

## CHAPTER IV ANALYSIS

### A. The Communication Principles in The Quran

When Prophet Muhammad life, spreading the fake news about his family. One of his wives, Aisyah suspected on scandal. When the news was spreading, many people were did not believe. Near to destroy of Muhammad family, as if Allah did not send down the verses about it to show that fake news. This verse also remind to Islamic society to do not believe gossip directly.

يَعْظُمُكَ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ (17) وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ  
وَاللَّهُ عَلِيمٌ حَكِيمٌ (18) إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ  
عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (19)

17. Allah doth admonish you, that ye may never repeat such (conduct), if ye are (true) believers. 18. and Allah makes the Signs plain to you: for Allah is full of knowledge and wisdom. 19. those who love (to see) scandal published broadcast among the believers, will have a grievous penalty In This life and In the Hereafter: Allah knows, and ye know not.

Islam is very hard against slander spreading or bad news, because those all can destroy human life. For long time, all of people will be restless because they impeach and blame each others. People were not life satisfactory in that case.

In mass communication, there are eight ethic codes that accordance with Islamic teach: responsibility, freedom, independency, sincerity, truthfulness, accuracy, impartiality, fair play, and decency<sup>1</sup>. Eight codes takes as reference for general communication. Quran give many basis for honest and lie prohibition (An-Nahl: 16),

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ  
الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ (116)

116. but say not - for any false thing that your tongues may forth,-  
"This is lawful, and This is forbidden," so As to

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<sup>1</sup> Drs. H. Mafri Amir, M.Ag, *Etika Komunikasi Massa Dalam Pandangan Islam*, (Ciputat: PT. Logos Wacana Ilmu, 1999), Cet. Pertama, Pg: x-xi.

ascribe false to Allah. for those who ascribe false things to Allah, will never prosper.

Honest aspect or objectivity in communication is the ethics based on data and fact. In other word is the examined information in truthful and the person who bring it as integrity and credibility. In the Quran honest used various term are: *amanah*, *ghair al-takdzib*, *shidq*, *al-haq*. *Lawan dari kata-kata tersebut lah w hadits*, and *al-ifk*<sup>2</sup>.

When Prophet Hud was delegated, one of the chief tribe rated that Prophet Hud was crazy. Then Prophet Hud convinced then that he was as God prophet to spread His duty or in other word as objective communicator (al-A'raf: 66-68). Prophet Yusuf has a noble place by title *makinun amin* (Yusuf: 54) after Egypt king believe that his ex prisoner was predictable person in agriculture (Yusuf: 47-48). In asy-Syuara there were five times God mention *rasulun amin*. That title gives to five apostles are: Prophet Nuh (107), Prophet Hud (125), Prophet Shaleh (143), Prophet Luth (162), and Prophet Syu'aib (178)<sup>3</sup>.

In the Quran, the honest mentioned by *shidq* term. The *ash-shidq* in the verses of Quran refer to honest and truth in communication (*qawl*), either speech or writing. Doing honest in the Quran can be seen in many verse which hard prohibit to do not lie (*al-kidzb*). Allah prohibit for all to do not say lying, because lying is bad. The lying in communication can be mislead people, of course this is wrong in communication ethic and in Islamic teaching.

In other verse there was critic for who do lying news for mislead people (QS 31:6), Allah prohibit to do betrayal and command for doing His instruction such as written in the Quran (QS 2: 283; 4:58; 8:27; 23:8; 70:32). Quran use *qawlan sadidan* for truthfull in information.

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<sup>2</sup>Ibid, Pg: 67.

<sup>3</sup> Ibid, Pg: 68.

In the carefulness of information, Quran command to check and recheck for developing of issues information or given to somebody. Like in al-Hujurat: 6,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِحُّوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ (6)

6. O ye who believe! if a wicked person comes to you with any news, ascertain the truth, Lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done.

For responsibility, like in al-Israa: 36

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا (36)

36. and pursue not that of which Thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning).

To deliver information, Quran guide by good method (QS 2: 83), by wise method (QS 16:125), by proper and respectful method (QS 2: 235; 4:5, 8 etc), fair (al-Maidah: 5).

In Maryam: 3, this case about Prophet Zakaria who ask son to God for his preaching continuity because he was grow old and his wife was barren.

إِذْ نَادَىٰ رَبَّهُ نِدَاءً خَفِيًّا (مريم: 3)

Here Prophet Zakaria builds the communication between him and God by prayer. In this verse represent by *nada* word. The word *nada* means calling by loud voice, after developing meaning, it change as prayer (even by loud voice or in heart). Using this word *nada* in that mean to describe how big the needs and hope from the person who pray to get his prayer accepted, it same with a person who call and shout to ask everyone attention. The certain meaning of this *nada* is praying by soft voice as directed by *khafiyya*. This word means hidden and then can be understand by the meaning soft voice till hide or does not hearing by human just God who hear and listen the voice. There is who understood the word of *nada*

as sign about consciousness of Zakariya about his far from obedient and pious toward God.<sup>4</sup>

The motif he did communication by prayer because his motivation from the bottom of heart to have son as his next preaching generation and he wants his son has well character, good attitude and joyful also gifted by God. His motivation does not from his selfish or family business. Not like the king who will bequeath to his son the treasures and power, or like mogul who feel anxiety for bequeathing his treasures to his sons. He wish and hope for the good son who can return the Prophet Musa teaching, its his happiness concept<sup>5</sup>. The causes was when he entered Maryam chamber he see there were a lot of food beside her, also for her well character and good attitude. Here the first time his hard motivation arises<sup>6</sup>. From this situation he never stops to pray and hope to God.

Zakariya's prayer:

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا  
 (4) وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا  
 (5) يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا (6)

The core of his prayer is asking for giving a child for his descent. But, he starts by prologue: first, explain his condition growing old and he really need children. Second, Zakariya describes his optimism for his prayer always accepted by God till God never disappointed him. Third, he bring a reason why he ask a children because he feel worry for his future. In other side, he realize that his wife was barren from her young and its impossible as understood by word *kanat* that's describe his wife condition.

<sup>4</sup> M. Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Quran*, (Jakarta: Lentera Hati, 2012), Vol: 7, Cetakan V, Pg: 409.

<sup>5</sup> Ali Audah, *Nama Dan Kata Dalam al-Quran Pembahasan Dan Perbandingan*, (Bogor: PT. Pustaka Litera Antarnusa, 2011) cet.1, pg: 251.

<sup>6</sup> Ibid, pg: 249-250.

But, in one side, he never despondent from God mercy and God can to realized his asking by unpredictable way as mention in word *min ladunka*<sup>7</sup>.

In this communication Prophet Zakaria and God as a communicator while he can be communicant at same time. The message is Zakariya prayer. Gabriel as channel to delivery message from God. Praying as media to express his wish. The son is his happiness concept. The setting is his condition and psychological side. The feedback God granted and safe him by his son.

In Hud: 45, this case bout Prophet Noah who ask his son being safe when flood came, but God did not granted his prayer because his son was bad boys.

وَلَدَىٰ نُوحٍ رَبُّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ  
الْحَاكِمِينَ (45)

This verse is a continuation of the story of Noah when the flood came. Narrated before the flood, God told Noah to make an ark and when the springs in the earth gushed, then commanded Noah to be ready to charge each of the pairs with the faithful<sup>8</sup>. Except for him, he does not stick to the Noah's Ark despite already tried to save him and pray for him wanted as a member of his family. He said: "*Embark ye on the Ark, In the name of Allah, whether it move or be at rest! For My Lord is, be sure, Oft-forgiving, Most Merciful!*". So the Ark floated with them on the waves (towering) like mountains, and Noah called out to His son, who had separated Himself (from the rest): "*O My son! embark with us, and be not with the unbelievers!*". The son replied: "*I will betake myself to some mountain: it will save me from the water.*" Noah said: "*This Day nothing can save, from the command of Allah, any but those on whom He hath*

<sup>7</sup> M. Quraish Shihab, Op, cit., Pg: 411.

<sup>8</sup> Menurut Ibnu Abbas, terdapat delapan puluh orang dalam bahtera Nabi Nuh. Abu Ja'far ath-Thabari, *Jami' al-Bayan fi Ta'wil al-Quran*, (Muassasah ar-Risalah: 2000), Pg: 327.

mercy! "And the waves came between them, and the son was among those overwhelmed In the Flood" (Hud: 41-43)<sup>9</sup>.

Noah like person who strive for his promise to God: "O My Lord! surely My son is of My family! and Thy promise is True, and Thou art the justest of Judges!" (Hud: 45), but Allah admonish Noah that son was not member oh his family because he was not inside the ark as in promise. "O Noah! He is not of Thy family: for His conduct is unrighteous. so ask not of me that of which Thou hast no knowledge! I give Thee counsel, Lest Thou act like the ignorant!" (Hud: 46). Noah realized and repent invoke God for His Merciful (Hud: 47). Ark sailed across the sea to flood ends with the command of Allah: "O earth! Swallow your water, and O sky stop your raining." Water was receding and the ships anchored on Mount of Judi (Hud: 25-49)<sup>10</sup>.

Noah when he pray did not use *ya* (يَا) and indeed it is found the prayers in the Quran to indicate the proximity of prayer to God. Verse above did not use *naada* which mean appeal and of course it impressive because in that case the called (Allah) was far from the caller (Noah). The delivery of his complaint and prayer was described as calling for big and dept his sadness. And when a person in a state of urgency or being overwhelmed by grief or fear, he is raising his voice, either in prayer or ask for help even called or expected is not far from him<sup>11</sup>.

May be Noah prayer said a few moments after his dialogue with his son, when the waves throw their children so that their dialogue is lost. If so understood, the purpose of prayer is the children are not drowned but was saved by other way. Here he pointed out after the ship berthing and calm back atmosphere, the context of the verses mean to illustrate and complete the first story in a series of stories cyclone passages and drowning with various difficulty gripping.

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<sup>9</sup> Ali Audah, *Op, cit.*, Pg: 44.

<sup>10</sup> Ibid.

<sup>11</sup> M. Quraish Shihab, *Op, cit.*, Pg: 637.

It could also be understood as a prayer and complaint to God when Prophet Noah had reached safely to the land. This opinion is strengthened by the presence of the word *fa* after God said: *Wa naada nuhun rabbahu*/and Noah call his God. According to al-Biqā'I, the word “*fa*” in this verse it can mean there is something said or events that occur before the prayer/complaint he conveyed. That something contains of the word “*fa*”, which resulted he said, “My son is my family”. That something guessed by al-Biqā'I is what signed in al-Mu'minun: 29

وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ (29)

Here are the states:

يَا نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ

Other scholars understand the word "*fa*" its function is to explain the details as if there saying, "he made ablution, then he washed his face, hands, and head ..." the word wash and soon after the word “*fa*” is the details of the practice of ablution. Here, the words of the prophet Noah “My son is my family” is the detailed of most appeal/prayer.

In the prayer above, Prophet Noah didn't expressly beg for his son being saved. This is considered by many scholars as one of the forms of ethics that are commendable in supplication to God. Shame to Him to apply the different contents like with His statutes, in addition to belief His science about what is longed for, that's what makes him not reveal the editorial prayer request rescue.

Perhaps the prophet Noah when pleading didnot aware of any prohibition for asking safety and ask forgiveness for those who disbelieve. This is similar to the Prophet Ibrahim who pleaded forgiveness for his parents or the Prophet Muhammad who prays and asks forgiveness for the munafiqeen leader, Abdullah ibn Ubay (at-Taubah: 84).

God said: *innahu laisa min ahlika*/in fact he was not included your family at all. Ibn Abbas, Ikrimah, Sa'id Ibn Jabir, Dhihak and others said:

Noah son was his biology son<sup>12</sup>. This verse states not including your family promised salvation, or not your family fair relationships intertwine with affection, because he has disobeyed Allah. The scholars argue that the prophet Noah does not know that his son is unbelievers. If he knew, he would not take him into the boat, especially after he prayed not to let an infidel was alive on earth.

In this communication Prophet Noah and God as a communicator while he can be communicant at same time. The message is Noah prayer. Praying as media to express his wish. The son being safe is his happiness concept. The setting is flood. The feedback God disagree his wish and God did not granted his prayer, and then Noah happiness concept did not happen.

Ankabut 28-30

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ  
(28) أَأَنْتُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيَكُمُ الْمُنْكَرَ فَمَا كَانَ  
جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَتَيْنَا بِعَذَابِ اللَّهِ إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ (29) قَالَ رَبِّ  
انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ (30)

This verse states and also remember and remind of Lut when he said to his people that when it did a great iniquity: thou art truly the work *fahisyah* doing a very bad job is homosexual, that none of you are doing it precedes in the universe, among the living beings in this world. It's what you did was very bad. Do you indeed approach men worthy to vent orgasm with intercourse deceiving not lawfully women who should you marry? And, besides that, you also always rob and specifically in your meeting place and a lonely place-not secretly but under the eyes and ears without any shame you always do misguidance.

<sup>12 12</sup> Imam Yahya as-Sunnah Abi Muhammad al-Husain Ibn Mas'ud al-Baghawi, *Tafsir Baghawi; Ma'alim at-Tanzil*, (Riyadh: Dar el-Thoyyibah, 1989) Jilid 5, Pg: 181.



Clear reprimand, totally ignored by the people of Prophet Lut, therefore, no thought and no long wait for an answer to their people, their speech, but only told the Prophet Lut arrogantly mockingly: "Bring us the Wrath of Allah if you including the right in speech and your threat to us. "Lot and his family out safely with the guidance of an angel, except his wife. God overturns the city and its residents showered brimstone (al-A'raf: 80-83; Hud: 69-83)<sup>13</sup>.

Apparently Prophet Lut has many times reminded and rebuked them. Be seen from the difference of their answers here and their answer on al-A'raf: 82. There, they said to one another: cast them, the Prophet Lut and his followers from the city where you live, in fact they are weak people who are constantly highly purify themselves. On the other hand, here called two misguidance are not called on al-A'raf, which is robbing and do misguidance in their meeting places<sup>14</sup>.

Seeing their attitude from day to day disobedience to Allah, the Prophet Lut prayed: "*He said: "O My Lord! help Thou me against people who do mischief!"*" which have exceeded the limits and nature ingrained bad that it threatens the continuation of human life. Many scholars understood in the meaning of petition to drop the punishment of God upon them.

The word *wa taqtha'una sabila*, lexically means decided the way, is understood by many scholars with rob. There is also the opinion that they throw their walkers in the village with stones. Who is defeat man, he took his money and he has the right to object impingement lust. Thabahtaba'i understands the sentence above with ignoring the path led to the birth of offspring, ignores women and lust with men.

Kata *an-nadi* take from *an-nadwu* mean the meeting in the afternoon. Word *an-nadi* use for place for meeting in the meaning. It use if there is person who meet in that place. Other word, the meaning of *an-nadi* in this

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<sup>13</sup> Ali Audah, *Op, cit.*, Pg: 100.

<sup>14</sup> *Ibid*, Pg: 99-100.

verse is misguidance which they do in that place, the indecent speech. Sexual prologue, or gambler and other<sup>15</sup>.

God said: *fama kana jawaba qaumihi/* no answer of his people can also be understood as there is no answer except the answer is not in right place, as the answer of them which they convey here on al-A'raf: 82.

In al-A'raf: 80, the similar redaction described that Prophet Lut in verses is slightly different from the former prophets. He was not told about monotheism or worship of Almighty God. It does not mean that he did not invite them to monotheism. However, there is something very bad is going to straighten with straightening his faith, their bad habits in sex. On the other hand, that the emphasis on the evils it is not far from the issue of faith, divinity, and monotheism. Because of both of nature. Polytheism is a violation of nature. Homosexuality was a violation of nature. God has created human beings, even all the normal things, just pushed to the opposite sex in order to preserve the continuation of their kind.

And God answered Prophet Luth prayer, it was deicered by God to prophet Ibrahim, Porphet Luth uncle. Allah says: "when Our Messengers came to Abraham with the good news, They said: "We are indeed going to destroy the people of This township: for truly They are (addicted to) crime." The angles went to Sodom residential the people of Lut and will destroy the population of this country. Actually, the people is cruel and is ingrained against God and man (Ankabut: 31).

In this communication Prophet Luth and God as a communicator while he can be communicant at same time. The message is Luth prayer to win against his bad people. Praying as media to express his wish. Out of town with his family and his good people is happiness concept. The setting is the situation of Sodom town and his people are worst doing homosexual and destruction by brimstone. Gabriel as channel to delivery message from God for Luth to out from his town with his family except his wife and his good

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<sup>15</sup>M. Quraish Shihab, *Op, cit.*, Vol: 10, Pg: 65.

people before dawn. The feedback God granted Luth prayer against Sodom people and Luth, his family except his wife and good people were safe.

### A. Communication Concept In al-Quran

Al-Quran is the Muslim holy book, which is written in Arabic. Al-Quran was revealed to the Prophet Muhammad who lived in the Arabian Peninsula in the 6th century BC. Arabic Communities at that time famous with poetry. At that time, the attention of the Arab community in poem is higher than the prose, because the prose is easier to memorize than poetry. The tendency of Arab societies toward poetry than prose is understandable because in the days before the revelation of al-Quran, writing activities have not been socialized among them.

One of the poetry activities that are institutionalized is poetry contest, held once every year. The winning poem was written with gold ink and hung on the wall of the Ka'bah known as the hanging poem (*al-mu'allaqat*). Moreover, the hanging poems immortalized taught by generations.

In the conditions of such a society, al-Quran was revealed to Muhammad, as proof of the truth of his Prophethood that in terms of religion known as miracle<sup>16</sup>. As evidence of prophetic to the poet society, al-Quran was revealed in high literary language. as recognized by the leaders of the Arab poet, either at the beginning of Muhammad's prophetic or in the time that Islam has spread to various parts of the world like al-Walid bin Mughirah, Ibn Muqaffa, Abu al-A'la al-Ma'ari and al-Mutanabbi<sup>17</sup>.

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<sup>16</sup> *Mu'jizat* derived from Arabic language '*ajaza yu'jizu* means "weaken or incapacitated". The subject named *mu'jiz* and when the ability to weaken the other side is very prominent so as to silence opponents, named *mu'jizat*. The addition of *ta marbutah* in the end of word have meaning *mubalaghah* (superlative). Terminologically, *mu'jizat* is divine act which defies and transcends universal norms and laws, which Allah grant to His messenger and apostles in order to convince people of the truth of their message. The exact object of each Messenger's miracle was a challenge to the particular traits of each of the group of people to whom they were sent. M. Qurasih Shihab, *Mukjizat al-Quran: Ditinjau dari Aspek Kebahasaan, Isyarat Ilmiah, dan Pemberitaan Ghaib*, (Mizan: Bandung, 1998), Pg: 23.

<sup>17</sup> Agus Tricahyo, *Metafora dalam al-Quran: Melacak Ayat-ayat Metaforis Dalam al-Quran*, (Ponorogo: STAIN Ponorogo Press, 2009), Pg: 2-3

Al-Quran is media of communication between God and man. The dialogue between God and His servants recorded in al-Quran in various letters written therein. The language of al-Quran to communicate with humans is very varied. This is a discussion of the scholars from ancient times to the present. The narrative style of al-Quran as beautiful as poetry or poems with metaphors that fit into one of the characteristics of al-Quran. The language of al-Quran is one of the miracles of al-Quran as well as other miraculous such as supernatural and science news. According to al-Jahiz, al-Quran is a medium of communication between God and man, so that there is a dynamic relationship between the readers with the al-Quran<sup>18</sup>.

While Wahbah Zuhaili say, the characteristic of al-Quran style are: 1) Construction of a sentence is beautiful, rhythmic and rhyming were awesome so it can distinguish the expressions, whether in the form of poetry, prose and speech, 2) Choosing the words, structure and beautiful expression, 3) the softness of voice in drafting letters, 4) the Conformity of words and meanings<sup>19</sup>.

According to az-Zarqani, because al-Quran as a miracle and a way of life of mankind, then the characteristic of al-Quran style are: 1) beauty aspects of phonological, 2) satisfying certain community and ordinary people, 3) satisfying reason and sense, 4) the beauty of the arrangement of al-Quran and the laws it contains, 5) beauty in turn the expressions and rich in variations, 6) the expression of al-Quran sometimes are global and detailed, 7) suitability of words and meanings. And ar-Rafi'I says shortly: 1) phonetic characteristics, 2) arrangement of the letters in the phrase, 3) arrangement of words in the sentence, 4) sentence structure<sup>20</sup>.

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<sup>18</sup> Dr. Ahmad Muzakki, *Stilistika al-Quran: Gaya Bahasa al-Quran dalam Konteks Komunikasi*, (Malang: UIN Malang Press, 2009), Pg: 38.

<sup>19</sup> Ibid.

<sup>20</sup> Ibid.

In communication al-Quran uses the metaphor, area:

### 1. Tasybih

Etimologically, *tasybih* means resemblance. Tasybih is the expression states that something has similarities with other something else using markers equation or comparison. Terminologically, the master of *bayan* defined *tasybih*:

مشاركة أمر لأمر في معنى بأدوات معلومات  
 “Equate the something with other  
 something in meaning by using the  
 known tools”.

In other words equate two or more cases that have similarities in certain respects. Arab writers explain that tasybih is vital element in literature. According to them tasybih has four main unsure, are: 1) something comparable (*al-musyabbah*), 2) object comparison (*al-musyabbah bih*), 3) reason the comparison (*wajh syibh*), and 4) device comparison (*adat at-tasybih*). Ahmad Badawi said *tasybih* has function to clarify the meaning and strengthening an expression. So people who listen the bias conversation feels like the psychological experience the speaker.

*Simile* is the similarity term with *tasybih*. *Simile* is an explicit stylistic comparison. Means it immediately said something similar to anything else. For that, it requires the explicit effort to indicate that similarity, the words like, as, as the, as if, like, etc. it is different with metaphor, it kind of analogy that compares two things directly, but in a short form. Metaphor as a direct comparison it does not use words, as, as the, as if, like, etc such as: "flowers", "hooligan (the land crocodile)", "baby (the fruit of heart)", etc. according to Wahab, metaphor is linguistic expressions that cannot be interpreted directly from the emblem used, but from the predictions that can be used by both the symbol and the meaning intended by the linguistic expressions. From this definition, in Arabic literature the term of metaphor has similarity with majaz.

The example of *tasybih* QS. Al-Baqara: 25<sup>21</sup>

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<sup>21</sup> Ibid, Pg: 139-140.

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا  
 الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ  
 مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ

A metaphor that can capture the heart the Arabs pagan, if they believe and do well then for him paradise filled with water, served fruits and prepared wives. Unfriendly condition makes them lack of water resources, and the barren land of desert causes the difficulty to get groceries. The wars that took place between them are caused by these basic needs, even fueled by the love of a woman. Physical needs such as water and fruit, as well as biological needs such as wives and reality is a phenomenon that struck the Arabs. To inspire confidence, so that they would believe in the teachings of the Prophet peace be upon him, and realize in real action, al-Quran need to deliver in language style, *tasybih*. Paradise assumed as *anhar* (rivers), inside heaven they would be giving the fruits (*thamarah*) and prepared the sacred wives (*azwaj muthahharah*). With inhospitable conditions of Arabia geography, the selection of a word or phrase that served as the al-Quran verse above is very motivating their confidence as well as a dream in his life.

Other enjoyment metaphor of heaven described in QS. An-Nisa:

57<sup>22</sup>

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
 خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا

Besides heaven suppose as rivers and their dwellers accompanied with sacred wives, they also put in the shade (*zalla*). The word of *zalla* in *zillan zalila* phrase means shade or shadow where sunlight cannot penetrate. The people of Paradise put in the shade are a form of expression to describe the glory and grace of God given to them. The climate of Arab region which is located in subtropical area characterized by a variety of

<sup>22</sup> Ibid, Pg: 140-142.

natural phenomena, such as falling rain rate is very low, high air humidity, so the air was dry. As a result, the rocks in a very long period turn into desert. The typhoon desert makes rock barren into a sea of sand eroded quickly that is not trimmed. The state of nature is barren and dry, when the summer sun was scorching temperatures, and if the winter weather turns very cold. Therefore, the selection words, *zalla* as one of the pleasures in heaven. As described Abu Abdillah al-Razi, is that the Arabian Peninsula is a very hot, so the presence of the shade (*zillan zalila*) for them becomes a vital necessity to reach peace. In Arab society itself the word *zalla* become the conventions language or as *Kinayah* language for people who need the peace of life. As mentioned in sociolinguistic studies, that situational factors strongly influenced the elections words and how to give the code. The selection of the phrase *zillan zalila* which expressed by al-Quran to described the pleasure of heaven is greatly according to the geographical context underlying the Arab population at the time.

The metaphor of paradise pleasure like the verses above is a typical picture shown by al-Quran are both depicted in the physical form. Therefore, if the expressions are understood as an expression of the language is metaphorical-symbolic, it cannot be blamed. Because of the language, in general, religious doctrines strongly colored by the realities and socio-cultural context of Arabia. Like what Syafi'I said, there are four kinds of contexts that underlie the process of effective communication, are: 1) physical context, which includes the scene or place of the language using, the object which is presented, and the actions of the role in communication, 2) epistemic context or background knowledge is equally known by the speaker and listener, 3) linguistic context, which consists of sentences that precede the certain sentence, 4) social context, the social relationships and the background setting which complements the relationship between the speaker to the listener.

## 2. Isti'arah

The linguists, including many literary critics even give different definitions about *isti'arah*, however, the core of meaning is close. For example, the definition by Ibnu Qutaibah, *isti'arah* is borrowing words to use in other words because there are several factors. In usual, the Arabs often borrowed words and other words when put to find possible reasons. *Tha'lab* said *isti'arah* is borrowing meaning of the word to the other meanings which the word has no meaning originally lent. While al-Jurjani, defines *isti'arah* as shift the meaning of the word in daily language using has basic meaning, or the original meaning, then for the certain reason that meaning is transferred to another meaning, sometimes beyond lexical meaning. Example QS. Ibrahim: 1

الر , كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى

صِرَاطٍ الْعَزِيزِ الْحَمِيدِ

In the verse above there are three words that are borrowed, are: 1) *az-Zulumat* (pitch-dark), 2) *an-Nur* (light), 3) *ash-Shirath* (way). *az-Zulumat* borrowed from *al-kufr*, the infidel likened to the dark atmosphere because there is no light or guidance. Then *al-kufr* was throwing and the meaning borrowed to *az-Zulumat*.

While *an-Nur* borrowed from *al-iman*, the faith likened to the light because lightened the life. Then *al-iman* was throwing and the meaning borrowed to *an-Nur*. And *ash-Shirath* borrowed from *al-islam*, the way likened with Islam because it gives the way or rule of life. Then *al-islam* was throwing and the meaning borrowed to *ash-Shirath*. Thus, in understanding the verse above, *az-Zulumat* is understood as the *kufr*, *an-Nur* as the faith and *ash-Shirath* as an Islam. According to reason, the revelation of al-Quran to human because not they come out of the darkness into the light atmosphere to gain access, but the al-Quran as a way of life, it revealed so as to human can get out of disbelief towards faith with the rules stipulated in the shari'ah Islam.



### 3. Majaz

Etimologically derived from Arabic language المجاز the *masdar* (infinitive) from جاز . The Arabs says (جاز المسافر المكان حَوْزاً وجوازاً ومجاز ) if a traveler has passed through the place, and (جاز القول) if the speech is accepted by others, and (جاز العُقْد) if someone has done the right way contract and clean. The antonym of majaz is *haqiqah*. Terminologically majaz is<sup>23</sup>

المجاز هو اللفظ المستعمل في غير ما وضع له لعلاقة مع قرينة دالة على عدم إرادة  
المعنى الأصلي

“*Majaz is the word that I used except in meaning which set out because of the compatibility and qarinah (marker) does not want to show the original meaning*”

In the view of *balaghah* scholars the concept of *Majaz* is no crucial difference with *isti'arah*. The different from both is in '*alaqah* (the relation between the basic meanings with other meanings). If the '*alaqah* is *mushabahah* (there is a match between the basic meanings with other meanings) called as *isti'arah*. But if the '*alaqah* is *ghairu mushabahah* (there is no relation) called as majaz.

*Majaz* according to linguistic rules can be done as a result of one of two things, are: First, there are similarities between the meanings that is contained in vocabulary or an expressions in the literal meaning with the meaning that is contained in the metaphorical defined. Second, there is the relevance or a relationship between two things in expression, causes the balance one sentence to something that ought not to him, example the falling the rain. Here there is a link between the sky and the rain, the sky or the clouds are the source of his arrival and thus he attributed to him.

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<sup>23</sup> Agus Tricahyo, *Op, cit.*, Pg: 28.

Ibnu Qutaibah gives the limit aspect of Majaz and said: Majaz includes the borrowing a word or phrase (*isti'arah*), parables (*tamtsil*), reversal (*qalb*), introduction (*taqdim*), termination (*takhir*), exhaust (*hadzf*), repetition (*tikrar*), concealment (*ikhfa*), appearance (*izhah*), the singular (*mufrad*) to mean the plural, the plural (*jam'*) for a single purpose, single and plural word for the meaning two people (*tastniyah*), a special word for common meaning, the common word for a special meaning, and others<sup>24</sup>.

Example QS. Al-Israa: 45

وإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ  
حِجَابًا  
مَسْتُورًا

The *majaz* from verse above is *hijaban mastura* (the closed wall). According to the majority of mufassir it means the covering wall, because the word of *mastura* means target, not the subject. Then, the exact meaning for *mastura* is *satira* (who cover). Here, the '*alaqah* is *ghairu mushabahah* or there is no correlation between basic meaning (*mastura*) with other meaning (*satira*). *Mastura* with means *satira* called *majaz 'aqli*, one of the '*alaqah* is *isnad ma buniya li al-maf'ul ila al-fa'il* (leaning on the meaning of the word passive to an active word).

The selection of the *hijaban mastura* phrase suggests that al-Qur'an that the Prophet recited the idolaters of Mecca will not make them get a clue. Because between the Prophet and them there was a cover or *hijab* made by God. Thus, the readings of the Qur'an that the Prophet recited unable to penetrate and change beliefs.

Another example is QS. Al-Baqara: 19<sup>25</sup>

<sup>24</sup> Nashr Hamid Abu Zaid, *Menalar Firman Tuhan: Wacana Majaz Dalam al-Quran Menurut Mu'tazilah*, terj. Abdurrahman Kasdi dan Hamka Hasan, (Bandung: Mizan, 2003), Pg: 136.

<sup>25</sup> Dr. Akhmad Muzakki, *Op, cit*, Pg: 147

أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي  
 آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ

The condition of Mecca's hypocrites when they heard the verses that contain the warning, is like a man who struck a heavy rain and lightning, they clog the ears because unable to hear the warnings of al-Quran. Lexically, *asabi'* means fingers, and impossible for them to clog their ears with all fingers because of fear of death thunder voice. The meaning of *asabi'* on those verse is part of finger, not all of fingers. Based on that concept above, *asabi'* is majaz, one of the reason is delivering of expression in plural form but means for a part. The form of that majaz is *majaz mursal*, or called in Indonesian stylistic by *sinekdoke*. *Sinekdoke* is figurative language that uses a part of something to explain for whole, or to use for whole to explain for a part. *Sinekdoke* derived from Greek, *synekdechesthai* means accept together.

#### 4. Kinayah

لفظ يتكلم به الإنسان و يريد غيره<sup>26</sup>

*"The words that usually use  
 by people to talk, and has  
 other intentions"*

Terminologically, according to *bayan* scholars is<sup>27</sup>

لفظ أريد به لازم معناه الحقيقي مع جواز إرادته لذلك المعنى الحقيقي

*"The word which usually understand based on  
 prevalence of meaning, as well as justifiable understand  
 based on essentially meaning"*

Al-Mubarrad in his book al-Kamil describes three models of *Kinayah* and their function, are: 1) make something more general, 2) beautify the expression

<sup>26</sup> Agus Tricahyo, *Op, cit.*, Pg: 57.

<sup>27</sup> Ibid.

and, 3) the praise strings. The term of *Kinayah* is similarity with *metonym* language style which derived from Greek, *meta* means to show of changing and *onoma* means name. Then *metonym* is the language style that use the word to explain other something because has very close correlation<sup>28</sup>.

If we carefully examine the expressions in al-Quran it will be found some verses that use a smoothing language form (euphemism). Perhaps, that expression appears because of many factors, both historical and ethical factors. The consequences of that expression will cause differences of opinion among the interpreter, as most of euphemism language style implies the different of interpretation (ambiguity). The example QS. An-Nisa: 43 about *lamastum*<sup>29</sup>,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ  
حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ  
تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا

Lexically *lamastum* means touching each other, but if you look at the overall context of the verses then the means based on majority of scholars is coitus (*jama'tum*), even there is other opinion, to touch. The using of euphemism on that verse above is understandable or tolerated. Because of geographical, natural condition of Arabia is dry and barren which forced the Arabs to life

<sup>28</sup> Dr. Akhmad Muzakki, *Op, c it*, Pg: 100.

<sup>29</sup> In the case of touching women, there were different opinions among scholars; this is because of the different of definition of *lams* word each other. The Arabs interpret *lamasa* as touching with hand. Sometimes they interpret as *jima'* (*coitus*). Some opinions interpret the word *lamasa* in ablution verse as *jima'*. That verse is *aw lamastum al-nisa* (al-Maidah: 6). Some of them interpret as touching with hand. Among them argue that verse included in the category of *al-'amm urida bihi al-khash* (common words but meant specifically), is touched with a sense of pleasure. Some of them include in the category of *al-'amm urida bihi al'am* (common word with common meaning), the requirement of sense of pleasure is does not necessarily. Basically, *Al-lams* means to touch, and means *jima'* in majaz (metaforis) definition. If there is a difference between the meaning of the essence and meaning of Majaz, then the best meaning is the essence meaning. But, if Majaz meaning is most using in speech, then it can be understand as essence meaning. Like *al-gha'ith* which most interpret as defecate whereas this is the majaz meaning, besides the essence meaning is sunken land or low land where defecation. Ibnu Rusyd believes that *al-lams*, even have two close meaning or similar meaning in use, most strength as *jima'* meaning even it is majaz. This, because of God often used *mubasyarah* and *al-lams* for *jima'*. KH. Husein Muhammad, *Mengaji pluralism kepada mahaguru pencerahan: Imam Abu Hamid al-Ghazali, Ibn Rusyd al-Hafid, Syeikh Muhyiddin Ibn 'Arabi, Husein Manshur al-Hallaj, dan Imam Fakhr al-Din al-Razi*, (Bandung: Mizan, 2011), Pg: 123-125.

moving (nomad) from one stream in desert to other stream to fulfill their needs. This habit opens the substantial opportunities for the battle among tribes. The hostility among tribes led to the emergence of bad character, is they do not like girls because it cannot take a fight and a hard life. They hope much young male offspring for regeneration in the unity of the tribes. Because of with that the strength and honor the tribes can be maintained.

Because of the unfriendly weather and the barren life condition, then the expectation surrounding their lives contaminated by dirty fantasies that lead to the emergence of animal lust (*asy-Syahwah al-Hayawaniyyah*). The emergence of animal lust coincides with nomadic lifestyle that they have is significant influence on their character and behavior, is the ambiguous attitude toward woman. Often they fall in love with another woman, and more than that they like to live polygamy. This condition inspired the poet to pour literary works with themed romance (*al-ghazal*).

Because of that background, al-Quran language which talks about woman and its associated with them always uses preference or selection smoothing words, polite, and ethic. Psychologically, if the language used is vulgar or according to the context probably it would provoke those habit which character in their lives. Therefore, to bury those character, al-Quran deliberately convey by language style as *Kinayah* form is by *lamastum* word. According to Ali al-Babuni, in Arabic language tradition if *lamastum* word beside *an-nisa* word, it means coitus. So, al-Quran often expressed with *al-mubasyarah* or *al-lams* as *Kinayah* from coitus.

In *Kinayah* studies, Ibn 'Abbas ignore the direct expression (*al-ta'bir al-mubasyir*) and using figurative expressions (*al-ta'bir bi al-Kinayah*) when interpreted many words, such as *ar-rafats*, *al-mubasyarah*, and *al-mass*. He gives means for all those words by coitus (*jima*). However, is important to realize that God uses metaphor according to His Will. Thus, indirectly Ibn 'Abbas explore figurative statement (*Kinayah*) by leaving a direct meaning to stab feelings and

cause embarrassment, or to avoid the perception of a group of people who have viewed disgrace or impropriety if the words were expressed in vulgar<sup>30</sup>.

Still talk about woman, in other verse woman symbolized as *harts* word, like in QS. Al-Baqara: 223<sup>31</sup>

نَسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِنَفْسِكُمْ وَاتَّقُوا اللَّهَ وَعَلِمُوا أَنَّكُمْ مُلَاقُوهُ وَبَشِّرِ  
الْمُؤْمِنِينَ

Literally, to understand the verse above as if there is freedom for her husband. But not so, although in reality the superiority of men over women is dominating the time, but Islam has given clear and fair rules. In the previous verse (222) al-Quran talk about the condition of women who menstruate. Islam provides guidance that women who are menstruating should not be treated as normal. So to soften and mollify them, al-Quran describes the wife as a field, if he is in a state of purity. Because, in the tradition of pre-Islamic Arab society, when wife in menstruation she abandoned and never given a living and also the phenomenon of Arab society, the field has become a symbol of tranquility and prosperity of life. Then the tradition and culture that discriminates the position of women it was repaired in Islam with subtle way, so, that women have the same rights and responsibilities with men. The preference of *harts* word is *Kinayah* for wife in social relationships (*mu'asyarah*).

Jalaluddin as-Suyuti mentioned al-Quran language style (*Uslub al-Quran*), are: *mujmal* and *mubayyan*, *taqdim* and *ta'khir*, *Haqiqah* (Denotatif) and *Majaz* (Metafora), *Kinayah* and *ta'ridh*, *hashr* and *ikhtishash*, *khitab fi al-Quran* (the direction of speech), *musyakkalah*, 'am and *khash*, *muthlaq* and *muqayyad*, *manthuq* and *mafhum*, *ibham* (do not mention clearly and forcefully), *ijaz* (disclosure briefly) and *ithnab* (disclosure at great length), *al-Matsal* (parable), *al-Qasam* (swear), *al-Jadal* (debat), *al-Wujuh wa an-Nazha'ir*<sup>32</sup>.

In this modern era, to deliver some information or messages not from mouth to mouth or face to face more, but as technology development nowadays, -

<sup>30</sup> Nashr Hamid Abu Zaid, *Op, cit*, Pg: 139-140

<sup>31</sup> Dr. Akhmad Muzakki, *Op, cit*, Pg: 151-152.

<sup>32</sup> Imam as-Suyuthi, *Apa Itu al-Quran*, (Jakarta: Gema Insani Press), Pg: 123-141.

for effectively and efficient- messages and information can deliver by mass media. The process to deliver the information to random and heterogeneous public called as mass communication. Mass communication is type of communication addressed to the number of spread audience, heterogeneous, and anonymous through printed or electronic media so the same message can be received at the same time and momentarily<sup>33</sup>.

The oldest and the most popular from past till present and still exist is letter. The letter is a classic edition to deliver the message. The letter is and ambassador and he is a silent deputy<sup>34</sup>, at the time of prophet there was an administration of correspondence. The letter was delivered by public relation. When the prophet call the kings such the ruler of Persian, and Roman Emporium, he sent his companions to bring them letters, they are: Umar bin Umayyah al-Dhamiri for Najasyi King, Ashhamah bin Abjar (Ethiopia), Dihyah bin Khalifah al-Kalbi to Caesar Heraclius the Roman Emperor, Abdullah bin Hudzaifah to Persian Kisra Ebrewez (Aparwiz bin Hormuz bin Anusirwan), Hatib bin Abu Balta'ah to al-Muqauqis, Juraij bin Mina (Egypt), Syuja' bin Wahb al-Asadi to al-Haris bin Abu Syamr al-Ghassani, King of Balqa, Salit bin al-Amiri to Hawdzah bin Ali al-Hanafi, Yamamah ruler and others clan<sup>35</sup>.

In the structural organizational world, message or information delivered by public relation. Public relation represent the companies/organization to deliver a messages to the public through mass media. Mass media relation divided into two kinds, are: *First*, the role of technology in public relation such as, the internet (social network), blogs, iPods, and RSS (Really Simple Syndication) Feeds, intranets, extranets, and Wes sites. *Second*, the role of media in public relation, such as newspaper, newswires, magazines, radio, television and cable television, online news services<sup>36</sup>. Except those above there are many kinds of mass

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<sup>33</sup> Ahmad Y. Samantho, *Jurnalistik Islami: Panduan Praktis Bagi Para Aktivis Muslim*, (Jakarta: Harakah, 2002), Pg: 52.

<sup>34</sup> Teguh Minanda, *Pengantar Ilmu Jurnalistik*, (Bandung: Arnico, 1981), Pg: 30.

<sup>35</sup> Suf Kasman, *Jurnalisme Universal Menelusuri Prinsip-prinsip Da'wah Bi al-Qalam dalam al-Quran*, (Jakarta: Teraju, 2004), Pg: 160-178

<sup>36</sup> Dan Lattimore and Friends, *Public Relations the Profession and Practice*, (New York: McGraw Hill, 2007), Second Edition, Pg: 174 – 179.

communication are: book, recording, popular music, mobile video, video games, and the World Wide Web<sup>37</sup>.

The section which supports the establishment of communication in media is a public relation. Public relation is a leadership and management function that helps achieve organizational objectives, define philosophy, and facilitate organizational change. Public relations practitioners communicate with all relevant internal and external publics to develop positive relationships and to create consistency between organizational goals and societal expectations. Public relations practitioners develop, execute, and evaluate organizational programs that promote the exchange of influence and understanding among an organization's constituent parts and publics<sup>38</sup>.

Al-Quran as a book can be categorized as one type of mass media. As printed media, the book certainly has functions more or same functions that are owned by other printed media, such as information function, education function, criticism function, social control function, aspiration of society function and surveillance the environment. The content of al-Quran is the principal normative message that teaches human to surrender to God, to obey His teachings.

One of the unique language styles of al-Quran when delivering his message is his expressions are so human that can arouse feelings of intellectual and moral imagination of readers. Al-Quran as the printed media is a set of information and divine messages stored in the sound that enshrined in the text. This is the evidence by the diversity of interpretation styles and a lot of aspects in al-Quran are to be discussed<sup>39</sup>.

In Second World War when Fascism arises by Nazi's propaganda, Hitler become conquers of Europe. When Hitler as Germany fuhrer, propaganda very popular than other to deliver some message and information. Joseph Goebless as his press secretary who always propagate the public with his public speaker skill.

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<sup>37</sup> Stanley J. Baran, *Introduction to Mass Communication: Media Literacy and Culture*, (New York: McGraw-Hill International Edition, 2010), Sixth Edition, Pg: 57 – 261.

<sup>38</sup> Ibid, Pg: 4.

<sup>39</sup> Suf Kasman, *Op, Cit*. Pg: 186



Etymologically, propaganda from Latin language *Propagare* means *tot ontwikkeling brengen* (to develop), *uitbreiden* (to rise). That word emerges from *Congregation de Propaganda Fide* on 1622 M when Paus Gregorius XV established an organization that aims to develop and blossom the Roman Catholic religion in Italy and in other countries<sup>40</sup>. Nowadays, the term of propaganda used for more than one purpose, it means not specific to the development of religious<sup>41</sup>. Terminologically, adopt an idea from Prof. DR. H.C.J. Duyker in *Propaganda Salah Satu Bentuk Komunikasi Massa* book: “Use variety of symbols to influence the feelings/thought of human, so the behavior that arises because it influences accordance with the desires of the propagandist”<sup>42</sup>.

Propaganda is a series of message aimed to influence the opinion and behavior of the community or group of people. Propaganda does not convey objectively, but provides information designed to influence those who hear or see. Propaganda is deliberate and systematic attempt to shape perceptions, manipulate minds or cognition, and influence the behavior directly to responds as desired propagandists. Propaganda is type of communication that seeks to influence the views and reactions, regardless of the value of true or not true message<sup>43</sup>.

According to the definition in communication science, propaganda is a doctrine, idea, thought, argument, reason, rebuttal, fact, statement, that deliberately propagated by certain media of communication to pass one’s intent to foster a movement or to destroy the will of the conflicting and other<sup>44</sup>. Propaganda is also as *planned suggestion*<sup>45</sup>. The method used in propaganda, are<sup>46</sup>: coercive method, persuasive method, and pervasive method.

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<sup>40</sup> Dan Nimmo, *Komunikasi Politik Komunikator, Pesan dan Media*, (Bandung: PT. Remaja Rosda karya, 1993), hal: 124.

<sup>41</sup> Drs. R.A. Santoso Sastropoetro, *Propaganda Salah Satu Bentuk Komunikasi Massa*, (Bandung: Alumni, 1991), Pg: 16.

<sup>42</sup> Ibid, Pg: 17.

<sup>43</sup> <http://id.wikipedia.org/wiki/Propaganda>, downloaded on 19 October 2012, time 12:54.

<sup>44</sup> Drs. R.A. Santoso Sastropoetro, *Op, Cit.*, Pg: 26-27

<sup>45</sup> Suggestion is a process of communication as a result of the receipt of a belief about something that has been communicated without any logical consideration for such acceptance, or a person acting in accordance with the will of the communicator. There are many factors that why propaganda called as *planned suggestion*: Suggestion to inhibit critical thinking power of communicant, Acceptance of suggestion without logical thinking, or “paralysis” of logical

The based reason of propaganda is in control social theory, that the social order is produced by people who are learning continuously and strengthen the political allegiance, religious belief, social views, habits, rules and based a way of life which same with these people<sup>47</sup>.

Public relation and propaganda are different. Propaganda as a political tool, a power to control the people. Propaganda does not have to change people's opinion but to attract followers and make them obedient. While public relation need for long-term responsibility and strive to achieve mutual understanding with emphasis on the acceptance of the attitude and mind voluntarily<sup>48</sup>.

Besides propaganda there is campaign. Campaign derived from *campagne* (France, Holland), *campagna* (Italy), *campania* (Middle Latin), *campus* (Latin). Terminologically, campaign is: "*the military operations of an army in the field during one season or enterprise; any course of aggressive action, as that intended to influence voters in an election.*" So, campaign is an activity which conducted within a certain period with great initiative, in order to influence a party in planned and continuously<sup>49</sup>. In other words campaign is an activity between communicator and communicant intensively in continuously time<sup>50</sup>.

So, Agitation. Agitation derived from *to agitate* (English), *agito* and *agitatum* (Latin) means: "*To move or to force into violent irregular action, to shake or move briskly, to perturb; to discuss; debate; arouse public attention to; as by speeches, pamphlets etc*", or "*the act to agitating, or state of being agitated; perturbation of mind or feeling; bodily disturbance; commotion. Persistent urging of a cause, specially political or social in front of the public.*"<sup>51</sup>.

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thinking power, There is a myth planting (glorification of a person or reinforce the existing myths), The placement of authority and prestige, The placement of the majority opinion, The placement of mass characteristic of communicant.. Ibid, Pg: 141.

<sup>46</sup> <http://id.wikipedia.org/wiki/Propaganda>, downloaded on 19 October 2012, time, 12:54.

<sup>47</sup> Dan Nimmo, *Op, Cit.*, Pg: 125.

<sup>48</sup> Sam Black and Melvin L. Sharpe, *Ilmu Hubungan Masyarakat Praktis*, terj. Ardaneshwari, (Jakarta: Intermesa, 1988), Pg: 8-9.

<sup>49</sup> Drs. R.A. Santoso Sastropetro, *Op, Cit.*, Pg: 118-119.

<sup>50</sup> Ibid, Pg: 121.

<sup>51</sup> Ibid, Pg: 134

After that is rumor. Rumor is same with gossip or ‘the *statement could not be verified*’. In Indonesian language, ‘*rumor*’ often translated as ‘*issue*’ so often confused with ‘*issue*’ which means ‘*question for discussion*’, ‘*subject*’, ‘*matter*’, ‘*topic*’, ‘*concern*’, ‘*problem*’<sup>52</sup>. A rumor or gossip is “a message that could not be confirmed, sent through interpersonal channels as tools. Generally, rumor or gossip develops in informal structure. Technically, rumor or gossip is “*grapevine* information that communicated without standard guarantees of evidence or fact”.

Rumor spread quickly. Rumors sometimes do not follow the official channels, which is one reason why rumors spread very quickly. Everyone can talk to others about rumor. Of course, the rumor is almost entirely verbal, and the fact that they were not written to make them jump over the channels of formal communication. A rumor will not grow well if there is continued communication and regular.

Rumor is story that is not necessarily source that extends from mouth to mouth. Rumor can be likened as canard. Rumor stand on certain motivation in activities to fin satisfaction and emotional release. There are some motivation that based in rumor, are: curiosity, fear, hate, resentment, and hope. Rumor developed well because two characteristics are: *first*, it contains the importance things, and *second*, it contains the ambiguity things. So, the rumor will develop if the message is related to the important thing to a person or group, while the regular stuff will not be a matter of rumor. The greater doubt about news or information that are considered important, the greater possibility become rumor developing. Therefore this characteristic of rumors are often used in propaganda.<sup>53</sup>

And then da’wah. Etymologically, *da’wah* from Arabic it derived from *dal*, ‘*ain*, dan *waw* means basic tendency toward something caused by voice and words. Those three words stringing into *da’a-yad’u-da’wah* means appeal, calling, and inviting, or *da’a-yad’u-du’a* means calling toward him and it *ism fa’il*

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<sup>52</sup> The paper written by Siti Dewi Sri Ratna Sari, S.S., M.Si, Communication Science Faculty on Public Relation Department, Mercu Buana University Jakarta. Downloaded on 19 October 2012, time 12:55.

<sup>53</sup> Drs. R.A. Santoso Sastropetro, *Op, Cit.*, Pg: 144.

Is *da'i* means who call or invite human toward his religion or sect<sup>54</sup>. The word *da'wah* has many meaning, are *al-shaihah* (shout), dan *an-nida* (appeal). Example: (1) *al-hida'*: *da'a fulanun ila fulanah* (fulan invites fulanah), (2) *ad-du'a ila syai'in* (calling and pushing on something), (3) *ad-da'wah ila qadhiyah* (assert or defend, either right or not, positive or negative)<sup>55</sup>.

Terminologically, *dakwah* has many variety definitions from any scholars and the main point is: An effort that is conscious and planned to invite people to the path of God, and the ultimate destination is for the human safety in this world and hereafter<sup>56</sup>.

The word *da'wah* has many purpose, are: (1) *al-da'wah ila tha'am* (invite for eating), (2) *da'a lahu* (prayer), (3) *al-da'wah fi islah al-din* (invite to Islam)<sup>57</sup>. The word *da'wah* in *fi'il* (*da'a-yad'u-ud'u*), means calling or pushing to some destination, like *da'a* in first using in al-Quran with the meaning groan (ask helping toward Allah) and subject is Noah<sup>58</sup>. So, means ask helping (toward God) subject is human<sup>59</sup>. After that, *da'a* means calling toward Allah which subject are Moslem society<sup>60</sup>. Specialized in these forms (*da'a*) repeated five times in al-Quran<sup>61</sup>.

The word *yad'u*, first time used in al-Quran with meaning invite to hell which subject is Satan (QS. Fathir: 6), then, means invite to heaven and subject is Allah (QS: Yunus: 25). But, in al-Baqarah: 221 word *yad'u* used together to call to hell (with polytheist as actor) and heaven (Allah as actor).

The word *yad'u* repeated eight times in al-Quran<sup>62</sup>. Word *yad'u* is the first from of *da'wah* which is used from all forms in al-Quran, with means calling which who exceed the limit because he felt himself as self-sufficient as subject. Besides, used word *nad'u* which means calling also (the meaing is same with

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<sup>54</sup> Louis Ma'luf, *al-Munjid fi al-Lughoh wa A'lam*, (Beirut: Dar el-Machreq, 2003), Pg: 216.

<sup>55</sup> Suf Kasman, *Op, Cit.*, Pg: 110-111.

<sup>56</sup> Ibid, pg: 117.

<sup>57</sup> Ibid, Pg: 112.

<sup>58</sup> QS. Al-Qamar:10

<sup>59</sup> QS. Al-Qamar: 8

<sup>60</sup> QS. Fushilat: 33

<sup>61</sup> Muhammad Fuad Abdul Baqiy, *Op, Cit.*, Pg: 257-260.

<sup>62</sup> Ibid, Pg: 258

*yad'u* and God as subject)<sup>63</sup>. So, *yad'u* means the caller to something except Allah which people who deny the Prophet and follow his desires as subject<sup>64</sup>. Then the other mean is pray for evil and good that the subject is a man who in hurry<sup>65</sup>. Especially, for this *yad'u* repeated in al-Quran five times<sup>66</sup>. Besides, there is word *tad'u* which he subject is the polytheist and the ban to do such acts with God as the subject<sup>67</sup>.

The word *ud'u* first time used in al-Quran with the meaning begging or asking such Moses request toward God for his clan for the punishment that God gave to them<sup>68</sup>. Then the other meaning is summon to the religion were the apostles as subject<sup>69</sup>. So, that word means summon to polytheist toward God which delivered by Muhammad<sup>70</sup>. Especially for this word “*ud'u*” repeated ten times in al-Quran<sup>71</sup>. The word *da'wah* like above used by apostle to spread his preaching in writing by letters which sent to Heraclius the Roman Empire, Kisra the Persian King, Muqauqis the Egypt King, and others<sup>72</sup>.

While the word *da'wah* in *ism* form (*da'watan*) means summon or appeal and request or prayer. This word used in al-Quran by the meaning appeal which is accompanied by the word *da'a* and with *fi'il*, *tad'unani* form. Although this first form of appeal made by apostle does not pertain to the object<sup>73</sup>, then the word means call and also in *fi'il* form, *da'akum* and this time call will be realized because God's willing<sup>74</sup>. The the word means request that is used in prayer form toward God and He promised to grant<sup>75</sup>. In this verse also, that word means prayer

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<sup>63</sup> QS. Al-'Alaq: 17-18

<sup>64</sup> QS. Al-Qamar: 6.

<sup>65</sup> QS. Al-Isra: 11

<sup>66</sup> Muhammad Fuad Abdul Baqiy, *Op, Cit*, Pg: 258

<sup>67</sup> QS. Al-'Araf: 37, 194 and 197

<sup>68</sup> QS. Al-'Araf: 134

<sup>69</sup> QS. Asy-Syura: 15

<sup>70</sup> QS. Al-Qashash: 87

<sup>71</sup> Muhammad Fuad Abdul Baqiy, *Op, Cit*, Pg: 259

<sup>72</sup> Suf Kasman, *Op, Cit*. Pg: 114

<sup>73</sup> QS. Al-Mukmin: 43

<sup>74</sup> QS. Ar-Rum: 25

<sup>75</sup> QS. Al-Baqarah: 186

that really would be granted<sup>76</sup>. Specialized in form of *da'watan*, repeated four times in al-Quran<sup>77</sup>.

So, in the form of *fi'il*, according to Quran the word of *dakwah* also used in the meaning of invitation to goodness and the subject are God and His Messenger and the believers and who do good works, sometimes used in the meaning of invitation to do badness which is subject are Satan, pagans, idolaters, polytheist and hypocrites. While in the form of *ism*, that word means appeal and request<sup>78</sup>.

The beginning of the communication concept was introduced by Aristotle in his book *Rhetorica*, he mentions the basic elements of communication was who spoke, what was discussed and who is listening. Later, developed into the source, message, channel, and receiver (SMCR) and perfected by Charles Osgood, Gerald Miller, Melvin L. De Fleur, Joseph de Vito, K. Sereno, and Erika Vora with feedback and environmental factors as additional elements<sup>79</sup>.

In the study of modern communication science, there are 3 models of communication, are: linear models (communication as action), interactional models (communication as interaction), transactional models (communication as a transaction)<sup>80</sup>. Linear communication model consists of source, message and receiver which occurred in a channel. While the interactional communication model as response to the previous model, emphasizes the two-way interaction as said by Wilbur Schramm. Then, emerges the two elements additional, feedback and field experience<sup>81</sup>. In transactional communication model, the process of communication was cooperative; the sender and the recipient are both in same

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<sup>76</sup> QS. Ar-Ra'd: 14.

<sup>77</sup> Muhammad Fuad Abdul Baqiy, *Op, Cit*, Pg: 260.

<sup>78</sup> Suf Kasman, *Op, Cit*. Pg: 115.

<sup>79</sup> Hafied Cangara, *Pengantar Ilmu Komunikasi*, (Jakarta: PT. Raja Grafindo Persada, 2002), Pg: 22-23.

<sup>80</sup> Richard Westand Lynn H. Tunner, *Pengantar Teori Komunikasi: Analisis dan Aplikasi*, terj. Maria Natalia Damayanti Maer, (Jakarta, Salemba Humanika, 2008), Pg. 11-15; Communication as a process, Communication is the interaction system and communication wants to reach certain destination, Suranto Aw, *Komunikasi Sosial Budaya*, (Yogyakarta: Graha Ilmu, 2010), Pg. 11-12; Daryanto, *op.cit.*, Pg. 133-136.

<sup>81</sup> Onong Uchjana Effendi, *Ilmu Komunikasi: Teori dan Praktek*, (Bandung: Remadja Karya CV Bandung, 1985), Pg: 18.

condition to responsible the effect and communication effectively occurs. Here the people to build the same meaning<sup>82</sup>.

In Islamic history, Islam has a holy book called al-Quran. Al-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<sup>83</sup>.

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<sup>84</sup>.

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<sup>85</sup>. The noise was from Quraisy or Arabs societies who were interrupted Muhammad preaching. The feedback was Arabs society enters to Islam and rejects Muhammad preaching.

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<sup>82</sup> Richard Westand Lynn H. Tunner, *Op,cit.*, Pg: 11-15; Suranto Aw, *Op,cit*, Pg. 11-12; Daryanto, *Op,cit.*, Pg. 133-136.

<sup>83</sup>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' Qohton, *Mabahits fi Ulum al-Quran*, (Makkah: Mansyurot al-'Ashr al-Hadits, 1990), Pg: 37-39.

<sup>84</sup> Dr, Phil. M. Nur Kholis Setiawan, *Al-Quran Kitab Sastra Terbesar*, (Yogyakarta: Elsaq Press, 2006), Pg: 55.

<sup>85</sup> Moch. Nur Ichwan, *Meretas Kesarjanaan Kritis: Teori Hermeneutika Nasr Abu Zayd*, (Bandung: Teraju, 2003), Pg: 69-70.