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Al Qur’an as A Media of Journalism for Da’wah

M. Yoserizal Saragih, S.Ag, M.I.Kom
Faculty of Da’wah and Communication, State Institute for Islamic Studies/IAIN/UIN, Medan, Indonesia

Abstract: The development dissemination of Islam tends to increase through electronic media, as well as print media. Journalism as a tool has a very powerful effect though it may appear slower, but leaves a deep impression. The words (text) can be a thing that stimulates the psychological response of man, and it is caused by several things, that are: a. the beauty of the language, b. clarity of information, c. a very strong logic. 4. provide hope. 5. provide a warning. The Al-Quran through this journalism namely; Qaulan ma’tufan means the correct pronunciation, Qaulan Kartman means the polite word (Surah Al-Isra’ : 23), Qaulan Mayasuran means appropriate greeting (Surat al-Isra’: 28), Qaulan Balighan means greeting appropriate to the circumstances (Surah An-Nisa: 63), Qaulan Layyinun is gentle greeting.

Keywords: Da’wah; Journalism; Al Qur’an; Media Communication

I. Introduction

Recently, the development dissemination of Islam tends to increase either through electronic media, as well as print media. Almost every day, even during the holy month of Ramadan, we could follow the broadcasting of Islam in all national TV stations. Speakers with his style that captivated interspersed with slang are trendy today supported with depth science they have. Presentation the development of Islam on TV, as the writer explains above, is more attractive to the public because it is visual. Beside audio visual, audio is also can be used to interact the audiences. From these ways, the method of delivery of messages should be packaged well and beautifully so that the public can receive the result of the presence of the journalism.

Islam means the spread of da’wah. Da’wah does not only mean lecturing as a traditional way, but can use a variety of modern facilities in other not out of date. The core of da’wah to bring people to Allah can be achieved. Journalism as a tool has a very powerful effect though it may appear slower, but leaves a deep impression. The essence of da’wah through journalism does not merely convey messages, but also a particular focus on what will be happened after finishing reading the media on the results of earlier journalistic product. For that, man is not only influenced by words but also the power of writing in relation to the language of da’wah. The words (text) can be a thing that stimulates the psychological response of man, and it is caused by several things:

1. The beauty of the language
2. Clarity of information.
3. A very strong logic.
4. Provide hope.
5. Provide a warning

Allah says:

آذَرْ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحَكَمِ وَالْمَعْرِضَةِ أَخْبَارَهُمْ يَا أَيُّهَا الْمُلْكُ إِنَّ رَبِّكَ هوَ أَعْلَمُ بِشَأْنِ عِبَادِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

meaning:

"Ask the man to the way of Allah with wisdom and good instruction, and arguing them in a good manner. Surely your Lord knows the best those who stray from the path. And He knows the best those who receive guidance."

Qur’an sees Islam journalism is da’wah through writing in order to spread Islam to the religion of Allah because the ultimate goal and the process of da’wah journalism is the Oneness of Allah as the only God worthy of worship.

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Allah says in the Yusuf Verse paragraph 108:

فَلَنْ تحَدَّنَّ شِيْئٌ أَدْعُوا إِلَى الَّذِي لَيْتُوهُ عَلَى بَصِيرَةٍ أَنَا وَمَنْ كَبَرَ مِنَ الْمَالِ وَأَنَا مِنَ الصَّمْدُورِ (ص)

Meaning:
"This is my way (religion), the people and I invite (you) to the God with real proof, all-holy God and I'm not including the people who are idolatrous.

II. Method of Research

a. Types of Research
The research conducted by the author is a library research means research conducted by the author with collecting data and materials as well as a variety of sources and literature that supports the discussion which has been selected.

b. Data Source
Retrieval of data sources in this research, the author takes and obtains data which is divided into two, namely primary data and secondary data.

The primary data are taken from:
1. Tafsir Al-Maraghi (Ahmad Al-Marahgi, 1974)
2. Tafsir Al-Ahkam (Abdul hakim hasan binjai, 2006)
3. Tafsir Ibn Katsier (Ibnu katsier, 1993)
4. Tafsir Al-Azhar (HAMKA, 1996)
5. Tafsir Al-Quran An-Nuur (Haksi Ash-Shiddleqy, 1972)

While the source of secondary data are:
1. Da’i Bersenjata Pena (Badiatul Muchlis Asti, 2006).
15. Wawasan Dakwah (Abdullah, M.Si, 2002).
17. Pengantar Ilmu Komunikasi (Hafied, 2004).

III. Discussion

A. Meaning of Da’wah Journalism

Etymologically, journalism comes from the word jor. In French, jour means records or daily reports. So the meaning of journalistic is the activity which is associated with the recording or daily reporting. In the dictionary, journalism is defined as activities for preparing, editing, writing for a newspaper, magazine or other periodical issue. Based on the lexicon formulated on communication, the definition of journalism is the work of collecting, writing, editing and spreading of the word and essays for newspapers, magazines and other mass media such as radio and television.

Fraser, Bond F in An Introduction to Journalism says that journalism is all forms that make news and reviews regarding news to the observer group. Roland E. Wolseley in Understanding Magazines mention that journalism is gathering, writing, interpretation, processing, and dissemination of general information, opinions.
truth of enforcement authorities can run. To achieve the accuracy of the data and facts as material information to be conveyed to the public, required careful study by the personal hygiene, especially journalists so it is known as investigative reporting.

IV. Free and Responsible

In acquiring and conveying the truth, journalists must have freedom. But this freedom is limited by the sentence of qad tabahhana al-rusyd min al-ghayi, and the aspects of the truth which is mentioned by the God is al-urwat al-wutsqa. In verse 36, Surah Al-Isra‘, Allah affirmed in the Qur'an, which means:

وَلَوْ نَفَتْنَا مَنِّيْنَ الْأَرْضَ وَذَلِكَ بِعَالِمٍ إِنَّ إِسْرَئِيْلَ يُبَيِّنُونَ فَأَكَلُوا كَانَ عَبْدُهُ مَسْتَكْبِرَ

Meaning:
"And do not follow what you do not have hear about it. Truthfully, knowledge, observation and conscience, all of which will be held to account (responsibility)".

V. Constructive Criticism

Conveying that right is right and wrong is wrong, is a human being personal hygiene tasks. The goal simply wants to improve the situation into the good situation.

The Qur'an describes the task of telling the truth is a command that must be carried out either by individuals (individual) or group (collective). Further confirmed, every believer is asked to carry out an obligation in the form of work to persuade others to do good (al-khair), gets someone else to carry out good (al-ma'ruf) and forbids people to do bad things (al-munkar).

D. Characteristics of Islam Language Journalism

All journalistic activities is a missionary movement, with a record of what is written or published. The news which is published by a journalist is something that is da'wah, calling on the good and forbidding the unjust. The journalist should use a polite language that reflects the da'wah.

There are few characteristics which becomes the distinguishing between the language used by the common journalistic compared with Islamic journalism, namely: simple, short, solid, straightforward, clear, clean, attractive, democratic, populist, logical, grammatical, avoid using words which is only understood by certain groups such as "Atok" which means grandfather, avoid using foreign terms, using an appropriate word choice (diction), giving priority to active sentences, and finally as far as possible avoid to technical terms and must subject to the rules of ethics.

1. Simple
Simple means always prioritizing and selecting a word or phrase that is most widely known by an audience or readers who are very heterogeneous, in terms of intellectual level as well as demographic characteristics.

2. Brief
Brief means directly to the subject matter (to the point), not long-winded, do not spin, and do not waste the reader's time is very valuable.

3. Solid
According to Patmoko, SK, senior editor of Rays of Hope in the book of Journalism Techniques, solid in journalistic language means every sentence and paragraphs must consist of a lot of important and interesting information for the audience. It means there is a clear distinction between short sentences and phrases.

4. Unadorned
Means straightforward, unambiguous, avoiding euphemisms or smoothing words and sentences.

5. Clear
Clear means easily captured intention which is not diffuse and vague. As an example, black is a clear color, white is a clear color, but when these two colors put cohesely it is a clearer which one is called black and which one is white.

6. Transparent
Transparent means honest, sincere, does not hide anything such as prejudice or slander.
Journalism As A Media Communication Of Da’wah

7. Interesting
Language journalism must be interesting. Exciting means able to generate interest and borders audience of readers, triggering appetite read, and make people who are asleep, awake instantly. Language journalism rests on the principle of exciting, true and raw.

8. Democratic
One of the most prominent characteristic of language journalism is democracies. Democratic means language journalism is not familiar with the language level, rank, caste or other distinction and greet parties as found in the grammar of Sundanese and Javanese.

9. Populist
Populist means any word, term or any sentence contained in the works of journalism should be familiar in the ears, eyes, and minds of an audience or readers. Language journalism must be populist, means acceptable and familiar to all levels of society.

10. Logic
Logic means anything contained in words, terms, sentences or paragraphs journalism should be acceptable and not contrary to common sense.

11. Grammatical
Grammatical means words, any term or phrase used and selected in language journalism must follow standard rules of grammar.

12. Avoid using Speech language
Speech language is the word commonly used in everyday conversation informally. Speech language is words that are spoken in the coffee shop, including a city bus, or in the market.

13. Avoid using foreign words and terms.

14. Choice an appropriate word (diction).

15. Stresses at active sentence.
Active voice is more easily understood and more preferably by an audience or readers rather than the passive voice.


17. Subject to the rules of ethics.

E. Journalism as Media Communication of Da’wah
Many years ago, journalism is a simple technique to communicate to create reports. But now, it is known widely and deeply discussed. Journalism itself does not directly come into the world in coincide with the printing press invented by Guttenberg. But we should understand that communication in journalism and the printing press turns out to have a close relationship that appears in our world.

Science communication or now it is popular with the term of journalism is growing rapidly in the period of entering the over half a century. It has not been long when compared to other social sciences such as law or sociology. The development of science communication is not directly coincide with the birth of the print media. The development of science communication depends on the situation and condition. Furthermore we can actually see that science communication / journalism recognized as a science because after doing long time research and finally it is fulfill the requirements to be a science with specific objects; systematically; methods; universal. It is determined later that the science is rooted in skill retorica at the time of Aristotle’s life and achieves its rapid development in the period Cicero.

In ancient Greece, The study of Publication/Communications has been practiced and discussed as a skill or technique to connect with other people. From the explanation above, it can be drawn that journalism can be used as a medium of communication that is the masses, because the results and journalism is up to the community then becomes the consumption of the masses, thus forming public opinion. Effects or responses will be seen some time later, because journalism is a communication process that does not only have a profound effect but slightly slower. Qur’an also gives a very privileged position to journalists who conveys a message through his preaching as the best people, God said:
This means:
You are the best people are born to men, sent to the ma'ruif, and prevent what is wrong, and believe in Allah. If the Booker believed, it would have been better for them, among them there are believers and most of them are people who are wicked.

F. Message of the Quran About Dakwah Bil-Kitabah (Journalism)

Al-Quran is the holy book of useful and as the main reference of Muslims, but it is also in response to the problems faced by Moslem daily. Koran as a guide and reference for human life in general and Muslims in particular is also a material object da'wah that is why the discussion about the Koran certainly can not be separated from the discussion of da'wah.

LITERALLY, the da'wah of Islam can be interpreted as calling people to pro-Islamic. Meanwhile, according to the terminology of science da'wah, Islamic da'wah is interpreted as a way to bring people wise to the beaten path in accordance with the command of God, for the benefit and happiness of the world and the hereafter. From the above description implies three things that are important in the implementation of the da'wah of Islam. If you want always have meaningful to humans, first invited in a way that is done in accordance with the conditions of the object of da'wah. If not, it will lose its appeal in the development of society. Second, humans are very diverse as its object or plural of the various aspects of life, so that awareness of the condition of the object pluralistic da'wah must be taken into consideration by a preacher when he formulates his message. Plurality in global community, so that any value will be developed in the community must consider such as diversity.

G. Journalism in the Qur'an

The rapid flow of information makes the world of journalism increasingly important amongst the people. In the context of the country and journalism, the public becomes aware of information about what is being done by the government. Especially news that directly relates to the rights of the people, besides the is the phrase "the public has a right to know"

The exisxtancy of journalism is really rooted in the society. The public should know all information that is increasingly sophisticated with the flow of the times that continues rapidly from day to day in the law of human rights (Human Rights Act), the right to receive information properly protected as to which article 19, which states "everyone has the right and freedom to possess and convey opinions as well as information. In this case, freedom includes to hold opinions without interference and to seek, receive, impart information and thoughts through any media and do not see boundaries. But once freedom is also to be seen and the other side must not be violated rights of personality.

The position of journalism is very important in Moslem society. The effect is also vary, and the Qur'an always offers a solution to all the problems facing people throughout the ages, not to mention the problem of journalism. Many elements and values that can and should be explored as stated in the Qur'an.

Meaning:
"O ye who believe, when it comes to you people who are wicked brings a message, then check carefully, so that you can inflict a disaster to a people without knowing the circumstances that causes you regret for the act".

VI. Conclusion

Qur'an as the Muslim holy book used as a guide to life makes the position of journalism as a medium of mass communication. The result of this journalism to the community becomes the consumption of the people to shape public opinion. This proves that journalism can be used as mass media.

From the research and observations made by researchers, it can be concluded that there are some basic concepts offered by the Al-Quran through this journalism namely, Qaulan ma'rufan means the correct pronunciation, Qaulan Karim means the polite word (Surah Al-Isra': 23), Qaulan Maysuran means appropriate greeting (Surat al-Isra': 28), Qaulan Baighan means greeting appropriate to the circumstances (Surah An-Nisa: 63), Qaulan Layyinan is gentle greeting (Surah Ta Ha: 44).
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