continuous, which aims to change human behavior based on knowledge and the right attitude, which is to bring people to serve God totally (Alimuddin, 2007).

Da’wah is an activity that demands continuous renewal both in terms of content, methods, strategies, and/or methods and qualifications of the culprit. This is because of the dynamics of missionary targets and a changing social environment that demands renewal. This renewal is in the context of finding relevant and contextual formats in da’wah, including language (Ghafur, 2014). Da’wah must also be carried out dynamically, namely preaching activities carried out with enthusiasm, adjusting to the conditions or problems that occur in society (Nur, 2017).

Da’wah is a process of delivering messages or information to others by using language as a means of delivery. Many preaching messages do not reach the public because of the failure to use language in conveying them. The language used is not communicative so the message to be conveyed cannot be understood well by the audience. Due to the failure of language use, the da’wah presented was dry, arid, and tasteless (Rasadingi, 2017).

Language does have a very important role in da’wah because it contains messages of da’wah that contain noble teachings (Isnaniah, 2013). Once the importance of language in the development of da’wah, the language used as a means of introduction needs to be considered properly. Especially preaching delivered orally, in addition to language factors, there are other things that also play an important role in determining the success of da’wah. That is the speaker or the person delivering the message. In connection with the description above, this paper will discuss the role of language in the development of Islamic da’wah in Indonesia.
B. METHOD

This research is a library, namely research conducted through collecting data or scientific papers aimed at the object of research or collection of data that are library (Arikunto, 2006; Naution, 2001). A literature study serves to build concepts or theories that form the basis of studies in research (Sujarweni, 2014). Data analysis was performed descriptively to explain systematically the facts obtained when the study was conducted (Sanusi, 2016).

C. RESULT AND DISCUSSION

Da’wah is simply interpreted as broadcasting or propaganda; broadcasting religion and its development among the people; a call to embrace, study and practice religious teachings. Furthermore, according to the Alquran definition, da’wah is an invitation to all that is good and must be carried out humbly, wisely, and politely (Abidin & Mardanus, 1996). In this paper, da’wah is intended as an activity to convey messages or religious appeals to adherents, both verbally and in writing, so that adherents of the relevant religion can take wisdom and obey the rules of their religion.

Efforts to disseminate the appeal of religion to adherents can not be separated from language as its main medium. Some historical events of the spread of religion have proven the large role of language in the activities of Islamic da’wah. At the time of the Prophet Muhammad, at first, Islam was only spread among the family and relatives of the Prophet Muhammad, then gradually spread to all corners of the Arab lands, and even outside the Arab region. The spread was due to the existence of language that functions as a means of delivering messages or information.

The role of language as a means of developing da’wah can also be observed in the history of the spread of religion in Indonesia, especially in the spread of Islam. The religion of Islam entered Indonesia was introduced by Persian and Gujarat traders. They introduced Islam in coastal areas which were the centers of commerce at that time. In its development, Islam has spread to
almost all corners of the archipelago. Everywhere there are Islamic empires. The result can be seen now, Indonesia has a Muslim majority population. The rapid spread of Islam and reaching a vast area, of course, because of the role of language.

In Indonesia in particular, the role of language in the development of da’wah seems to be increasing. This is evidenced by the increasing number of television shows about broadcasting religion, for example, the pulpit of Islam, the pulpit of Christianity, the pulpit of Hinduism, and the pulpit of Buddhism. Another evidence is, the increasing number of religious books published annually. Both of these increasingly show how big the role of language in preaching activities. With the da’wah language delivered orally and in writing, as mentioned above. Indeed, without language, there is nothing to think about and nothing can be said.

Furthermore, it is the use of language that plays a major role in determining the success of da’wah. As an illustration, it can be seen and observed how the preachers are currently doing da’wah, such as Aa Gym, Arifin Ilham, Abdul Somad, Evie Effendi and others in conveying the messages of truth in Islam. Teenagers are more interested in Evie Effendi's style of preaching, parents are more pleased with Arifin Ilham's style of preaching, all age groups like Aa Gym's da’wah delivery style, and others. The difference is more due to the use of various language techniques. Their success in attracting the attention of the public certainly cannot be denied. All because of their shrewdness in "playing" the language.

As an activity that uses language as its main medium, da’wah can be used as a means of fostering and developing language. This is possible because in the da’wah activities there is an interaction between one person and another person. To foster and develop a language, the use of language properly and correctly in the interaction will indirectly become a model or language exposure for others who listen to the use of the language.
The history of the development of Malay in the era before independence, for example, can be used as an example. Initially, the Malay language was only mastered by Malay community groups themselves. Because the Malay language was used continuously by those in the trading activities at that time, then slowly the people who were involved in the activity could understand and finally master the Malay language. Malay language then not only belonged to ethnic Malays, but almost all the archipelago had mastered it.

Likewise, if you want to make da'wah as a means of developing and fostering languages, for example, Indonesian. In preaching activities, you should use good and correct Indonesian. The indiscriminate use of Indonesian should be avoided. Mistakes in the form of the use of prepositions, choice of words, pronunciation, and excessive words, should not be taken lightly.

The use of the Indonesian language that is good and right in preaching delivered orally is admittedly very difficult to realize in full. The reason is very clear, namely because the spoken language is the language of spontaneity. In addition, the use of good and correct Indonesian in preaching delivered orally sometimes makes the audience bored and uninterested.

However, because the development and development of the Indonesian language is the responsibility of all Indonesian people, it should also be noted in the propaganda that the use of the Indonesian language is good and right. This is a reflection of a positive attitude towards Indonesian, as confirmed by Halim (1978), that a positive attitude towards Indonesian is the attitude of Indonesian speakers who are loyal, proud, and aware of Indonesian language norms.

Public speaking requires certain techniques. Mastery of the techniques used in presenting thoughts or ideas verbally is a requirement that must be met by a speaker or person who will deliver the da'wah. Some things that need to be considered in order for a successful conversation or preaching are as follows:
1. The speaker must have courage and determination
   Courage is very basic. Without courage, our half-hearted courage will lead to disruption of conversation. Another thing that a speaker needs to have is courage or determination. A strong determination will eliminate doubts and increase confidence in yourself. A speaker will be able to be calm, not rigid or awkward in front of the audience if you have a strong determination and confidence in yourself.

2. The speaker must have extensive knowledge
   A speaker or person who will deliver the message must master the material to be conveyed so that the contents of the message can be conveyed smoothly and regularly.

3. The speaker must understand mass communication
   The speaker's understanding of the process of mass communication can begin with analyzing the listener and the situation.

4. The speaker must master good and fluent language
   A speaker who speaks good and fluent language, of course, has an adequate vocabulary. With adequate vocabulary, a speaker will be able to convey the contents of his preaching with words that vary so that it does not make the audience bored or misunderstood. Furthermore, so that the message delivered is more effective, a speaker must prepare several things before appearing in front of the audience including the following:

   1. Determine the purpose or purpose of da'wah
      Determining the purpose or purpose of da‘wah needs to be done because it directs the speaker to determine the topic/subject matter to be delivered. For example, if the intended goal is for the public to understand the importance of prayer, the speaker must talk about prayer in his da‘wah.
2. Analyze the listener and the situation

For the purpose of the conversation to be achieved, a speaker must know the underlying circumstances and circumstances of the prospective listener/audience. In connection with this listener's analysis, Keraf (1980) stated a number of things that a speaker needs to know about his perspective listeners, namely: estimated number of listeners, gender, age, occupation, and listener education. The situation analysis includes location, environmental conditions, time, and facilities to be used. A speaker who analyzes the audience and the situation before appearing in front of the audience will be able to influence the audience effectively.

3. Choosing propaganda material

Preaching material chosen must be actual, meaning that the material must be adapted to issues that touch many audiences or be adapted to specific events.

4. Gather conversation material

The activity of gathering discussion material is very important in order to produce weighty propaganda. What needs to be considered in gathering this material is that the material must be truly trusted and supported by strong evidence.

5. Creating a description framework

This needs to be done because in general something that has been planned or organized well will produce something better than what was not planned in advance.

Some of the above if carefully watched and carried out well by a preacher will produce an effective lecture, and of course, make the audience interested or not tired of listening to him speak.

D. CONCLUSION

Language as a communication tool is a medium that cannot be separated from the development of Islamic da'wah. Language has a very big role in the
history of the development of da'wah. As an activity that uses language as its main medium, da'wah can be used as a means of fostering and developing language. The use of language properly and correctly by the person who preaches will be a language model for the listener/audience.

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