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Dai's Humor Intelligence in Preach: Cognitive Linguistic and Inquisitive Semantic

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Abstract

This research describes the humor strategy that is realized by the preachers in conveying the *syiar* of Islam to the congregation. The intelligence of the preachers in using lexical variations in the elements of their *da'wah* aims to enliven a warm atmosphere during the *da'wah* process to arouse their religiosity and open new views to the congregation that humor requires cognitive intelligence to be able to understand the situation and social life of the community. The function of humor is presented by preachers in their preaching as a means of conveying orders, advice, appeals, criticisms and prohibitions on religious issues and social diseases. This research uses semantic inquiry theory. In humor, there is an implicit language that needs to be explored with inquiry semantic theory. The research method used qualitative descriptive with matching and *agih* techniques. The results showed that presenting a humor requires intelligence in processing sentences and intellectual experience in developing the *da'wah's hasanah* in preaching. The results showed that the lexical humor conveyed by the preachers was a social criticism and a community phenomenon that varied according to the situation during preaching (momentum). Humor is a figuristic amplifier of preaching in strengthening the intent and purpose of his preaching.

Keywords: Dai; Dakwah; humor; intelligence

1. Introduction

Da'wah is used to achieve the pleasure of Allah, the law is obligatory. *Da'wah* is an effort to convey the *syiar* of Islam in *tabligh*, *siddiq*, mandate and *fathanah*. *Tabligh*, Allah's command to convey a truth in an *amar maruf, nahi munkar*. *Siddiq*, conveyed something in accordance with Islamic law which was strengthened by the arguments of the Al-Quran and Hadith. *Amanah*, believes that the Messenger of Allah left a legacy of the message to be passed on to every human being and conducts it correctly without any doubt in it properly and reliably. *Fathanah*, upholding the religion of Allah *kaffah* requires sufficient knowledge to avoid deviations outside the provisions of Islam. Knowledge is obtained from the learning process, sharpens our cognitive intelligence.

Da'wah is conveyed consciously and carefully prepared with the concepts and materials presented in accordance with the phenomenon of the state of society and the spiritual needs of the community to achieve certain goals of building human dignity to be better Islamic. The concept of *da'wah* that must be developed, among others, must refer to communication strategies and the ability to explain wisdom religious teachings, empowerment of people in community life and social control of all forms of crime that will interfere with and destroy exemplary Islamic values in a comprehensive propaganda package. *Da'wah* is an implementation of the integrity of a *kaffah* Muslim.

The Koran mentions many of us to preach including:

1. Surah Fushilat 33.

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ

Who is better said than those who call to Allah, do good deeds and say: " Verily I am one of those who surrender"

2. Surah Yusuf 108.

قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

"Say:" This is my way (my religion). I and those who follow me invite (you) to Allah with real evidence (knowledge and belief). Glory to Allah, and I am not among those who are polytheists."

3. Ali Imran 104

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

"And let there be one people of you who call on virtue, order the ma'ruf and prevent the evil; they are lucky people".

4. An Nahl:125

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

"And let there be one people of you who call on virtue, order the ma'ruf and prevent the evil; they are lucky people "Call (humans) to the way of your Rabb with wisdom and good lessons and argue with them in a better way.

5. Al-Qashash 87

وَلَا يَصْنَعَنَّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أَنْزَلْتُ إِلَيْكَ وَادْعُ إِلَى رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ

"And do not they may prevent you from (conveying) the verses of Allah, after the verses have been revealed to you, and call them to (the way) of your Rabb, and do not ever be among those who associate the Rabb. "

6. Al-Anam 90

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

"Say:" I do not ask for wages from you in delivering (Al Qur'an) "

Da'wah has a strategy in touching the hearts of its congregation so that the message conveyed can be well received. Bi-oral preaching must be in line with *dakwah bil hal*, becoming a role modeling for the congregation. In preaching bi-verbally, the preacher should rhetoric by seizing the soul of the *ma'du* which is interspersed with humor. The preacher has a very strong influence in forming a more religious soul in a *kaffah* manner. A preacher should pay attention to lexical accuracy in choosing a sense of humor. The charismaticity of a preacher is a collaboration of the sharpness of the content of the da'wah material that is conveyed effectively in an attractive package. The power of preachers in conveying the contents of a speech proposition has a multi-function in the joints of the life of the people including:

(1) Informative, providing religious knowledge, cultivating faith, strengthening worship, forming *akhlakul karimah*, balancing vertical relationships to God and social life horozontic relationships (*muamalah*)

(2) *I'tibar*, the preacher gives a warning to the congregation to avoid religious deviations, providing valuable lessons

(3) *Mubasyir*, giving good news to Muslims who do righteous deeds, strengthen *istiqamah* to remain in the path of Allah

Humor is defined as an explanation of a set of phenomena associated with creating, perceiving, and enjoying something ridiculous or funny, comical, incongruent ideas, situations or events. Incongruent non-serious social events. One of the identities of humor is something that is funny in the realm of linguistics, including (1) presupposition, that is, between the two speech actors who have the same cognitive ability and experience so that they realize that what is presented by the speaker is something that is known in context and reference. (2) implicature, The statement conveyed by the speaker is something that is implicit, not a literal statement, which has real meaning, (3) the speech act delivered expects an action from the speech partner, (4) the world of possibilities is something that is not realistic in real life, there are deviations in actual circumstances.

The phenomenon of humor presented by the preachers made figuristic labeling and became a separate magnet to gather the congregation in large quantities. The interest of a congregation in listening to an Islamic study is due to the ability of its preachers who not only cram the judgment of someone's mistakes in living an un-Islamic life but also provide them with coolness. The concept of humor is justified in Islam to the degree that humor can attract others to smile and laugh. However, humor must also be in the corridor of Islamic ethics, something that does not discredit the image of others, something lies and something that is out of the question of Islamic studies. Humor is not just to please others, humor must be packaged in something of a quality that requires intelligence and makes people aware of something that is not true in this life phenomenon. Humor is needed to relax when someone is in a state of stress living life, as a preacher can read the momentum of the emotional needs of the congregation.

The humor contained in the preaching of a preacher overcomes boredom which does not leave the impression that Islam is something very rigid but also something that is excessive but proportional. Humor can also be used as a means of education for *mad'u* and can even be used as a tool for sharp criticism of the imbalances that occur in society without losing its subtle and non-provocative basic character. However, inappropriate use of humor will lead to blurred essence and purpose of *da'wah*. Surah At-taubah verse 82, An Najm verse 43, An Naml 19 is one of the Qur'anic arguments which explains how healthy someone laughs in moderation. A preacher needs careful preparation in preparing a material concept or Islamic study that should not be used as a joke,

but in the process of explaining and strengthening the purpose of the *dakwah* content, the preachers must strive for something that can be remembered by their congregation.

There is a reality that there are still preachers who do not maintain the dignity of religion and themselves as *awliya al Anbiya*, namely representatives of the prophets who pass on their Islamic heritage to their congregations. Preachers as *da'wah* communicators who seem to give performance and verbal humor that come out of the essence of *da'wah* and the context of preaching greatly reduce the high credibility of Islamic values in the eyes of the world. In the hadith narrated by the prophet Abu Dawud something that laughs a lot will die, because laughing a lot will cause the heart to die. The delivery of *da'wah* must also be a person who can be emulated. The use of humor in preaching is permissible because it can have a positive impact on health physically, psychologically, and socially. However, there are some rules that the preacher must understand in inserting humor into his preaching. *Dai* needs to pay attention to the standard of humor from two aspects, namely ethical and aesthetic. *dai* must pay attention to the criteria of recreation, innovation, and applicative, should pay more attention to proportional criteria, namely the humor that is inserted must be balanced. As an insertion, of course it must not exceed the essence of other primary *da'wah* messages. In addition to the two things above, *dai* should also pay attention to the rules of rumors in Islam, such as not making Islamic symbols as jokes, bringing up the element of *gibah*, humiliating others.

Rasulullah Saw also had a sense of humor in his preaching when a grandmother asked for prayer by Rasulullah Saw to go to heaven. Rasulullah stated that grandmother did not go to heaven. In humor, Rasulullah stated a truth. In Heaven there are no old humans. Furthermore, it was the apostle who also included humor in his preaching

Having told us Wahb bin Baqiyah said, had told us Khalid from Humaid of Anas said, "A man came to the Prophet *sallallaahu 'alaihi wasallam* and said," O Messenger of Allah, give me a camel boy that I ride. "Prophet said: "We will give you a young camel." The man asked, "What can I do with a young camel?" The Prophet replied: "Isn't an adult camel also born by a camel that was once small"?

Laughing and crying are human nature (At-Taubah 82). The Koran states that in order to laugh out loud, cry more as material for self-reflection. A jaya Suprana wrote a book that "Humor is serious". It is strengthened by Prisma magazine in its cover "Fair and civilized humor". Humor does not only release laughter but requires logic games, language mastery and emotional control.

Khaeron Sirin (2016) in the foreword of his book entitled: "Healthy Laughter with Jurisprudence Experts" states that so far, humor has always been associated with something pornographically, harassment of one's character and discrimination which is far from being educated, anti-social and even moral degradation. Izziddin Jamil Al-Syarwi (2016) in the introduction of his book "*Fikih Humor*"

Muhammad Muhibbuddin (2018) in his book "The Sufi Humor of *Wali* and *Kiai*" emphasizes that humor should emphasize the side of advice: "Behind seriousness there is humor, behind tension is joy. Humor is the art of conveying advice and not offending others.

2. Review Literature

Language is very close to the speakers of the language. Language users use cognition and cognition have culture and ideology. This research analyzed using inquiry semantic theory. Inquisitive semantics does not only study the limits of translating the meaning of a utterance, but there is a philosophical message from reason. One of the stories that have an implicit meaning is humor, because smart humor is humor that stimulates the speaker's way of thinking to be able to interpret the hidden message of the speech, not just to make the partners laugh.

This research uses cognitive linguistic theory and inquiry semantics. Cognitive linguistic theory to analyze understanding something not only from the lexical of a text but also the meaning in a comprehensive manner. Cognitive linguistics requires other studies that support including inquiry semantic. Meanwhile, inquisitive semantic theory has a leader domain.

Inquisitive semantics was introduced by Noorhasjmah 2014 and is very popular in Malaysia with the landscape of the Study of the Study of Language Research and Examination and the Semantic Book of the Malay Mind as a refinement of semantic resonance which is not sufficient to take it literally. Some linguistic experts who have also applied this theory include Suriati Zakaria & Nor Hashimah Jalaluddin (2015), Julaini Kasdan & Nor Hashimah Jalaluddin (2015), Nur Afiqah Wan Mansor & Nor Hashimah Jalaluddin (2015; 2016), Julaini Kasdan, Nor Hashimah Jalaluddin & Wan Nurasikin Wan Ismail (2016) and Muhammad Zaid Daud (2017; 2018a; 2018b). The ability to describe and analyze a text requires intelligence and cognitive experience to see it from all human points of view and reason which shows the high value of human dignity.

Cognitive linguistics is the study of language, cognition and culture. Cognitive linguistics according to Lakoff (1990) is a commitment to make our characterization of human language in line with what is known by our minds and from various other disciplines. Taylor (2002), the commitment of cognitive linguistics is that what our mind knows is limiting humanities and social theories, precisely it requires a psychological approach, anthropology based on cognitive structures. He also states that grammar is learned through generalization and induction mechanisms and is rooted in the human mind. So, it can be concluded that the ability

to acquire language is strongly rooted in human cognitive abilities in meaning which is essentially a conceptualization or concept mapping.

And humor is one of the utterances that are closely related to honing one's cognition. Humor requires sharp interpretation to interpret the meaning of the content of the humorous proposition. Humor is defined as an explanation of a set of phenomena related to creating, perceiving, and enjoying something ridiculous in an incongruent social situation. Humor according to Thorson and Powel 2003 states that humor is a sense of production, a sense of playfulness, social uses, personal recognition, appreciation and mechanisms. Meanwhile, Wilson argues that humor is a contradiction between mania / enthusiasm and depression. There is no congruence between two different meanings / interpretations in one object that is perceived by the audience. Humor is a release from feeling psychologically depressed and feeling marginalized from social situations

One of the identities of humor is something that is funny in the realm of linguistics, including (1) presupposition, that is, between the two speech actors who have the same cognitive ability and experience so that they realize that what is presented by the speaker is something that is known in context and reference. (2) implicature, The statement conveyed by the speaker is something that is implicit, not a literal statement, which has real meaning, (3) the speech act delivered expects an action from the speech partner, (4) the world of possibilities is something that is not realistic in real life, there are deviations in actual circumstances.

Humor in preaching is proportional and secondary, insertion of the primary content of the proposition, balancing it because *da'wah* is a *syraiah* requirement that has a sacred content. Humor can help interpret the explanation of *da'wah* messages in a factual way, still relevant to the context and material of the *dakwah*. Intelligent humor can see an actual situation so that it becomes a fresh connector for the audience's concentration.

3. Method

The research method uses descriptive qualitative research methods that explain the results of research in easy to understand words. The research was conducted through three stages, namely the stage of data collection, data analysis, and presentation of data analysis. The data was collected using the observation and note-taking method. The researcher recorded the speech transcription of some of the preachers, including Abdul Somad, Adi Hidayat, Zainuddin MZ and AA Gym in preaching from youtube from several theme studies. After the data was collected, the second stage was carried out, namely data analysis.

Data analysis was carried out in three stages. The first stage, namely the exposure of the data, namely explaining tuuran with its meaning. The second stage, is carried out by analyzing the speech using cognitive semantic studies, namely by determining the realm of the source. and the realm of the target and the interpretation of meaning that emerges from the speech. The third stage is analysis using inquisitive semantics, which is to answer the question why certain lexicals are chosen as metaphors in their speech. The analysis was carried out by connecting with current ideology, culture and social criticism. Presentation of data analysis was carried out by informal methods that used ordinary words that were easy to understand.

4. Discussion

1. *Khadijah was a businesswoman but she never traded around but someone else brought it so that when one of the people who brought her merchandise was selling well, the Prophet Rasulullah Saw made Khadijah curious about the prophet Muhammad but Khadija did not immediately say I love you fully but through an intermediary. The first child, when asked if he wants to be matched, agrees. But nowadays girls are asked if they just want to or want to much.*

Lexical	Philosophy	Source domain	Target Domain
Love	Muslim women have high dignity in the Islam	love	Feelings of like

Women are the most respected figures in Islam. A woman's dignity is respected in Islam. So that when a woman likes the opposite sex, she will not immediately express her feelings through an intermediary. In the time of the Prophet, when Khadijah had feelings for the Prophet, but it was the prophet's uncle who applied for Khadijah for the Prophet. Likewise, in eastern culture, it is very taboo for a woman to express her feelings to the opposite sex. However, in today's era of globalization, the swift flow of foreign cultures that enter Indonesia in the name of freedom of expression, something normative when a woman starts to express her heart to the opposite sex. The philosophy contained in this humor is that of giving satire in the form of a metaphorical view of a phenomenon, the social condition of society today which has damaged the image of a dignified Muslim woman and eastern woman.

2. *Never heard people talk but it wasn't clear, but we didn't understand. I once attended an international seminar when a friend asked me for half an hour, he said you do not understand what he is talking about. I don't understand the contents. I said no. But why nod. Just nod what's wrong. The one speaking is a professor from abroad an international seminar. Why don't we understand because he's a professor? That is why we don't understand. If we understand it means LC.*

Lexical	Philosophy	Source domain	Target domain
Profesor & Lc	Social stratification in the world of education. The higher the level of one's education in academics, the higher the quality of the language and it is difficult for ordinary people to understand	Professor & Lc	Education and social status

In his *da'wah* humor, Dai provides a comparison of undergraduate academic education levels and a professor. The speaker (*dai*) reinforces the context at an international seminar where scientists gather to present their scientific arguments in their papers. Someone who has a high enough education in the academic world will find it easy to understand a speech because of the knowledge gained. And conversely someone who has no academic experience is difficult to analyze someone's speech. In this case, Dai gave criticism that education is something very important in life. A preacher must also have knowledge in his preaching so as not to mislead his congregation in creed, *ibdah* and *muamalah*. The philosophical value in this utterance of Islam elevates the degree of knowledgeable.

3. *We need God. Now the age of entertainment. People are good at making packages. Nowadays, kiyai are slightly different from traditional healers. Lha, really. Sometimes this confusion, this is a kiyai talking about ghost hunters wearing turbans. I'll tell you to wear a helmet. The attributes are messed up now.*

Lexical	Philosophy	Source domain	Target domain
Ghost hunter and turban	image of the <i>ulama</i>	Attributes and performance. Attributes indicate a person's identity	Attribute of <i>ulama</i>

A cleric can be seen from his attributes that use Islamic clothing which refers to Arabic cultural clothing, one of which is a turban, but the attribute as an identity has been misused by certain individuals. Attributes not only define a person's identity but also enhance one's dignity. The philosophical value obtained from this intelligence of humor is to provide criticism and warnings to someone who has damaged the image of the *ulama* by using attributes to believe in his quality.

4. *Wonder what our country sells. As long as there are those who claim to be prophets, some will follow. As long as there are some strange streams coming in. We are now deceived by many false prophets. Lia Eden admitted that Gabriel was arrested by the police. Our police are great. Not only terrorists who have been arrested, Jibril can also be arrested.*

Lexical	Philosophy	Source domain	Target domain
Police and Angel of Gabriel	An impossible lie	Police and Angel of Gabriel	Human and angel

Dai conveyed his preaching to strengthen the faith and faith of the congregation who were not easily influenced by misleading sects so that they fell into shirk. In the pillars of Islam, one can only believe that angels are not a form of humans. Jibril is an angel who conveyed revelations to the prophets. Meanwhile, Lia Eden is a human being who claims to be an angel Gabriel. The heresy carried out by Lia Eden and her congregation can damage human life that combines world affairs with God's affairs. And in the end, Lia Eden's confession as an angel does not have the ability to fight the police who are only human.

5. *Wives can be a motivator. Motivation is from ourselves. There is no point in inviting outside motivators to arouse employee morale, closed rooms, blackout, installed audio-visual bzz bzz bzz bzz, the spirit of enthusiasm. Once finished letoy event. The motivator to return to Jakarta was like a gas balloon running out of gas. Behind the mighty man there is an extraordinary woman.*

Lexical	Philosophy	Source Domain	Target Domain
<i>Bzz bzz bzz</i>	Anomatophea shows the meaning of enthusiasm. Quiet atmosphere with a loud motivator voice to arouse the enthusiasm and motivation of the audience	Audio visual, turn off the lamp, <i>Bzz bzz</i>	Motivation evokes enthusiasm

Dai convey humor in his preaching to explain and ensure that the motivation is obtained from himself and those closest to him. Changing attitudes for the better, having the spirit to be even better is the encouragement from a family that can understand each other and strengthen each other. Motivation does not have to spend a large budget to restore one's performance. A motivator is just a medium to help someone to be enthusiastic in his life, but the results are still from himself and his family.

6. *Aisyah radiyallahu anha, the Prophet's wife is our mother so that the title is called sayyidati. How we honor our mothers, that's how we honor the prophet's wife. That's why if we say respect for women for our culture because it is difficult to pronounce it so we say Siti. So that the plane is called a Siti link.*

Lexical	Philosophy	Source Domain	Target Domain
Sayyidati dan Siti	Respect for a woman, especially the wife of the Prophet Muhammad	Siti	siti is the most common name and the most widely used by Indonesian women

Sayyidati is a call of honor to a woman especially to the wives of the Prophet Muhammad. As Muslims, respect for the wife of the Prophet is a form of respect for the messenger and for our mothers. Meanwhile, Siti is the name most used by Indonesian women. Siti comes from the Sanskrit language which has the philosophical meaning of earth or land. Mother is someone where her children live. The equivalent metaphor between sayyidati and siti is both a form of respect for women.

5. Conclusion

Humor is justified in Islam. Many preachers include humor in their preaching. Dai strives for a humorous strategy in his preaching to facilitate his missionary mission, *amar maruf nahi munkar* easily accepted by his congregation. Intelligent rumors require intellectual experience from the speakers, in this case the preachers must be able to understand a situation that is phenomenal so that the quality of humor is not only a complement to the package. *dakwah* offerings. Humor can also provide awareness for listeners to live a better life because of the sharp criticism that is inserted in humor. Inquisitive semantics answers the question of why in the content of the preaching mission, the lexical metaphor is chosen which is full of values and meanings, showing that humans have intelligence. Cognitive linguistics to interpret the meaning while Semantic inquisitive is why speakers use the lexical metaphor (philosophical basis, ideology). The metaphor used by speakers is based on observation, research, assessment and interpretation of a phenomenon. the function of humor in preaching is as a means of social control, social criticism and advice.

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