

## Virtual Da'wah Authority in Tafsir Rahmat H. Oemar Bakry: An Analysis of Intertextuality from Julia Kristeva

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**Abstract:** Religious activities in Indonesia suffered such massive turmoil that social media was used as a container. Then, the devotion performed by one individual is an obligation for Indonesian Muslims and the world. The spread of religious content in the virtual world seemed to upset Muslim viewers about the authenticity and validity of the source of the content distributed by an account on social media of various platforms. However, through the Book of Mercy, the author sees that there is an offer of innovation about the virtual authority of prophecy so as not to cause a faulty expansion of science. What's more, the diverse understanding of content creators has the potential to complain to the sheep and spread propaganda to the general public. Through a library-based study using the intertextuality glasses that were designed by Julia Kristeva, the message and substance of H. Oemar Bakry's offer to look at the problem will be depicted. Thus, this paper aims to respond to the new offer by creating an agency under the government's auspices of virtual authority. The aim is to counteract the provocative, tendentious, biased, subjective, and evocative messages that float in the virtual universe. Starting from this research, it will be illustrated that this study has produced a new finding that H. Oemar Bakry offers the meaning of forming a strong, honest, and orderly group of preachers. The function of the jury is to be a source of reference for the treasures of Indonesian Islamic sciences.

**Keywords:** Tafsir Rahmat; Virtual Da'wah Authority; H. Oemar Bakry.

**Abstrak** Kegiatan dakwah di Indonesia mengalami gejolak yang begitu besar, dimana sosial media digunakan sebagai wadahnya. Kemudian, dakwah yang dilakukan dari satu individu merupakan kewajiban muslim Indonesia dan dunia. Penyebaran konten dakwah dalam dunia virtual seakan meresahkan para *viewers* muslim tentang keaslian dan keotentikan sumber konten yang disebarakan oleh sebuah akun di media sosial dari berbagai *flatform*. Namun, melalui Tafsir Rahmat penulis melihat bahwa ada tawaran kebaharuan tentang otoritas dakwah virtual agar tidak terjadinya ekspansi ilmu yang cacat. Terlebih lagi, pemahaman yang beragam dari para *content creator* berpotensi mengadu domba dan menyebarkan propaganda di khalayak luas. Melalui kajian yang berbasis kepastakaan (*library research*) dengan menggunakan kacamata intertekstualitas yang dipelopori oleh Julia Kristeva akan tergambar pesan dan substansi tawaran H. Oemar Bakry dalam melihat problematika tersebut. Dengan demikian, tulisan ini bertujuan merespon tawaran baru dengan membuat sebuah lembaga di bawah naungan pemerintah tentang otoritas dakwah virtual. Tujuannya untuk menanggulangi pesan-pesan dakwah yang sifatnya provokatif, tendensius, bias, memihak, subjektif, evokatif yang berseliweran di jagad maya. Hasil dari penelitian ini akan tergambar bahwa kajian ini telah menghasilkan temuan baru bahwa H. Oemar Bakry menawarkan makna akan dibentuk kelompok juru dakwah yang kuat, jujur, dan teratur. Fungsi dari juru dakwah yakni menjadi sumber referensi khazanah keilmuan Islam Indonesia.

**Kata Kunci:** Tafsir Rahmat; Otoritas Dakwah Virtual; H. Oemar Bakry.

## INTRODUCTION

The spirit of da'wah in Indonesia in each individual Muslim has developed so rapidly. Da'wah activities were only interpreted as lectures in study rooms in mosques,<sup>1</sup> instead experiencing social transformation of da'wah on social media from various Instagram, YouTube, TikTok, Facebook, WhatsApp, and other media accounts.<sup>2</sup> As a *precaution* in contemporary preaching, social media produces accounts that are not authoritative in disseminating content. So often *viewers* bring up a varied understanding, this even causes quarrels and disputes between audiences. The era of the industrial revolution 4.0 is an era that makes people very dependent on the internet as a means of life.<sup>3</sup> Then this activity through the internet is what opens up the widest range of any activity and anytime through internet networks and social media, including da'wah activities. Activities like this eventually have implications for the birth of *missionaries* (read: preachers) through existing media, namely Abdul Somad, Adi Hidayat, Hannan Attaki, and many others.<sup>4</sup> The sophistication of social media has made netizens aggressively use it as a vehicle for *problem solving* in any angle of the problem..

Social media besides having a positive tendency in da'wah activities, actually has a big threat to its *viewers* (read: content connoisseurs). The reason is that communicators are born from various backgrounds, from officials, movie stars, and even celebrities.<sup>5</sup> The major threat referred to by the author is the fragmentation of people's thinking constructs in consuming content that is widely distributed in the mass media. Religious conflicts occur not only in the scope of interfaith but also between internal believers.<sup>6</sup> This at least significantly impacts the order of principles and science that is widely consumed by the public. That is, the spread of content that is deauthoritative in nature causes prolonged and endless irregularities across generations, audiences, and certain communities.

<sup>1</sup> Even Thohir Luth wrote in his book dissecting M. Natsir's da'wah, he conveyed how to preach not only in mosques but also through journalism, education, publications, and many others. Read more at Thohir Luth, *M. Natsir: Dakwah dan Pemikirannya*, (Gema Insani Press, Jakarta: 1999), hal. 32-39.

<sup>2</sup> See more at Tony Hendra and Siti Saputri, "Tantangan Dakwah dalam Arus Perkembangan Media Sosial," *Al-Hikmah: Jurnal Dakwah dan Komunikasi*, Vol. 7, No.1 (2020).

<sup>3</sup> Reported in Suara.com that Indonesia's social media usage reached 191.4 million in 2022, see Dicky Prasty, "The Number of Indonesian Social Media Users Reaches 191.4 Million by 2022," *Suara.Com*, last modified 2022, di <https://www.suara.com/teknologi/2022/02/23/191809/jumlah-pengguna-media-sosial-indonesia-capai-1914-juta-per-2022#:~:text=Suara.com> - Research from DataReportal, 6 percent from 2021.

<sup>4</sup> See more at Dudung Abdul Rohman, "Komunikasi Dakwah Melalui Media Sosial", *Tatar Pasundan: Jurnal Diklat Keagamaan*, Vol. XIII, No. 2, 2019, 121-132.

<sup>5</sup> Whereas those who have the authority to convey religious matters are those known as kiai and ustadz. See more at Sukma Ari Ragil Putri, "Wacana Islam Populer Dan Kelahiran Ustaza Medsos Di Ruang Publik Era Digital," *Jurnal Komunikasi dan Kajian Media* 2, no. 1 (2018): 87-114.

<sup>6</sup> See more at Irzum Farihah, "Strategi Dakwah di Tengah Konflik Masyarakat," *Addin* 8, no. 2 (2014): 295-318.

Through several dilemmatic factors revealed by the author above, at least the author made observations of old literature which was later classified into keywords in previous research. *First*, proselytizing on social media. research conducted by Adi Wibowo (2019), which discusses the trend of educational da'wah through social media by concluding that the process of transferring knowledge through social media is so effective for students.<sup>7</sup> The same thing was discussed by Faradillah Iqmar Omar et al (2015),<sup>8</sup> Eko Sumardi (2016),<sup>9</sup> and Abdul Karim (2016).<sup>10</sup> *Second*, da'wah conflict management. Studies that have a concentration in this field, such as those conducted by Siti Muthmainnah (2017), she offer conflict resolution in da'wah by relying on QS. Al-Hujurat [49]: 11.<sup>11</sup> Similar research was also discussed by Ahmad Fauzi (2020),<sup>12</sup> Hasan Waeduloh (2014),<sup>13</sup> Nia Kariati Syam (2014).<sup>14</sup> *Third*, virtual Ustadz proselytizing. The discussion in this category was carried out by Wening Purbatin Palupi Soenjoto (2021), who explained the interaction patterns of a *missionary* in the online realm to millennials..<sup>15</sup> The discussion with the same nuances was delivered by Indah Suryawati, Udi Rusadi (2021),<sup>16</sup> Muhammad Munir (2019),<sup>17</sup> and Sukma Ari Ragil Putri (2018).<sup>18</sup> The mapped research emphasizes the meeting point of research that the author will work on about the authority of virtual da'wah described in the book of *Tafsir Rahmat*.

<sup>7</sup> Wibowo Adi, "Penggunaan Media Sosial Sebagai Trend Media Dakwah Pendidikan Islam Di Era Digital," *Jurnal Islam Nusantara* 03, no. 02 (2019): 18.

<sup>8</sup> Faradillah Iqmar Omar, Nor Azlili Hassan, and Iza Sharina Sallehuddin, "Islamic Perspectives Relating to Business, Arts, Culture and Communication," *Islamic perspectives relating to business, arts, culture and communication* (2015): 43-55.

<sup>9</sup> Eko Sumadi, "Dakwah Dan Media Sosial: Menebar Kebaikan Tanpa Diskrimasi," *Jurnal Komunikasi Penyiaran Islam* 4, no. 1 (2016): 173-190.

<sup>10</sup> Abdul (STAIN KUDUS) Karim, "Dakwah Melalui Media: Sebuah Tantangan Dan Peluang," *At-Tabsyir* 4, no. 1, Juni (2016): 157-172.

<sup>11</sup> Sitti Muthmainnah, "Peran Dakwah Dalam Mengatasi Konflik-Konflik Sosial Masa Kini (Sitti Muthmainnah) PERAN DAKWAH DALAM MENGATASI KONFLIK-KONFLIK SOSIAL MASA KINI," *Jurnal Dakwah Tabligh* 15, no. 2 (2017): 245-257.

<sup>12</sup> Ahmad Fauzi, "Problematika Dakwah Di Tengah Pandemi Covid 19 Mewabah," *Jurnal Al-Hikmah* 18, no. 1 (2020): 27-36.

<sup>13</sup> Hasan Waeduloh, "Manajemen Konflik Dalam Perspektif Dakwah," *Jurnal Dakwah Tab* 15, no. 1 (2014): 91-104.

<sup>14</sup> Nia Kurniati Syam, "Kearifan Dakwah Dan Konflik Sosial," *Prosiding Sosial, Ekonomi dan Humaniora* 4, no. 1 (2014): 115-120.

<sup>15</sup> Wening Purbatin Palupi Soenjoto, "Ustad Virtual: Pola Dakwah Kekinian Di Era Milineal," *Proceeding Book of The 1st Internasional Student Conference of Ushuluddin and Islamic Thought* (2021): 195-204.

<sup>16</sup> Indah Suryawati and Udi Rusadi, "Etnografi Virtual Komodifikasi Da'Wah Ustadz Di Channel Youtube," *Perspektif Komunikasi: Jurnal Ilmu Komunikasi Politik dan Komunikasi Bisnis* 5, no. 2 (2021): 111.

<sup>17</sup> Muhammad Munir, "Fenomena Dakwah Online Dan Offline Ustadz Abdus Somad Di Pondok Pesantren Al-Amien Prenduan Sumenep Madura Pendahuluan Ketenteraman Dalam Kehidupan Masyarakat Merupakan Salah Satu Harapan Seluruh Masyarakat Didunia , Tidak Juga Masyarakat Yang Di Kehidupa," *Islamic Management and Empowerment* 1, no. 1 (2019): 129-142.

<sup>18</sup> Putri, "Wacana Islam Populer Dan Kelahiran Ustaza Medsos Di Ruang Publik Era Digital."

Based on the observations of the research that the author did above, various studies that speak in the context of da'wah on social media only fall into these three categories. At the same time, the research that talks about the authority of virtual da'wah has not been touched at all by previous researchers. Therefore, this paper seeks to reveal the interpretation of H. Oemar Bakry through his tafsir Tafsir Rahmat. The focus of discussion in this paper is classified into three important elements, namely the academic journey of H. Oemar Bakry, the general description of Tafsir Rahmat, and the practice of Julia Kristeva's sem analysis theory. The author uses the descriptive-analysis method as maps (read: maps) in this study. This method serves to describe and analyze verses related to the authority of da'wah in the virtual world.

As for the specific formal object used by the author of the semanalysis Julia Kristeva, whose results fall on the implications of her theory called intertextuality. This theory will show patterns of texts that undergo development and reduction to produce innovative meanings in their interpretation. The focus is only on seeing Tafsir Rahmat as a material object in this research, which can then be seen as based on *library research*. This is due to the use of supporting tools in the form of literature that talks about the same thing in this study.

## DISCUSSION

### H. Oemar Bakry's Historicity Journey

A person who is familiarly called Oemar Bakry was born on June 26, 1916 in the village of Kacang, Solok district on the shores of Lake Singkarak, West Sumatra.<sup>19</sup> He was the first child born to his mother named Borong, while his two younger siblings were named Upik and Usman Bakry.<sup>20</sup> His persistence in pursuing education during the colonial period should be appreciated. As a child and teenager, Oemar Bakry had to travel tens of kilometres to get to school and return to his home again. Minangkabau has a hereditary tradition of the sacredness of surau as a source of knowledge and civilization<sup>21</sup>

The traditions and culture in Oemar Bakry's circle indirectly shape *his mindset* and tendency to take part. Various literature has shown that H. Oemar Bakry tends to be active in da'wah, social, educational, political, and printing

<sup>19</sup> Baca selengkapnya di Islah Gusmian, *Khazanah Tafsir Indonesia Dari Hermeneutika Hingga Ideologi* (Yogyakarta: LKiS, 2013).

<sup>20</sup> See more at H. Oemar Bakry, *H. Oemar Bakry Dari Thawalib Ke Dunia Modern* (Jakarta dan Bandung: Penerbit Mutiara dan Penerbit Angkasa, 1984).

<sup>21</sup> At an early age until adolescence, Minangkabau teenagers are encouraged to live in surau because there is education in the formation of a strong, solid, responsible and social character. See at Hamka, *Islam Dan Adat Minangkabau* (Jakarta: Pustaka Panjimas, 1984).

business aspects.<sup>22</sup> Also, H. Oemar Bakry is very prolific in producing books that can be enjoyed today.<sup>23</sup> Likewise, with the aspect of da'wah, he was involved in it regionally, nationally, and internationally.<sup>24</sup> In other words, H. Oemar Bakry's life journey has a role in maximizing his potential to advance the civilization of Indonesian Muslims.

Oemar Bakry in his childhood started his academic career at the Village School.<sup>25</sup> Oemar Bakry's school was located in Biteh, northwest of his parents' home. The journey that Oemar Bakry took from his home ranged from three kilometres, so his round trip required a distance of six kilometres. For children in rural areas, walking is a common activity. Oemar Bakry is enthusiastic about pursuing his education; he never fails to move up in class. After completing his studies at the Village School, Oemar Bakry continued his studies at the Connection School. He chose the school in the village of Singkarak, northeast of his parents' house. The distance travelled is farther than the previous school, it is six kilometres to twelve kilometres to go back and forth. The journey used by Oemar Bakry every day ranges from approximately twelve kilometres. The election of the Singkarak school was the closest school to the residence of little Oemar Bakry.

His academic journey after completing secondary school in Singkarak has sparked some debate. The debate over Oemar Bakry's academic career occurred between his parents and grandmother, Lega Datuk Tan Besar. Initially, the final decision was agreed to fall on the Normal Islam School Padang, but the agreement collapsed when the fasting month came for a group of Qur'an reciters from Sumpur village to Kacang village. The retreat group has poisoned the mind of his mother (Oemar Bakry) with the recitation of the Qur'an chanted melodiously, serenely and soothingly. This is what underlies his mother (Oemar Bakry) to comment on little Oemar Bakry continuing his studies in Sumpur village, even though he initially experienced rejection from his grandmother (Oemar Bakry) he still obeyed his mother.

Furthermore, in addition to his activities illustrated in the explanation of his work above, Oemar Bakry is a figure of Sumatran teacher Thawalib in his daily

<sup>22</sup> H. Oemar Bakry's work and movements have been published in his publishing house. At the very least, his activities show authoritative evidence of his movement. See more at H. Oemar Bakry, *Kebangkitan Umat Islam Abad Ke-15* (Jakarta: Mutiara, 1980).

<sup>23</sup> At least the author found the fact that his writings in the form of books consisted of 21 works. See more at H. Oemar Bakry, *Menyingkap Tabir Arti Ulama* (Bandung: ANGKASA Bandung, 1984).

<sup>24</sup> His preaching from surau, mosques and then delivered preaching in national and international forums such as Egypt, Jakarta, Padang, Surabaya and others. See at Bakry, H. *Oemar Bakry Dari Thawalib Ke Dunia Modern*.

<sup>25</sup> The name Village School was the first school designation before switching to the term Elementary School.

activities since 1937.<sup>26</sup> His intellectual journey began at village school, connection school, studying the Qur'an in Sumpur village, *Normal Islam School* (1932), Diniyah Putra (1931), and then entered the University of Indonesia with a focus on studying Arabic Literature in 1954 but did not complete his assignment as a student.<sup>27</sup> Although, he did not complete his studies in college, but he managed to contribute by having literature in the fields of politics, interpretation, morals, and textbooks.<sup>28</sup>

Then, as an activist in the Islamic world H. Oemar Bakry gained great influence in the construction of his thinking from people around him, especially his teachers who included Prof. Mahmud Yunus, Inyik Karim Amrullah, H. Abdul Malik Amrullah, H. Agus Salim, Abdul Hamid Hakim, Inyik Parabek, Prof. Husein Djayaningrat, and Prof. Emil Salim.<sup>29</sup> However, Oemar Bakry's activity ceased until he was 69 on 19 April 1985,<sup>30</sup> leaving behind his two wives and thirteen children. Far from that, the author through this study wants to bring up the thoughts of H. Oemar Bakry in seeing the challenges of the times that increasingly require renewal and affirmation of the world of da'wah in Indonesia.

### Specification of Tafsir Rahmat

One of the tafsir products worked on by H. Oemar Bakry in this discussion was named "Tafsir Rahmat". This interpretation is oriented to the general public at large. The use of the diction "Rahmat" in his tafsir departs from QS. Yusuf [12]: 2, where Allah invites his readers (the Qur'an) to interpret from the Arabic language of the Qur'an.<sup>31</sup> In fact, far from simply translating verses from the Qur'an, H. Oemar Bakry attempted to interpret the Qur'an by relating it to the age of space, science and technology. This is in line with what Howard Federspiel expressed about the privilege of *Tafsir Rahmat*, namely *first*, the use of more modern language followed by linking according to the times. *Second*, it emphasizes the harmonious language between the Qur'an and the improvisation of technology.<sup>32</sup>

<sup>26</sup> See more at Muhammad Saifullah, "Kritik Oemar Bakry Terhadap Terjemahan H.B. Jassin: Studi Atas Polemik Terjemahan Al-Qur'an Di Indonesia," *Suhuf: Jurnal Pengkajian Al-Qur'an dan Budaya* 12, no. 2 (2019): 347-371.

<sup>27</sup> H. Oemar Bakry, *Tafsir Rahmat* (Jakarta: Mutiara, 1984).

<sup>28</sup> Read the books he has produced at H. Oemar Bakry, *AKHLAK MUSLIM* (Bandung: ANGKASA Bandung, 1993); M Riyani Hidayat, "منهج التفسير المدرسي لعمر بكرى," *Al-Fanar Institut Ilmu Al-Qur'an Jakarta* 3 No. 2, no. Ilmu Al-Qur'an dan Tafsir (2020): 37-54.

<sup>29</sup> Bakry, H. *Oemar Bakry Dari Thawalib Ke Dunia Modern*.

<sup>30</sup> Jannatul Husna Bin Ali Nuar, "Minangkabau Clergies and the Writing of Hadith," *Jurnal Ushuluddin* 24, no. 1 (2016): 1.

<sup>31</sup> This means that at the time H. Oemar Bakry produced his tafsir book (Rahmat), he was confronted with the lack of public knowledge of the Arabic language knowledge, so the insistence on the production of translation and interpretation works was intensified. On the other hand, the diction of "Rahmat" is oriented, so this interpretation becomes *Rahmatan lil Alamin*. See more at Yuhanin Zamrodah, "Perkembangan Tafsir Sunda Pada Tahun 1960-1990" (UIN Sunan Gunung Djati Bandung, 2016). See also at Bakry, *Tafsir Rahmat*.

<sup>32</sup> Howard M. Federspiel, *Kajian Al-Qur'an Di Indonesia Dari Mahmud Yunus Hingga Quraish Shihab*, ed. translated by Tajul Arifin (Bandung: Mizan, 1996).

Kitab *Tafsir Rahmat* was published by Mutiara, a printing house based in Jakarta. The first printing of this interpretation according to Sri Adekayanti was sold relatively quickly, that is, this interpretation received a positive response in the community. However, for the sake of mutual benefit some efforts have been made to revise the content of the interpretation, as well as the translation of this interpretation into Sundanese.<sup>33</sup> In Mahbub Ghozali's view, the emergence of *Tafsir Rahmat* was armed with H. Oemar Bakry's work in seeing the development of science-technology and Qur'an readings that focused on textual meaning.<sup>34</sup> Thus, the presence of *Tafsir Rahmat in the Qur'anic* interpretation scene in the eyes of Indonesian interpretation observers, that this interpretation serves to answer problems that represent the development of science and technology in the corridor of the meaning of the Qur'anic text.

Meanwhile, the description of this book of tafsir consists of 1333 pages, in which H. Oemar Bakry classifies verses thematically but by *tarti>b al-mus}hafi* (adjusting the mushaf) with a full interpretation of 30 Juz. The recitation of this tafsir starts from right to left (like an Arabic book); this book *has a blue cover* with a circle in the middle named "Tafsir Rahmat".<sup>35</sup> Furthermore, Sri Adekayanti states that H. Oemar Bakry's tafsir (Rahmat) interpreted with educational tendencies. However, according to the author, the interpretation tends towards the contextualist-intima aspect. This is based on his interpretation which tends to relate to aspects of tradition and ongoing social conditions. .<sup>36</sup>

The source of the tafsir reference, H. Oemar Bakry also took references to several tafsir books including *Tafsir Al-Manar (Abduh and Rashid Ridha)*, *Tafsir Al-Maraghi (Ahmad Mustofa Al-Maraghi)*, *Al-Tafsir al-Farid fi al-Qur'an al-Majid (M. Abdul Mun'im al-Jamal)*, *Tafsir Ibn Kathir, fi Dzilal al-Qur'an (Sayyid Qutb)*, *Tafsir Al-Qur'an (Mahmud Yunus)*, *Al-Qur'an and its Translations (Board of Translators of the Ministry of Religious Affairs/Ministry of Religious Affairs)*.<sup>37</sup> This interpretation in addition to describing aspects of religion and social context that occurred at the time of its authorship, but the basis of interpretation is still considered relevant to use. According to the author, this is due to his approach that leads to modernizing the times with technology.

### **Intertextuality and *Tafsir Rahmat* in Discourse**

Julia Kristeva learned a lot from Roland Barthes, and she stated that every text has no single meaning. So, the emergence of a new term known as denotation,

<sup>33</sup> Howard M. Federspiel, *Kajian Al-Qur'an Di Indonesia Dari Mahmud Yunus Hingga Quraish Shihab*.

<sup>34</sup> Mahbub Ghozali, "Dialektika Sains, Tradisi Dan al-Qur'an: Representasi Modernitas Dalam Tafsir Rahmat Karya Oemar Bakry," *AL QUDS : Jurnal Studi Alquran dan Hadis* 5, no. 2 (2021): 843.

<sup>35</sup> Bakry, *Tafsir Rahmat*.

<sup>36</sup> Adekayanti, "Metodologi Penafsiran Oemar Bakry (Studi Kitab Tafsir Rahmat)."

<sup>37</sup> Bakry, *Tafsir Rahmat*.

which has similarities with the referrer and the connotation that has nothing in common with the referent, if many make connotations then it is called myth. Semanalysis is a theory of language approach to finding out a *significant process* that is heterogeneous and lies in the discussion of subjects.<sup>38</sup>

This sem-analysis is very different from the "semiotics of systems", which systematically describe the social and symbolic constraints of each marking performed. Semanalytic examines typical language strategies in special situations, it is the study of language as a specific discourse, not as a generally accepted system (*langue*). As a textual theory that is not system-oriented, sem analysis approaches and understands meaning contextually and considers that the study of text and its context, has an important role.<sup>39</sup> From this theory of semanalysis, a genotext will lead to the meaning of intertextuality initiated by Julia Kristeva, as if it acts as a general text that will give birth to many meanings according to the responses that exist in society or phenotext.<sup>40</sup>

According to Kristeva genotext is not linguistic, it is just a process. On the contrary, the pretext corresponds to the language of communication, it is the order of place when we read often and when searching for meaning in a word. However, both of them are very unable to stand independently in every process, Kristeva calls it the "marking process".<sup>41</sup> *Genotext* can be interpreted as a large umbrella concept understood within the scope of a text believed by a wide audience. In a sense, genotoxic has a role as a marker that has the potential for developing meaning, as termed by Kristeva with phenotext.

According to the broad meaning, that genotoxic is a text of infinite possibilities, which becomes a substratum for actual texts. *Genotext* can be a means of evaluating the history of language and various marking practices. All the possibilities that past, present, and future languages have before they are buried in the phenotext.<sup>42</sup> Julia Kristeva called poetic language a product of significance, the only language that produced a revolution. Through the specificity of its signatory operations, poetic language should not be said to be the destruction of the identity of meanings and transcendence. What is sought in the process of poetic signification is not the cohesiveness and solidity of identity and meaning but the creation of crises and the process of shaking everything that has been socially institutionalized. The beautiful language generates exciting new research and the impact of distrust through deletion from regulated beliefs and signs, but in an extreme type of syntax

<sup>38</sup> Kaelan, *Filsafat Bahasa Semiotika Dan Hermeneutika* (Yogyakarta: Paradigma, 2017). 18.

<sup>39</sup> M. Riyan Hidayat, "Kisah Yajuj Majuj Dalam Tafsir Al-Azhar : Analisis Intertekstualitas Julia Kristeva," *J-Alif: Jurnal Penelitian Hukum Ekonomi Syariah dan Budaya Islam* 6, no. 1 (2021): 45.

<sup>40</sup> Patricia McCormack, "Julia Kristeva," in *Film, Theory and Philosophy: The Key Thinkers*, 2012.

<sup>41</sup> Julia Kristeva, "Desire in Language: A Semiotic Approach to Literature and Art, *Poetics Today*" 3 (1982): 66.

<sup>42</sup> Wildan Taufiq, *Semiotika Untuk Kajian Sastra Dan Al-Qur'an* (Bandung: Yrama Widya, 2018).

itself.<sup>43</sup>

The difference between the two acts of interest regulation in speech, to be more specific, (1) signification, specifically implies that it is socially regulated and controlled (the sign serves as an impression of the existing performance and social code), and (2) meaning, specifically implies that it is rebellious and innovative. Significance is an infinite and infinite cycle of creation, the arrival of improvement in humans through language articulation. The importance as far as possible of the subject, moral performances, boundaries, and social arrangements in the general public.<sup>44</sup> In this observation, Kristeva gives an example of words having a referential meaning (referential) due to the symbolic structure of language. On the other hand, existing words give life meaning or non-referential meaning because of their semiotic content, in essence significance demands at once semiotic and symbolic.<sup>45</sup>

Intertextual theory is one of the most popular branches of semiotics in the post-structuralism era. This theory was an answer to Kristeva's dissatisfaction with traditional semiotics that dwelt only on the structures of texts.<sup>46</sup> The structuralist period's texts negate the text's historical side. Therefore, to present the history of the text, Kristeva gave birth to a theory called intertextual or often referred to as the theory of intertextuality. Generally, it is understood that this theory is like a dialogue between texts. In that case, it means a text whose creation must have something to do with the previous text, either directly or indirectly.<sup>47</sup>

Save the author that this intertextual theory originated from Kristeva, which has a basic assumption that every text contains pieces or mosaic quotations. When writing a work, an author will take components from other texts to be processed and produced with the colour of addition, subtraction, opposition, or confirmation according to his creativity, consciously and unconsciously.<sup>48</sup> So, a text must have a relationship or relationship with other texts that appear first. Kristeva holds the view that every text is an absorption and transformation of another text.<sup>49</sup>

Julia Kristeva further classifies that a text has links to social, cultural and historical texts. Thus, to examine the text as intertextuality is to place the text in the social and historical realms. According to Kristeva, the text is neither a separate

<sup>43</sup> Kristeva, "Desire in Language: A Semiotic Approach to Literature and Art, Poetics Today."

<sup>44</sup> Maccormack, "Julia Kristeva."

<sup>45</sup> FATIMAH FATMAWATI, "Penafsiran Sab' Samawat Dalam Kitab Tafsir Al-Qur'an Al-Azim Karya Ibnu Katsir (Kajian Intertekstualitas Julia Cristeva)," *Jurnal Ilmiah Ilmu Ushuluddin* 18, no. 2 (2019): 124.

<sup>46</sup> Kristeva, "Desire in Language: A Semiotic Approach to Literature and Art, Poetics Today."

<sup>47</sup> Al-tadabbur Jurnal Kajian Sosial et al., "Analisis Semiotika Julia Kristeva Dalam Film (Pendekatan Semanalisis Hingga Intertekstualitas) Siti Nur Alfia Abdullah" (2019): 287-313.

<sup>48</sup> Kristeva, "Desire in Language: A Semiotic Approach to Literature and Art, Poetics Today."

<sup>49</sup> Faila Sufatun Nisak, "Penafsiran QS. al-Fatihah K.H Mishbah Mustafa: Studi Intertekstualitas Dalam Kitab al-Iklil Fi Ma'ani at-Tanzil," *al-Iman: Jurnal Keislaman & Kemasyarakatan* 3, no. 2 (2019).

object nor an individual but a compilation of texts contained in literary works and outside literary works that cannot be separated between the two. The text cannot be separated from the current cultural and social conditions of the text.<sup>50</sup>

Research using Kristeva's idea of intertextuality leads to text changing with others in nine transformations, often called "transposition".<sup>51</sup> However, it falls under the category of philosophical theories of language. However, the author wants to apply it to Qur'anic verses as part of the text and *samples*. In other words, meaning through a philosophical approach to language becomes a new vehicle in seeing the text of the Qur'an with the potential for newness of meaning that is inspiring and not confined. As for the text of the Qur'anic verse, the author will lead the theory of sem-analysis to the point of intertextuality. Meanwhile, the text of the Qur'an that the author uses as a sample is QS. Ali-Imran [3]: 104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

**Meaning:** Let there be among you a class of people who call upon virtue, command (do) the accrued, and prevent the unfortunate. They are the lucky ones.

In the structural groove of Kristeva's theory, the first is to look for *genotext* and *phenotext* as part of a sem-analytical approach. Both terms have been defined by the author in the previous discussion, through *genotext* and *phenotext*, an understanding of the meaning of significance and *significance*

*Will be born* in the verse that the author raised as a *sample* above. The definitions of *genotext* and *phenotext* are inseparable. According to Julia Kristeva, *genotext* and *phenotext* cannot stand alone because they complement each other in marking. This translation has been illustrated by the author in the form of images that allow readers to see the plot of this research. Meanwhile, the illustration referred to by the author is as follows::

QS Ali-Imran [3]: 104 (*genotext*) Meaning of Text (*phenotext*) Significance and *Significance*

1. Illustration of Julia Kristeva's theory

The sample verse that the author raised about *da'wah* is QS. Ali-Imran [3]: 104 as stated above. If traced back, there will be another verse about *da'wah* namely QS. An-Nahl [16]: 125.<sup>52</sup> Both verses have connectivity (reasonable *al-ayat*) with each

<sup>50</sup> Kristeva, "Desire in Language: A Semiotic Approach to Literature and Art, Poetics Today."

<sup>51</sup> The nine models are known as: transformation, modification, expansion, haplogy, demythologization, parallel, conversion, existence, and defamiliarization. These models are very familiar in the theory of intertextuality which will eventually be able to see which of the texts studied will fall into which model among the models offered by Julia Kristeva. See more at Hidayat, "Kisah Yajuj Majuj Dalam Tafsir Al-Azhar : Analisis Intertekstualitas Julia Kristeva."

<sup>52</sup> أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِهِمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

other, where both verses speak of da'wah being a required activity for every Muslim in the world. This activity, in general, has elements of calling for goodness, positive activities, and reminding to fit within the corridors of sharia (both in the virtual and real world).<sup>53</sup> That is, da'wah activity is an obligatory call for each individual to remind them of the religious regulations that the Khaliq has determined. This definition is called the meaning of significance, which has a confined meaning (read: normative) because there are religious aspects surrounding the meaning. Meanwhile, H. Oemar Bakry said that da'wah activities should be formed by a preacher association. According to him, an organization that is strong and organized must be formed and has a recognized authority to preach.<sup>54</sup>

One group (association of preachers) is a certain group of people from Muslims who are devoted to preaching, arranged conceptually (when, where, how to preach) so as to achieve maximum results. According to him, these preachers are devoted to dealing with aspects of da'wah.<sup>55</sup> In other words, the formation of an organization that focuses on Indonesian da'wah serves to standardize da'wah that is disseminated to a wide audience. The cohesiveness between senders (read: account managers), da'wah organizations, and viewers becomes a unity that minimizes disputes, disputes, and coachman debates between one individual and another. This preacher if contextualized will lead to the formation of groups that have authority in preaching virtually. (significance).

The existence of an organization that provides standardization of the expansion of virtual da'wah, according to H. Oemar Bakry, is a *testament* in overcoming radicalism, extremism, and liberarism in religion. The position of the organization offered by Oemar Bakry became a middleman between religious communities.<sup>56</sup> On the other hand, the expansion of virtual da'wah that is not restricted and well monitored will have implications for the internalization of religious building construction that can form divisions between others. At least, the author describes five negative points of impact from the spread of da'wah virtually. *First*, the flawed interpretation. The views of preachers in spreading the message of Islam are not always the same and in accordance with other streams. This can obscure the core message of the preacher to the audience. *Second*, Polarization and conflict. The various views expressed in the virtual da'wah milling around can trigger divisions among religious communities, implications for polarization and prolonged conflicts in the social environment.

<sup>53</sup> Habib Husein Ja'far, "Toleran Dalam Berdakwah & Dakwahkan Toleransi" (Indonesia, 2021).

<sup>54</sup> Bakry, *Tafsir Rahmat*.

<sup>55</sup> It is necessary to establish a strong, honest and orderly organization. When Muslims do so, then a glorious victory will be achieved in this world and Muslims will face Allah with radiant faces without feeling the most "righteous" and not disbelieving others.. See at Ibid.

<sup>56</sup> Ibid.

*Third, Miss-context* understanding. In other words, virtual da'wah often does not provide adequate context, so the messages conveyed by *missionaries* can be misinterpreted or used for certain interests in certain communities or religious streams. *Fourth*, the spread of false content. Online platforms have the potential for falsehood and misinformation related to religious messages being shared. Thus, the information consumed mimics intertwines perspective confusion. *Fifth*, losing the human aspect. That is, online interaction can reduce human aspects such as empathy and physical presence, which can be important and important in the da'wah process to understand the needs and feelings of the audience.

The negative impacts mapped above, still cause other negative impacts depending on how the virtual da'wah is carried out, the content disseminated, and the way the audience responds to it. To reduce negative impacts and other potential impacts. A missionary must be committed to conveying religious messages accurately, contextually, and promoting the values of togetherness and understanding. On the other hand, in this context, it is necessary to form an organization that focuses on structuring standard da'wah in Indonesia, for the sake of strong and firm unity and diversity of mankind.

He is departing from the interpretation of H. Oemar Bakry through his interpretation Tafsir Rahmat in interpreting QS. Ali-Imran [3]: 104 (*genotext*). At least he has a fruit of thought (*phenotext*) contained in it aspects of novelty that are different from other meanings. That new meaning is what Julia Kristeva calls *significance*. In this study, at least H. Oemar Bakry wants a da'wah management group in the virtual world as part of minimizing defects in the understanding of Islam of Indonesian Muslims through the disseminating scientific treasures in the virtual universe. Furthermore, if viewed from the meaning in *Tafsir Rahmat*, the transposition mode of text is included in modification and transformation.

## CONCLUSION

Through the elaboration and analysis that has been done above, it can be seen that the application of Julia Kristeva's theory of semanalysis and intertextuality can be done from the interpreted text of the Qur'an. Furthermore, through the research that has been done, it can be seen a conclusion that the transformation of the text will occur between one *mufassir* and another based on the context when the *mufassir* interprets the verses of the Qur'an. This can be seen in this study where the figure of H. Oemar Bakry who has an innovative interpretation in interpreting the authority of da'wah which leads to the *significance* of the formation of a group that has authority in da'wah that can be recognized by the audience of the Indonesian Muslim community, whether the government, scholars, or even the general public. Julia Kristeva's Semanalysis and Intertextuality approach gives direction to texts that do not have a single and consistent meaning. In this case, the author sees that the meaning of the owner of the da'wah authority in *Tafsir Rahmat* has occurred

modifications and transformations that lead to a group only (*significance*) not an obligation for every individual Indonesian Muslim community (*significance*).

Broadly speaking, H. Oemar Bakry in interpreting QS. Ali Imron [3]:104 through his work *Tafsir Rahmat* puts forward the role of *missionaries* in forming organizations that monitor, monitor, and oversee the spread of virtual da'wah in Indonesia. By using the theory developed by Julia Kristeva, at least it is illustrated that the views and ideas of H. Oemar Bakry in seeing problems and problems of virtual da'wah through various content on social media. The relevance of H. Oemar Bakry's ideas today needs to be applied by the Indonesian government in order to maintain harmony, unity, and peace among religious people, especially Islam. Thus, the existence of legitimate organizations under the auspices of the government, becomes a firm effort in strengthening the order of religious communities and the interests of certain groups that trigger divisions, disputes, and scatters. The integrity of religious people in Indonesia is a common task in strengthening the order of the nation and state for all elements of society.

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