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Jurnal MD menerima tulisan mengenai hasil pemikiran dan hasil penelitian di bidang kajian Manajemen, Manajemen Dakwah dan Studi Islam. Naskah harus asli (belum pernah dipublikasikan) dan ditulis menggunakan bahasa Indonesia dengan menggunakan kaidah penulisan karya ilmiah; efektif, efisien, akademis dan dapat dipertanggungjawabkan. Naskah diketik dengan huruf Times New Roman, ukuran 12 pts, dengan spasi 1,5 spasi, dicetak pada kertas kuarto (A4) sepanjang maksimum 25 halaman (include Daftar Pustaka), dan diserahkan dalam bentuk print-out sebanyak 3 eksemplar beserta filenya. Berkas (file) dibuat dengan Microsoft Word (ekstensi RTF)

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MENJAGA KONSISTENSI, MEMPERKUAT EKSISTENSI

Puji syukur ke hadirat Allah SWT atas limpahan karunia-Nya sehingga Jurnal Manajemen Dakwah (Jurnal MD) Volume 4 Nomor 1 Tahun 2018 ini dapat diterbitkan pada waktunya. Sejak volume sebelumnya, Jurnal MD telah mengalami beberapa perubahan baik pada struktur tim editor, tampilan atau *layout*, serta kelengkapan lainnya dengan tujuan peningkatan kualitas jurnal. Pada edisi ini, Jurnal MD kembali tersusun dari tujuh manuskrip hasil penelitian para penulis yang berasal dari beberapa perguruan tinggi. Yang menggembirakan adalah, mulai edisi ini Jurnal MD telah melibatkan *reviewer* yang berasal dari negara-negara Asia Tenggara seperti Thailand dan Malaysia, bukan hanya dari dalam negeri. Ini merupakan sebuah langkah awal yang strategis dalam ikhtiar internasionalisasi Jurnal MD. Bergabungnya para *reviewer* tersebut juga bertujuan untuk menjaga konsistensi dan memperkuat eksistensi Jurnal MD di tengah banyak munculnya jurnal-jurnal baru dengan kajian serupa bak cendawan di musim hujan yang saling berebut naskah berkualitas.

Selaras dengan edisi sebelumnya, sebagai jurnal ilmiah yang mengkaji tentang manajemen dakwah (integrasi-interkoneksi antara ilmu dakwah dan ilmu manajemen), maka konten dari Jurnal MD edisi ini akan dimulai dari kajian dakwah yang bersifat doktrinal terlebih dahulu baru kemudian mengalir pada kajian dakwah yang bersifat transformasi sosial. Hal ini agar nuansa dakwah tetap menjadi *core* yang harus ditonjolkan dalam studi manajemen di UIN Sunan Kalijaga. Dimulai dari manuskrip yang pertama, Abdullah Muslich Rizal Maulana dari Universitas Darussalam Gontor and Vrije Universiteit van Amsterdam memunculkan sebuah gagasan tentang urgensi dakwah lintas agama (*interfaith da'wah*). Menurutnya, redefinisi sifat-sifat wajib Nabi Muhammad menggunakan kerangka teori semantik akan mengantarkan kita pada sebuah interkomitmen kebenaran Islam sebagai

sebuah fondasi teologis guna memenuhi tantangan dakwah yang makin kompleks dalam konteks lintas agama. Hal tersebut menjadi penting agar dakwah tidak hanya berputar-putar secara monoton dan stagnan dalam lingkaran umat Islam sendiri tanpa bisa disampaikan kepada pihak yang lain dengan menarik. Kemudian, manuskrip kedua hasil pemikiran Hidayah Hariani dari Program Pascasarjana Fakultas Ushuludin dan Pemikiran Islam UIN Sunan Kalijaga Yogyakarta mengungkapkan bahwa masyarakat modern saat ini seringkali tidak memperhatikan hak-hak perempuan dalam dakwah. Padahal menurutnya mengabaikan perempuan dan tidak melibatkan mereka dalam kegiatan dakwah berarti membuang setidaknya setengah dari potensi masyarakat. Ini harus menjadi bahan evaluasi, inspirasi, dan motivasi bagi penafsir Al-Qur'an untuk merumuskan produk interpretasi yang memiliki perspektif tentang peran nyata perempuan dalam dakwah.

Manuskrip ketiga karya Muhammad Irham dari Program Islam Pembangunan dan Kebijakan Publik Sekolah Pascasarjana UIN Sunan Kalijaga, mengemukakan bahwa wakaf tunai mempunyai potensi besar untuk kemandirian ekonomi umat dan memiliki peluang besar untuk diterapkan di Indonesia dalam rangka meningkatkan kesejahteraan masyarakat jika dikelola dengan baik dan diarahkan kepada sektor-sektor produktif. Namun demikian, wakaf tunai pada kenyataannya saat ini belum serius dikembangkan oleh berbagai *stakeholder* dan ini menjadi tantangan kita bersama. Berlanjut pada manuskrip keempat karya Niko Pahlevi Hentika dan Andhika Wahyudiono dari Prodi Administrasi Negara Universitas 17 Agustus 1945 Banyuwangi, yang mendeskripsikan dan menganalisis tentang peran Kantor Kementerian Agama Kabupaten Banyuwangi dalam merevitalisasi kualitas manajemen masjid di wilayah Banyuwangi. Berdasarkan hasil penelitian mereka, ditemukan fakta empirik bahwa peran Kantor Kementerian Agama Kabupaten Banyuwangi dilakukan pada tiga aspek yang komprehensif meliputi idarah, imarah, dan ri'ayah. Manuskrip kelima karya Cucu Nurjamilah dari Fakultas Ushuludin Adab dan Dakwah IAIN Pontianak juga masih membahas seputar isu manajemen masjid. Namun manuskrip ini menggunakan pendekatan yang berbeda dari manuskrip sebelumnya, yaitu analisa gender model Naila Kabeer. Manuskrip ini mengemukakan bahwa di Pontianak

ditemukan beberapa masjid yang secara pengelolan telah responsif gender. Hal tersebut ditinjau dari struktur kepengurusan, program kegiatan, dan penyediaan sarana prasarana masjid yang telah memberikan kesetaraan akses bagi laki-laki dan perempuan.

Beranjak pada manuskrip keenam yang ditulis oleh Tontowi Jauhari dari Fakultas Dakwah dan Ilmu Komunikasi UIN Raden Intan Lampung, menunjukkan bahwa kepemimpinan transformasional, manajemen konflik dan *trust* berpengaruh langsung secara positif terhadap efektivitas pengelolaan Ormas Muhammadiyah Cabang Pringsewu Lampung. Selain itu juga ditemukan hasil bahwa kepemimpinan transformasional dan manajemen konflik berpengaruh langsung positif terhadap *trust*. Karena itu sangat penting untuk terus meningkatkan kualitas kepemimpinan transformasional, manajemen konflik, dan *trust* agar Pimpinan Muhammadiyah Cabang Pringsewu Lampung berjalan lebih efektif. Adapun selanjutnya manuskrip ketujuh atau terakhir yang disusun oleh Leni Yuliana dan Aris Risdiana dari Jurusan Manajemen Dakwah UIN Sunan Kalijaga Yogyakarta menjelaskan bahwa Lembaga Pengkajian Pangan, Obat-obatan, dan Kosmetika Majelis Ulama Indonesia (LPPOM MUI) Daerah Istimewa Yogyakarta sangatlah berhati-hati dalam menerbitkan sertifikasi halal pada sebuah produk. Tahapan pengambilan keputusan yang harus dilalui meliputi delapan tahap yang ketat yaitu identifikasi masalah, pengumpulan data, analisis data, pengkajian berbagai alternatif, pemilihan alternatif, implementasi, monitoring, dan evaluasi. Hal ini penting agar sertifikat halal yang diterbitkan memiliki kredibilitas dan akuntabilitas yang tinggi.

Kajian-kajian yang disajikan mulai dari manuskrip pertama sampai dengan ketujuh adalah sebuah ikhtiar dalam upaya menganalisa problematika manajemen dakwah kontemporer. Harapannya nanti akan muncul *indigenous* manajemen dakwah yang mampu menjembatani keragaman dan memperkaya kemanusiaan atau *bridging diversity, enriching humanity*. Pada penyajian tujuh manuskrip tersebut, redaksi sangat menyadari bahwa masih terdapat berbagai ketidaksempurnaan sehingga saran dan kritik yang membangun sangat diharapkan untuk perbaikan dan pengembangan jurnal ini ke depannya. Akhirnya redaksi mengucapkan banyak terima kasih atas sumbangan hasil penelitian dari semua pihak

yang turut berpartisipasi dalam penerbitan edisi ini, serta mengapresiasi kepercayaan yang telah diberikan kepada Jurnal MD sebagai media publikasi ilmiah yang didedikasikan untuk membangun profesionalisme keilmuan manajemen dakwah. Selamat membaca.

Yogyakarta, Juli 2018
Atas Nama Tim Redaksi

Bayu Mitra A. Kusuma

DAFTAR ISI

PENGAMBILAN KEPUTUSAN LEMBAGA PENGKAJIAN
PANGAN, OBAT-OBATAN, DAN KOSMETIKA MAJELIS
ULAMA INDONESIA (LPPOM MUI)
DALAM PENERBITAN SERTIFIKASI HALAL

SEMANTIC REINTERPRETATION OF THE PROPHET MUHAMMAD'S OBLIGATORY PROPERTIES FOR DA'WAH ADVANCEMENT IN THE INTERRELIGIOUS CONTEXT[1]

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Abstract

A further improvement is necessary for the advancement of da'wah in the context of interreligious communities. Regarding the growing of this demand Muslim should evaluate their da'wah method. This paper will attempt to reformulate the method of da'wah based on semantic analysis toward the four obligatory properties of Prophet Muhammad siddiq, amanah, tabligh, and fatanah. Research question here is how we should redefine the obligatory properties of Prophet Muhammad via semantic theoretical framework for the advancement of da'wah in the interreligious context. To achieve this goal, I will put several sub-chapters to discuss the semantic theoretical framework, namely: the relationship with the Islamic worldview, the elaboration of the compulsory nature of the Prophet Muhammad through the semantic theoretical framework, and then end by overcoming the analysis with a new form of da'wah that anticipates the interfaith context late in inter-commitment from the Islamic truth. This paper concludes that redefining the obligatory properties of Prophet Muhammad via semantic theoretical framework derives the inter-commitment of the Islamic truth as the theological foundation of da'wah in the late interreligious context. It entails the deeper reflection of siddiq, amanah, tabligh, and fatanah the direction of intensifying the competence of da'i regarding the advancement of da'wah in the recent interreligious context.

Keywords: *Semantic, Da'wah, Muhammad, Obligatory Properties, Interreligious*

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[1] The previous version of this manuscript was presented in the International Da'wah Conference (iDACON) 2017 "Da'wah in 21st Century: Bridging Diversity, Enriching Humanity" which co-organized by Faculty of Da'wah and Communication UIN Sunan Kalijaga, American Institute for Indonesian Studies, Globethics Indonesia, and CSEAS Kyoto University, (Yogyakarta, October 4, 2017).

Abstrak

Pengembangan dakwah yang lebih jauh dibutuhkan oleh demi menghadapi tantangan komunitas lintas agama. Muslim selayaknya mengevaluasi metode dakwah mereka berdasarkan pertimbangan ini. Makalah ini akan mencoba untuk menyusun kembali metode dakwah berdasarkan analisa semantik atas sifat wajib Nabi Muhammad yaitu: siddiq, amanah, tabligh, dan fatanah. Rumusan masalah dalam kajian ini adalah bagaimana kita mampu mendefinisikan ulang sifat-sifat wajib Rasul ini melalui kerangka teori semantik untuk perbaikan dakwah dalam konteks lintas agama. Untuk mencapai hasil yang diinginkan, saya akan menyusun beberapa sub bab yang antara lain mendiskusikan kerangka teori semantik, keterkaitannya dengan pandangan hidup Islam, elaborasi sifat-sifat wajib Nabi Muhammad melalui kerangka teori tersebut, dan kemudian mengakhirinya dengan pemahaman hasil analisa berupa tawaran dakwah baru untuk mengantisipasi konteks lintas agama akhir-akhir ini. Makalah ini menyimpulkan bahwa pendefinisian ulang sifat-sifat wajib Nabi Muhammad menggunakan kerangka teori semantik akan mengantarkan kita pada sebuah interkomitmen akan kebenaran Islam sebagai sebuah fondasi teologis akan dakwah guna memenuhi tantangan dakwah lintas agama. Pandangan ini menuntut refleksi lebih dalam akan siddiq, amanah, tabligh, dan fatanah dengan tujuan memperkuat kompetensi da'i demi perbaikan dakwah dalam konteks lintas agama.

Kata Kunci: *Semantik, Dakwah, Muhammad, Sifat Wajib, Lintas Agama*

INTRODUCTION

Preaching to Islam or da'wah is one of an obligation of Muslim. In accordance with teaching of Islam, da'wah is one of the noble acts and its deed considered honorable with the great recompense before God. Da'wah literally means mission, missionary work of activity, call, and even propaganda.[2] Substantially, it is the particular science which become a foundation for whoever want to deliver message of Islam with an appropriate method while emphasizing it's convey between mankind with the scientific policy.[3] Aware of the importance of da'wah in Islam,

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[2] Rohi Baalbaki, *Al-Mawrid: A Modern Arabic–English Dictionary,* (Beirut: Dar el-Ilm Lilmalayin, 1995), p. 544.

[3] Ahmad Ghaloosh, *Al-Da'wah al-Islamiyyah Ushuluha Wasailuha Asalibuha fi al-*

Jamil Hashim concludes three dimensions of da'wah: proclaiming, propagating, and motivating people to the faith in Allah and obeying Him alone by executing His command and away from His prohibition. Da'wah is launch for the sake of teaching of Islam and it is the certain insight observing the spread and transmission of da'wah to the whole communities.[4] Therefore, da'wah should be understand in principal that it is the core task of almost all the messengers (*rasul*) and prophets (*nabiy*) of Allah Almighty. Its purpose is to act as the admonition to all humankind on the earth and has the ability to transform the human soul of living to act in a righteous way in both this world as well as the life after death.[5]

Right from the very beginning, Islam was a flag that acclaimed a new community and adapted itself from the surroundings.[6] Prophet Muhammad, construct an improved social order that approximately distinguished from what had existed before in Arabia. It consists of a multi-religious and multi-cultural society, the regeneration of the system of economy and social, reaffirmation of the universal culture of science. Despite the persecutions, tortures, and oppressions Prophet Muhammad have to undergo while conveying the message of Islam, It was never founded any coercion to any unbeliever to accept and embrace Islam. Allah said in Qur'an Surah al-Baqarah verse 256, "There shall be no compulsion in (acceptance of) the religion". Regardless of its case as the missionary religion, Prophet Muhammad authorized to call people to Islam via wisdom, good instruction, and the best argument.

Therefore, it is clear enough that Islam has already found its authentic foundation to penetrate the multi-religious table. In the nowadays context of interreligious relations, however, I speculate that da'wah should not

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Qur'an al-Karim, (Beirut: Muassasaah al-Risaalah Nasyiruun, 2005), p. 36.

[4] Jamil Hashim and Masitoh Ahmad, "Mafhum al-Da'wahh wa Faridatuha: The Concept of Islamic Da'wah and its Obligation", *Global Journal al-Thaqafah Vol. 2 No. 1* (2012), pp. 84-86, doi: 10.7187/GJAT162012.02.01.

[5] Muhammad Kashif, "Repositioning the Service Worker: An Islamic Da'wah Based Perspective", *Proceeding of the International Seminar and Conference 2015: The Golden Triangle (Indonesia-India-China), Interrelations in Religions, Science, Culture, and Economic,* Universitas Wahid Hasyim Semarang, Indonesia, (August 28-30, 2015), p. 21.

[6] Ahmad Dallal, "The Message and Its Impact", in Zafar Ishaq Ansari and Isma'il Ibrahim Nawwab (eds.), *The Different Aspects of Islamic Culture,* (Beirut: UNESCO Publishing, 2016), p. 297.

stop in the classical foundation teaching for the advancement of its system and practice. Loay Safi for the example, he believes in the recent contest of the religious freedom allows people of different religious blandishments the free exercise to promote religious beliefs and duties, while acquiesces members of missionary religions to advertise their religious values and beliefs. To summarize, promoting religious worldviews in the contemporary pluralistic world can pony up positively to activating civil society as long as it is done under the assumption of compassionate dialogue and mutual respect.[7]

The re-conception of da'wah is also necessary regarding a lot of negative views and stereotypes in the west. Muslims often identified as terrorism, suicidal aggression, offense of women, etc. Furthermore, Islam is associated with an endless of mistaken assumption and delusion. Those inaccurate images, falsities, and fallacies are regularly beat against Islam, in the media and press as well as books and academic studies. Islam phobia and bias against Muslims reported to be rising in the West since September 11 assaults. Consequently, according to Zeinab Hassan Ashry from Islam Presentation Committee of Kuwait, one of the great challenges Muslims of today as states, and groups, and individuals are facing is how to deal with this ruthless propaganda and fierce campaigns against Islam and Muslims in effective and wise ways. It is the duty of every Muslim to help remove these misconceptions and correct the wrong notions, misreporting related to Islam and to strive to portray the genuine beautiful image of Islam to the non-Muslims. Oddbjørn Leirvik based on the documentation of International Crisis Group (ICG) also quotes such a similar report.[8] The significant response arise from Muslim community worldwide in the six years later, Islam reported began to engage the global interreligious dialogue in a massive way. It is marked by the first coming of 138 Muslim scholars and religious leaders from entire world on October 13, 2007 when they published the public letter

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[7] Louay M. Safi, "Religious Freedom and Interreligious Relations in Islam: Reflections on Da'wah and Qur'anic Ethics", *The Review of Faith and International Affairs Vol. 9 No. 2*, (2011), p. 11, doi: 10.1080/15570274.2011.571422.

[8] Oddbjørn Leirvik, "Religion in School, Interreligious Relations and Citizenship: The Case of Pakistan", *British Journal of Religious Education Vol. 30 No. 2*, (2008), pp. 143-154, doi: 10.1080/01416200701831069.

"A common word between us," inviting Christians leaders and scholars to join with them in the dialogue.[9]

On the whole discussion about the important of da'wah and the late appeal of interreligious relations, I believe in the amelioration of da'wah is again, unavoidable. Reflecting the Prophet Muhammad's story in *tarikh*, it is interesting to realize that Prophet Muhammad acquires an exceptional attribute describing his prominent self-integrity while conveying da'wah to the society of Jahiliyyah.[10] Those properties are regarded as the obligatory properties' or *al-sifat al-wajibah* of Prophet, involves four characters of siddiq, amanah, tabligh, and fatanah. This paper will endeavor to reanalyze those obligatory properties of Prophet Muhammad via semantic approach to discover its substantial meaning and how it will influence to our understanding about Prophet Muhammad's commitment of Islam while delivering da'wah. The research question of this paper is: How we should redefine the obligatory properties of Prophet Muhammad via semantic for the advancement of da'wah in the interreligious context? Front of our discussion is to understanding the theoretical framework of semantic; proceed to how it is related to the construction of worldview of Islam. Next, I will elaborate those obligatory properties of Prophet Muhammad via semantic theoretical framework in pursuance of redefinition of those properties for the overcoming of the analysis: the inter-commitment of the Islamic truth.

AN ENQUIRY TO THE THEORETICAL FRAMEWORK OF SEMANTIC

The term semantic reinterpretation in this paper dealt with the multiple comprehensions of obligatory properties of Prophet Muhammad: siddiq, amanah, tabligh, and fatanah from the systematic and the structure of the words. By elaborating both elements, semantic

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[9] Catherine Cornille (ed.), *The Wiley-Blackwell Companion to Inter-Religious Dialogue,* (West Sussex: John Wiley and Sons, 2013), p. 9.

[10] We may simply characterize the age of *Jahilliyah* as the 'age of ignorance'. See Ali Mahdi Khan, *The Elements of Islamic Philosophy,* (Lahore: Kashmiri Bazar Lahore, t.t.), p. 8; Ibrahim al-'Aliy, *Sahih Sirah al-Nabawiyyah,* (Beirut: Dar El Nafayas, 1995), p. 26; Richard C. Martin (ed.), *Encyclopedia of Islam and The Muslim World,* (New York: Macmillan Reference, 2004), p. 370.

intend to uncover the conceptual meaning of the words. Semantic it is the study of meaning; it apprehended with the structured task of meanings to the simple and complex phrase of language.[11] Semantic comprehend the components or structure of a working language attempting to provide a truth definition of language, which will involve giving full description of the systematic effect terms and structure of different kinds of truth conditions of sentence containing them.[12]

Historically, semantic has an important role building our civilization since the age of our early ancestors. It made its earliest definition on the hand of Parmenides that insists that only what is true what is expressible, whereas what is false is inexpressible. In other words, an argument or a statement is defined by false if and only if it contains a false name which is when that argument or that statement is lacking the real bearer and express nothing, such as 'the glass' is not 'the glass' for Indonesian people because it is 'gelas' according to them. Consequently, the whole theories of semantic always invoke the 'truth-bearer' within the words hinting the concept of true and false comes from the meaning of the words. According to Davidson, the truth always becomes the properties of utterances. As the subject, we should not turn ourselves away from language to the speechless eternal properties such as propositions or assertions but precisely to associate language with the occasions of truth in a model inviting the construction of theory.[13] Theoretical framework of semantic, therefore, is an analytical study of certain perspectives crystallized into words.[14] The word is not particularly a word but occupies a certain concept afterwards.

In the history of Islamic Civilization, the theory of semantic found its place properly since the revelation of al-Qur'an. It appreciated as 'ilm dalalah or علم الدلالة from the root of words da-la-la/د-ل-ل means inbasata

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[11] See Donald M. Borchert (ed.), *Encyclopedia of Philosophy Vol. 8*, (Farmington Hills: Thomson Gale, 2006), p. 735.

[12] Simon Blackburn, *Oxford Dictionary of Philosophy*, (Oxford: Oxford University Press, 2016), p. 437

[13] Donald Davidson, *Inquiries into Truth and Interpretation*, (Oxford: Clarendon Press, 1991), pp. 43-44.

[14] Toshihiko Izutsu, *Ethico-Religious Concepts in the Qur'an*, (Montreal: Institute of Islamic Studies McGill University, 1966), p. 9.

or طـسـبنا.[15] In English, we may define it as to spread (out), stretch, expand, extend, etc. Semantic came in respond to commencement of al-Qur'an. It discloses the detail of new style of Arabic highlighting both of literature (adab/ ادب) and language (lughawiy/ لغوي) which bring to light in the beauty of al-Qur'an revelation on the period of Jahiliyyah.[16] Finding a concrete link between semantic theoretical frameworks with the revelation of al-Qur'an, Ahmad Mukhtar Umar wrote that every conception of something is united in a sentence referred to it, and it is not possible to be separated one and each other".[17] Associating this branch of science with tafsir, semantic closely related to tafsir Lughawy; which principally un-detached from general tafsir of Muslim scholar (*jumhur al-'ulama*).[18] To sum up, Islamic scholarship has carried out the theory of semantic as a scientific tool since an early period of Islamic civilization with the specific aim of understanding al-Qur'an.

SEMANTIC AND ISLAMIC WORLDVIEW

We have already perceived interestingly that theoretical framework of semantic as a methodical approach is not only relevant to uncover the substantial meaning of the words of al-Qur'an but also to divulge the scientific structure of Islamic thought. Essentially, the semantic comprehension will always relate to the rational analysis. It means, language consistently precede the cognitive act for the sake of logical conclusion.[19] In our case, semantic theory will examine each root of

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[15] Ibn Mandzur, *Lisan al-'Arab,* (Cairo: Dar El Maaref, t.t.), pp. 1413-1414.

[16] Manqur 'Abd al-Jalil, *'Ilm al-Dalalah Usuluhu wa Mabahitsuhu fi al-Turats al-'Arabiy,* (Damascus: al-Ittihad al- Kitab al-'Arabiy, 2001), p. 14.

[17] Ahmad Mukhtar Umar, *'Ilm al-Dalalah,* (Cairo: 'Alam al-Kutub, 1998), p. 19.

[18] Musa'id ibn Sulayman ibn Nashir al-Thiyar, *Tafsir Lughawiy,* (Riyadh: Dar Ibn Jawzi, t.t.), p. 184.

[19] Jackendoff presents the relation between language and the system of thought, for the example. He summarizes three important remarks regarding this relation: *First,* that only because the language allows people to communicate each other, language permits us the acquisition of collective knowledge. The extent of achievable knowledge is limited; however, the range of things that the thought process can deploy is always included within the concept of language itself. *Second,* language is the only modal quality of awareness that motivates both relation form of thought and its abstraction. In another word, language implies the necessary act of conceptual reasoning; human able to conscious of their surroundings, facts, beliefs, statements, phenomenon, only by language. Therefore,

words of obligatory properties of Prophet Muhammad. Those properties turn out carrying not only its etymological meanings but the method of how Prophet Muhammad joined himself in the act of da'wah as well. Consequently, Prophet Muhammad commits the conceptual dimensions of those obligatory properties when he carried out his task conveying the message of Allah to the societies. As I have argued, semantic is an acknowledged method for understanding the holy scripture in the form of 'Ilm Dalalah and Tafsir Lughawy. Later, we should understand when semantic inseminate the words of al-Qur'an means comprehending Qur'anic verses within Islamic conceptual dimension. Consequently, we also going to enquire how Muslim should follow the messages and teachings delivered in the verses of al-Qur'an. Those lessons are possessed in the systematic structure of Islamic thought or in other words: Islamic Worldview. The whole projection of Islamic Worldview constantly related to the al-Qur'an. Furthermore, the personal reflection toward al-Qur'an verses is not limited merely to the historical context of revelation (*Asbab al-Nuzul*) but also associated with the cognitive comprehension of the words in order to maintain the sustainability of holy revelation.

The question remained, however. How people able to assimilate a deeper dimensional comprehension of siddiq, amanah, tabligh, and fatanah via semantic as a further reflection of da'wah obligation? Qur'anic Worldview, in accordance to Izutsu, deals primarily with the major issue in the Islamic world: how the world structured, what are the major constituents of this universe, and how they related to each other. It forms ontology at the concrete level of being and existence as reflected in the verses of al-Qur'an. In his another work, Izutsu opened his discussion by the statement of "It will be our purpose to bring out of the Qur'an this type of living dynamic ontology by examining analytically and methodologically the major concepts, that is, those concepts that seem to have played a decisive role in the formation of the Koranic vision

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language enhances the experiences of the thought. *Third,* language helps us re-examining another property of something which available in percept especially when we recognize the object with an association with our memories and perception. Ray Jackendoff, *The Architecture of the Language Faculty,* (Massachusetts: MIT Press, 1997), p. 180.

of the universe."[20] The revelation of al-Qur'an to Prophet Muhammad is not only belonged to the transmitting lessons, command, myth, but also to the Islamization of old Jahiliyyah Arab weltanschauung. Related to this, Isfahani affirms that words of al-Qur'an are the core of Arabic language and meanings. It means that al-Qur'an languages generous and intermediary, transmitting the system of law and jurist, and poetry and rhetoric of Muslim.[21] Meanwhile, according to al-Attas, understanding al-Qur'an as the scriptural foundation is not by a simple comprehension of Arabic words but also envision of the structural system behind the words. The shift of Jahiliyah paradigm involved a transformation in the fundamental elements and characteristics of the worldview along with their values system: "But this is true only in the experience and consciousness of civilizations whose systems of thought and value have been derived from cultural and philosophical elements aided by the science of their times. Islam is not a form of culture, and its system of thought projecting its vision of reality and truth and the system of value derived from it are not merely derived from cultural and philosophical elements aided by science, but one whose original source is Revelation, confirmed by religion, affirmed by intellectual and intuitive principles".[22]

Those illustrations emphasize the alliance between semantic of al-Qur'an and the Islamic worldview. Considering God's revelation upon Prophet Muhammad as the foundation of intellectual activities of Muslims presupposes that al-Qur'an performs its duties as not only the Holy Scripture to read but also the engine of the scientific revolution of Arabs.[23] Clarifying al-Attas's concept of worldview, Alparslan introduces five primary principle-establishing characteristics of worldview depending on to the way they are aware of human cognitive in general; life, the world,

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[20] Toshihiko Izutsu, *God and Man in the Koran Semantic of the Koranic Weltanschauung*, (Tokyo: The Keio Institute of Cultural and Linguistic Studies, 1964), p. 11.

[21] Al-Raghib al-Isfahani, *Mufradat Alfadz al-Qur'an*, (Damascus: Darul Qalam, 2009), p. 55.

[22] Syed Muhamad Naquib al-Attas, *Prolegomena to the Metaphysics of Islam*, (Kuala Lumpur: ISTAC), p. 34.

[23] See Thomas S. Kuhn, *The Structure of Scientific Revolution*, (Chicago: The University of Chicago Press, 1996).

man, value, and knowledge.[24] It is the vision of reality and truth, which as an architectonic mental unity, act as the non-observable foundation of all human conduct, including scientific and technological activities.

The Islamization process includes shifting of the linguistic dimension of siddiq, amanah, tabligh, and fatanah. In this sense, siddiq, amanah, tabligh, and fatanah possess the reformed essences and evolved meanings within Islamic linguistic system. In the sense of da'wah, Prophet Muhammad accomplished his duty as Messenger by a convenient actualization of those properties. Moreover, the process of Islamization motivated Muslim community to the higher level of civilization. Prophet Muhammad treated the previous Arabic words conforming a more constructed linguistic utterance maintaining the enriched values and insights symbolizes the scientific structure of Muslim rational system of thought.[25]

OBLIGATORY PROPERTIES OF PROPHET MUHAMMAD

In this part, I will discuss four obligatory properties of Prophet Muhammad within theoretical framework of semantic and pertain it directly with how da'wah should engaged within the structure of Islamic worldview. First of all, I will penetrate the linguistic system of each word based on Ibn Mandzur's Lisaan al'Arab to uncover their root of words, definitions, and the interrelation within associated vocabularies altogether with the supportive argumentation from scriptural foundation of Islam to demonstrate the dimensional concept of the world from the perspective of Islamic worldview. While for the English translation, I look up to al-Mawrid written by Rohi Baalbaki.

The property of siiddiq or صِدِّيْقٌ comes first. It is the word from the

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[24] Alparslan Acikgenk, *Islamic Science: Toward Definition*, (Kuala Lumpur: ISTAC, 1996), pp. 20-26.

[25] Oliver Leaman emphasized the further notion of early Islamization as the alteration of characteristics of old Arabic civilization to the new great-advanced civilization as well: "But the rapid expansion of Islam and its rule over highly sophisticated civilizations made necessary the assimilation of great number of foreign legal elements, which initially were often subjected to a process of Islamization and identification as Koranic." Oliver Leaman, *An Introduction to Medieval Islamic Philosophy,* (Cambridge: Cambridge University Press, 1985), p. 6.

root sa-da-qa / ص-د-ق refers to the continuity of trust (الدائم التصديق)[26]. Sidq(un) صِدْقٌ itself is the reverse of kadzib or بذك or lie.[27] In al-Mawrid, siddiq signifies veracious, very truthful, honest, sincere, etc.[28] Siddiq as one of the properties of Prophet Muhammad possesses an extraordinary feature of trust beyond our common criterion. In the context of da'wah, the possession of this property indicates that the whole taught of Prophet Muhammad is hugely trustworthy toward God's revelation and extraordinary honest to his da'wah communicant as well. He trusts what God said to him and deliver the message of God with a complete trustworthy.

We may have an additional support based on a verse In the holy al-Qur'an where Allah said: وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ "But he who promotes the truth and testifies to it—these are righteous." (QS Zumar: 33). In this verse, the noun saddaqa (صَدَّقَ) does not stop only to demonstrate the continuity of truth. People who bring a truth (sidq) and testify it (saddaqa) will earn a title of Muttaqun or مُتَّقُوْنَ who are righteous. There is one question remained, however: what is the relation between Shiddiq and Muttaqun? Both are the subject of each noun –Tasdiq and Taqwa-. Based on the foregoing verse, those who are classified are righteous is trustworthy, promote, and testify it. Consequently, Tasdiq delivers Taqwa, and vice versa, Taqwa is the result of Tasdiq. Taqwa or تَقْوَى is the noun derived from the root wa-qa-ya or وقي. Muttaqun, in the other side, is righteous or مُتَّقٌ. Realizing the righteous here refers to the God's criterion, it is interesting to know that we able to find word taqiya or تَقِيَ from a similar root of words. Taqiya here means Khafa (خَافَ) or fear.[29] Consequently, the righteous people are doing right because he is always being aware that his life is under the supervision of God. By realizing that God is always, keeping an eye on them, people will do anything good in order to attain His love and attention. Da'i, therefore, should maintain his task to deliver God's message based on his own realization that Allah is seeing him, hearing him, knowing everything he thinks and does. The

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[26] Ibn Mandzur, *Lisan al-'Arab…,* p. 2417

[27] Ibn Mandzur, *Lisan al-'Arab…,* p. 2417

[28] Rohi Baalbaki, *Al-Mawrid…,* p. 692

[29] Ibn Mandzur, *Lisan al-'Arab…,* p. 1169; Rohi Baalbaki, *Al-Mawrid…,* p. 357.

word taqiya, lastly, is also related to the word waqa (وقي), which also develop the concept of fear to the dimension of 'safeguard, shielding, defending' God's teaching.[30] Da'i, while conveying his preach to his community based on his fear of God earlier, is also coming by the intention to protect Islam and it is indeed one of the main goals of da'wah. Siddiq, therefore, is the action resulted from the degree of Muttaqi.

The second word comes is Amanah (أَمَانَةٌ). It is the word derived from the root A-ma-na or أ م ن. Amanah it's the opposite of Khiyanah (خِيَانَةٌ) or betrayal.[31] The first interesting mark rises from our discussion here is the linguistic interrelation between إيْمَانٌ ,أَمَانَةٌ and أَمْنٌ altogether. Both word Iman إيمان or faith and Amn أمن or secure(-ity) also come from the similar root of the word of أ م ن .

In the previous property of shiddiq, we have comprehended already the interrelation of several words in its systematic structure. Tasdiq or تصديق as the noun of shaddaqa turns out associated closely with amanah in this section. Structurally, amanah is the confirmation (tasdiq) of God's teachings, which in accordance with its linguistic concept, amanah possess a deeper dimension of truth confirmation via iman (faith). Consequently, a true trust would not exist without the presence of the faith because trust itself secures (amina or أمن) faith from any kind of betrayal. The term khawf or خوف refers to the 'fear' implies the obligation of da'i to ensure that his da'wah material is right and not misleading. In the general context, the people who betray his communities (or do Khiyanah) means do not apply his faith in a good way; if he is Muslim, his faith to Allah is incomplete. Faith or iman does not limit to the dimension of confirmation but possesses of both ratification of truth and the truth of Allah.

Amanah, man, and amn considered from the perspective of the semantic theoretical framework, Prophet Muhammad would not able to convey God's message except by put a true faith in Allah earlier and guarantee the safety of his people after embracing Islam. Because of amanah, Prophet Muhammad delivers God's teachings as the true revelation. Prophet Muhammad's message does not possess any form of

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[30] Ibn Mandzur, *Lisan al-'Arab…,* p. 1169; Rohi Baalbaki, *Al-Mawrid…,* p. 1242.
[31] Ibn Mandzur, *Lisan al-'Arab…,* p. 140; Rohi Baalbaki, *Al-Mawrid…,* p. 502.

betrayal or khiyanah, which to my mind is becoming a requirement before conveying da'wah. Moreover, it is interesting to know that al-Amiin or الأمين [32] is also the nickname of Prophet Muhammad before he pointed out as Prophet and Messenger by his surrounding society because he always says and does honestly without any intention to betray his partner –especially when it comes to the matter of business-.[33] Da'i then should embrace his faith completely ensuring his convey focuses on the sake of Allah only before doing da'wah. If he does not do that, it means he betrays his communities and his task as da'i before Allah. To sum up, amanah is the result of iman; and consequently, da'i should ensure his da'wah as an act of safeguarding the revelation of Allah to Prophet Muhammad based on his faith in Allah.

Third, Tabligh or تبليغ. It comes from the root ب-ل-غ means 'to take to, lead to, convey to, drive to, etc.'[34]. What did Prophet Muhammad convey? The teaching of Islam. What is the degree of Tabligh itself? To the peak or the end of the substance or «وصل و انتهى»..[35] 'The end' itself defined as mablaghah or مبلغة. Therefore, da'i or who are named as muballigh should deliver the message of Islam in a completed and structured curriculum in order to make their students or da'wah communicant perfectly recognize the lessons and teaching. Regarding the requirement of da'i to ensure the perfection of da'wah, al-Mubalaghah (المبالغة)in da'wah is also considered crucial. Here, al-mubalaghah refers to the peak of effort done by da'i for the good of da'wah. Da'i, in another hand, needs the capability to speak fluently or fasahah (الفصاحة) . Fasahah or the capability to speak fluently is the synonym for the word who comes from a similar root of ب-ل-غ: Balaghah (البلاغة).[36]

From the theological source of Islam, Tabligh is explicitly mentioned in several prophetic traditions. For the example, a hadith narrated by

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[32] *al-Amin* or الأمين means 'who is trusted' or *al-Mu'taman* (المؤتمن). Ibn Mandzur, *Lisan al-'Arab…,* p. 141; Rohi Baalbaki, *Al-Mawrid…,* p. 107.

[33] Muhammad Ibn Rizq ibn Tharhuni, *Sahih Sirah al-Nabawiyyah,* (Cairo: Daar Ibn Taymiyah, 1410 H), p. 164.

[34] Rohi Baalbaki, *Al-Mawrid…,* p. 237

[35] Ibn Mandzur, *Lisan al-'Arab…,* p. 345

[36] Ibn Mandzur, *Lisan al-'Arab…,* 346

'Abdullah ibn 'Amr and codified by al-Bukhari: The Prophet Muhammad said, "Convey from me even an Ayah (verse) of the Qur'an!;" based on this hadith, Prophet Muhammad stated a clear order for Muslim to deliver his teachings even his follower understand a very less number of the message of Islam. The word of بلغوا is the command word (Fi'l al-amr) to plural object which substantially includes (تبليغ) as the noun in the message بَلَّغَ–يُبَلِّغُ–تَبْلِيغٌ–بَلِّغْ and as far as I am concerned, this hadith is one of the well-known doctrine of da'wah as well.

DA'WAH ADVANCEMENT IN THE INTERRELIGIOUS CONTEXT

We have already studied thoroughly the semantic constituent of each word of properties of Prophet Muhammad. The remaining quest is how we can conclude properly each of those properties in order to realize the necessity of those properties for da'i before conveying their people. At this stage, I strongly recommend you review my reconstruction of those obligatory properties once again for the progress of our discussion. Later, we are going to put this paper to the end by discussing several issues related to engaging da'wah in nowadays-interreligious communities.

First, we should consider each property with the closest dimensional meanings possessed within based on previous semantic analysis: siddiq will be paired up with Muttaqi, amanah will be paired up with iman, tabligh with mablaghah, and fatanah with wahy. I will conclude my analysis above in a number of sentences explaining how da'i should fulfill those obligatory properties of Prophet Muhammad: (1) Da'i should testify the whole Islamic doctrine with a complete realization that Allah knows every essence of his existence in this world; (2) Da'i should ensure his da'wah as an act of safeguarding the revelation of Allah to Prophet Muhammad as the consequence of his faith in Allah; (3) Da'i should convey his da'wah material with their full potential; insights, language accomplishment, times, efforts, etc.; and (4) Da'i should be aware that religious sciences and knowledge he possesses is not merely result from his cognitive act but also the gift from Allah

I am doubtlessly inspired after reflecting those properties for hours, and finally, it reaches a peak when I try to look further how we should

engage da'wah at nowadays phenomena of interreligious relations. I have found that each aspect derived from those properties implies the religious commitment before conveying da'wah; taqwa precede tasdiq, amanah arises from iman, tabligh to the mablaghah, and wahy as the source of Fatanah. Those properties, furthermore, are going to be related one each other to construct the new paradigm of da'wah for its conceptual advancement in the middle of plural communities without losing its foundation within worldview of Islam. All we need now is a greater awareness of the da'wah conceptions, method, ethics, etc. to the non-Muslim fellows. What is our goal? How should we conduct it? What kind of material sufficient with those non-Muslim brothers?

We are able to answer such those question by a correct understanding that a religious commitment should precede our interreligious encounter. In the sense of theological discussion, a commitment to God is necessary because it what make theology a language of faith. It is impossible to talk with another religious worshipper except via a true commitment toward our beliefs earlier, before coming into multi-religious communities. Such a challenge offered by Marianne Moyaert. The religious attachment, usually limited to the performance of certain actions and maintaining specific ritual, for the example.[37] Nevertheless, in the context of interreligious relations, we have to deal with the deeper problem of otherness. Somehow, it is a burden to meet and engage another faith or tradition without losing our own identities. Concerning this issue, John Hick, via his thought of 'transcendental revolution' emphasizes the existence of inner and outer religion. His idea brings us to the conclusion that the goal of different religions is to coming up the transformation from 'ego-centeredness' to the 'reality-centeredness'. Consequently, Religions constructs the multiple nurturing contexts in which believers able to serve the claim of salvation from self-centeredness to the new determination centered on the ultimate reality.[38]

Such an idea, however, lack in a further consciousness of religious

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[37] Marianne Moyaert, "Oneself as Another: The Frailty of Religious Commitments and Its impact on Interreligious Dialogue", *Ephemerides Theologicae Lovanienses Vol. 86 No 4*, (2010)*,* p. 362, doi: 10.2143/ETL.86.4.2062420.

[38] Marianne Moyaert, "Interreligious Dialogue and the Value of Openness; Taking the Vulnerability of Religious Attachments into Account", *The Heythrop Journal Vol. 51 No. 5*, (2010), p. 722, doi:10.1111/j.1468-2265.2010.00574.x.

commitment. In one side, Hick's idea valued correctly as long as it is limited to the different historical and cultural expressions of the believers. When it comes to the realization of interreligious encounter, we should aware that belonging to a certain faith or tradition is the fundamental condition for undergoing the world in a significant way. Consequently, according to Marianne, the possibilities to open ourselves toward religious other lying on the realization of various differences are meaningful for other. In another side, we should understand that the other is also committed which transcends and signifies their religious character. At the same time, we also perceive that the other wants to recognize in their differences. We know all the possibilities and relativities, of all those religious attachments, including owns. In conclusion, Marianne wrote, "It is always possible that (we) are unable to move, not because (we) do not want to, but rather because something is pulling (us) back, demanding (our) loyalty".

Our religious commitment, therefore, is necessary to be existed before any inter-religious encounter because, before that, we do not know how we can engage our differences in the same table of dialogue. In the context of da'wah, such the commitment explained in those four obligatory properties of Prophet Muhammad; a true confirmation of revelation, faith in Allah, mobilizing all potential, and realizing that our insights and sciences are gifts from Allah are the primary requirements before engaging another faith in da'wah. Those properties, therefore, are interconnected one each other and rejuvenate how da'wah should work in the current interreligious communities.

Hence, we should comprehend the further involvement related to how those four obligatory properties which I will call it 'inter-commitment of the truth of Islam' implies several reconceptualization of ethics and norms of da'wah in the nowadays interreligious life. da'wah, in the context of the recent interreligious phenomenon, should compel to a relevant interaction and exchange between different faiths or traditions founded on the proper commitment of religious way of life. Later, the language of da'wah communication should motivate an establishment of dialogue to invite different people to come together to learn Islam without coercion; da'i are required to find the mutual respect and understanding in that

multi-religious society at large in order to reach the culture of peaceful coexistence both in minds of da'i and his community.[39] Therefore, a true challenge of da'i is how he should find the best way to deliver a message of Allah correctly, while also respecting the claim of truth inherently possessed in the mind of his non-Muslim society as da'wah communicant. Regarding this need, I will formulate the number of principles defining the relationship between Muslim and people of other faith based on the Qur'anic root and prophetic traditions:

First, Islam recognizes the earlier revelation and acknowledges the truth brought by all biblical prophets. Al-Qur'an shows the number of excess and mistakes committed by the followers of the biblical prophets, and it reminds the community of Prophet Muhammad against committing similar excesses. Therefore, in accordance to the Holy Scripture in Islam, the commitment and devotion were crucial for establishing the monotheistic traditions and translating divine guidance into social practice. The Muslim attitude toward the followers of another faith and tradition –particular the People of the Book- should never be self-righteousness and pride, but one of compassion, common respect, and concern for the welfare of other communities.[40] Da'i, is consequently required to go deep into the study of comparative religions based on the proper inter-commitment of the truth of Islam to uncover similarities and differences between faiths and traditions.

Second, Islam emphasizes active faith instead of merely formal religious association. We should realize here that in fact, in accordance to al-Qur'an, it is not all those who have formally accepted Islam as inescapably been true believers. For some have accepted Islam as their general mode of life, but have not been succeeded to internalize worldview of Islam and moral mission. There are Muslim who conform to Islamic message only outward appearances, but keep on bearing suspicions and doubts, even resentment toward Islam and its followers and exponent. Based on this issue, da'i should realize that distinguishing the true believers from those who internally reject Islam is quite a challenge in another level.

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[39] Ahmet Kurucan and Mustafa Kasim Erol, *Dialogue in Islam Qur'an Sunnah History,* (London: Dialogue Society, 2012), p. 27.

[40] Louay M. Safi, "Religious Freedom…", p. 14.

The inter-commitment of the truth of Islam will construct a compatible perspective analysis for da'i to classify each their da'wah material in accordance with the number of communities to increase their quality of da'wah toward multiple religious entities.

Third, Islam asks people of faith to compete in goodness and suspend a judgment to Allah only.[41] Da'i, via contemplating four obligatory properties of Prophet Muhammad will reach to the logical consequence of fallibility of human and their never free of error in apprehension and decision. Because their tendency to follow Hawa rather than wahy, knowledge of human is inclined misleading, it is subject to personal bias and error. Hence, human should focus on doing what is right and just before casting judgment on others regarding their eternal salvation. Accordingly, when da'i meets another people with different religious affiliations, da'i should see them as the fellow human beings with a change to guide by Allah. The unbelievers would be gifted with hidayah by Allah, embracing Islam completely, then arrive in Heaven. Muslim, in another side, may fall to his own vanity, committed the sin, and then penalized in the Hell. Moreover, the matter of salvation is in fact, beyond our ordinary comprehension. By means, as a Muslim, we should believe the existence of Heaven and Hell, and how Muslim are motivated to do well and avoid bad deeds. In another side, however, we also required reflecting upon diversity of human beings, as He able to create us, precisely in one kind. The inter-commitment of truth of Islam will promote such the 'intended' diversity is one of everlasting human lesson to be continually reflecting the main goal of God's creation of human as it becomes the oligation for da'i to realize the infinite number of traditions, beliefs, and faiths outside Islam and conduct the best way of conveying da'wah.

Fourth, Islam promotes a search for common ground. In such an open community, Muslim are required to show some positive attitudes an unwavering respect for the followers of other faiths and traditions.[42] For the example, regarding those obligatory properties of Prophet Muhammad, da'i can display many similarities of Islamic teachings, which can also found in another religion. Such the motivation for seeking

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[41] Louay M. Safi, "Religious Freedom…", p. 14.

[42] Louay M. Safi, "Religious Freedom…", p. 15.

knowledge, respecting elders, maintains cleanliness, etc. Realizing such a wisdom (hikmah) in the early beginning of da'wah will open the way for da'i to execute their task properly for the betterment of the da'wah itself. Da'wah, in the middle of interreligious relations, should do by a good formula of hikmah, Maw'idah, and mujadalah al-Hasanah.

Accordingly, inter-commitment of the truth of Islam will implement of hikmah may be in a form of the common moral pact that underlying the social contract based on religious freedom. Consequently, da'i should be aware that each different religious tradition allowed encouraging every worldview in pluralistic context so they must understand that da'wah, nowadays is a friendly outreach to bring an understanding and good will between interreligious communities and never as an aggressive proselytization. Da'wah, when it should stay in the proper establishment of obligatory properties of Prophet Muhammad, it is also required to realize that Islam is an act of complete submission under Allah's guidance. Therefore, again, there shall be no compulsion in (acceptance of) the religion.

CONCLUSION

Redefining the obligatory properties of Prophet Muhammad via semantic theoretical framework derives the inter-commitment of the truth of Islam as the theological foundation of da'wah in the late interreligious context. It entails the deeper reflection of siddiq, amanah, tabligh, and fatanah the direction of intensifying the competence of da'i especially when it comes to the sense of recognition of previous traditions, an engage in active faith, competition in good deeds, and searching for the common ground. Hence, their openness toward religious other built on the commitment to the proper of Islamic faith. Later, da'i should reorganize their method of da'wah to suit the recent interreligious context without losing their self-identity, which constructed based on Islamic Worldview. The last but not a least, this inter-commitment of the truth of Islam still demands the number of additional insights and discussion for the advancement of da'wah method in the interreligious context.

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