Existence of Regional Languages in Submission of Islamic Dakwah

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Abstract

The role of language as a means to convey important Islamic dakwah. This paper reveals the existence of regional languages in it. Specific aspects of dakwah and additional personal aspects of *mad'u* are good formulas in achieving the goal of giving Islamic dakwah. The uniqueness of *da'i* by using regional languages will divide *mad'u* into certain choices. As for *mad'u*, a personal touch with the local language will generate interest and interest positively with the Islamic dakwah delivered

Keywords: Regional Language, Islam preaches, Uniqueness, Personal Touch

Introduction

Dakwah in the process involves three components, namely dâ'i as conveyor, message Dakwah as content, and mad'u as communicant. In its interaction, da'i interacts with mad'u with dakwah as its content (Buhari, 2015). Interacting means that there are contact, response and the influence of feedback (feedback), are interconnected and influence and need each other. Both verbal interactions and non-verbal interactions. Verbal interaction is the relationship between the relationship with mad'u by using language or language communication. Whereas non-verbal interactions are non-language relations or communication without language/words, such as gestures, attitudes, behavior, and actions. Verbal and nonverbal interactions use certain symbols.

This paper focuses on verbal interactions, namely interactions using language; or language communication. Language as a communication tool, language is a channel for formulating our intentions, giving birth to feelings of belonging and the possibility of creating cooperation with fellow speakers (Keraf, 1984). More rigid, this paper looks at the regional language in its translation.

The use of regional languages in Islamic Dakwah activities is actually popular in the efforts to globalize various things today. As the pace, the use of regional languages is a step back. The existence of regional languages in the history of the Indonesian nation is being given a heavy test of the compilation of nationalism. Nationalism in its expansion brings a load of uniformity in various ways, including using language. The youth oath in 1928 determined the differences; attempted to be summarized in one; one homeland, one nation, and one language to the unity named Indonesia. Uniformity is essentially trying to merge the various components in accordance with the proposed formula and abandon the peculiarities. Indonesian is a means of effective unity in a nationalist frame. Uniformity in conversation, will relatively deny differences and form a sense of equality. Equality (relative) in the struggle will synergize the forces at that time, get the right momentum in gaining independence.

It is not enough to arrive here, a test of the existence of regional languages that have passed the test of globalism. Globalization is closely linked to the progress. It can be said to progress if it is towards globalism. Globalism, which is a language, is the mastery of foreign languages in this case English.

The regional language itself is the language of the identity of a community. According to Indonesia it is estimated that there are 746 regional languages. However, only 594 regional languages were successfully mapped by the Ministry of Education and Culture Language Center. However, as the language developed, it opened even some of the languages announced were extinct (Republika.com, 2014).

The use of regional languages in the process of Islamic dakwah activities was introduced by the Wali Songo. Cultural acculturation in the activities of dakwah applied by the songo-guardian will thus be applied effectively and efficiently in its implementation. Cultural acculturation, in this case, using regional languages in the delivery of Islamic dakwah makes the *da'i* itself distinctive and adds personality to *mad'u*.

Discussion

This paper uses critical theory analysis. Critical analysis negates the truth or untruth of

grammatical structures or the process of interpretation. Some theories summarized in the critical paradigm are feminist theory and discourse analysis theory.

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In this paradigm, analysis is carried out on the relationships that occur in the production process and changes in meaning. An individual cannot subject the subject to his mind.

English itself in the critical paradigm determines it as one that helps in determining a particular subject, discourse or strategy. From a discourse perspective, language is always involved in forming a subject.

The language here is not translated as a neutral medium placed outside of the speaker. Language in critical discussions that represent representations that make up a particular subject, certain discourse themes are also strategies in them. Therefore, the analysis is used to dismantle the boundaries of what is agreed to be a discourse, the perspective used by the topic being discussed, (Eriyanto, 2011).

Because it uses a critical perspective, there is a critical discourse analysis (critical discourse analysis / CDA) which is derived from discourse analysis (discourse analysis). In critical discourse analysis (CDA), the analysis here does not specify as an analysis of the language of discourse analysis using language in the text as the analysis process. But the language used here is different from the language in traditional linguistic terms. Language translated is not from being revised from a language aspect, but also related to a context. Regional language in its context is the identity of a cultured community group. Consensus on something spoken in a certain area. Population in Indonesia is a country consisting of various languages which are sheltered by many cultures. Multicultural, multiethnic, multiracial, multi-religious, multiracial, and conflicting.

In the context of power relations, regional languages are relatively enduring and one of the reasons is wrapped in supported feudalistic. Javanese can survive and even expand because its speakers speak Javanese with a sense of pride. The ability to survive and the difficulty of expanding is an adage for students who study in the city of Yogyakarta, students from outside Yogyakarta will be brought up in the process of studying in Yogyakarta. This can be witnessed by changing the Javanese language and then the sustainable energy of the Javanese language transmitted from the palace which symbolizes the degree, breed, and glory. The palace in power relations is the highest symbol of the Javanese tribe. Representation of identity from the people who do not want to be confined to the current of modernization and remain proud of feudalism.

Feudalistic Javanese who is very hard at making Islamic dakwah must regulate by accommodating Javanese culture in the process of their dakwah. WaliSongo in his dakwah activities summarizes the symbols of Javanese culture including regional languages, namely Javanese. Shalawatan, even the qira'atAlqur reading mode has a Javanese style which is an example of cultural acculturation in dakwah activities.

Dakwah is a call to a better direction in accordance with the instructions outlined by Allah. through the treatise delivered by the Apostle Muhammad Saw. The effectiveness of dakwah which focuses on the feeling of being called madhu is the prerogative of Allah Swt. Feeling called is guidance; heart tendency (Endrianto, 2012)

The high tendency of the heart towards dakwah emphasizes the interest of Madhu '. The interest in dakwah begins with a feeling of happiness and a positive attitude towards dakwah itself. Feelings of pleasure and positive attitudes accumulate for attraction. Madhu's interest in dakwah is the embodiment of the preacher's adaptive ability in the context of communication.

In the context of communication, the gap between communicators and communicants in their relative relations cannot be far away. This is permissible if the attributes needed by the communicator and communicant are conveyed in the message delivered and received. The bargaining value of those who have an interest in the effectiveness of communication carried out takes part here. In the context of Dakwah in this paper, the deliverers (da'i) are more interested in the efforts of the effectiveness of the dakwah delivered. Therefore, preachers in their dakwah activities are more empowered in cutting down gaps that are not distinguished from Madhu '. The gap that is not too far away will lead to relatively close cohesiveness and intimacy between preachers and madhu '. Madhu 'will accept to be accommodated and this will make welcome to Dai'.

The use of regional languages in the delivery of Islamic dakwah aims at the nature of Madhu 'as follows:

1) Personal

   The contents of the dakwah will be accepted and understood by the person (person) in accordance with the existing listener. Although scattered in various places, generally Madhu 'will experience a personal touch with the use of regional languages in the delivery of Islamic dakwah. Madhu 'will feel privileged.

2) Selective

   Selective. Honey will choose the delivery of dakwah that he likes. Many dai 'who deliver dakwah and try to arouse Madhu's interesting interest'. Dai 'who does not have a strategy in preaching, is certainly going to be abandoned by Madhu', so the contents of the message of the Dakwah are useless. Dai 'must transform itself into particularities in certain matters. Adding the dai 'who has specificity in the delivery of Islamic dakwah by using regional languages.
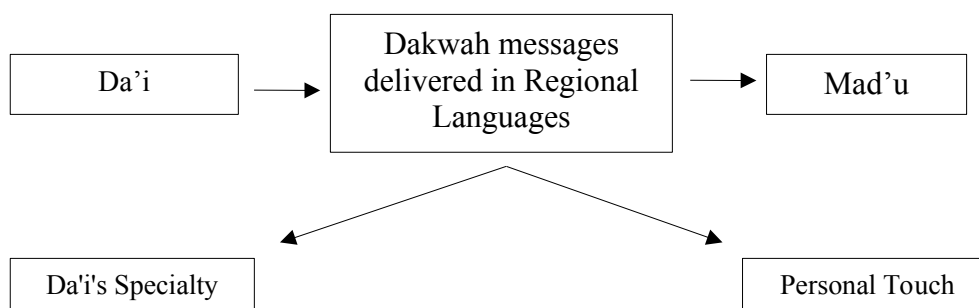
Picture 1
Thinking Framework The Existence of Regional Languages

Conclusion

The strategy in conveying Islamic dakwah by dai 'becomes important as the diversity of Madhu characteristics'. The characteristics of the madhu 'which are diverse in certain segments provide many choices for dai'. One of the dai 'options is to use regional language in the delivery of Islamic dakwah. Submission by using regional languages for psychological aspects. Madhu will feel something personal. Thus, positive interests and attitudes will emerge in addressing the propaganda delivered by dai '. Besides that, the various choices of dakwah packaged by Dai 'will provide special benefits for segmenting themselves if they use regional languages that can choose the dakwah they want to follow.

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