

# **THE COMMUNICATION PRINCIPLES IN THE QURAN: A STUDY TO AN-NIDA VERSES**



## **THESIS**

**Submitted to Ushuluddin Faculty  
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for the Degree of Undergraduate of Islamic Theology  
on Tafsir Hadits Department**

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*Assalamu'alaikum Wr. Wb.*

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*Wa'alaikumussalam Wr. Wb.*

December 4, 2012

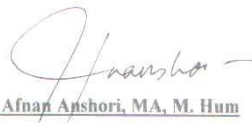
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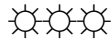
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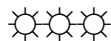
## DEDICATION

This thesis is dedicated to:

My beloved parents Hj. Siti Nurochmah and H. Joko Sungkono, SP,  
love and respect are always for you.

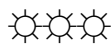


My beloved brother and sister, Luthfi Rahman Hakim  
and Firyal Hasna 'Akifah

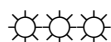


My classmates, FUPK 3, the leaders for the future:

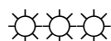
Warih, Mbah Aguz, Zuhri, Zaka, Shofa,  
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And for names that I can write in this paper, you're always stayed  
on my heart.

## MOTTO

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ  
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ (البقرة: 186)

“When My servants ask Thee concerning me, I am indeed close (to them): I listen to the prayer of every suppliant when He calleth on Me: let them also, with a will, listen to My call, and believe In Me: that They may walk In the right way.” Al-Baqarah: 186

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي  
سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ (المؤمن: 60)

“And your Lord says: "Call on Me; I will answer your (Prayer): but those who are too arrogant to serve me will surely find themselves In Hell - In humiliation!". Al-Mukmin: 60

## **A THESIS STATEMENT**

I certify that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, November 25, 2013

The Writer,

**Khafif Amrizal**  
NIM. 074211028

## TRANSLITERATION

ENGLISH TRANSLITERATION SYSTEM CONSONANTS					
Column Headings: A = Arabic, P = Persian, OT = Ottoman Turkish; MT = Modern Turkish					
A	ء	A		A	
b	ب	-	؟	-	ك
-	؟	s	س	l	ل
t	ت	sh	ش	m	م
th	ث	ş	ص	n	ن
j	ج	d	ض	h	ه
-	؟	ţ	ط	w	و
h	ح	z	ظ	y	ي
kh	خ	‘	ع	-a <sup>1</sup>	ة
d	د	gh	غ	<sup>2</sup>	ال
dh	ذ	f	ف	<sup>1</sup> (-at in construct state) <sup>1</sup> (article) al- and `l- <sup>3</sup> (when not final)	
r	ر	q	ق		
z	ز	k	ك		

VOWELS		
Long or	؟	ā
	و	ū
	ي	ī
Double		iyy (final form i)
	وُ	uww (final form u), etc.
Diphthongs		au <i>or</i> aw
		ai <i>or</i> ay
Short	-----	a
	-----	u
	-----	i
<i>For ottoman Turkish, authors may either transliterate use the modern Turkish orthography.</i>		

\*Tim Revisi Buku Pedoman Skripsi, *Pedoman Penulisan Skripsi*, Fakultas Ushuluddin IAIN Walisongo Semarang, 2007

<sup>1</sup> (-at in construct state)

<sup>2</sup> (article) al- and `l-

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Semarang, December 4, 2012

The writer

Khafif Amrizal

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## ABSTRACT

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Communication is the basic human needs. Communication is the receiving and giving action such information or message as we need. Basically, there are several elements of communication: source, message, channel, and receiver and completed with feedback and environmental.

This thesis describe about The Communication Principles in the Quran: A Study to An-Nida Verses. There are forty seven verses about an-Nida based on term *nada*. Quran as media of communication, God and His creature. Quran use different word to show the communication activities such as: *yuridu*, *ya'muru*, *yasya*, *kutiba*, *yaqdzi* and *fi'il amri*. In an effort to understand the Qur'an and pass it to anyone is a communication activity. The things that can be used as evidence to understand the Quran as communication activities are reading (al-'Alaq: 1-2), remember (Abasa: 11-12), study (Ali Imran: 79), finding explanation (al-Furqan: 33), take action (al-Furqon: 52). In communication, there are eight ethic codes that accordance with Islamic teach: responsibility, freedom, independency, sincerity, truthfulness, accuracy, impartiality, fair play, and decency.

Here the writer search in Maryam: 3, story about Prophet Zakariya who ask son to God for his preaching continuity because he was grow old and his wife was barren. In this communication Prophet Zakaria and God as a communicator while he can be communicant at same time. The message is Zakariya prayer. Gabriel as channel to delivery message from God. Praying as media to express his wish. The son is his happiness concept. The setting is his condition and psychological side. The feedback God granted and safe him by his son. While in Hud: 45, this case bout Prophet Noah who ask his son being safe when flood came, but God did not granted his prayer because his son was bad boys. In this communication Prophet Noah and God as a communicator while he can be communicant at same time. The message is Noah prayer. Praying as media to express his wish. The son being safe is his happiness concept. The setting is flood. The feedback God disagree his wish and God did not granted his prayer, and then Noah happiness concept did not happen.

From the research the writer can conclude that the communication is more important and do as on ethic, because wrong communication it will be wrong in meaning, understanding and interpretation. Also the process of revelation is the process of delivering the message which God words (*kalam Allah*) is a message (*ar-risalah*). In other words, God as source, Prophet Muhammad as receiver, communication codes is Arabic language, and Gabriel as channel. The noise was from Quraisy or Arabian societies who disturb Muhammad's preaching. The feedback was Arabian society who embraces Islam and rejects Muhammad's preaching. Besides, the language style of the Quran to communicate, metaphor is one of the most frequently used in al-Quran, such as: *Tasybih*, *Majaz*, *Kinayah* and *Isti'arah*.