

## CHAPTER IV

### SEMANTIC ANALYSIS OF *QAUL* VERSES AS PRINCIPLE OF COMMUNICATION IN THE QUR'ÂN

#### A. Qur'ân Views on Communication

Qur'ân is the word of Allah that is revealed to Prophet Muhammad through Gabriel. From here, we see that Qur'ân is containing many word and sentences.

In the early of revealing Qur'ân, Allah taught us how to communicate. Like what Gabriel done when deliver the first revelation to the Prophet Muhammad in *Hirâ'* cave. Muhammad, who does not know anything, is able to read.

Further more, many words in the Koran teach us about communication. Explicitly, Qur'ân does not explain the word 'communication'. But, if we analyze, Qur'ân has mentioned many words that is meant by communication. One of them is Qur'ân explains communication as one of human's fitrah:

*Love of the mighty.*

*Teaching the Holy Qur'ân.*

*Created beings.*

*Taught him al-bayan. (QS. 55:1-4)*

Al-Syaukani in his tafsir book, *Fath al-Qâdîr*, defines *Al-Bayân* as communication skills. To find out how people have to communicate, we must keep track of keywords (key-

concept) that is used by Qur'ân for communication. Besides *Al-Bayân*, keyword too many communications that mentioned in the Qur'ân is *Al-Qâul*<sup>1</sup>.

## **B. Communication Concept in the Qur'ân**

Before analyzing the concept of communication more detail, it will be better if we remember the theory of semantics as explained in Chapter II.

Semantics is a study and analysis of linguistic meanings. It means semantics is a science that examines the symbols or signs which express the meaning, the relation meaning with one another. Thus includes the meaning of words, developments and changes. Meaning is object of semantic studies, because it is in the units of language such as words, phrases, clauses, sentences, paragraphs and discourse<sup>2</sup>.

Collection the verses of Qur'ân, thirty section. Then it divided into several chapters and verses. The elements that make up each verses of Qur'ân, according to Abdul Muin

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<sup>1</sup>Jalaluddin Rakhmat, *Islam Actual:Refleksi Social Seorang Cendekiawan Muslim*. Mizan: Bandung, 1998(cet. x)p.77.

<sup>2</sup><http://Teknik Analisis Data dalam Kajian Tafsir « Belajar Bijak.htm> by Jamaluddin. Taken on 26<sup>th</sup> January 2010.

Salim, consists of four elements, namely, words, phrases (phrases), clauses and sentences.

But before we are going to analyze about *qaul* verses, it is need to know that generally, the verses that used in principle of communication is only six verses, they are: *qaulan sadîdâ*, *qaulan balîghâ*, *qaulan karîmâ*, *qaulan layyinâ*, *qaulan ma'rûfâ*, *qaulan maisûrâ*. In this chapter the author also explain two more verses that have similar meaning of communication.

These are the verse that author analyze as the principle of communication according to Qur'ân.

#### 1. Qaulan Sadîdâ

- Ahzâb/33: 70

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا (70)

*“O you who are believe! Be careful of (your duty to) Allah and speak the right word”*

In the verse above, the phrase of *قَوْلًا سَدِيدًا* composed of two words namely *قَوْلًا* and *سَدِيدًا*. Words *qaul* (قَوْلٌ) lexically has a meaning words, speech, utterance, statement. Here the word *qaul* is as lexical, denotative, and conceptual, it's the word meaning. And

then, it is followed by word سَدِيدًا which lexically means the right and true.

Keyword (سديدا) *sadîdâ* basically, consists of the word *sîn* and *dâl* which according to Ibn Faris linguists refer to the meaning of tear down something and then fix it. It also means *Istiqamah* / consistency. We can see the synonym of meaning from the word *sadîdâ*, such as true and the right one. The word is also used to designate to the targets. Person who tells us something or saying right and hit right on target (straight to the point), is described by this word. So the meaning is not only true, but could mean the right target<sup>3</sup>. Here, semantically if the word *qaulan sadîdâ* applied. It can be understood that we should speak in true word.

- An-Nisâ'/4: 9

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ  
فَلْيَنْقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا (9)

*“And let those fear who, should they leave behind them weakly offspring, would fear on their account, so let them be careful of (their duty to) Allah, and let them speak right words”*

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<sup>3</sup>M.Quraisy Shihab, *Tafsir Al-Mishbah Pesan Kesan Dan Keserasian Al-Aqur'an*, juz2, Lentera Hati, Jakarta, 2000. p.338.

The same explanation from the word *qaulan sadîdâ* also found in the paragraph above, seen from the sentence. The phrase meaning from *قَوْلًا سَدِيدًا* means correct and appropriate words, that in accordance with the previous phrase *ذُرِّيَّةً ضِعَافًا*, this language meaning means that a weak offspring, so that the gods commanded us (in the context of this paragraph) to tell people, relatives, or weak groups with the correct and appropriate words so that it is not hurt them. However, not only to them, we do this, to whomever we also have to say that good and proper word.

The term of *Qaulan sadîdâ* found in surah An-Nisâ'/4: 9 and al-Aḥzâb/33: 70-71, the meaning is the correct word. However the word *sadîdâ* in paragraph above are basically not merely meant right, but it is also means the right target. The command for telling the truth in these verses is preceded by the piety command, it is a success promise if that approach used. So the implementation of preaching with *qaulan sadîdâ* it must stand above the base piety. The message from these verses is those who speak (*berdakwah*) to people with

*qaulan sadîdâ* and preaching base on the foundation of piety. That missionary not only have the power of calling on *mad'u* (propaganda's object), but also will build *da'i* (preachers) <sup>4</sup>. But, it did not rule in our daily communication should also use this *qaulan sadîdâ*.

*Qawlan sadîdâ* means the right conversation, honest (Pickthall translates it "*straight to the point*"), straight, no lie, not convoluted, the first principle of communication in Qur'ân is saying in true word, and there are several meanings from understanding of true.<sup>5</sup>

a) In accordance with the criteria of truth

The first correct meaning is according to the truth criteria. For Moslems, the true utterance, surely that is according to Qur'ân, *Sunnah*, and science<sup>6</sup>.

Qur'ân states that the right speaking - deliver the right message - is a prerequisite for the truth (the good, the benefit of) charity

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<sup>4</sup>Ahsin Wijaya. *Kamus Ilmu Al-Qur'an*. Amzah: Jakarta, 2006. cet. ke II, p.238-239.

<sup>5</sup>*Ibid*,

<sup>6</sup>Al-Quran loudly insinuated people who talk without referring to Holy Book, guidance and science: among men there who argue about Allah without knowledge, guidance and a book that illuminates. (QS 31:20). Jalaluddin Rakhmat, p.77-78.

There are several ways to cover the truth with communications. *First*, cover the truth by using wrong words or abstract words, ambiguity, or to make a very different interpretation.

Second, people covering truth by creating term that is given by another meaning. The term was a euphemism or a perversion of meaning altogether.

b) No lie.

The second meaning of *qawlan sadîdâ* greeting is an honest, no lie. Prophet Muhammad said, “Stay away from lies, because lies bring you into hell. Get used to speak the truth, because honestly brought you to goodness and take you to heaven”<sup>7</sup>. Qur’ân also ordered us to not to say lie word “Such (is the Pilgrimage): whoever honors the sacred rites of Allah, for him it is good in the Sight of his Lord. Lawful to you (for food in Pilgrimage) are cattle, except those mentioned to you (as exception): but shun the abomination of idols, and shun the word that is false.”<sup>8</sup>

c) The danger of lie

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<sup>7</sup>*Ibid*,

<sup>8</sup> QS. Al-Hajj/22:30.

Prophet Muhammad. - By citing the Qur'ân - explaining that the faith people will not lie. In the historical development, Muslims have often harmed because of lie news. The most severe case, when lie entered text of the holy Qur'ân which became a reference. The lie did not succeed enter to the Qur'ân because the authenticity of the Qur'ân are guaranteed God (also because Moslem have only one *Mushaf* of *Qur'ân*). But lies have infiltrated into the interpretation of the Qur'an. The Meaning of *Qur'an* never distorted for personal or group interests.<sup>9</sup>

From the understanding of *Qaulan sadîdâ* above, we see that this phrase has synonym meaning, such as, true, right, honest, and transparent word. And the antonym from this *sadîdâ* word is, false, incorrect, wrong, and not clear.

## 2. Qaulan Ma'rûfâ

- Al-Baqarah (2):235 and 263

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ

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<sup>9</sup>*Ibid*, p.80

تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْزِمُوا عُقْدَةَ النَّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ  
وَأَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَأَعْلَمُوا أَنَّ اللَّهَ عَفُورٌ  
حَلِيمٌ (235)

*“There is no blame on you if ye make an offer of betrothal or hold it in your hearts. Allah knows that ye cherish them in your hearts: But do not make a secret contract with them except in terms Honorable, nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that Allah Know what is in your hearts, and take heed of Him; and know that Allah is Oft-forgiving, Most Forbearing”.*

The word قَوْلًا مَعْرُوفًا that become phrase in this verse containing means:

- قَوْلًا : saying, word, speech, talk
- مَعْرُوفًا : known, honor, popular / famous, with a good, friendly,<sup>10</sup>

The word phrase of قَوْلًا مَعْرُوفًا lexically and basically means the known words, and understood by the crowd, it is clear without ambiguity. More specifically, in the context of this paragraph *ma'rûfâ* said more emphasize to men who want to marry women who have not

<sup>10</sup>A.W. Munawwir, *op.cit.*, p.921.

completed her 'waiting time' ('*iddah*'). God forbid them to marry them with satire<sup>11</sup>. So it is expected to a man who wants to marry her to say *ma'rûf* words (known, and understood word for many people clearly no secret), and surely, it is after the period of the '*iddah*' completed.

The word meaning from lexical and conceptual meaning of *qaul* and *ma'rûfâ* here has synonym with good, and known. Explicitly, this vocabulary built from diachronic view. It means, the word *ma'rûfâ* a in this context as explained above is using the known and understandable that appropriate with the word around society at that time. If we live in Javanese tribe, so we speak in Javanese culture by it custom and tradition.

In a communication perspective, the required for communicant in order to know and understand our intention is by saying to them with standard, and obviously words, so it does not cause ambiguity.

- Al-Baqarah/2: 263

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَدَىٰ وَاللَّهُ غَنِيٌّ حَلِيمٌ

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<sup>11</sup>There are certain requirements and rules in this problem.

“Kind words and the covering of faults are better than charity followed by injury. Allah is free of all wants and He is Most-Forbearing”.

In the first word on this verse said قَوْلٌ مَّعْرُوفٌ as phrase and this is same with the previous verse. Here, *qaul ma'rûfâ* explained as the known and good word. So that, in terms of *shadaqah*, if there is nothing to be divided. Then Say it to them (who asked earlier) a good word, understanding that does not make them hurt and disappointed.

As explained in previous verses we know that *qaulan ma'rûfâ* contextually means many meaning. Here, contextually if we want to talk with the demander so we can use the known word according to them. We find one more synonym from the word *ma'rûfâ* here, it is a kind word.

Communication that occurs here is between the giver and the receiver / requester.

- An-Nisa' (4):5 and 8

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا  
وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

*“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 therewith, and speak to them words of kindness and justice”.*

The phrase in this paragraph has the same meaning as before. However, in this different case, in explaining things to people who do not know by using a good and loving way. Context, this verse explains the custody of orphan's property or who have not *Balîgh* (adult) in managing the property.

God (*Allah*) is more like a steadfast servant in saying and behaving. Moreover to the orphans child, so the word is used also must be in accordance with the knowledge and their language understanding.

So does, in daily communication to children. Say the words that can educate and nurture them. Indirectly, by that delivered words, it will be formed the polite and compassionate personal.

The word *qaulan ma'rûfâ* in this context also has different in meaning. Here the aim of *qaulan ma'rûfâ* for their descent who is still adult and weakness. Contextually speak to them word of kindness and justice. Because of in this case, the theme is about heir. So it is has a relational

meaning. And the synonym in this context from *qaulan ma'rûfâ* is the word of justice.

Communication here is order to make opinion change. The function of communication here is to inform, to educate and to entertain.

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ  
وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

*“But if at the time of division other relatives, or orphans or poor, are present, feed them out of the (property), and speak to them words of kindness and justice”.*

In this verse, the meaning of *qaulan ma'rûfâ* also has same meaning with the previous explanation.

- Al-Ahzâb (33): 32

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ  
فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا

*“O Consorts of the Prophet! Ye are not like any of the (other) women: if ye do fear (Allah), be not too complacent of speech, lest one in whose heart is a disease should be moved with desire: but speak ye a speech (that is) just”.*

In the phrase above found that *قَوْلًا مَعْرُوفًا*, has the same meaning as the previous principle that's meant 'good and known word'. In this context, '*ma'rûf words*'

understood as kindness words and appropriate with customs, namely fair and known by the public. This includes the pronunciation, the spoken sentences, and conversation style. So as to demand that sounds reasonable, polite gestures, and good sentences and spoken correct into targeted, do not offend or invite desire<sup>12</sup>.

This *qaulan ma'rûfâ* term found in Al-Baqarah(2): 235, An-Nisâ'(4): 5 and 8, Al-Ahzâb (33): 32. While, the meaning of *qaulan ma'rûfâ* is good sentences in accordance with habits in society, as long as that sentence is not contrary with God values. This sentence mandate us, the message should be delivered in the appropriate language with good customs according to the measure of each community<sup>13</sup>.

Semantically, *qaulan ma'rûfâ* here has same meaning with *qaulan ma'rûfâ* in the verse above. But, contextually it is different in theme. In this verse, *qaulan ma'rûfâ* tend to mean as conceptual relational. Because both of lexeme *qaul* and *ma'rûfâ* has it own meaning.

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<sup>12</sup>M. Quraisy Shihab, tafsir Al-Mishbah, juz 10. p.464.

<sup>13</sup>Ahsin Wijaya, *loc.cit.*,

So, we can see the contextual and relational meaning according this verse. *Qaulan ma'rûfâ*, It is contextually different with the verse before, and relationally has the meaning with the word that is arranged.

### 3. Qaulan Balîghâ

- QS. An-Nisa' (4):63

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ  
فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا

*“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.”*

In the paragraph above, the phrase that found is a word قَوْلًا and بَلِيغًا. As what mentioned above that the word *qaul* lexically meant words, speech, talk, and utterance. While *balîghâ* lexically meant ‘up to’, or ‘deliver something’. So, two of those lexeme *qaulan* and *balîghâ* has the term meaning as ‘word or expression that comes to the object target’.

*Qaulan balîghâ* can be translated to the words which left soul. This term is found in Q.S An-Nisâ'(4): 63.

According to Al-Asfahani in his mu'jam, the words *Balîgh* have two meanings: *First*, a word is considered as *Balîgh* when in a person is collected three characters: 1) has the truth from language point of view. 2) Have a good agreement with what was intended. 3) Containing truth substantially. *Second*, words are considered *Balîgh* when that word was perceived by the hearing as defined by the speaker<sup>14</sup>.

The basic meaning of word “*Balîgh*” in Arabic means ‘reach to’, ‘hit to’, or reach a goal. When it is be keyed to *qaul* (speech or communication), ‘*Balîgh*’ means fluent, clear meaning, light, revealing exactly what is want. Therefore, the principles of *qawlan balîghâ* can be translated as the principle of effective communication.<sup>15</sup>

The synonym meaning from the word *balîghâ* is, reach to, hit to, reach to a goal, fluent, clear meaning, and light. And the synonym of word *qaul balîghâ* is ambiguities.

We can get some meaning from semantic approach of this verse (*qaulan balîghâ*). In this context, the meaning

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<sup>14</sup>Ahsin Wijaya, p.237.

<sup>15</sup>Jalaluddin Rakhmat, p.81-82

of *qaul balîghâ* has a lexical, conceptual, contextual, and word meaning. From here, we know that the word *qaul* and *balîghâ* and other *qaul* verses can not stand alone. It is needed the other word.

Qur'ân commands us to speak effectively. All orders must be done, as long as there is no other information that make easier. Thus is the rule which is formulated by *ushul fiqh*. From the other side, Qur'ân forbids us to do un-effective communication. Other Information reinforces this conclusion. Prophet Muhammad said: *say it well. If not able, hush (be quit!)*.<sup>16</sup>

*First, qawlan balîghâ* happens, when the communicators adjust the conversation with character's of audiences that it faced. In Qur'anic terms, he spoke "*fî anfusihim*" (about them). In terms of the *Sunnah*, "You, communicate in accordance with their reasonable levels". In modern times communication experts talking about "*frame of reference* and *field of experience*. Communicator is called effective, when he adjusted his message with a frame of reference and field experience of

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<sup>16</sup>*Ibid*, p.82

their audience. Qur'an says, "We did not send a Messenger unless he or she must explain

Second, *qawlan balîghâ* occurs when communicators touched its audience in the heart and brain as well. Aristotle never mentions three ways of persuasion - affect humans - Effective: ethos, logos and pathos.

#### 4. Qaulan Maysûrâ

- Al-Isrâ' (17):28

وَأِمَّا تُعْرِضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا

*"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".*

The phrase of verse above is *قَوْلًا مَيْسُورًا* (*qaulan maysûrâ*) that consist of two words, it's meant:

- *قَوْلًا* : saying, word, speech, talk, utterance.
- *مَيْسُورًا* : conceptually means Easy , and simple<sup>17</sup>.

So the phrase *قَوْلًا مَيْسُورًا* meant an easy word, it's easy to understand, and proper. In this context, if we do

<sup>17</sup>A.W. Munawwir, *op.cit.*, p.1589

not give anything to the people who ask, we should say the good words, so they will not be disappointed because not received any aid from us.

This term is in QS. Al-Isrâ'(17): 28. Etymologically, the lexical word/term of *maysûrâ* basically comes from *yasara* which mean easy. If *maysûrâ* become adjective from *qaul* (*qaulan maysûrâ*) it's meant the words that readily accepted and worth listening to.

Conceptual meaning from *maysûrâ* is easy, kindness, and simple. If it is related with *qaul* so it's meant the word of simple and easy kindness. Contextually, *Qaulan maysûrâ* here can also gentle word, because the aim of this speech to refuse. We should use the gentle approach in order to make them understand.

In this verse, *Qaulan maysûrâ* more appropriate called to control the behavior than to change it. That is controlling behavior of people who is in destitute (difficult) so that they are not encouraged to do *kufr*.<sup>18</sup>

So, the communication function that is found in these events is to entertain and inform them that we do not give some of our treasures.

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<sup>18</sup>Ahsin Wijaya, *loc. Cit.*,

## 5. Qaulan Layyinâ

- Thâhâ /20:44

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى

*“But speak to him mildly; perchance he may take warning or fear (Allah).”*

The phrase word of *قَوْلًا لَّيِّنًا* (*Qaulan layyinâ*) that found in verse above has the lexical and conceptual meaning as follow:

- *قَوْلًا* : saying, word, speech, talk.
- *لَّيِّنًا* : meant soft, weak, mild and sensitive,<sup>19</sup>

The word of delicate, soft, and smooth from phrase *قَوْلًا لَّيِّنًا* is intended to communicant who is we invite to. In this context of paragraph, the object / communicant are Pharaoh (Fir'aun) and his followers. So, to approach the objects which will we invite to believe into God (Allah), it is needed an approach from the heart. Because, hearts is soft, it is easy to moved and fickle. So communication approach should be done as smooth as possible, in order to

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<sup>19</sup>A.W Munawwir, *Kamus Al-Munawwir Arab Indonesia Terlengkap*, Pustaka Progressif, cet ke-14, Surabaya, 1997. p.1302

not to hurt their heart<sup>20</sup>. Because the impact of pain is very broad, they may be antipathy and become angry. It could lead to the dispute. We recommend choosing a different vocabulary for those beliefs; ideas and opinions should be more thorough.

The term of *qaulan layyinâ* found in Thâhâ (20): 44. Etymologically, *qaulan layyinâ* means the meek word, which is a missionary approach that must be done with a gentle word approach, it is words that felt by the *da'wah* object as a soft touch, without disturbing / touching his sensitivity of feeling.<sup>21</sup>

Here, the meaning of the word لينا (*layyinâ*) is in contrary/antonym with the character of object / communicant / *mad'u*. The word *layyinâ* in this context means meek, gentle, mild, weak and sensitive used in facing the character of Pharaoh and his followers. If we used this word, hopefully the object will be calm down. Then the mission will succeed. Because it is touch their heart.

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<sup>20</sup>See the principle of communication according to Deddy Mulyana, in number 11, on chapter III.

<sup>21</sup>Ahsin Wijaya, *loc.cit.*,

Here, we can differ between the word/lexical meaning of word *layyinâ* and *maysûrâ*. We can get the essential meaning if those two word in the context of sentence. Actually thing that make it different is in the object of using this word.

#### 6. Qaulan Karîmâ

- Al-Isrâ' (17): 23

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ  
الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا  
قَوْلًا كَرِيمًا

*“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.”*

In the above verse we can see that the phrase from the word *قَوْلًا كَرِيمًا* which is consisted of two lexeme *قَوْلًا* and *كَرِيمًا*, it's meant:

- *قَوْلًا* : saying, word, speech, talk.

-كْرِيْمًا : noble, nobility, privileges according to its object, respectable, high-value, magnanimity<sup>22</sup>.

Therefore we can conclude that the phrase from the word قَوْلًا when followed by the word كْرِيْمًا has the conceptual meaning 'noble word, honorable, and virtuous'. The word *karîmâ* in giving the meaning itself have to see the character of object and subject. In the context of this paragraph, the word noble is addressed to people who are older than us, like our parents. To respecting and honor them. As for when we talk with someone younger age, the principle remains *qaulan karîmâ* we use for the purpose as a sense of affection for character magnanimity.

This word is aimed to communicate that we use for older people, it should be distinguished. Do not be equated them with our friends and relatives are smaller. In order to decency and manners have taught us will remain sustainable.

Term *qaulan karîmâ* which means noble words, found in the verses that teach ethics of human relationships to the parents who have older (Al-Isrâ'(17):

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<sup>22</sup>M. Quraisy Syihab (ed.), *Ensiklopedia Al-Qur'an Kajian Kosakata*, vol. II, 2007, p.427.

23). In Arabic, the term *karîmâ* contains full of benefaction. If connected with *Qaulan*, so *qaulan karîmâ* it means to be *sahlan* and *layyinâ*, which is an easy and gentle word<sup>23</sup>.

We can get point from this meaning word, the word *qaulan* and *karîmâ* as the lexeme, conceptual, and word have its own meaning. When those two words arranged with another different word it will be interpreted contextually.

#### 7. Qaulan Tsaqîlâ

- Al-Muzammil (73):5

إِنَّا سَنُنْفِي عَلَيْكَ قَوْلًا ثَقِيلًا

“*Soon shall we send down to thee a weighty Message*”

In the verse above, phrase قَوْلًا ثَقِيلًا (*qaulan tsaqîlâ*) composed of two words are قَوْلًا and ثَقِيلًا. *Qaul* word has a meaning: sayings, utterance and word. While the meaning of *tsaqîlâ* means the heavy one.

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<sup>23</sup>Ahsin Wijaya, p.238.

So the phrase *qaulan tsaqîlâ*, or the heavy words are idiomatically means by some scholars called as 'revelation'.

This term is found in surah *Al-muzammil* (73): 5. While the meaning of *qaulan tsaqîlâ* is heavy reading, namely the *revelation qur'ân*, because in it contains *taklîf*, the commands and prohibitions are hard for human being heart that do not get *taufîq* and do not decorated with *tauhîd*.<sup>24</sup>

Al-Maraghiy in his book also explains that the Qur'ân is revealed by containing the heavy affairs, addressed to the Prophet Muhammad and his followers.<sup>25</sup> That affair is the obligations as servants who always continue to pursue what they're commanded, and restrained from all prohibitions. However, when all the heavy problems done by full of sincere, it will be accustomed and easy.

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<sup>24</sup>*Ibid.*, p.238-239.

<sup>25</sup>Ahmad Musthafa Al-Maraghiy, *Tafsir Al-Maraghiy* juz 29, terj (K. Anshori Umar S., dkk). Toha putera: semarang, 1988, p.192, Qur'ân, because inside it include the heavy loads for the servant generally and especially for the prophet. Because, he herself have to bear and deliver to his follower.(p.188)

According to Al-Hasan Ibn Fadl, the weight is that cannot be carried unless accompanied with a sincere heart and it is supported by the ease and spirit of unity.<sup>26</sup>

While Ibn Zaid, the weight is only for the sake of Allah that is heavy and burdened, as Qur'ân is heavy in the world and also on the Day of Judgment.<sup>27</sup>

Maybe the meant of heavy is the weight of revelation, as explained in the Hadîth of Bukhari and Muslim:

*“The real revelation came down to the Prophet Muhammad is sometimes like a bell. This is the way that most serious for him. Then complete revelation, while he understood what was said. Sometimes angel also came to him with incarnated as a man, then the angel spoke to him, and then he understands what he said. It is never down to his revelation on a very cold day, and then the revelation finished, while he was sweating forehead. Namely his sweat flowed like the flow of blood from the wound”<sup>28</sup>*

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<sup>26</sup>*Ibid,*

<sup>27</sup>*Ibid,*

<sup>28</sup>*Ibid,*

From the *qaul* verse above, only in this verse that has the idiomatic meaning. Because, the meaning from *qaulan tsaqîlâ* cannot be understood if it is stand alone. From idiomatic meaning, some scholars have different interpretation of *qaulan tsaqîlâ*. One of the meanings is ‘the description of way in acceptance of revelation’, and another one is ‘the contain of revelation, it is not prophet’s condition<sup>29</sup>’.

#### 8. Qaul Ats-Tsâbit<sup>30</sup>

- Ibrâhîm/14:27

يُنَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ  
وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ

“Allah will establish in strength those who believe, with the word that stands firm, in this world and in the Hereafter; but Allah will leave, to stray, those who do wrong: Allah doeth what He willeth”.

From the phrase of *الْقَوْلِ الثَّابِتِ* (*al-qaul atstsâbit*)

that found in the verse above, consist of two words/lexeme that meant:

<sup>29</sup>Because Qur’an is the guidance that full of hardness, firmness and patience. M.Quraishy Shihab, tafsir Al-Mishbah vol.14, p.406-407.

<sup>30</sup>The word that exist beside them and touch in their heart. Ahmad Musthafa Al-Maraghiy, *Tafsir Al-Maraghiy* juz 13, trans. (K. Anshori Umar S., dkk). Toha Putera: Semarang, 1988, p. 259.

- الْقَوْلُ : saying, word, talk, speech.
- الثَّابِتِ : means a fixed, firm, solid (stable, unchanging, permanent)

Can be understood the meaning of phrase from الْقَوْلِ الثَّابِتِ (*al-qaul atstsâbit*) is the sturdy and unchanging word. Because in this context, Allah confirms the faith those who believe with *thoyyibah* sentence, it is a good sentence. The meaning of *thoyyibah* sentence الْقَوْلِ الثَّابِتِ (*al-qaul atstsâbit*) here is a monotheism sentence. The sentences or word that invites to do goodness and forbid the badness. Including good deeds. *Tawhîd* sentences here such as *lâ ilâ ha illallâh*.

So the communication goal here is to change attitudes, and behavior. So that would be achieved larger changes in society, to the better in front of God (Allah).

As the verse *qaulan tsaqîlâ*, the phrase from the verse *al-qaul atstsâbit* has the same kind of meaning as idiomatic meaning. *Al-qaul atstsâbit* idiomatically here means, the *Tawhîd* and *thoyyibah* sentence, that is *lâ ilâ ha illallâh*.

### **C. The Implication of Communication in Social Interaction**

Qur'ân is the guidance book for all human being in the word. As what we see in chapter III that there are some verses which extremely discuss about communication and its principle in the Qur'ân.

In communication, we do not only just speak, talk and say something easily. It is arranged in the Quran. Explicitly, we find nothing. But if we see more detail we will find many verses that teach us how to talk in good communication.

So we get many conclusions from analyzing the chapter before. If we use the principle of communication here, we can get minimally principle for communication in our self. Such as, calm, patient, right one, straight to the point and others.

Frankly speaking, it will implicate our self. When it is practiced in our society, it will imply larger scope. Then, it will make our society like what Qur'ân said ideally.

Here, is little bit the lesson that we get from study of communication according to the Qur'ân.

1. Islamic and Qur'anic communication must use the words such as good, right, standard, as rule of accepted

language. If in the context Indonesian language, communication should be agree with grammar and use the standard language as rule.<sup>31</sup>

2. The speaking style and chosen word in communication with common people is different then we communicate with an intellectual people. Speaking in front of children has to be differed with the student in the university. In academic context, we are obligated to use academic language. When we communicate in mass media, we use the journalistic word as language of mass communication.

Based on those lessons, the teachings of Qur'an particularly in communication are aimed to make and build civilized communication. How we use the communication effectively, and we get the purpose from it. Although the important elements in communication is communicator, communicant and message. But, the most important thing is the way we communicate. The way/technique in communication is more important than content (message).

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<sup>31</sup><http://www.romeltea.com/2009/10/06/komunikasi-islam-makna-dan-prinsip/lincah-menulis-2/> , by ASM Romli, taken on 30<sup>th</sup> December 2009.

Sometimes, the urgent message that is delivered in wrong way will affect the whole communication. So, from this step we see that the Qur'anic principle of communication can build the civilized communication. Then it will imply in social live and activity.

Principally, civilized communication is the process to communicate the truth and to build social relationship with the communicant. If the truth is not communicated in the best way so it will make misunderstanding. Because, misunderstanding makes lost of information between communicator and communicant. Automatically, if the communication loses we will not get the truth information or message.

The implication of communication also can be found in the education. But, it is emphasized on the character and behavior. Usually, a character building is identical with transfer of knowledge. In Islam, It is called as *tarbiyah*. The main point is not like that, it is a communicative process. Taken from the principle of Qur'anic above we can use *qaul maysûrâ* that is all good, calm and gentle word. It is a way to answer by right and best way and say with the proper word. When we were child, the method in communicating was

different. It is appropriate with the age. Principally, the method is similar to produce character generation. Here, the aim from the Qur'anic communication is changing attitude and behavior.

In other side, the implication of Qur'anic communication in society is to understand, respect and honor each other. It is also influenced by the communicator. If the purpose of communicator influences the society, it is same as the brain-washery. In this social life, the aim of communication is social changing, such as living in harmony, save, peace and respecting each other. Based on those implications, Qur'anic principle in communication, indeed, builds civilized society. It means everybody in a large society will have a view in honoring each other by communication. This society is ideal with the society which was built by *Rasûlullâh* in Medina. It was the real success of prophet mission. In this case, there was another dominant factor that determined the success. That was the prophet capability in communicating Islamic doctrine well and persuasively. It was also supported with the prophet's behavior as communicator in how the prophet accustomed to using the whole principle of communication in the Qur'an as mentioned.

Finally, it is clear that Qur'ân has the rule of communication in creating good and ideal social life. Hopefully, human being always uses the Qur'ân as the guidance in any field of this life. *Wallahu a'lam bisshawab.*