CHAPTER I
INTRODUCTION

A. Background

Since human beings are born to live in a certain environment that become place of life. They need help from others. For that they communicate. Humans need to communicate from infancy to the end, or with another phrase that no life without communication. As social creatures, humans will always want to talk, exchange ideas, send and receive information, share experiences, and work with others to fulfill their needs, and so on. Various desires can only be fulfilled through communication. While language is the tool of communication. By using language human can exchange ideas, opinions, feelings, and others.

Communication is a very fundamental requirement for a person in community life. Without communication it is impossible that society is formed. On the contrary, without society, person may not be able to develop the communication. What encourages people to communicate with other? *First*, human desire to control their environment. *Second*, human effort to be able to adapt to his environment. *Third*, in order to transform the legacy of socialization. Thus communication cannot be separated from human life, both as individual and as member of society. Now one's successes and failures in achieving something desirable, including their careers, largely determined by his ability to communicate.

Communication is one of fundamental activity in human life. Human requirement to relate to others, recognized by most of all religions since Adam and Eve. Human nature to convey his wishes and to know the other desires is the beginning of human skills to communicate automatically through gesture symbols, followed by the ability to give meaning to each of the symbols in the form of verbal language.

In Islamic history, Islam has a holy book called al-Quran. The Quran for Moslem is the revelation of God which revealed to the prophet Muhammad PBUH. Revelation is also a form of communication between God and Muhammad. Revelation in Islamic concept is "God talk". "God talk" means that God communicates with His messenger using the tool or medium of communication[1].

Although that communication is different from the commonly communication used by human to communicate each others, it does not mean that communication of God and His messenger cannot be researched and assessed at all. In other hand, it is the material of study that has been studying continually by Moslem and non-Moslem researchers. The contemporary researchers of the Koran that start from scientific tradition and religious background are Toshihiko Izutsu, Nasr Hamid Abu Zayd serta Angelika Neuwirth[2].

The communication between God and human shows that God as an active communicator and human as passive. In other words, people receive the message as sign of divinity through communication codes used by God. This communication, according to classical Islamic Theology, are two forms. *First*, linguistic or verbal, *second*, non-linguistic or the nature signs. Linguistic communication between God and human only can happen when there is "equality" between them. According to Dr.phil. M. Nurkholish Setiawan, quoting from Syamsuddin Ibnu Yususf al-Kirmani, God's message that delivered to human is as verbal message, and theoretically, the message could not be understood and digested without dialogue and transformative process. *Second*, the process is also impossible happen between God and human

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[1] The delivering forms of revelation to Prophet Muhammad are two ways: *First*, without intermediaries, *Second*, Gabriel as intermediaries. Without intermediaries is through true dream (*ar-Ru'ya ash-Sholihah fi al-Manam*) and behind the curtain (*Min Wara'a al-Hijab*). While with Gabriel as intermediaries, are *first*, the comings of revelation in the sound of bell tolling tight, and *Second*, Gabriel came to Prophet Muhammad as human. Mana' Qohthon, *Mabahits fi Ulum al-Quran*, (Makkah: Mansyurot al-'Ashr al-Hadits, 1990), Pg: 37-39.

[2] Dr, phil. M. Nur Kholis Setiawan, *Al-Quran Kitab Sastra Terbesar*, (Yogyakiarta: Elsaq Press, 2006), Pg: 51-52

without equality status: upgrade human toward angel level, and God is going to adjust the degree of divine[3].

The central meaning of giving revelation is the giving of information, is the communication between the two parties with obscurely and secret message. The situation of communication in revelation context is very different from other communication situation. Two-sided basic communication in the process of revelation is God in one side and apostle in other side. But he (the apostle) has been prepared by God to have the ability to accept his word that preserved from possible deviations when the Gabriel delivered the revelation. This process has a certain way as described in the Quran[4]:

وما كان لبشر أن يكلمه الله إلاّ وحيا أو من وراء حجاب أو يرسل رسولا فيوحى بإذنه ما يشاء إنّه علىّ حكيم.

According to Nashr Hamid Abu Zayd, take Roman Jakobson communication model of theory, the process of revelation is the process of delivering the message which God words (*kalam Allah*) is a message (*ar-risalah*). In other words, the process of revelation is an act of communication that is naturally made up of speaker (Allah), Prophet Muhammad as receiver, communication codes is Arabic language, and the Holy Spirit or Gabriel as channel[5].

According to Suf Kasman, Allah revealed Quran to the prophet Muhammad through Gabriel is not in Arabic, but the God language itself. And Gabriel delivered the revelation to the prophet Muhammad used angels language. And the prophet Muhammad which was born and grow up in Arab recorded a revelation with his own language (Arabic)[6].

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[3]Ibid, Pg: 55.

[4] Drs. Akhmad Muzakki, MA, *Stilistika al-Quran: Gaya Bahasa al-Quran dalam Konteks Komunikasi*, (Malang: UIN Malang Press, 2009), Pg: 1

[5] Moch. Nur Ichwan, *Meretas Kesarjanaan Kritis: Teori Hermeneutika Nasr Abu Zay*d, (Bandung: Teraju, 2003), Pg: 69-70.

[6] Suf Kasman, *Jurnalisme Universal Menelusuri Prinsip-prinsip Da'wah Bi al-Qalam dalam al-Quran*, (Jakarta: Teraju, 2004), Pg: 146.

To describe about communication, Al-Quran gives six ethics in communication with others are:

1. Qaulan Sadida/ قولا سديدا (QS. An-Nisa: 9, Al-Ahzab: 70)[7]

   "*Let those (disposing of an estate) have the same fear in their minds As They would have for their own if They had left a helpless family behind: let them fear Allah, and speak words of appropriate (comfort)*". (QS. An-Nisa: 9)

   Qaulan Sadidan means the truth speech, honest, right, no lie, and no circumvent. In al-Quran, it mentioned twice. First, Allah order to human to deliver the *qaulan sadidan* in orphan and descent things. Second, Allah command the *qaulan sadidan* after piety.

   According to some *Mufassir* such as Hamka, At-Tabari, Al-Baghawi, Al-Maraghi and Al-Buruswi that Qaulan Sadida in the context of the verse implies worries and anxiety of a donor's will for his children depicted in the form of weak utterances soft (smooth), clear, honest, just, kind and fair. Mean meek submission to describe the love that is expressed in the words of gentleness. Clearly implies that words were light no other interpretation. Honestly that is transparent, it is, and nothing is hidden.

   Appropriate means to hit the target, corresponding to be achieved, and also in line with the circumstances. Good fit with the values, moral values, people rise and godlike. While unfair means in accordance with the proper content of the conversation, not biased or impartial.

2. Qaulan Ma'rufa/ قولا معروفا (QS An-Nisa: 5and 8, QS Al-Baqarah: 235, QS Al-Anfal: 32)[8]

   "*To those weak of understanding make not over your property, which Allah hath made a means of support for you, but feed and clothe them*

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[7]http://naifu.wordpress.com/2010/08/12/profesionalisme-dalam-perspektif-al-qur%E2%80%99an/. Access on 27 February 2012.

[8]Drs. H. Mafri Amir, M,Ag, *Etika Komunikasi Massa Dalam Pandangan Islam* (Jakarta: PT. Logos Wacana Ilmu, 1999), Pg: 85.

therewith, and speak to them words of kindness and justice". (QS. An-Nisa: 5)

Ma'rufa it means kind, well, and received by values prevailing in society. A good speech is speech that is accepted as something good in view of the speakers.

In other words, according to some mufassir Hamka and Al-Buruswi or other expert opinion that *qaulan ma'rufa* implies a good word, that word is polite, refined, beautiful, true, respectful, and fun, and in accordance with rules and laws and logic.

3. Qaulan Baligha/ قولا بليغا (QS An-Nisa: 63)[9]

"those men,-(Allah) knows what is In their hearts; so keep Clear of them, but admonish them, and speak to them a word to reach their very souls". (An-Nisa: 63)

Qaulan baligha interpreted as an eloquent speech or the right, the meaning is clear, bright, and reveals exactly what she want sorcan also be interpreted as saying that in terms of words correct. And when viewed in terms of goals or domains it touches can be interpreted as an effective speech.

4. Qaulan Maysura/ قولا ميسورا (QS Al-Isra: 28)[10]

"And Even if Thou hast to turn away from them In pursuit of the Mercy from Thy Lord which Thou dost expect, yet speak to them a word of easy kindness". (QS. al-Isra: 28)

Qaulan maysura means an easy word. As for the mufassir such as At-Tabari and Hamka, *qaulan maysura* mean that as a greeting that makes other people feel easy, soft tone, beautiful, fun, smooth, gentle and good, as well as provide a sense of optimism for people to talk to. Easy means of communicative language that is understandable and contains words that encourage others to continue to have hope. Soft words are words that use

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[9] Ibid. Pg: 92-93.
[10] Ibid. Pg: 89-91.

the phrase and say with reasonable or feasible. While that is gentle and refined good speech that did not make other people upset tau offended.

5. Qaulan Layyina/ قولا لّينا (QS Thaha: 44)[11]

"*But speak to Him mildly; Perchance He may take warning or fear (Allah)".*(QS. Thaha: 44)

According to al-Maraghi, *Qaulan layyinan*means gently speech which touch the heart and pull to receive religious proselytizing. Ibnu Katsir said *layyinan* is satire words. And according to al-Zuhaily, he said "Then say to him (Pharaoh) by gently speech (fraternal) and sweet to hear, did not show the violence and encourage him with gentleness words in order to more intersted because he will feel afraid with the God punishment through his tongue". The purpose of this is Moses and Harun leave coarse attitude. The order to say by gently also written in al-Hujurat: 2, Luqman: 19 and an-Nisaa: 158. Shortly, the prohibition to say loudly words, the prohibition to say bad words, and the command to say soft words.

With gentleness that there will be a communication that will impact the contents absorbed by people saying they're talking to so that it will happen not only information but nevertheless arrival will change the views, attitudes and behaviors of people who talk to.

6. Qaulan Karima/ قولا كريما (QS Al-Isra: 23)[12]

Qaulan karima means noble word. A noble word is a word which gives respect and honor to the person who we talk to.

"*Thy Lord hath decreed that ye worship none but him, and that ye be kind to parents. Whether one or both of them attain old age In Thy life, say not to them a word of contempt, nor repel them, but address them In terms of honor*". (QS. Al-Isra: 23)

In this case to say "ah" to parents is prohibited by religion, moreover say the words or treated them more harshly than that. From above definitions,

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[11] Ibid. Pg: 93-96.
[12] Ibid. Pg: 87-89.

the characteristic of polite language according to six principles are the words that have a value: 1) the truth, 2) fairness, honesty, 3) justice, 4) good, 5) straight, 6) smooth, 7) polite, 8) deserve, 9) awards, 10) solemn, 11) optimistic, 12) beautiful, 13) fun, 14) logical,15) eloquently, 16) light, 17) right, 18) touches the heart, 19) aligned, 20) is impressive, 21) quiet, 22) effectively, 23) soft, 24) philanthropist, 25) the meek, 26) humility.

This research focused on *an-Nida'* (النداء)[13] verses. There are forty

seven verses, are:

١. وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ (الأعراف:44)

٢. وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَاهُمْ قَالُوا مَا أَغْنَى عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ (الأعراف:48)

٣. وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ (الأعراف:50)

٤. وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ (هود:42)

٥. وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ (هود:45)

٦. إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا (مريم:3)

٧. وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ (الأنبياء:76)

٨. وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ (الأنبياء:83)

٩. وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ (الأنبياء:87)

١٠. وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ (الأنبياء:89)

١١. وَإِذْ نَادَى رَبُّكَ مُوسَى أَنِ ائْتِ الْقَوْمَ الظَّالِمِينَ (الشعراء:10)

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[13]In the book of *Indeks al-Quran: Panduan Mudah Mencari Ayat dan Kata dalam al-Quran* written by DR. Azharuddin Sahil , he write same thing about those terms. Word "request" have means: beg, prayer dan appeal. See page 191-192 (prayer), 528-530 (ask), 719-722 (appeal).

12. وَاذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ (ص:41)

13. وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِنْ تَحْتِي أَفَلَا تُبْصِرُونَ (الزخرف:51)

14. فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ (القلم:48)

15. فَحَشَرَ فَنَادَى (النازعات:23)

16. وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ (الصافات:75)

17. إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى (النازعات:16)

18. فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا (مريم:24)

19. فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ (ال عمران:39)

20. وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ (الأعراف:46)

21. كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوْا وَلَاتَ حِينَ مَنَاصٍ (ص:3)

22. وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَاكِثُونَ (الزخرف:77)

23. فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ (القمر:29)

24. وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ (المائدة:58)

25. وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِنْ رَبِّكَ لِتُنْذِرَ قَوْمًا مَا أَتَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ (القصص:46)

26. وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا (مريم:52)

27. وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ (الصافات:104)

28. إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ (الحجرات:4)

29. يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَى وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّى جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغَرُورُ (الحديد:14)

30. وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ (ق:41)

31. رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ (ال عمران:193)

32. وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ (القصص:62)

33. وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ (القصص:65)

34. وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ (القصص:74)

35. إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِي قَالُوا آذَنَّاكَ مَا مِنَّا مِنْ شَهِيدٍ (فصلت:47)

36. وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ وَنُودُوا أَنْ تِلْكُمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ (الأعراف:43)

37. فَلَمَّا أَتَاهَا نُودِيَ يَا مُوسَى (طه:11)

38. فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ (النمل:8)

39. فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَا مُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ (القصص:30)

40. يَا أَيُّهَا الَّذِينَ آَمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (الجمعة:9)

41. وَلَوْ جَعَلْنَاهُ قُرْآَنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آَيَاتُهُ أَأَعْجَمِيٌّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ آَمَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آَذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَئِكَ يُنَادَوْنَ مِنْ مَكَانٍ بَعِيدٍ (فصلت:44)

42. فَتَنَادَوْا مُصْبِحِينَ (القلم:21)

43. أَئِنَّكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ (العنكبوت:29)

44. فَلْيَدْعُ نَادِيَهُ (العلق:17)

45. وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ (البقرة:171)

46. وَإِذَا تُتْلَى عَلَيْهِمْ آَيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آَمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا (مريم:73)

47. وَيَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ (غافر:32)

Term "*an-Nida*" (النداء) means "appeal". In Maryam: 3, word "*nada*"(نادى)

initially mean call by loud voice, afterwards it means develop till can it mean prayer (with loud voice or in heart)[14].

B. Research Question

1. What are the communication principles in Al-Quran?
2. What is the relevance of communication concept in al-Quran to the modern communication concept?

C. The Aim and Significant of Research

a. Aim of Research

1. To know the communication principles in Al-Quran.
2. To know the modern communication concept and its relevance to al-Quran

b. Significant of Research

1. The researcher hopes it will be useful for everyone who read and it will increase our knowledge about Islamic communication.
2. This research is also expected to give contribution in developing study about communication and tafsir.

D. Prior Research

Before finally deciding to chose and take this research, the researcher has examined some related researches that have similar topics, but different focus.

1. *Komunikasi Dakwah*, H. Toto Tasmara, (1997). This book discusses a global communication and preaching. According to him preaching is the one of communication media.
2. *Communicating Efectifelly*. This book explain about basic principles of communication, interpersonal communication, communicating in

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[14]*Ibid*. Pg: 409.

Group, computer mediated communication, and communicating in public.

3. *Komunikasi Islami*, Prof. DR. Andi Abdul Muis, SH (2001).In this book discuss the preaching problem in the global era; Communications mission and vision of media, the concept of nationalism and Islamic Preaching, Islamic Preaching and political power; Islamic Preaching and culture of the community. Preaching agencies and Muslim scholars of the future.

4. *Komunikasi Qur'aniyah*, Muhammad Djarot Sensa (2005). This book discusses about Quran as God medium to speak to human kinds, Quran as the medium of communication. God willing, speech and everything about God, prophets, universe, human kinds and many more written in the Quran. To communicating among people, Quran use varieties of style and communication to call people. Quran uses the communication methods to communicate by using different term, such as reading, remember, studying, find the explanation, and take an action.

5. *Etika Komunikasi Massa Dalam Pandangan Islam*, Drs. H. Mafri Amir, M.Ag (1999). This book is about mass communication, mass communication ethics, and the ethics of mass communication in the al-Quran. Islamic ethics of communication must be fairness, honest, accurate, responsibility, and free.

6. *Psikologi Komunikasi*, Drs. Jalaluddin Rakhmat, M.Sc (1996), This book explain the communication just not a technical process sending and receiving a message, but communication is delivering an energy from senses to the brain, sound wave, signs around the places, system and organism in receiving and processing an information on the process of influences between many system inside organism among organisms. Besides, it also explains about human psychology when he is in communication process. Psychology factor are important to know

the condition of communicator, communicant, and the messages (include the interpretation of message).

E. Theoretical Framework

 In this research, the writer will focus on *An-Nida'* verses by using the general communication concept. So, to elaborate the understanding of those verses, the researcher will use also any data from other sources, such as: exegeses books, journal, internet and so on.

Communication is the process of delivery of information from communicator to communicant by certain media to reach the effect with the expected feedback. Communication is also the effort of message delivery among human. Basically, to get communication processes there are three elements: source, message and receive. The main aim of communication is to build or create the common understanding. To understand each other it means does not to approve, but by communication there is a change in attitudes, opinions, behavior or social change occur.

Thus, to understand about communication meaning we must knowing about something related to the communication, such as the motif of communication, happiness concept in communication, and motivation.

Communication motives are the causes that drive communicators convey his message to the communicant. Deliberately, humans convey the message because he has a motive. There's a motive coming from conscious mind, but there are also unconscious motives come from the subconscious. While the concept of happiness is the embodiment of the philosophy of life in the areas of human life.

In the communication there is the motivation that drives somebody to convey his message. Motivation can be defined as a process that occurs inside of human selves to create goals and giving an energy to someone behavior.

Then, the writer will use some discourses supporting the primary data. The primary data is *An-Nida* verses while secondary data are the exegesis;

either classical and contemporary, revalation causes (*asbab an-Nuzul*), and *munasabah al-ayah*.

F. Methodology of Research

Type of research employed by the researcher in this research is qualitative research. This type of research is applied to the humanistic knowledge or interpretative, which technically emphasizes to the text study, participant observation, or grounded research.[15]

Particularly, this research is studying about the Quran. Studying Quran cannot be denied from the interpretative analysis. So the understanding of someone is different each others. It is possible because of difference of intellectual capacity, socio-cultural background, and the author when the author lives. In addition, explanation of the Quran is not a form of statistical number, but in written words. This research, therefore, could be classified to the qualitative research.

1. Sources of Data

This thesis consists of primary data and secondary data. Primary data is the main source or primary sources that used as research subjects or part in the writing of this thesis. Here the writer chooses some *an-Nida'* (النداء) verses.

Secondary sources are: the exegesis book such as: *Tafsir Fi Zhilalil Quran* (Sayyid Quth), *Tafsir al-Maraghi* (Syeh Ahmad Musthafa al-Maraghi), *Tafsir Misbah* (Qurash Shihab), *Tafsir al-Azhar* (Hamka), *Tafsir Ibnu Katsir* (Ibnu Katsir) and others any exegesis book. Except exegesis books, the writer search in the journals or book which support and complement in conducting an analysis of the tafseer/exegesis about request forms.

2. Method of Collecting Data

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[15] Tim Revisi Buku Pedoman Skripsi, *Pedoman Penulisan Skripsi,* Fakultas Ushuluddin IAIN Walisongo Semarang, 2007, Pg: 7.

Method of collecting data that writer use is the method of documentation. It is a method where researchers investigate the matter in writing. The data obtained by reading, understanding, and find the data based on things such as notes, transcripts, books, newspapers, magazines, inscriptions, agendas and literature which associated with the title above, then arranged so that it becomes a scientific essay[16].

3. Method of Analyzing Data

The author uses the *mawdhu'i*[17] or thematic method. Thematic method is a method of interpretation in which mufassir try to collect the verses of the Quran from the various chapters and related to the issue or topic specified. Later, the interpreter discuss and analyze the content of these verses that it becomes a unified whole[18].

The steps in *maudhu'i* interpretation method are as follows:

1. Assign or select a problem of al-Quran that will be reviewed by thematic (topic).

2. Searching and collect the verses relating to the problems that have been established.

3. Arrange consecutively verses accordance with the descent, followed with knowledge about *asbabun nuzul.*

4. Understanding the correlation (*munasabah*) of verses in their respective chapter.

5. Arrange the topic (theme of discussion) within the framework appropriate, systematic, complete and intact (outline).

6. Complete supported by *hadith* if necessary, for perfection.

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[16] Suharismi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*, (Jakarta: Rhineka Cipta, 1991), Pg: 188.

[17] Tafsir Mawdhuiy is to accumulate verses of al-Quran which have sam aim in the same mean that describe one problem topic dan arrange it based on chronology and the cause of descent of verses (*asbab an-nuzul*).
Abdul Hayy al-Farmawy, *Metode Tafsir Mawdhu'iy: Suatu Pengantar*, terj. Suryan A. Jamrah, (Jakarta: Raja Grafindo Persada, 1996), Pg: 36.

[18] M. Quraish Shihab, *Membumikan al-Quran: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, (Bandung: Mizan, 1999.), Pg: 87 and 114.

7. Studying these verses as a whole by collecting the verses that have the same understanding or a compromise between *'am* (general) and *khash* (special), *mutlaq* and *muqayyad*, or when birth is contradictory, till all meet in an estuary, without distinction or coercion[19].

G. Structure of Writing

To get the whole content of the research and marks sense correlation among one chapter with other chapter, it is necessary to use systematic writing. They are:

The first chapter, it is introduction including background, question of research, the aim and significance of the research, theoretical framework, prior research and methodology of research, and the last structure of writing.

The second chapter is explaining about communication science as a method and the Quran as a medium of communication.

The third chapter is explanation of An-Nida verses, include *asbab an-nuzul* of the verses, and the correlation of verses (*munasabah al-ayah*).

The fourth chapter it contains about analyze of An-Nida verses by using communication science.

The fifth chapter This chapter constitutes conclusion. This chapter contains conclusion and suggestion.

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[19] Abdul Hayy al-Farmawy, *op,cit.*, Pg: 45-46; also see M. Qurasih Shihab, *op,cit.*, Pg: 114-115.