STYLISTIC DA'WAH:
The Study of Reprimand Verses in the Perspective of the Da'wah Method

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Abstract

This study discusses the method of da'wah using reprimand. The research was conducted to reveal the ways of reprimand in the verses of the Qur'an from the style of language (linguistic aspect). So far, the exploration of the method of da'wah in the Qur'an is still mostly focused on the substance of the verse. This study uses the method of stylistic analysis of the Qur'an which is descriptive, thematic, and inductive with a library approach. The results of this study are; first, the style of the Qur'an implies methods of admonishment in preaching and explains how these methods are applied. Second, the style of language in the reprimand is adjusted to the condition of the object and material of da'wah so that it can support the achievement of the mission of da'wah, namely changing the target of da'wah to a better condition. The methods and styles of language referred to are: (a) a gentle reprimand is delivered in an interrogative style for the target who makes mistakes unintentionally and is not fundamental; (b) a firm reprimand in an antithetical style for targets with fundamental errors and prior indications; and (c) a firm reprimand in a satire language style for socially positioned targets with a broad impact error.

Abstrak

Penelitian ini membahas tentang metode dakwah dengan menggunakan teguran. Penelitian ini dilakukan untuk mengungkap cara-cara teguran dalam ayat-ayat Al-Qur'an dari gaya bahasa (aspek linguistik). Selama ini eksplorasi metode dakwah dalam al-Qur'an masih banyak terfokus pada substansi ayat. Penelitian ini menggunakan metode analisis stilistika Al-Qur'an yang bersifat deskriptif, tematik, dan induktif dengan pendekatan kepustakaan. Hasil dari penelitian ini adalah; pertama, gaya Al-Qur'an menyiratkan metode peringatan dalam berdakwah dan menjelaskan bagaimana metode tersebut diterapkan. Kedua, gaya bahasa dalam teguran disesuaikan dengan kondisi objek dan materi dakwah sehingga dapat menunjang tercapainya misi dakwah yaitu mengubah sasaran dakwah ke kondisi yang lebih baik. . Cara dan gaya bahasa yang dimaksud adalah: (a) teguran lembut disampaikan dengan gaya interogatif kepada sasaran yang melakukan kesalahan secara tidak sengaja dan tidak mendasar; (b) teguran tegas dalam gaya antitesis untuk target dengan kesalahan mendasar dan indikasi sebelumnya; dan (c) teguran tegas dengan gaya bahasa satir untuk target yang diposisikan secara sosial dengan kesalahan dampak yang luas.

Introduction

One of the impacts of the COVID-19 pandemic is the community's 'preventive' attitude. It appears in the actual phenomenon, the condition of people tend to give little attention to the problems of other people or groups, so that they are required to be aware of each other. Not only attention to health issues, but the community also focuses on economic or work issues, social or attitudes of people and other things that surround their lives. Not a few people personally or in groups give each other a warning for actions that are considered not in accordance with the truth.

For example, the Ministry of Religion (Kemenag) gave warnings to a number of mosques because they were deemed to have violated the policy for the Implementation of Restrictions on Community Activities (PPKM) (Kurniawan, 2021). The Indonesian Broadcasting Commission (KPI) also issued a number of warnings to those who violate the Broadcasting Code of Conduct and Broadcast Program Standards (P3SPS). A warning is given to fix television programs or broadcasts that are considered to be damaging to the morale of the nation's children. Many other reprimands are related to social life in society or related to uploads on social media that are considered inappropriate.

Every Muslim who pays attention to religious messages will be sued as a dai' (Syafriani, 2017). The attitude of a true Muslim is not indifferent to things that are not in accordance with the truth. However, if he sees an evil, then his heart stirs a sense of responsibility to change it even if it is only a rejection or prayer in his heart. Not only that, even a Muslim is required to call for virtue, because it is the command of Allah and His Messenger. That is the attitude of a Muslim in society so that there is an attempt to preach with a warning in the hope that there will be a change to a better condition.

In essence, reprimanding other people (personal or groups) who make mistakes is an action that is ordered by religion. This action is also one way of preaching (Ismatullah, 2015). Allah SWT says in Surah an-Nahl [16]: 125, "Call (people) to the way of your Lord with wisdom and good lessons and argue with them in a better way". In general, the failure of the reprimand mission is not caused by the substance, but more in terms of the method. Therefore, in order for religious messages to be conveyed to the target of da'wah, it is necessary to have the right method so that it can provide good changes for those who are reprimanded.

The delivery of da'wah orally or in writing cannot be separated from language. Language as an arbitrary system for interacting among community members is closely related to the elements of da'wah, namely dai, mad'u, materials and methods. Of course, everyone who conveys the message of da'wah has its own stylistic (language style), because according to the

view of the Aristotelian school quoted by Lauma (2017) that language style is an inherent quality, which is in every expression. For this reason, language style intentionally or unintentionally will always appear in each expression.

The problem of language style in preaching (reprimand) does not emphasize the sesational aspect, but rather on efficiency and effectiveness. Appropriate reprimand language style aims as a message delivery system that can present certain effects on the target of da'wah. In contrast to the world of literature, which is certainly more complex, where the style of literary language often emphasizes sensational aspects. As for the insight into Arabic literature, a good language style (*uslub*) must have the characteristics of *al-wudûh* (clarity), *al-quwwah* (strength), and *al-jamâl* (beauty) (Al-Jarbi, 2002) (Al-Syâyib, 1991).

All the characteristics of a good style of language that has ever existed in the universe are included in the style of the Qur'an. The Qur'an in terms of substance or non-substance is impossible to expire, cannot be used or answer problems that develop according to the passage of time. The style of the language of the Qur'an is not only in the sense of beauty, but also contains moral values and good ways of expression, so that in terms of substance or non-substance (linguistic aspect) it is important for humans.

The study of the da'wah method in the Qur'an so far is still mostly focused on the substance of the verse. Meanwhile, the exploration of the method through stylistics (linguistic aspects) seems to have escaped the view of researchers and has not been fully studied. From this, it is important to explore the method of da'wah (reprimand) in the style of the Qur'anic language. Because, the existence of the language style of the Qur'an itself as one of the miracles cannot be realized for free, without any lessons behind it. It is precisely the language style of the Qur'an that should be an example or reference for humans in conveying da'wah messages.

Literature Review

Language as a medium of communication and interaction plays an important role in social life. So many benefits of language for humans as social beings. Through language a person can express himself, a speaker can express his thoughts, soul and personality. Through language, a person can influence or give effect to other people, so that they can achieve a goal. In addition, by choosing a language that is appropriate to the situation and conditions, a person easily adapts and integrates into the social environment.

The development of stylistic theories is heavily influenced by the Platonic and Aristotelian schools (Lauma, 2017). The Platonic school holds that style of language is an

expression, so that there are expressions that have style and some do not. This means that according to this theory an important element in language style is intentional. Style will not appear by itself, but must be intentional. While the flow of Aristotle argues that style is an inherent quality, which is in every expression. That is, intentionally or not, language style will always appear in every expression.

Stylistic Relationship with Da'wah in Theoretical Review
Stylistic

Stylistic (language style) in Arabic literature is often interpreted as *uslûb*, namely how to write or how to choose and arrange words to express certain meanings so that they have clear goals and influences (Al-Syâyib, 1991). Language style is not only used in literary works, but is also used in everyday speech which shows the uniqueness in the use of language both written and spoken for certain purposes. So it can be ascertained that every literary work has its own style of language, it's just that there are distinctions or differences in the quality of the good or bad style of language (Ircham, 2019). As for the use of language style, there are main elements that cannot be eliminated, namely intentional and purpose. Through deliberate language style includes elements of language, both phonology, morphology, syntax, semantics, or rhetoric. The style of language must have a purpose because it contains elements of meaning, namely as a means of embodiment of ideas, thoughts, ideas or messages.

Language style has an important function in language continuity. Aside from being a system that can present aspects of beauty (artistic) and as an energy for the creative process, language style also has a function as an effective message delivery system (Ratna, 2014). Through language style, expressions can cause certain effects such as psychological effects so that they can move the soul of the listener, interlocutor, or reader. With it, too, it can generate thoughts and suggestions, can create feelings and enthusiasm, increase tastes and can strengthen the effect on ideas, so that messages will be easily conveyed to readers and listeners (Muzakki, 2015; Zahid, 2014). Although language style can convince or influence readers and listeners, basically this function can be obtained through the nature of language itself, namely through the overall relationship and opposition between its elements (Samhudi, et al., 2017).

To achieve its function as an effective message delivery system, language style is influenced by its quality and character. The shortness of the sentence, the ease of understanding, the ambiguity of the meaning, the logicalness of the description and other characteristics that may exist in the style of language, often affect the quality of a language style. Meanwhile, the important characters in figurative language are: a) clarity (*al-wudûh*) which is having

understanding as its basic goal which includes clarity of meaning and clarity of editorial (regarding composition or phrases); b) strength (*al-quwwah*) namely the power of influence or effect on the reader or listener; c) beauty (*al-jamâl*) is something that can attract and touch the soul so as to produce a certain effect (Al-Syâyib, 1991).

Language style is actually found in all kinds of spoken and written language. Language style also includes diction or word choice, sentence structure, figure of speech, and imagery, rhyme patterns, meanings used by a speaker (Siddiq, 2015). Therefore, language styles have various forms, and it is difficult to get agreement on the division or type with certainty. However, according to Gorys (2010) that language style can be viewed from at least two points of view; in terms of non-language and in terms of the language itself. Another opinion says that in the realm of syntax style language related to *'Ilmu al-Nahwu* is also related to *'Ilmu al-Ma'âni*, because both involve the system of word order, such as *al-amr* (command), *al-nahy* (prohibition), *al-istifham* (question), *al-nidâ'* (call) and others (Qalyubi, 2013).

Da'wah

The term da'wah is interpreted broadly by Sheikh Ali Mahfuzh quoted by Hardian (2018) and Zain (2017). He thinks da'wah language is an effort to encourage people to do good and follow instructions, to instruct them to do ma'rûf and prevent them from doing evil, in order to obtain happiness in this world and the hereafter. Substantially this understanding is the same as what was put forward by Quraish Shihab (1992), according to him da'wah is a call or invitation to conversion, or an attempt to change the situation to a better and perfect situation, both for individuals and for society.

This view illustrates that da'wah: a) is an effort that must be done intentionally to encourage humans (Muslims or non-Muslims) towards goodness in accordance with religious instructions; b) da'wah can be in the form of invitations, orders, prevention, or others; c) Da'wah aims to change the situation and condition of a person or group for the better, namely both concerning the life of the world and the life of the hereafter. Da'wah has interrelated main elements, namely: the subject as the perpetrator of da'wah, the object as the target to be addressed, the method as the method taken in preaching, the material as the material or message to be conveyed, and the media as the means used in preaching.

The subject or dai is very influential on other elements of da'wah. For this reason, every da'wah actor or person who carries out da'wah activities should have a good personality, so that the related elements will have a good impact. As for the messages of da'wah to be conveyed to the target in an easy, precise, digestible and understandable manner, a dai is expected to

master: a) broad religious knowledge, especially related to the material presented; b) knowledge of sociology and psychology of society; c) actual public information; and d) rhetoric or the method of delivering material and skills in using language effectively (Abu Bakar, 1999).

The diversity of the conditions of the object of da'wah is an important concern for da'wah actors. This can be viewed from aspects of ideology, education, social status, economy, group, geography, psychology and others (Effendi, 2012; Irhamdi, 2019). The state of the object of da'wah determines the choice of material and method of da'wah. Especially the choice of language (way and style) in delivering da'wah messages determines the success of da'wah activities. This is because the material and heterogeneity of the object of da'wah can be accommodated or handled by the preacher through the delivery and use of appropriate language.

The choice of da'wah method is adjusted to the situation and condition of the object. There are various methods of preaching, such as lecture methods, discussions, questions and answers, debates, interpersonal conversations, demonstrations and visiting homes (Wardani & Musyarrafah, 2019). In Hamka's interpretation quoted by Ismatulloh (2011), there are three methods of da'wah that are relevant to all conditions of the times, namely wisdom (wisdom), *mau'izah hasanah* (advice), and *jâdilhum billati hiya ahsan* (rebuttal in a better way). Advice actually includes reprimand, because it is teaching or giving good messages that can be done by way of explanations, explanations, language styles, warnings, narratives, examples, directions, or subtle prevention (Aliyudin, 2010).

The theoretical review above shows that there is a very close relationship between stylistic (language style) and da'wah. Stylistic is a serious concern for da'wah actors as a 'wrapper' of da'wah messages so that they are conveyed to their objects, so that the mission of da'wah is achieved. In other words, stylistics become a system for delivering effective da'wah messages both orally and in writing. The use of different language styles is adjusted to the purpose of the messenger (subject of da'wah), and adapted to the situation and condition of the recipient of the message (object of da'wah) so that it can have significant effects and changes.

Research Methods

This research is a qualitative research with a library research approach. This research study is not based on empirical data, but relies on the use of relevant data or literature and works in other forms. References from the Qur'an are the primary data source for this research, while the da'wah, linguistic and commentary books are the secondary data sources.

This research is analyzed based on the stylistic analysis of the Qur'an, namely by examining the linguistic phenomena/language style of the Qur'an which is focused on the

warning verses. The analysis is descriptive, thematic and inductive, that is, this study does not look for the correctness of the composition of language, but the researcher provides an interpretation of a number of data and analyzes the style of language to reveal the methods it contains. The analysis begins by describing examples and facts in the verses to draw conclusions systematically and logically. Thematically the analysis begins with the steps of determining the problem to be discussed, then identifying and collecting verses related to the problem.

Result and Discussion

The style of language is essentially a specific description of a speaker's choice of language. In spoken or written expressions, figurative language can cover all forms of language starting from the broadest about sentence structure such as complete discourse, phrases, clauses to the simplest about word choice, even including the meaning behind language. So language style includes lexical, grammatical, and semantic aspects.

The Qur'an offers humans the use of language styles in their survival. The style of language in the verses of the Qur'an is not to be matched by human language, let alone eliminating it is impossible. However, the language style should be an example, reference and learning for humans, because the language of the Qur'an is one of the miracles it contains.

The language style of the Qur'an has a psychological-educational relationship. This is indicated by the state of meaning and the height of the intention it displays (Al-Nahlâwi, 2010). When the language style of the Qur'an describes abstract concepts with concrete meanings, it is clear that there is an interaction between the senses and the human mind to grasp them. This method has direct application in educational values, so anything related to the style of the Qur'anic language will help speed up the understanding process, in addition to fostering the mind so that it is accustomed to thinking validly and logically (Usman, 2010).

The style of the Qur'an includes all the criteria for a good style of language. Besides being able to accommodate all messages to be conveyed (*Khairu al-kalâm ma qalla wa dalla*), the choice of words in the style of the Qur'anic language is not foreign to the listener or the knowledge of the interlocutor, easy to pronounce and not heavy on the ears, and according to the circumstances. In addition, the language style of the Qur'an also has characteristics that can be accepted by all circles or levels of society, both ordinary people and intellectuals (scholars). The form of the verse and the type of language style are very diverse, for this reason, in this study, limitations are given to the style of language that is in the verses of reprimand.

Reprimand contains the meaning of invitation, reproach and warning. Many of the commentators use the term 'ita>b as a reprimand. Reprimand can be interpreted as a response addressed to a person/group for an act that has been done, where the act is considered wrong or deviated from the truth. The perpetrator of the act sometimes knows or does not know the truth, so mistakes can be made intentionally or unintentionally. Al-Razi emphasized that the verses of reprimand ('itâb) in the Qur'an are not only due to wrongdoing or sin, but also because of an action that should not be prioritized, quoted by Saleh (1977). For this reason, reprimand as a method of da'wah is advice based on love from one person to another in order to return to the truth and leave evil. Reprimand can be expressed through a language style that contains tenderness and firmness so that a lesson can be taken.

Reprimand Language Style

Gentle Reprimand

Some scholars are of the view that Allah once gave a warning to His messengers through a reprimand filled with compassion as a guide for them ('Ali al-Ka'bi, 2016). This can be seen in the verses of the Qur'an expressed in a gentle reprimand:

a. In QS. at-Taubah [9] verse 43 Allah says:

عَفَا اللَّهُ لِمَ لَهُمْ يَتَبَيَّنَ لَكَ لَّذِينَ أ لَمَ لْكُذِبِينَ

Allah forgives you (Muhammad). Why did you give them permission (not to go to war), before clear to you those who are truly (disabled) and before you know the people who lie?.

This verse in the interpretations of Jalalain (2018) and Ibn Katsir (2006) is considered a reprimand to the Prophet, because on the basis of his ijtihad he gave permission to a group of people not to participate in jihad.

The context or background of the revelation of this verse is related to the Prophet's policy. The Messenger of Allah had done two things before being ordered by Allah, namely giving permission to the hypocrites not to join the war and taking ransom from the captives. Hypocrites who ask permission from the Prophet for various reasons not to go to war. Even if they were allowed to or not, they would still not join the battlefield. In connection with this incident, it was emphasized that Allah Almighty forgave the actions of the Prophet (Ibn Katsir, 2006).

This action or policy was judged wrong by Allah SWT. The Messenger of Allah made a decision by giving permission to the hypocrites before knowing their reasons, whether the reasons they put forward were true or otherwise were mere lies. The reason is,

hypocrites are always good at making excuses so they don't go to war Like the believers will compete in goodness, and are always ready to fight with their wealth and souls. On the basis of this incident, Allah gave a warning through the editor "Why did you give them permission not to go to war?".

In terms of stylistics, the editorial warning in the verse above uses the al-istifham (interrogative or erotic) style of language, namely sentences that contain questions. The interrogative is shown by means of لِمَ which means why. In this verse, interrogation is not intended to request information from the interlocutor about something that is not yet known. However, the question is a warning that contains guidance, guidance or directions to the good path and leave the bad. The reprimand conveyed through this language style contains tenderness.

The indicators of this gentleness are: (a) the communicant or interlocutor of the expression is the Messenger of Allah who has an infallible degree, while the error has never been done or there has been no previous indication; (b) a warning is given with the aim that the communicant changes the path taken to a better path, not as a stern warning so that it does not happen again and not as intimidation with threats or revealing the consequences of the act; (c) before the expression of reprimand is delivered, first pronounce عَفَا اللَّه which is forgiveness for the interlocutor; and (d) the editorial warning contains a solution or answer, namely before giving permission it is necessary to know the reason why they asked for permission not to join the war (a lie or not).

b. In QS. at-Tahrim [66] verse 1 says يَٰٓأَيُّهَا ٱلنَّبِىُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ تَبْتَغِى مَرْضَاتَ أَزْوَٰجِكَ وَٱللَّهُ which means "O Prophet, why do you forbid what Allah has made lawful for you; you seek the pleasure of your wives? Allah is Forgiving, Most Merciful." In the interpretation of Ibn Kasiîr (2006) as narrated by Ibn Jarir that this verse also includes a reprimand for the Prophet for his oath and he was ordered to pay the kifarat of the oath the Messenger of Allah. This reprimand is not a reprimand to the Apostle for his actions, because he could not have done things that could result in sin for him (infallible). In the zahir verse in the last sentence, according to some commentators that Allah has forgiven the mistake.

Based on the context, this verse has a different background so that it becomes a debate among scholars. On the one hand, this verse is said to relate to the incident of a sahaya, which the Messenger of Allah forbade him not to have intercourse with her again. On the other hand, it is said that this verse relates to the incident of the Prophet drinking honey at Sauda's house, then it became a cause of jealousy for 'Aisyah and Hafsah. The

Prophet swore never to drink it again. What was done by the Prophet was considered inappropriate in the sight of Allah. Drinking honey which is basically a lawful thing or having sex with a friend is also a lawful thing, the Messenger of Allah should not have forbidden it for him. Based on love, then Allah reprimandd him through the editorial or language style chosen in this verse.

Stylistically, this verse has a stylistic phenomenon similar to the previous verse (at-Taubah: 43). This verse is a subtle reprimand expressed through an interrogative style of language using the "لِمَ" device. The purpose or objective of the interrogative is not to dig up information, but to contain the meaning of reprimand as guidance and guidance for the interlocutor to a good way. The gentleness of reprimand with this style of language is reflected in the expression that begins with the vocative word يَٰٓأَيُّهَا ٱلنَّبِىُّ to glorify the position of the interlocutor. In the editorial, reprimands also contain solutions as a way of solving problems, so that they can calm the soul of the listener.

Firmly Reprimand

In the Qur'an, in addition to subtly warning verses, there are also harshly nuanced warning verses. According to some commentators, a firm reprimand was given to the interlocutor as a warning and threat so that it would not happen or repeat itself considering that it would be fatal (with regard to fundamental matters) ('Ali al-Ka'bi, 2016).

a.　QS. al-Anfal [8] verses 67-68: انَ الِنَبِيٍّ لَهُ الْأَرْضِ عَرَضَ الدُّنْيَا

It is not proper for a prophet to have a prisoner before he can paralyze his enemy on earth. You want worldly possessions while Allah wants (reward) the hereafter (for you). And Allah is Mighty and Wise and "If there had not been a pre-determined decree from Allah, a great torment would have afflicted you because of the ransom you took".

This verse is a reprimand to the Messenger of Allah for his decision to accept a ransom from the polytheists to free prisoners of war from their group. Implicitly, the reprimand was also addressed to the group that included the companions and the majority of the Muslims at that time who recommended that the prisoners not be killed, because the prisoners were still relatives and relatives who might later become believers, and their ransom money could be used for the interests of the Muslims (Ibn Kas\i>r, 2006) (Ministry of Religion, 2011).

The context of the verse relates to the completion of the Battle of Badr. The companions of the Apostle who participated in the war captured many people from the enemy side. Some of the captives still had kinship or family relations with the Apostle. From this incident, suggestions emerged from among the companions, some of whom

argued that the captives should not be killed, with the consideration that they could repent and not break friendship and that the Muslims would receive a ransom to strengthen their ranks in fighting them. Others thought that the captives should be killed, because they lied, drove out and fought the Apostles so that they became dangerous enemies. However, the Messenger of Allah was inclined to the opinion that he did not kill the captives, namely the policy of not releasing the captives except for ransom or beheaded.

A reprimand is given by Allah to the target/interlocutor for the wrong policy and is not a priority. The policy is considered wrong because the position of the Muslims is still very weak compared to the enemy's strength, so it is better not to take the enemy captive, so that it does not cause many problems. If there are prisoners, it will be very dangerous for the Muslims, because they can see the conditions of the location and know the strategies and weaknesses of the Muslims. If you are just chasing a ransom that might be useful for the struggle fund, it is very disproportionate to the losses that will occur.

Observing the linguistic phenomenon of the editor of the verse above, a warning was delivered to the interlocutor through the style of *al-muqabalah* (antithesis). Antithetical language style is expressed by contradicting ideas or messages, by using words or groups of words that have opposite meanings. The group of words (أَن لَّهُ) which is analogous to victory, as opposed to (حَتَّىٰ الْأَرْض) which is analogous to defeat. The group of words (تُرِيدُونَ الدُّنْيَا) which means only world orientation, in contrast to (وَاللَّهُ ٱلْءَاخِرَةَ) which means hereafter orientation.

The reprimand through the antithetical style of language in the verse contains firmness. This can be seen from the editorial which begins with the word "inappropriate" and the sentence structure is accompanied by intimidation in the second verse, namely "a great torment will be afflicted". From the semantic side, a warning is given as a warning so that it doesn't happen again, even though previously there were instructions that had been given as in the QS. Muhammad [47]: 4. In addition, the object of the discussion of the verse concerns a fundamental issue and has fatal consequences, namely the influence of worldly possessions which forgets the purpose of the hereafter as its main goal, and has a broad impact among Muslims, as well as concerning the existence of Islam.

b. QS. 'Abasa [80] verses 1-4, which means "He (Muhammad) turned sour and turned away, because a blind man had come to him Do you know maybe he wants to cleanse himself (from sin), or he (want) to get a teaching, then that teaching benefits him?". This verse is a firm reprimand to the Prophet for his indifference to a blind person.

The context of the verse relates to the events of the Prophet's da'wah. to the rulers of Quraysh. He was determined to invite them to Islam in the hope that after converting to Islam they could have a great influence on his subordinates. In the midst of busy dealing with the rulers of Quraysh, suddenly a blind man came to ask the Prophet for guidance repeatedly. The Holy Prophet was displeased and disturbed by this act, so he made a sour face and turned away from it (Ibn Katsir, 2006).

A warning was given to the Prophet. because his attitude was considered wrong which should not have happened. Indifference to other people with a sour face and looking away can cause wounds in the heart, even though the Prophet SAW was ordered by Allah to be friendly to fellow humans and to be the main example for everyone mukmin. Small people should also be given attention and not discriminate against human degrees (Ministry, 2011). The admonition is God's advice based on compassion by giving great attention to the Prophet, so that his behavior is in line with prophetic duties.

Examining the linguistic phenomenon of the verse, the reprimand is expressed through *iltifât* (satire) language style. The iltifative language style is by changing pronouns from informative speech forms to dialogic forms. Initially the Prophet narrated in the form of the third person pronoun (he looked sour and turned away, because a blind man had come to him) changed into the second person pronoun "وَمَا" (you know). The pronoun switching is more aware of the interlocutor / person who is reprimanded to listen to it and can attract the attention of readers (receptors) or other listeners. The *iltifât* style of language in the verse shows respect for the Prophet, because the third person pronoun is used as if to hide the real perpetrator.

The reprimand through the satire language style in the verse above contains the meaning of firmness. Semantically the reprimand has the intention of being a warning for the interlocutor to leave what was reprimanded and not to repeat the error, because it concerns the position of the interlocutor as a messenger of Allah (his apostolic existence) and concerns the revelations conveyed (the existence of the Qur'an which authentic) is not the work of the Apostle. In other words, a reprimand is considered firm because the object of the dialogue or the message conveyed involves a very important matter. From the syntax, the verse/sentence uses a second person pronoun (you/you) which is not preceded by words that are parallel to the meaning of "gentleness".

Method of Reprimand in Da'wah

The language styles above are effective methods used in reprimands according to the context, because they have editorial clarity and meaning. Clarity is shown through the selection

of vocabulary that does not contain many meanings so that it is farthest from ambiguity (fuzzy meaning). In addition, clarity is also shown by the use of contrasting words such as "صَدَقُواْ لَمَ أَلْكَذِبِينَ" (truth-lying), "تُحَرِّمُ لَّ" (haram-halal), and others. Clarity is also shown by the abbreviation of language (efficiency of words), and does not use strange and foreign terms. So that clarity affects the clarity of the mission of da'wah, which is wrong and which is right, as well as which paths must be avoided and which paths must be taken. The method of reprimand can be conceptualized in the following figure:
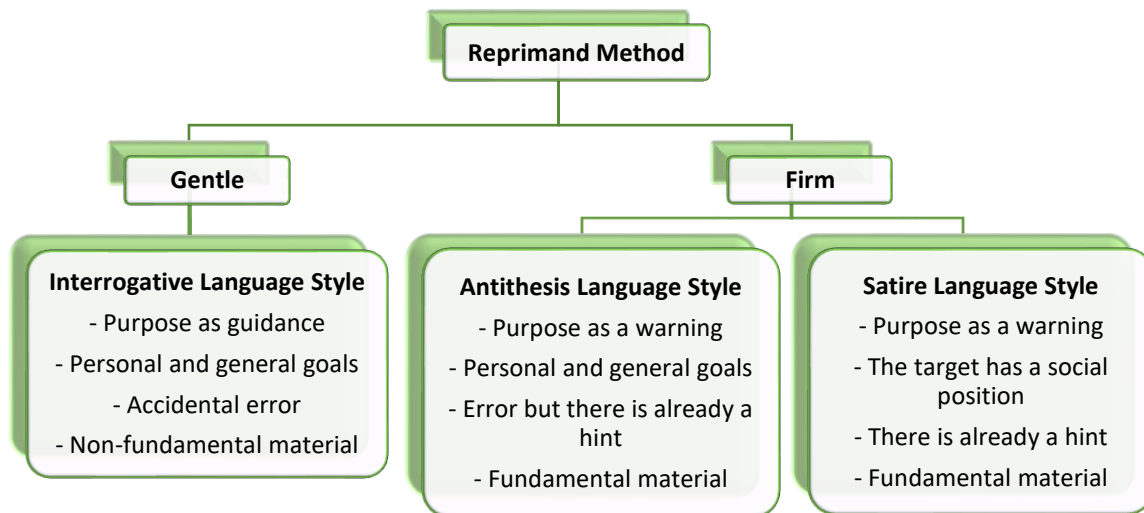
Da'wah activities can be carried out through the method of reprimand, either gently or firmly, in writing or orally. Through the interrogative style of language, reprimand can have a gentle effect in delivering the mission of da'wah. This method is appropriate to use to reprimand the target of da'wah (personal or group) with the condition of making a mistake accidentally, while previously there were no instructions or advice regarding the error. The mistakes made are not fundamental or not fatal which can bring badness to many people, so there must be massive prevention. The effectiveness and efficiency of this method seems to provide guidance to the target of da'wah to take the path that has been shown, because the reprimand or message of da'wah contains a solution.

Reprimand through antithetical language style can give the effect of assertiveness. This method is appropriate to use for preaching to targets (personal or groups) who have the condition of making mistakes intentionally, in the name of the problem there have been instructions or previous da'wah. Through this method, it is as if da'wah provides massive prevention so that the target stays away from mistakes and really doesn't happen again. This is because mistakes involve fundamental issues, such as issues of sharia, faith, or other matters related to the benefit of many people. In addition, the method of firm reprimand can also give

more emphasis to the target of da'wah by providing exposure to the impact of the error, so that the target pays attention to the material that has been delivered.

The reprimand through satire language style can also express firmness. However, this method is different from the previous method, because the firmness contained in the satire language style is more appropriate to use to reprimand people who have social positions or positions. The mistakes of people who have social positions are certainly different from mistakes made by ordinary people even though they are in the same problem area, because these conditions involve their existence as someone who has authority and influences many people, so that these mistakes can harm others widely. If the reprimand is conveyed through a satire language style, then it does not demean the ego of the target of the da'wah being reprimanded. Because, psychologically, when a person's ego is lowered, then he actually makes self-defense to save his ego from interference from other parties. That is, by not lowering the ego, it will also be achieved to correct mistakes. So, the firm reprimand with the satire style seems to give him a warning and a stern warning so that it doesn't happen again because it can have a fatal and far-reaching impact.

Conclusion

Reprimand is one method of da'wah because it is part of advice. How the reprimand is delivered correctly becomes important for the da'wah actors so that the target can accept and make changes to better conditions. The method of reprimand is explored in the language of the Qur'an which is a guide and an example for mankind. The methods found are: (a) the gentle reprimand method, namely the warning is delivered through an interrogative language style which aims as a guide for the target who makes mistakes unintentionally and is not fundamental; (b) the method of stern warning delivered through antithesis language style aims as a warning to the target who has made a fundamental mistake and has had previous instructions; and (c) the method of firm reprimand which is delivered through a satire language style for socially positioned targets who make mistakes that have a wide impact.

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