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Mohd Sukki Othman, Roslina Abu Bakar

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The Communication of Islamic Perspectives From the Poem Alif Ba Ta

Mohd Sukki Othman

Foreign Language Department, Faculty of Modern Languages and Communication,
Universiti Putra Malaysia, 43400 UPM Serdang, Selangor, Malaysia
Email: msukki@upm.edu.my

Roslina Abu Bakar

Malay Language Department, Faculty of Modern Language and Communication,
Universiti Putra Malaysia, Serdang, 43400 Selangor, Malaysia
Email: lynabubakar@upm.edu.my

Abstract

This paper focuses on the Islamic perspectives in the *Syair Alif Ba Ta* (Cod. Or. 1735). Ahmad (1989: XIII) states that an Islamic artist (poet) is also someone that is open minded and is not narrow minded. The Islamic poet also has to fight for human rights. Therefore, this study proves that the deliverance of message by sources through *Syair Alif Ba Ta* poetry as a form of worship. This study is targeted to achieve two objectives. First, to show the communication of the Islamic perspectives, Second, to analyze elements of *Da'wah* (preaching) through the poem *Alif Ba Ta* based on the R. LINA: two-way planned communication (R.L.: KDHT) model. This study utilizes a content analysis method. The principle of *Da'wah* method in al-*Qur'an* is implemented to clarify God's relationship with human beings including communication among human beings that are divinely oriented. To enlist the communication of Islamic perspectives, the study successfully applied R. Lina's model: Two-way-planned communication (R.L.: KDHT) submitted by Roslina Abu Bakar (2013). Finally, this study proves that the *Alif Ba Ta poetry* is a quality medium through messages in the form of *Da'wah* in Islamic perspective communication.

Keywords: Communication, Islamic Perspectives, Poem, Alif Ba Ta

Introduction

Invite (all) to the Way Of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious. Verily your Lord knows more of the astray from His path and He knows of them that is guided. (al-Nahl, 16:125)

Verses 125 *al-Nahl* explains the importance of three methods of *Da'wah* (preaching) namely *bi al-Hikmah* (wisdom), *bi al-Mau'izah al-Hasanah* (good advice) and *al-Mujadalah bil- Ahsan* (best arguments). The three methods of *Da'wah* are intertwined and shown through the preaching of *Da'wah* in poetizing the *Syair Alif Ba Ta* (Cod. Or. 1735). This proves that the

Malay poetry also plays a role as a source the preacher or *da'i* (preacher) who is able to analyze, assess, meditate and ponder in delivering the message of *Da'wah* to the recipient.

Literary Artists should produce more quality Islamic literature compared to the artists that has lower Islamic knowledge. The determination of the authors linking the intent (theory) with practice will certainly make the literary work more noble and clean than any of the deviation from the Islamic values (Nurazmi, 1991; Darwish et al., 2020). Hence, this study also shows the resultant of Syair Alif Ba Ta's quality of invention from quality creativity and thinking through the transmission in the form of *Da'wah*.

Studies on traditional Malay manuscripts through various disciplines of knowledge have been carried out by local scholars and Western orientalis. Among them, the study of Ismail (1983) has proven the role of the Islamic religion in stimulating the development of old Malay literature. In addition, Siti (1987); Harun (1994); Haron (2004); Liaw (1975); and Ding (1997) also studied traditional Malay manuscripts through different perspectives. Roslina (2017) through her research titled Traditional Communication in the Hikayat Musedeers Humor has showed the uniqueness of traditional communication through the application of communication model RL: KDHT (2013).

Syair Alif Ba Ta (Cod. Or. 1735)

The Malay manuscript titled Syair Alif Ba Ta has the dimension of 195 x 115cm, has 18 pages, 12 lines per page and 39 passages. The Syair Alif Ba Ta narrates the praise of Allah SWT, the universe and the nature of the unseen. The manuscript was written using a black ink on paper that has the characteristic of a watermark. Each of these passage includes the Arabic term. His writings are in the form a reminder and use religious words. The Syair Alif Ba Ta was transliterated in the form of the Jawi transcript at the IAIN Sunan Kalijaga in Yogyakarta by Barmawi Mukri in the year of 1985 and later romanized by the author for the purpose of this study.

Methodology of Theoretical Studies and Frameworks

Islamic writers have a role of channeling the works sourced from the Islamic civilization and applying the ideas of Islam. The works were made as a media to preach (Ismail, 1983). The Islamic ideas indirectly guides, stop the collapse of spritual and moral faith among the community.

This study applies descriptive research methodology by using content analysis method and refers to the primary source of the Syair Alif Ba Ta. Justifications of choosing this manuscript is because the delivery of the message by the author is in the form of worship and contains the practice of *amar ma'ruf* and *nahi munkar* (enjoin good and forbid evil). Islamic sciences in the poetry of Syair Alif Ba Ta is channeled by the source to be considered by the recipients who are Muslim and of different religions. This study relates the word of Allah SWT in al-Qur'an and completes the model filling of R. L:KDHT (2013) as illustrated in the following figure:

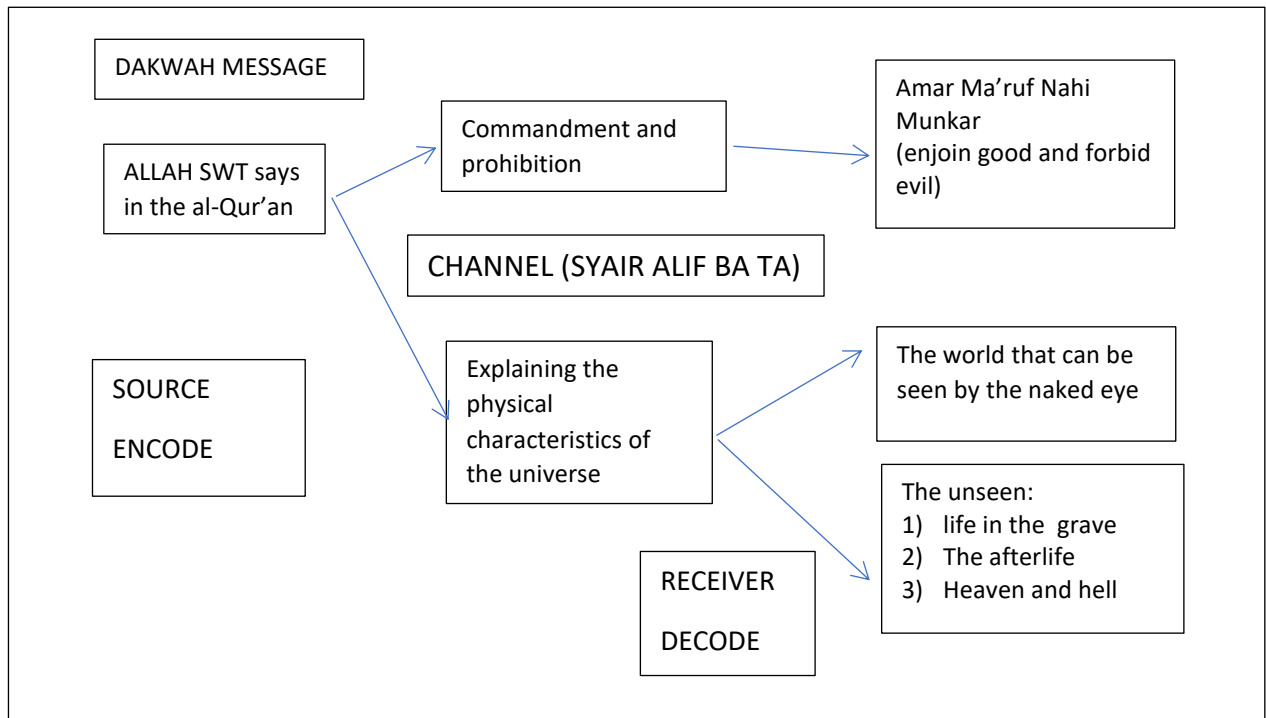


Figure 1 *Da'wah Model: Message in Syair Alif Ba Ta*

Figure 1 shows a message that is channeled by the source to the receiver after having undergone the encoding process that is the production of symbols and information extraction. The message was channeled through *Syair Alif Ba Ta* based on the word of Allah SWT in the Qur'an. The message channelled constitutes order and prohibition (*amar ma'ruf nahi Mungkar*). The message that links worldly and Ukhrawi (hereafter) questions also touches the physical nature of the universe, nature that is visible to the rough eye and the invisible realm of the *barzakh*. The unseen nature consists of the hereafter that is heaven and hell. Messages that are channelled to recipients will decode the received message, that breaks down the symbols into understandable means.

Thus, this study indirectly relates to the aspects of the value, regulation, culture and practices of the Malay people of the Islamic society. It is in line to the statement of Roslina (2017) which emphasizes that the RL: KDHT (2013) model is a communication model that also connects cultural aspects as well as the worldview, belief, principles, thinking and living way of the Malay people.

Theoretical Framework of The R. Lina Model: Two-Way Planned Communication (RL: KDHT) and Da'wah Method

According to Roslina (2017), the RL: KDHT model (2013) was built to visualize the planned bilateral communication. Process of communication does not exist in isolation but is in touch with every other aspects of life. This Model has four basic elements and two additional elements. The first basic element is the source of the cause that acts as a message presenter to the receiver. The second basic element is the message. The message is a delegation that carries a purpose delivered by the source to the receiver. The source will undergo the

encoding process before communicating the message to the recipient. The encoding process is the production of symbols and extraction of information by the sender to the receiver. The messages that are channeled by the source will be decoded by the receiver. The decoding process is to break the symbols into understandable means. Hence, the skills of communicating, attitudes, level of knowledge and positioning in the socio-cultural system should be adopted so that the messages channelled by the source to the receiver will lead to a meaning.

The third basic element is a channel that is a tool or medium that carries a message. The selection of channels by source or sender of a message is an important factor to determine the effectiveness of the communication process that is being implemented. While the fourth basic element is the receiver that is the receiver party which observes and refers to anyone who receives, hears, reads and sees communications even if the receiver of the communication only consists of one individual. RL Model: KDHT (2013) explains that the two-way planned communication results in the source and receiver using joint information so as to succeed in understanding what is meant by one another.

Additional elements consist of reactions and interference. Reactions are elements that produce any reaction or response among the receiver. While interference occurs in the communication process when the source is posting its message to the audience. Any form of interference also occurs in the channel or while the recipient receives a sent message.

Inner embodiment model RL: KDHT (2013) consists of a relationship source with God, individual, society and nature. [For a further explanation of the model theory of RL: KDHT, see Roslina, 2013; Roslina, 2017).

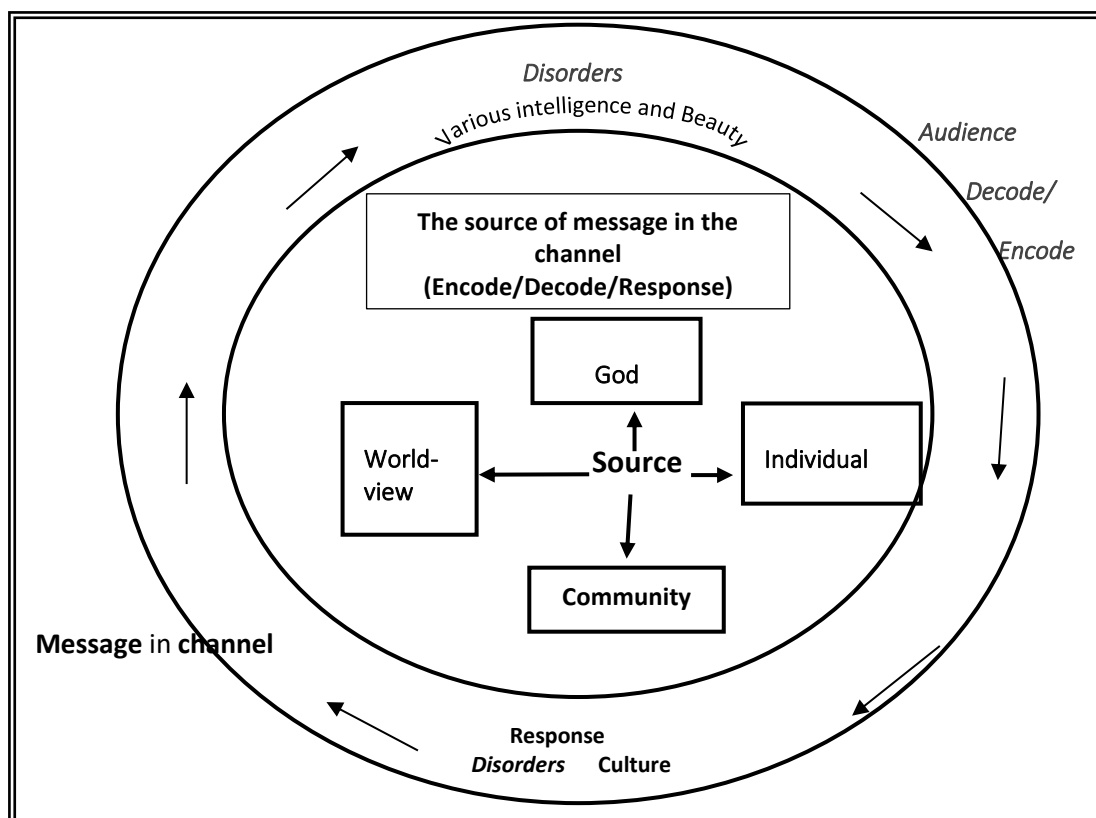


Figure 2 R. LINA'S Model: Two-way Communication
Source: Modified from Roslina (2013) & Roslina (2017)

Through this study, RL's Model: KDHT (2013) is expanded and completed as *Da'wah* communication form as follows:

Amar Makruf Nahi Munkar (enjoin good and forbid evil)

Da'wah messages in the Islamic communication perspective emphasizes *Da'wah* methodologies according to *al-Qur'an* that are *bi al-Hikmah (Wisdom)*, *bi al-Mau'izah al-Hasanah (good advice)* and *al-Mujadalah bil-Ahsan (best arguments)*.

The message channelled through the *Da'wah* communication process emphasizes the practice of *amar ma'ruf nahi munkar (enjoin good and forbid evil)*. Further, the truth of knowledge and recommendation by the source will result in a response and effect towards the receiver. Among the things contained in *Da'wah* messages are;

- *Muqaddimah (Introduction)* that consists of greetings, *fawatihul khitobah (Medium to the core topic)*.
- Content of *Da'wah* which are the contents described by the *Qaul Hakim (words of wisdom)*, that is explaining with the lyrics.
- *Ikhtitam*, that is the closing of conclusions, order, prayer and recommendation.

It is depicted as the following diagram

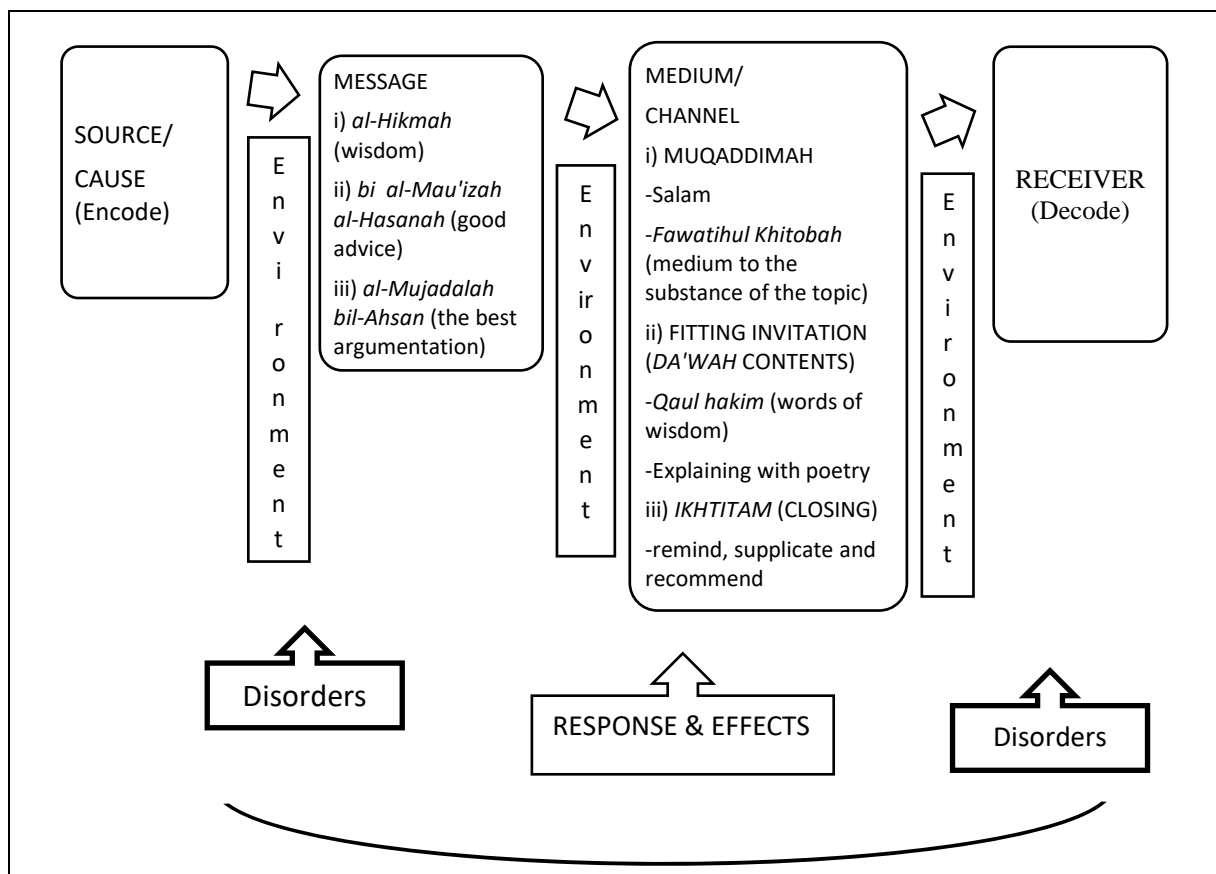


Figure 3 *Da'wah* Communication
 Al-Quran-Guided *Da'wah* Communication (Amar Ma'ruf)

Analysis of Data

The poetizing of the poem *Alif Ba Ta* is a process of Islamic communication perspective that carries the function of communication and literature itself. Thus, the process of communication of Islamic perspectives consists of the dimension of relations and content. For example, human relations with Allah SWT such as doing the prayer, remembrance, supplicating and doing good to fellow human beings in real life. In reference to Hashim (2001), the content aspect is the desired behavioral response and the relationship aspect explains how the communication happens.

Basically, all the advises of the Islamic communication perspective leans towards the guidance of *al-Qur'an* and Hadith. Kadri (2008) states that the contents of the channeled message in addition to the informative dimension, should also contain elements of education, *religious* and other beneficial aspects. It is as the word of Allah SWT in Surah *Ali Imran*, verses 110 which means: "*You are the best of peoples produced for mankind enjoining what is right forbidding what is wrong and believing in God*"

Through R. L's model: KDHT (2013), the basic element that is the cause or source is the party that initiates the communication process and produces the message. Through this study, the poetizing of *Syair Alif Ba Ta* produced a message that is loaded with elements of truth to be interpreted by the audience until it brings meaning of goodness. The meanings of such goodness are such as the call to do justice, welfare and leave what is evil. Analysing the communication of Islamic perspectives in *Syair Alif Ba Ta* consists of several forms namely *bi al-Hikmah* (wisdom), *bi al-Mau'izah al-Hasanah* (good advice) and *al-Mujadalah bil- Ahsan* (best arguments).

Bi Al-Hikmah (Wisdom)

According to Munzier & Harjani (2003), *bi al-Hikmah* is defined as wisdom, noble mind, easy going, a clean heart, and attracts people's attention to religion and God. The role of the source as a wise *da'i* as of the opinion of Ahmad (2014) states that *Da'i* is a person (individual or group) who is planned to prepare himself to hold or perform the duties of *Da'wah*. Thus, the professionalism of *da'i* contains elements of "Understanding, interpretation, efficiency and ability".

This is evidenced by the poetizing of the *Syair of Alif Ba Ta* as an act of worship and channeling messages to recipients by the way of *bi al-hikmah*. According to Roslina (2013), sources need to make preparations, be calm, rationale in thought, and wise in the process of communication. Roslina (2013) states that the source and its relationship with God is the caliph on the earth. Thus, man is given the intellect and and sensories to think, weigh and believe of His existence. The source is always dependent on the majesty of God who serves as a creative energy giver. At the beginning of the show, the source begins the communication with the '*bismillah*', recitation of the name of Allah in hope of his presentation will be perfect, beautiful, and attracts the attention of the audience. It is as the following passage:

Bismillah itu mula yang pertama
Kenyataan Tuhan yang sedia lama
(Syair Alif Ba Ta : 1)

Translated as:

Bismillah was the first beginning
The statement of God that always existed

The quote shows the word "*Bismillah*" which means "*in the name of Allah, most gracious, most merciful*". The Muqaddimah (introduction), which begins with the word "*bismillah*" and as *Fawatihul Khitobah* (medium to the core topic) describes that the methodology of the presentation of *Da'wah* is planned and by way of *bi al-hikmah*. It describes the openness of the thinking of the author, that fights for humanity and understands his role as Caliph on Earth. The sharing of information between sources and receivers eventually produces the impact and guidance of good practice in the world and in the hereafter.

Parallel to the filling of the R. L's model: KDHT (2013); Roslina (2013) states that as the Caliph on Earth, humans are given the intellect and sensories to think, weigh and believe of His existence. This is as the opinion of Koesman (2008), *Allah* created man on the face of the earth to assume the mandate to sincerely serve *Allah SWT* and treat his fellow human beings services in a way of compassion. It relies on the fundamental principle of *rahmatan lil-alamin* (mercy for the worlds) and spread *Amar Ma'ruf nahi Munkar* (enjoining good and forbidding wrong). Therefore, a person is not allowed to commit crimes against one another. Example of a passage:

Kata (ط) taat ibadat terlalu baik
Itulah perbuatan Islam yang cerdas
(Syair Alif Ba Ta: 7)

Translated as:

The word ط (ط) obedient worship is too good
That is the clever act of Muslim

The excerpt shows the message presented by the way of al-Hikmah (wisdom), which is preventing people from the heinous things while bringing them to acts of honour. For example, the intelligent Muslim will always work towards to organizing their personality, smart in managing their desires, and to use the opportunity to work with worship and in preparation and readiness for hereafter. Preparation for the hereafter is important for every Muslim because every cruelty or evil done in the world will be retributed by Allah SWT in the hereafter.

Poetizing of the Syair Alif Ba Ta was produced by Muslims who want to guide, wise in making word selections that coincides with a clean heart in the theoretical and practical aspects of passing religious knowledge. This is in accordance to Nurazmi (1991) which states that the dedication of the author connecting the intention (theory) with practice (practical) will certainly make the literary work purer and cleaner than any of the deviation from Islamic values.

Through *Syair Alif Ba Ta*, messages are channeled with wisdom, showing appropriate word choices that relates with the values of Islam and is timeless. This is in line with the opinions of Munzier & Harjani (2003) that states that Islam as *al-Dinullah (religion of Allah)* is a *Manhaj* or *way of life*, mould and framework of value of life. While Roslina (2013) also states that through planned bilateral communication, sources should be prepared, have a calm soul, a mind that is intellectual, and wise. The beautiful Idea was channelled in the form of words and an interesting presentation situation so that the audience are entertained, while acquiring the benefit that is delivered explicitly and implicitly. This is in line with the word of *Allah SWT* in Surah *Ali Imran*, verse 159 which means: "So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you."

The touch of *Da'wah bi al-hikmah* through the *Syair Alif Ba Ta* is able to enlighten the readers from the Muslim audience to practice the Islamic way of life. According to Miftakhul (2008), *Da'wah* is intended to bring people to the happiness of life, both in the world and in the hereafter. Life in the Hereafter is something that has come of its time, while the world is something, we are facing. How is a person who that has enjoyed the joy of the world, while his religious life is not very enlightening? Should he get a touch of preaching? Hence, this is one of the functions of preaching that can enlighten people to the actual condition.

Bi Al-Mau'izatil Hasanah (Good Advice)

According to Munzier & Harjani (2003), *Mau'izah Hasanah* is defined as the element of guidance, education, teaching, stories, delightful news, reminders, positive advises (will) that make guidelines in life for worldly safety and hereafter. Based on the definition, *mau'izah Hasanah* is classified into several forms, such as advice or tips, guidance, teaching (education), stories, happy rates and reminders (*al-Basyir and al-nadzir*), will (positive advises) and good words. Roslina (2013) states that through the RL model: KDHT (2013), source relations with God shows the importance of Islamic perspective communication duties. These tasks encompass the responsibilities and actions of the sources in delivering order or message that are guided based on the principles of communication outlined by the Qur'an and as-Sunnah.

Hence, the fundamentals of *Da'wah* communication are highly relevant to the relationship aspects during the communication process. For example, preaching *al-Mau'izah al-Hasanah* through messages channelled by sources can guide, give lessons and guidelines through life stories. Poetizing *Syair Alif Ba Ta* produces messages that are of good advice and eventually form a positive response to the communication participants in real life. According to Kadri (2008), communication is a human routine activity during his lifetime. Communication is not just an individual occurrence, but also involves social interactions among individuals.

Syair Alif Ba Ta can guide and teach through advices that has the elements of *bi al-hasanah* that is channelled by the sender. Through the R.L.:KDHT (2013) model, the effectiveness of the communication process emphasizes the truthfulness of the message that is channelled. According to Ismail (1983), Malay literary works of Islamic influences were written down by Islamic Malay writers with the aim of delivering Islamic lessons to the reader. The arts and society relations are very closely related and the oral literature is a channel to convey teaching and entertainment to the Malay community over time. This is also shown through

Syair Alif Ba Ta which contains messages in the form of *al-Mau'izah al-Hasanah*. Example Quotations:

*Kata zal (ﺯ) zikirmu jangan berhenti
Terfikir-fikir di dalam hati
(Syair Ali Ba Ta : 4)*

Translated as:

The word *zal (ﺯ)* do not stop remembrance of Allah
Always thought in the heart

The passage shows the message that is channeled by the source to the receiver in the way of *bi- al-Mau'izah hasanah*. Good advice aims to persuade recipients to implement good practices in the world. For example, Zikr that is remembering and approaching Allah SWT needs to be practiced, as they will receive guidance and blessings from Allah SWT in the world and hereafter. This is in relation to a source effort that makes *al-Qur'an* a guide in shaping the message content channelled to the receiver. Roslina (2013) states that the effectiveness of the two-way communication process is achieved when a message that is channeled could drive a communication participant to a better life. The formation of the attitude and behavior is in accordance with the statement of Hashim (2001) which states that the content aspect refers to the response of the expected behavior, while the relationship describes how the communication took place.

Message of *bi al-Mau'izah al Hasanah* through the stories shown through the *Syair Alif Ba Ta* can guide, give guidance, educate and inject spiritual elements among individuals and society. According to Roslina (2013), a two-way communication process that is formed to convey the word of *Allah SWT*, the effort to call towards goodness and prevent crime or evil (*amar ma'ruf nahi munkar*). It is parallel with the *Firman Allah SWT* in *Surah Yunus*, verse 25 which means: "*And Allah invites to the Home of Peace and guides whom He wills to a straight path* "

The two-way communication process that is effective and touches the Islamic perspective covers the matters of truth in practice. Roslina (2013) states that, as a Caliph on the Earth, man was given common sense and the sensories to think, consider and believe in His existence. Such statement is in accordance with the Wahyu (2010) stating that *al-Quran* indicates to speak and deliver the advises that are truthful and is a prerequisite of truth (benefits) in practicing. Spreading of *Amar Ma'ruf Nahi Munkar* through speech or communication that is truthful in delivering the advises of preaching is an obligation as the key from *Da'wah* activity is a truth. Through communication that has the element of the truth to credibility, integrity, and trust from the communicator of (*Da'i*) in *Da'wah* is accessible.

The statement is as the beauty of the words of the concluding (*ikhtitam*) *Syair Alif Ba Ta* who carries the message, supplication and advice to the audience of Muslim readers to strengthen the faith and not turn away from Islam. The message of *al-Mau'izah al-Hasanah* in poetizing of the *Syair Alif Ba Ta* can give exposure to the audience to be always sensitive to the practice of *amar ma'ruf* and *nahi munkar*. The recipient or audience who realize the truth of knowledge that is presented through the *Syair Alif Ba Ta* will do what is suggested that is to produce a response and do well in the real world. Example of the passage:

*Menjadikan Islam kafir yang bida'
Di dalam dunia akan kena laknat
(Syair Alif Ba Ta : 12-13)*

Translated as:

People who disbelieve in god
Will be cursed in the world

It is indirectly gives an effect of kindness and guidance in the society of Islam in any atmosphere and era. Remembrance, prayer and all the praiseworthy conducts in Islam is capable to strengthen the faith of a Muslim to avoid turning away from the teachings of Islam. Allah says in surah *ali-Imran*, verses 102 which means: " *O ye who believe! fear God as He should be feared and die not except in a state of Islam (in full submission to Allah)*"

Thus, the communication of Islamic perspectives in the *Syair Alif Ba Ta* can strengthen the human relationship with *Allah SWT* and strengthen the trust and faith in him. According to Acep (2014), the meaning of preaching can be seen in the purpose of Da'wah which adds to the effect or convincing of something (*taukidi*); the explanation of a question (*Tibyani*); encourage people to do and act (*al-Ighra'*) and be delightful (recreative). It promises well in the hereafter as the opinion of Koesman (2008) which states that living in the world is only temporary and we are obliged to give thanks to *Allah SWT* who has given time to live to this world. We are given the opportunity to supplies of life in the world with all the favors of his grace and seek provision for eternal life in the later days with a more glorious life.

Al-Mujadalah Bil Ahsan (Best Argument)

Through the writing titled *Da'wah Method* (2004), *al-Mujadalah bil ahsan* means debate with the best method. The verses using the Da'wah method of *al-mujadalah* as a whole indicates the context of a conversation that does not require debate (refuting). This is in line with the word *Allah SWT* in Surah *al- Ankabut*, verses 46 that means: " *And dispute ye not With the People of the Book, Except with means that are better (Than mere disputation), unless it be with those of them who inflict wrong (and injury) : But say, "We believe In the Revelation which has Come down to us and in that which came down to you ; Our God and your God Is one ; and it is to Him We bow (in Islam)"*

Messages channelled by resources to recipients in the poetry of *Syair Alif Ba Ta* does not only bring advice, guidance, teaching, stories, and reminders. However, messages in the forms of positive advises that has been channelled through good means also contains knowledge and good argument to be understood and interpreted by different religious communities. Such statement is as the following passage:

*Kata Alif (ʾ) Allah Tuhan yang maha mulia
Daripada sarwa sekalian terlalu kaya
(Syair Alif Ba Ta : 2)*

Translated as:

The word Alif (ʾ) God the Almighty
Infinite wealth Infinite knowledge

The excerpt shows a message that was channeled by the source to the receiver by way of *al-Mujadalah bi al-Ahsan*, that brings the meaning to the content of *al-Qur'an* that is able to explain, provide understanding, guide and answer all questions that are owned by all the people in the world. Such matters are in accordance to to Munif (2015), *Holding on to Islam as a religion (religious adherence) is suitably referred to as social process, while good deeds fit under discourse practice and text features. Social process, discourse practice and text featured are the process and the product of faith (Iman).*

According to Roslina (2013), sources have to analyze the audience before the communication process so that audiences can be better known by them. The source's action of analyzing audiences before communicating can help with the effectiveness of communication activities to be implemented. For example, the level of knowledge, attitude, sensitivity and audience mentality need to be recognized by sources to help produce messages that are able to meet the understanding and decoding of the message that is channeled.

Researchers found that the statement is a requirement in the communication process, in particular the transmission of a message in the form of good argumentation to the readers of different religions. *al-Mujadalah bi al-Ahsan* or a good argumentation is seen through a message that is convincing to the receiver and delivered wisely. Such statement is through the following passage:

*Ar-Rahman itu sifat yang murah
Memberi rezeki akan segala hamba Allah
Di dalam dunia kenyataan sudah
Perbuatan baik terlalu indah*
(Syair Alif Ba Ta : 1)

Translated as:

God is generous
Provide sustenance to all
Already real in the world
Good deeds are too wonderful

The generous nature of *Allah SWT* that has no limitations. All the goods in this world are given to humans whether it be among Muslims or different religions. For example, a portrayal of the attribute of *ar-Rahman* that belongs to *Allah SWT* brings the meaning that there is no creation that is able to match Him. *Allah SWT* has the attribute of being the most gracious and giving and also gives unsolicited. The nature of *the Ar-Rahman Allah* is proved through the creation and occurrence of nature such as the earth, sky, sun, moon, day, night, stars, plants and the creation of human beings. The excerpt also leads to the meaning that all the goods made in the world are wonderful in nature. While good deeds also promise good returns in the hereafter. The transmission of the *al-Mujadalah* message is in line with the statement of Munzier & Harjani (2003) which states that *al-Mujadalah* does not give birth to hostility so that the opponent can accept the opinion that is raised, but is done by giving a strong argument and evidence.

Closure

All in all, the message transmission by the sender (author) starts with the encoding process, then results in the meaning of the message that is decoded by the receiver in the form of information that is meaningful. A message that has contents of *bi al-hikmah* (wisdom), *bi al-Mau'izah al-Hasanah* (good advice) and *al-Mujadalah bil al-Ahsan* (best arguments) through the communication of Islamic perspectives can produce a society that is always aware of the practice of *amar ma'ruf nahi munkar* while giving out good argumentations towards those who have negative thought towards Islam and His teachings.

The element of Da'wah methodology can solidify RL model: KDHT (2013) until it bases of the elements of Da'wah communication that emphasizes that Islam sees the process of communication as a process of delivering or conveying information. Basically, every human being who is a Muslim is obliged to preach Islam to others. Thus, the poetizing of the *Syair Alif Ba Ta* can connect the intention (theory) with practice (practical) until the it makes the literary work purer and cleaner than any of the deviation from Islamic values. In addition, the poetry of the *Syair Alif Ba Ta* proves the openness to the thoughts of a poet who fights for humanity as the Caliph on Earth. If man or person understands his occurrence and role on Earth, then there will be no conflict between human and God or human with nature. The poet also understood his role as the Caliph of Allah thus communicating the *Syair Ali Ba Ta* (Cod. Or. 1735) by way of *bi al-Hikmah* (wisdom), *bi al-Mau'izah al-Hasanah* (good advice) and *al-Mujadalah bil al-Ahsan* (best arguments)

Theoretical and Contextual Contribution of This Research

The poetry of *Syair Alif Ba Ta* can connect intention (theory) with observances (practice) until it becomes a literary piece as a medium of worship. This study can offer new knowledge that transcends across disciplines that are Literature, Communication knowledge and Islamic Studies. Through this study, the RL: KDHT (2013) model is expanded and perfected as a form of preaching communication model based on the *al-Quran*. Therefore, this study can raise a framework model of preaching communication based on *al-Quran* that can contribute towards developing theory especially in literature and Islamic Communication. This study also can be suited to studies that are concerned with humanitarian discipline and social sciences.

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