

CHAPTER II

COMMUNICATION SCIENCE

A. Definition

Communication is any process in which people share information, ideas, and feelings. It involves not only the spoken and written word but also body language, personal mannerism, and style—anything that adds meaning to a message. When we say communication is a process, we mean that it is always changing. Communication as a process contributes positively and creatively because it provides a foundation for growth, development, and change. Basically, it supports the kind of change likely to occur as we read, experience, criticize, and put into practice the ideas, theories, and knowledge gained from a textbook and course in speech communication. When we communicate, we are trying to establish commonness with someone. That is, we are to share information, an idea, or an attitude.

Etymologically, the term communication comes from the Latin “*communicare*”. It means *to speak, convey a message, information, thoughts, feelings, ideas and opinions made by one to another, as to expect an answer, response or feedback*. The Latin noun is “*communicatio*” (in English “*communication*”). It means *a notice, giving the inside of the exchange; speech by the speaker that asked for consideration of the audience (like dialogue) should be the feedback; association, union, unity, brotherhood, the part thing of cooperative*. The adjective is “*communis*” (UK: “*commonness*”) from the word “*cum*” means *the one against the other*. The root is “*mu*” from “*moi*” and “*mei*” means the *exchange* (in the community, *Gemeinschaft*). So, “*commonness*”, “*communis*”, means the things are jointly between two or more persons, the thing of togetherness, sharing the thing of interest, desire, knowledge, and ownership of ideas. So “*communicare*” also means two or more persons, or system, acting together, meet, be together either directly (*face to face*) or through the media or certain channels (*interpersonal communication*); share knowledge, experiences,

thoughts, ideas and feeling (*to make-common, sharing*). And “*communiqué*” means an official announcement¹.

In psychology, communication has six definitions, are: 1) the transmission of energy change from one place to another as in the nervous system or transmission of sound waves. 2) The transmission or reception of signals or messages by organism. 3) The transmitted message. 4) Communication theory: the process whereby system influence another system through regulation of the transmitted signals. 5) The influence of one personal region on another whereby a change in one result in a corresponding change in the other region. 6) The message of a patient to his therapist in psychotherapy².

Then, in psychology, communication just not to deliver message from source to receiver, but communication is to deliver energy from sense tools to brain, wave sound, signals in any place, system or organism in delivery and process information case, in a process of influences between may system inside organism and between organisms³.

Terminologically, the definition of communication is very diverse from many views of scientist and scholars (Harold D. Lasswell, Carl I. Hovland, Everett M. Rogers, Rogers D. Lawrence Kincaid, Shannon and Weaver, etc) but the main point are same that the process of communication has three unsure that cannot be separated, are: speaker (communicator), message and communicant (listener). Channel, effect, feedback and setting are the unsure addition of communication⁴.

Carl I. Hovland said: “*Communication is the process by which an individual (the communicator) transmit stimuli (usually verbal symbol) to*

¹ Prof. Dr. Andi Abdul Muis, SH, *Komunikasi Islami*, (Bandung: PT. Remaja Rosdakarya, 2001), Pg: 36-37; Dani Vardiansyah, M.Si, *Filsafat Ilmu Komunikasi: Suatu Pengantar*, (Jakarta: PT. Indeks, 2008), Pg: 24; Hafid Cangara, *Pengantar Ilmu Komunikasi*, (Jakarta: PT. Rajagrafindo Persada, 2002), Pg: 18; Drs. Onong Uchjana Effendy, MA, *Ilmu Komunikasi: Teori dan Praktek*, (Bandung: Remadja Karya CV Bandung, 1985), Pg: 11.

² Drs. Jalaluddin Rakhmat, *Psikologi Komunikasi*, (Bandung: PT. Remaja Rosdakarya, 2001), Pg: 3-4.

³ Ibid, Pg: 4.

⁴ Wahyu Ilaihi, *Komunikasi Dakwah*, (Bandung: Rosda, 2010), Pg: 8.

*modify the behaviour of other individual.*⁵” Based on Hovland said, communication just not only delivering information, but a shaping of public opinion and public attitude in social life and political life has a important rules to play⁶.

B. The Communication Elements

The communication process is made up of various elements; sender-receiver, messages, channels, noise, feedback, and setting.

1. Sender-receivers

People get involved in communication because they have information, ideas, and feelings they want to share. This sharing, however, is not a one-way process where one person sends ideas and the other receives them, and then the process is reversed. *First*, in most communication situations, people are sender and receivers, both sending and receiving at the same time. When we are discussing a problem with our friend, our friend may be talking, but by listening closely, we are acting as receiver. By paying careful attention, putting our hand on our friend’s arm, and showing genuine concern, we are sending as many messages as we get, even though we may not say a word. *Second*, in all situation, sender-receiver share meaning. In our discussion with our friend, both of we share the language and also share understanding of the situation⁷.

2. Messages

The message is made up of the ideas and feelings that sender-receivers want to share. In the situation on discussion to our friend, our friend’s message dealt with what had happened to him/her and how he/she was dealing with it, while our message was one of comfort and support. Meaning, however, is jointly created between sender and receiver. That is, it

⁵ Dani Vardiansyah, M.Si, *Op.cit.*, Pg: 25

⁶ Drs. H. Toto Tasmara, *Komunikasi Dakwah*, (Jakarta: Gaya Media Pratama Jakarta, 1997), Pg: 2-3

⁷ Phillip A. Butcher, *Communicating Effectively*, (New York, McGraw Hill, 2007), Pg: 8-9.

isn't just a sender sending a message to receiver. There is no message at all if there aren't common symbols, like an understanding of each other's language. There is no message or perhaps, a very weak one if there are no common referents, like understanding what the other person is talking about.

Ideas and feelings can be communicated only if they are represented by symbols. A symbol is something that stands for something else. Our daily lives are full of symbols⁸. We all know that the eagle stands for united state, the statue of liberty equals freedom, and roses express love. Two people walking close and holding hands reflects romance, book represent knowledge, and teachers stands for instruction.

There are two kinds of symbols, are *verbal* and *nonverbal*. The words in a language are verbal symbols that stand for particular things or ideas. Verbal symbols are limited and complicated. Example, when we use the word chair, we agree we are talking about something we sit on. Thus, chair is a concrete symbol, a symbol that represents an object. However, when we hear the word chair, we all might have different impression: A chair could be a recliner, an easy chair, a beanbag, a lawn chair, the variety is great. And more complicated are abstract symbols, which stand for ideas. Consider the vast differences in our understanding of words such as home, hungry, or hurt. How we understand these words will be determined by our experiences differ to some degree. Since, individuals will assign different meanings to these abstract words⁹.

Nonverbal symbols are ways we communicate without using words; they include facial expression, gestures, posture, vocal tones, appearance, and so on. As with verbal symbols, we all attach certain meanings to nonverbal symbols. A yawn means we are bored or tired; a furrowed brow indicates confusions; not looking someone in the eye may mean we have something to hide. Like verbal symbols, nonverbal symbols can be

⁸ Dani Vardiansyah, M.Si, *Op,cit.*, Pg: 39.

⁹ Phillip A. Butcher, *Op,cit.*, Pg: 10.

misleading. We cannot control most of our nonverbal behaviour, and we often send out information of which we are not even aware. Many nonverbal messages differ from one culture to another just as symbols differ from culture to culture. Example, Black is the colour for funerals in Western cultures; in Eastern cultures, that colour is white. Q person who shaking his head for Indonesian its mean did not agree. But for Busman tribes in Africa, shaking the head its mean have an agreement. Whether or not we are aware of nonverbal messages, they are extremely important in all cultures.

3. Channel

The channel is the route travelled by a message; it is the means a message uses to reach the sender-receivers. In face-to-face communication, the primary channels are sound and sight: we listen to and look at each other. In mass media we are familiar with the channels of television, radio, newspapers, magazine, etc. other channels communicate nonverbal messages. For example, when we go to apply for a job, we use several nonverbal signals to send out a positive message: a firm handshake (touch), appropriate clothing (sight), and respectful voice (sound). The senses are the channels through which we are sending a message¹⁰.

4. Feedback

Feedback is the response of the receiver-senders to each other. We tell a joke and our friend smile. That's feedback. We make a comment about the weather and other makes comment to. That's more feedback.

Feedback is vital to communication because it lets the participants see whether ideas and feelings have been shared in the way they were intended. Sender-receivers who meet face-to-face have the greatest opportunity for feedback, especially if there are no distractions or little noise. But, often in these situations a limited amount of feedback occurs because rather than being sensitive to the feedback, communicators are busy planning

¹⁰ Ibid, Pg: 10 – 11.

what they are going to say next. Sensory acuity means paying attention to all elements in the communication environment. Are we paying attention to what others are saying? Are we aware of how they are saying it? Etc¹¹.

5. Noise¹²

Noise is interference that keeps a message from being understood or accurately interpreted. Noise occurs between the sender-receivers, and it comes in three forms: external, internal, and semantic. External noise comes from the environment and keeps the message from being heard or understood. Our heart-to-heart talk with our roommate can be interrupted by a group of people yelling in the hall, a helicopter passing overhead, or a weed wacker outside the window.

External noise does not always come from sound. We could be standing and talking to someone in the hot sun and become so uncomfortable that we can't concentrate. Conversation might also falter at a picnic when we say discover we are sitting on an anthill and ants are crawling all over our blanket. Internal noise occurs in the minds of the sender-receivers when their thoughts or feelings are focused on something other than the communication at hand. A student doesn't hear the lecture because he is thinking about lunch; a wife can't pay attention to her husband because she is upset by a problem at the office.

Internal noise may also stem from beliefs or prejudices. For example, we work in enterprise which woman as manager. But we don't believe that woman should be managing, so when our female boss asks us to do something, we often misses part of her message.

Semantic noise is caused by people's emotional reactions to words. Many people tune out a speaker who uses profanity because the words are offensive to them. Others have negative reactions to people who make ethnic or sexist remarks. Semantic noise, like external noise and internal noise, can

¹¹ Ibid, Pg: 11.

¹² Ibid, Pg: 11 – 12.

be interface with all or part of the message. Except those four forms of noises, there is physiological noise. It's biological noise to communication process. This noise rise if we feel hungry or thirsty as communicator.

6. Setting¹³

Setting is the environment in which the communication occurs. Settings can have a significant influence on communication. Formal settings lend ourselves to formal presentation. An auditorium, for example, is good for giving speeches and presentations but not very good for conversation. If people want to converse on a more intimate basis, they will be better off in a smaller, more comfortable room where they can sit facing each other.

In many situations the communication will change when the setting changes. Setting often shows who has power in a relationship. The question: "Your place or mine?" implies an equal relationship. However, when the dean asks a faculty member to come to her office, the dean has more power than the faculty member. When a couple meet to work out a divorce agreement, they meet in a lawyer's office, a place that provides a somewhat neutral setting. The arrangement of furniture in a setting can also affect the communication that takes place. For example, at one college, the library was one of the noisiest places on campus. Changing the furniture solved the problem. Instead of having sofas and chairs arranged so that students could sit and talk, the library used study desk, thus creating a quiet place to concentrate.

All communication is made up of sender-receivers, messages, channels, feedback, noise, and setting. Every time people communicate, these elements are somewhat different. They are not the only factors that influence communication, however. Communication is also influenced by what you bring to it. Field of experience of person or how experience culture and heritage influence the ability of person to communicate among others.

¹³ Ibid, Pg: 12.

Everyone brings one unique experience in every single episode of communication and that's experiences influence the communication.

According to Prof. DR. Andi Abdul Muis, SH in his book *Paradigma Komunikasi Islam*, the difference between Islamic communication and general communication is the philosophical background (Quran and Hadits) and ethic aspects based on those both Quran and Hadits. Islamic ethic of communication is same with general communication. The content of command and prohibition are same. The different are the reward and punishment. The reward and punishment general communication just happen in the world but in Islamic communication the reward and punishment happen in the world and hereafter¹⁴.

C. Quran as Media of Communication

Quran is a medium of communication and at the same time containing the guarantees of the fulfilment of needs that can only be achieved through communication activities. Quran is the originator and assessment tool of communication activities primarily related to the type of verbal communication that is instructive, persuasive and spiritualistic as well as a series of attempts in realizing divine values at the level of the mundane and materialistic so the man-whoever and whatever his religion may obtain warranty certainty to be able to achieve and enjoy the satisfaction, happiness, serenity, and tranquillity.

Quran as well as a medium of God to speak to a human. When examined closely it turns out the Quran is the autobiography of God. The Quran describes the what, who and how God as the central figure. Indirectly, Quran is the sort of incarnation of God in verbal form, its writing, illustration and sound dimension.

¹⁴ Prof. DR. Andi Abdul Muis, SH, *Komunikasi Islam*, (Bandung: PT. Remaja Rosdakarya, 2001), Pg: 34.

In a show of his desire, God used two approaches, by using words that indicate some sort of desire terms: *yuridu*, *ya'muru*, *yasya*, *kutiba*, *yaqdzi* and *fi'il amri*. The contain of Quran are¹⁵:

a. Information Containt

Al-Quran which has character, position, function, and gave birth to the impact, it certainly also something that has a potential or force with various manifestations, especially the things that show as shaper, and builders, which include information or something that is both informed and knowing. Because this is a requirement in achieving the specific purpose.

Objects in communications or notified that contained in the al-Quran, namely:

1. Allah

Attitudes and behaviors that indicate that sparked god communicating activities are:

- a) The willing to speak.
- b) To implant the understanding(al-Anbiya: 79)
- c) To teach (al-'Alaq: 1-5)
- d) To give a guidance (al-Baqarah: 213)
- e) To reveal (al-Qashasha: 7)
- f) To explain (al-A'raf: 52)
- g) To invite (Yunus: 25)

2. The prophets and apostles

The acts indicate to the communication action of the prophets and apostles are:

- a) To deliver happiness, invitation of God way, enlightening with light and giving admonition (al-Ahzab: 45-46)
- b) Reading His ayat, to purify, to teach *al-kitab*, wisoms and science or knowledge (al-Baqara: 151)
- c) As good example for everybody (al-Ahzab: 21; at-Tahrim: 4)

¹⁵Muhammad Djarot Sensa, *Komunikasi Quraniyah; Tadzabbur untuk Pensucian Jiwa*, (Bandung: Pustaka Islamika, 2005), Pg: 44-58.

- d) Being followed (Ali Imran: 31; al-A'raf: 157)
 - e) Being joined (at-Taubah: 88)
3. The faithful
- a) Many obligations (al-Baqarah: 104; al-Ahzab: 56; al-Hujurat: 2, 6, 11; al-Mujadilah: 11-12; ash-Shaff: 2; al-Jumu'ah: 9)
 - b) Friends of kindness (al-Maidah: 2)
 - c) Help others (at-Taubah: 71-72)
4. Non-Islamic believers
- a) Remembered or realized (al-Kafirun: 1-6)
 - b) Threatened (3:86, 90, 178, 196-197)
 - c) Punished (14: 7; 9: 90; 17:69; 40: 11-12; 73: 17; 2: 6-7; 2: 39, 257; 3: 116, 151; 2: 89; 2: 161; 3: 4)
 - d) Being a lesson (al-Ahqaf: 26-27)
5. Devil/Satan
- a) Giving a chance (al-Hijr: 39-42; al-Israa: 64-65)
 - b) Threatened (al-Israa: 6)
 - c) Punished (Shad: 74-78)
 - d) As enemy of human (al-Baqara: 208)
6. Angel
- a) Become partner and witness (ar-Ra'd: 1; Qaf: 21)
 - b) Empowering the faith (al-Anfal: 12)
 - c) Praying (al-Mukmin: 7-9)
 - d) To help (al-Anfal: 9)
 - e) Delivering of happiness (Fushilat: 30)
 - f) Deadly (as-Sajdah: 11)
 - g) Giving blessing (an-Najm: 26)
7. Jin/Spirit
- a) Disturbing human (al-An'am: 128)
 - b) Helping human (Saba: 13)
 - c) Become place for helping of human (al-Jin: 6)

- d) Jin doing preaching (al-Ahqaf: 29-32)
- 8. Animal
 - a) To fulfil human willingness (al-An'am: 142)
 - b) To fulfil human needs (al-Mu'minun: 21)
- 9. Universe
 - a) Place of life (al-Hijr: 20; al-A'raf: 24)
 - b) Decoration of life (al-Kahfi: 7; ar-Ra'd: 3)
 - c) Stimulation of ability and creativity (ar-Ra'd: 4)
 - d) Place of dead and resurrection (al-A'raf: 25)
- b. Containing various messages¹⁶
 1. The messages build awareness

Matters referred to in this category are the aspects that are aimed at creating a human figure that is aware of his existence, the existence of god, the existence of the various aspects of life, the existence of the afterlife with a variety of condition and more. And the style used in delivering these messages, among others, by asking questions, such as whether, you know, how, do not you think, and the reason why it is not using her dead.
 2. The messages build strength

Messages that have the motive or purpose of this kind seems to be one man effort to keep going through life doing various things, especially by implementing worship. Common way is to use a command to execute something, which turned out to have observed that the content is not limited to strength. Among them is prayer, tithing, read the Quran until the conditions have to be war.
 3. The messages build resilience

Messages to build resilience similar to the messages in the build up strength. It's just that there are fundamental differences between the two, ie when the power directed to the external aspects of human beings, while the resistance

¹⁶ Ibid, Pg: 34-36.

is more on those aspects in man. The style of delivery that is more telling to do something, such as nourish yourself and your family, eating kosher, good and not excessive to not to be injured let alone killed or die in vain manner.

4. Messages establish the continuity of life

Survival as one of the messages contained in the Koran, apparently used as a way for the pleasures that have been received to continue to be enjoyed by the measures continue to increase. A number of examples that can be given is as permissible to eat something that previously was forbidden, to hide his faith because it threatened to be killed and to use weapons or force certain technologies for an attack.

5. Messages debriefing to make the shift life

Life in the world is surely only be enjoyed in the measures of space and time. After the transfer will occur prior experience life after death. Due to the nature of life as the world turns out there are a number of conditions, ranging from the grave, natural apocalypse, afterlife, and be in hell or heaven which is eternal and cannot be to return to the world, needed supplies-supplies in order not to be miserable, suffering and tormented that bring pain. For this reason the Qur'an convey various messages in the show it even to the circumstances of the netherworld.

6. The messages to be able to enter heaven

Al-Quran which serves as a mercy, guidance, giver of light and many more, at its core is an absolute tool for humanity to reach heaven. A life that is in line with the nature of human needs guidance in living her life as a living creature. In the Paradise have provided a number of things, ranging from the nature of the materialistic pleasures measures ever felt, until the spiritualistic pleasures that cannot be defined limitations.

c. Using the medium of cultural expression-based communication

Being a very big issue and so the bias may not find a way out in the provisional measures, in part, alternative, or replacement, if the Quran so hard to understand

and even more so when it has become demands on attitudes and behaviour. So then the Quran was revealed by using the Arabic cultural dimensions in the concrete level is to use a clear Arabic or ever lived or ever used that in one term is *arabiyyun mubin*. The purpose of such patterned, also described by the Quran itself which include:

1. *La'allakum ta'qilun* (Yusuf: 2; and az-zukhruf: 3).
2. *Ghaira dzi 'iwaja la'alahum yattaqun* (az-Zumar: 28).
3. *Li qaumin ya'lamun* (Fushilat: 3).
4. *Litundzira ummal qura man haulahu* (Mu'min: 7).

According to Joesoef sou'yb , the advantages possessed by Arabic language that are very root word in Arabic might be changed up to as many as thousand or more forms of the word . So with that, the understanding that can be conveyed by the words in the Arabic language would be very broad, rich and full. In fact, there is also the opinion that the words in the Arabic language not only many shades of spiritualistic, but most can also provide information and an explanation of the messages or heavies spiritual dimension. So god, afterlife, angels and the like are commonly used as the central objects of the Koran would be very easy to understand and childbirth effect in line with the goals of al - Quran was revealed to mankind¹⁷.

The reason using Arabic cultural settings: *First*, the religion of Islam is a continuation of earlier religions such as Jews and Christians, which turned out to be derived also in the territories Middle Eastern countries now. *Second*, it could be that in the region of the middle east countries now that are generally Arabic culture, has had a highly developed civilization to the current size. While human civilization has advanced so let's make them forget God.

¹⁷ Ibid, Pg: 38.

d. Utilizing aspects of communication

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 in an attempt to understand the Quran as communication activities are:

1. Reading

Reading was the first command to understand of Quran and to apply its content (al-‘Alaq: 1-2).

2. Remember (Abasa: 11-12)

3. Study (Ali Imran: 79)

4. Finding explanation (al-Furqan: 33)

5. Take action (al-Furqon: 52)

e. The Audio of the Quran¹⁸

Than writing voice and gesture has many advantages, including roam great distances , can penetrate walls are relatively tight , to be complemented by the feel of your heart and soul that has effects on the human auditory stimuli to create the aspects of affective, cognitive and psychomotor ability and expression to actualize the peaks and influential.

Human intelligence can be built and enhanced through the harmonization of sound in the rhythm of music and singing, not only the harmonization of sound it can affect the heart and soul, because in a way to read the Koran in things long - short, thin - thick, as well as changes sound - changes in reading can give birth actualization sound art has spiritual powers in changing human personality traits. Therefore, the use of sound elements of the verses of the Quran is as an effort that can be put up when listening to the heart, as in al - Ankabut: 49.

In addition to utilizing the voice, the Quran also utilize writing as al - Quran al - Kitab interpreted as meaning the book containing the writings. Actualisation in Ayat of Quran, are:

¹⁸ Ibid, Pg: 73-74.

a. Usual

The usual sense here is that utilizing the method of disclosure is generally used by humans, so anyone can easily capture the message. Actualization of the method makes the non-Muslims to better understand the information and the messages contained in the Quran.

b. Metaphorical or parable

Parable or metaphorical or any other terms and *amtsal matsal*. The use of this method is to use the mind and remember it. So that makes man there who get a clue or even lost.

c. Repetition

Repetition is another method that is meant and intended to allow messages or information into easy to digest and implement. So natural that the Koran then using this method. The repetition of the Koran have the following characters: first, the repetition in a letter with the exact same sound as the letter al-Qamar verses 17, 22, 32, and 40. Second, the repetition of two or more letters with the same sound exactly like in surah al-Hijr: 29 and Shad: 72. Third, the repetition of the same theme in different letters, for example, Surat al-Baqara: 38 and Taha: 123. The purpose of this method is to always remember (17: 41).

Aimed at anyone, among others: human (*ya ayyuhannas, fin-nas, binna, insa, insi* and so on), believers (*ya ayyuhalladzina amanu, in kuntum mu'minin* and so on), the Prophet Muhammad (*ya ayyuhar rasul* and *ya ayyuhan nabi*), those who disbelieve (*ya ayyuhalladzina kafaru atau kafirun, man yakfur* and so on), jinn (*jin, ya ma'syirol jin*).