

# CHAPTER I

## INTRODUCTION

### A. Background

In this globalization era, there are many new things that we don't know before, and we know. It caused by the appearance of sophisticated and advance technology. These all of thing cannot be separated by communication. Because communication can be done by all people, either they are normal or physical defect, from the child till the grandparents. It can be used by many various Medias, written or form, even with the body language.

Communication is the most important thing in interaction with others people. It is a necessity and the action that is impossible to be left. Because we believe that communication never be apart from human being life. Aware or not aware, we always communicate with the others, either singularly or plurals. Even silent is one of part of communication, because human being is homo communication<sup>1</sup>. Al-Quran mentions that communication is

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<sup>1</sup>Waryono Abdul Ghofur. *Tafsir Sosial Mandialogkan Teks Dengan Konteks*. eLSAQ: Yogyakarta, 2005. p.150

one of human natural (*fithrah*), like in the holy Qur'ân Ar-Rahman [55]:4 said:

(4) عَلَّمَهُ الْبَيَانَ

“*Taught him the mode of expression*”

Some people can succeed, compete, and fail because of communication factor as the determiner. The struggle becomes more successful when the communication with others can be run well. The relationship in communication will be successful and eternal if it is improvable.

Communication is various things, it explain almost every aspect of social life. Because of every people always communicate. Communication problem is the problem that can be solved by our own power. It is different with the other problems. For example, if someone has computer damage so, it is better that he calls the specialist of computer, and if someone has cable damage, so, he also recommends calling cable/electric expert<sup>2</sup>. Yet, if the problem is communication, it is really impossible that we ask to communication expert to solve it. Usually, we solve that problem by our power,

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<sup>2</sup>B. Aubrey Fisher. *Teori-Teori Komunikasi (terj.)* pen. Soejono Trimio. PT Remaja Rosydakarya: Bandung, 1986. p.8

because communication is something that we consume everyday in every inch of our life.

Today, by the rapidly developed of technology, people can express themselves, make a social network and develops their personality. So, the failure of communication will have effect, either individually or socially. We often hear and use the term of “miss communication” on the happening of misconception or failure in building memorandum of understanding. The failure of communication individually will effect such as demoralization, alienation and the other schizophrenia. And socially, it will impede understanding to each other, cooperation, tolerance, and the other norms<sup>3</sup>.

We know much information and news from the communication, like what happened in the early of coming revelation to Muhammad<sup>4</sup> SAW through Gabriel. At that time the prophet knew nothing, and then Gabriel commanded him to read, so, by good communication, the first revelation could

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<sup>3</sup>Waryono Abdul Ghofur. *Tafsir Sosial Mandialogkan Teks dengan Konteks*. eLSAQ :Yogyakarta, 2005. p.150

<sup>4</sup>Prophet Muhammad pattern of educational communication with his family, friends, followers and enemies enabled him to increase his support and to strengthen his position to deliver his message of Islam. Over twenty-three years of delivering the call of Allah (God in Arabic), Prophet Muhammad developed educational communication patterns to educate people to learn about Islam.

be done successfully. Missionary endeavor of prophecy before Prophet Muhammad was also successful. It was caused by understanding of the condition of their community, and knows how to deliver their messages that they brought.

The condition that Prophet Muhammad was born is around the poet community, so, Allah gives him a *Mu'jizât* "Al-Quran" that has the best and high metaphor. The model of communication that used by God in Al-Quran is a various communication model, it's assumed can influence the human being generally and it is happen all the time.

In the Arabian history before Islam, Arabian community has the rapid advancement level in economic, the relation with international world, and especially in the language aspect. Literature, prose, and poet tradition have had the high ability in language aspect. Definitely, Qur'ân is a holy book that derivable by God through Gabriel to the Muhammad it is using Arabic language. The word and the meaning are from God, of course this theology of view doesn't ruled out the fact that technique of delivering is related to agreements (red: conventional language) of the society who are use language (red: Arabian) and absolutely

everything of the vocabulary in the Qur'ân is used in the form and certain Weltanschauung by Arabian people before Islam.

In this point, the study of Qur'ânic semantic is going to the analytical study toward the key terms of a language. It is with an opinion that finally come up with conceptual explanation weltanschauung or society world opinion using that language (red: Arabian). Not only as a tool of speaking and thinking, but also the most important one is process of making a concept and interpretation of the world that cover it. As what Izutsu said that the important study of linguistic is, to see weltanschauung a society trough structured word meaning livelihood in network relational. Besides, still in one's book of Izutsu, the necessity of careful inquiry and accurate towards culture situation and society that use language.

Until now, we know that even trough the most important communication media especially for the Moslem is *Al-Qurân al-Karîm*, because this holy book is communication media between Allah and human being. From that holy book, we can take much information. Allah himself attested to the human being that actually Qur'ân is an informative source, as what Allah said in the Qur'ân Surah An-Nahl [16]: 89.

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ  
شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى  
وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ (89)

*“And on the day when We will raise up in every people a witness against them from among themselves, and bring you as a witness against these--and We have revealed the Book to you explaining clearly everything, and a guidance and mercy and good news for those who submit”.*

This action (communication) is also worship which can be understood by communication process vertically. It means communication between human being and his God<sup>5</sup>. Axiomatically, it can be said that all communication between human (human communication) is kind of worship if it is done by good intention, and the way to do it is also good<sup>6</sup>.

As we knew that Qur’ân is Allah’s saying (*verbeum dei, kalamullâh*). It is given to Prophet Muhammad Saw

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<sup>5</sup> Muis, Andi Abdul. *Komunikasi Islami*. PT Remaja Rosdakarya :Bandung, 2001.p.184

<sup>6</sup>Appropriate with criteria of social system that run in society. For example in Indonesia is appropriate with pancasila as the standard reference and it is not contravened with the law. See also komunikasi islami, p.186

through *Ar-Rûh Al-Amîn* (Gabriel) to be an orientation of life (way of life) for creators in every space and time. Qur'ân also has introduced itself as guidance for the human being (*hudan li an-nâs*)<sup>7</sup> that will accompany and direct them to the straight path<sup>8</sup>. In others side, Qur'ân also explained that this holy book is decanted in clear Arabic tongue<sup>9</sup>, Arabian language selection by God as communication language not out of reason. Because there is no communication linguistic unless two people involved in discussions (*kalâm*) that use hints same<sup>10</sup>. In this case, god communicates to use language of Muhammad that is Arabic language<sup>11</sup>.

Arabic language develops after coming Islam, and makes it as language of the holy book (Qur'ân). Here language also has many interpretations and meanings. Besides it is the only one of thing that connected to each people in the world. It can be divided into many parts of language. Arabic language is also same with the others language in the world. It is learned because has two reasons,

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<sup>7</sup>Al-Baqarah[1]: 185

<sup>8</sup>Al-Isrâ' [17]:9

<sup>9</sup>Al-Nahl [16]:103, Asy-Syu'arâ' [26]:195

<sup>10</sup>Al-Kahfi [18]:93

<sup>11</sup> See completely in introduction of book "*Memahami Bahasa Al-Quran Refleksi Atas Persoalan Linguistic*, karya Nor Ichwan. Pustaka Pelajar :Semarang, 2002." By Muchoyyar.

first, because it is a communication language that must be learned if we will associate with the user of that language. And second, because it is a religion language that require to its follower to learn, in order to complete the deed of worship, because their holy book is using Arabic language. So, Arabic language as a part of language and science has some rules. Palmer divided linguistic into three parts, there are: phonetic, Grammatik, semantic<sup>12</sup>.

Qur'ân mentions that Allah the almighty and most worthy of praise declare himself in his saying that is in surah Asy-Syûra: 51 where Allah formerly approached human with intact communication activity, complete, top and eternal.

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ

يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلِيمٌ حَكِيمٌ (51)

*“And it is not for any mortal that Allah should speak to them, they could not bear to hear and they did not see”<sup>13</sup>*

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<sup>12</sup>For further information please read”*Analisis Kontrastif Bahasa Arab & Bahasa Indonesia(Telaah Terhadap Fonetik dan Morfologi)*” the introduction by Abdul Muin. PT. Pustaka Al-Husna Baru: Jakarta. 2004.

<sup>13</sup> *Behind tabir* meant is someone who can hear “*kalâm ilâhi*” but, he can not see (God) as what happen to prophet Musa a.s.



From investigation towards verses of Qur'ân, found that this holy book gives guidance not only concerning on information contain<sup>14</sup>, but also it gives and receives information. In this case we call it the communication process, because the core of communication is delivery of message, information, knowledge and others.

Concerning on contents from communication, that is information, Qur'ân emphasizes many matters, for example it can be found in verses that use the word like “*qûlû*” (say) or “*baligh*” (submit). At several themes, found many words that use “*qaul*” in communication theme. Like in surah (An-Nisâ’/4: 62-63).

فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ مِمَّا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ  
يَخْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا (62) أُولَئِكَ  
الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرَضَ عَنْهُمْ وَعِظُهُمْ وَقُلْنَا  
لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا (63)

<sup>14</sup>M. Quraisy Shihab. *Secercah Cahaya Ilahi Hidup Bersama Al Qur'an*. Mizan: bandung, 2007. p.339.

*“But how will it be when misfortune befalls them on account of what their hands have sent before? Then they will come to you swearing by Allah: We did not desire (anything) but good and concord [62]. These are they of whom Allah knows what is in their hearts; therefore turn aside from them and admonish them, and speak to them effectual words concerning themselves[63]”*

The word “*qaulan balîghâ*” in this verse, is interpreted by some scholars (in speaker context and opponent speaks), that consciously the speaker will deliver something truly in order to be received by someone who is invited to speak. In another verse, it also found “the verse of *qaûl*” that related with the communication theme.

One of term that used by Qur’ân in uncovering the communication language is “*al-qaul*”. In delivering the good information, al-Quran chooses six models of language, these are: *qaulan sadîdâ*, *qaulan balîghâ*, *qaulan maisûrâ*, *qaulan layyinâ*, *qaulan karîmâ*, and *qaulan ma’rûfâ*. There is another opinion said that we have to pay attention to the other language of communication such as, *qaul zûr*, and *qaul ats-tsâbit*. In this research the numbers of “*qaûl term*” are thirteen verses it is represent my research generally. These verses will be analyzed deeply in order to find the interpretation of each verse.

Actually there are many verses that show the near meaning of communication, so in this research it will focus on the term or “*qaul*” and its correlation. Such as, *qûlû*, *qîla*, *qâla*, etc.

This matter makes author inspired to hold research of “*qaul*” term that used as verse to identify communication verse in general.

## **B. Formulation of Problems**

From the background of explanation above, researcher formulates two research problems they are:

1. How is the principle of communication in the Qur’ân?
2. What is the implication of Qur’anic principle of communication in social interaction?

## **C. Significant of Research**

The aims of this research are:

1. To know the principle of communication in the Qur’ân.
2. To know the implication of Qur’anic principle of communication in social interaction.

The benefits of this research are:

*Theoretically*: this research is supposed can increase the vocabulary of knowledge, science and new theories in *tafsîr hadîth* field. As a reference for the next generation and who needs.

*Practically*: this research, hopefully to solve the practice problems, worked in shortly, besides it is knowledge especially for researcher and for all peoples generally.

#### **D. Review of Literature**

There are many books and literature that talk about communication with this theme. But, the several books are used in focusing this research and be the main reference of research, these are:

- The book of “*Komunikasi Qur’aniyyah*”, it contains the explanation of Quranic verses as media of communication. Here, explained the reasons of descended of Qur’ân to the human being. The guarantee of acquirement of need which can be reached by communication activity. This book that is written by Muhammad Djarot Sensa also put down many verses that has strong related with

communication which based on Qur'ân. The interpretation of each verse only in general, and very short. Here, the difference from my research is, in explaining the verses. The researcher strengthens only the verses that related with "*Qaul*" term, then the researcher using semantic method to interpret these all words of *qaul*.

- *Secercah cahaya ilahi* by M. Quraisy Shihab, in this book there is a part of chapter that explained the information of the effect from communication. It is mentioned some verses that is communication verse and detail interpretation of it. In my research, the interpretation will use semantic analysis on each verse.
- *Tafsir Sosial Mandialogkan Teks Dengan Konteks* by Waryono Abdul Ghafur. In a chapter of this book explained the discussion about qur'anic communication that mentioned some verses of Qur'ân. Each of its verses is described as principle of Islamic communication. The different from this research is, that this book just explained in many themes of some social issues appropriate with the

verses, while this research is explaining, analyzing, interpreting and categorizing the verses that are used as principle of communication from semantic theory.

- *Prinsip – prinsip komunikasi dalam al-qur'an; suatu kajian tafsir tematik* by Ahmad Husnul Hakim, this article explain clearly some verses in the principle of communication. The number of it verses are mentioned also. And in this article only describe the verses with thematic approach. So it is different with the researcher's approach used.
- *Islam Actual Refleksi Social Seorang Cendekiawan Muslim*, by Jalaluddin Rakhmat. In one of chapter from this book (prinsip-prinsip komunikasi dalam al-Qur'an), explained the large description about the principles of communication and its verses that related with it. But the verses that mentioned and explained in this book only two verses. So it is different with this research. In other side this book dominated with the communication theme. While in this research the writer tries to combine between the communication and the verses that discuss it explicitly.

## **E. Theoretical Framework**

Communication book that is written by Muhammad Djarot Sensa in simple understanding is a relation constructing each other, minimally by the sign language from the part of human body. Like with using hand motions or a twinkle in the eye. So that will be the definition between the sides of communicant. Then, it can do something that as run as the content of certain message. So, at the last turn can produce something that actually is a requirement to be needed<sup>15</sup>.

The essence of “communication” is that it is a process- an activity that serves to connect senders and receivers of messages through space and time.

*Westley and MacLean* realized that communication does not begin when one person starts to talk, but rather when a person responds selectively to his immediate physical surroundings.

A model, according to a seminal 1952 article by Karl Deutsch ("On Communication Models in the Social Sciences"). Is "a structure of symbols and operating rules which is supposed to match a set of relevant points in an existing

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<sup>15</sup>Muhammad Djarot Sensa. *Komunikasi Qur'aniyyah*. Pustaka Islamika: Bandung, 2005. p.159 Cet. 1

structure or process." In other words, it is a simplified representation or template of a process that can be used to help understand the nature of communication in a social setting. Such models are necessarily not one-to-one maps of the real world, but they are successful only insofar as they accurately represent the most important elements of the real world, and the dynamics of their relationship to one another.

Harold Lasswell (1902-1978) he is credited with creating the mass communication procedure of content analysis (Rogers, 1994). Generally, content analysis can be defined as, "...the investigation of communication messages by categorizing message content into classifications in order to measure certain variables" (Rogers, 1994). In an essay entitled "Contents of Communication," Lasswell (1946) explains that a content analysis should take into account the frequency with which certain symbols appear in a message, the direction in which the symbols try to persuade the audience's opinion, and the intensity of the symbols used. By understanding the content of the message, Lasswell (1946) aims to achieve the goal of understanding the "stream of influence that runs from control to content and from content to audience" (p. 74). This method of content analysis is tied strongly to Lasswell's (1953) early definition of communication which stated, "Who says what in which channel to whom and with what effects" (p. 84). Content analysis was essentially the 'says what' part of this definition,



and Lasswell went on to do a lot of work within this area during the remainder of his career.<sup>16</sup>

The *Shannon & Weaver* model measures the accuracy of message transmission in a given communication system.

Then, semantically theory is analyzing and interpreting the meaning. What J.W.M. Verhaar (1996:13) said that, “semantic is a linguistic branch that will discuss meaning”. Semantic concerns on the meaning of word, phrase, idiom, sentence and the culture of language that used.

In applying of qur’anic texts using semantic, it is needed to see diachronic and synchronic aspects. These aspects involve the basic meaning (*Weltanschauung*), relational meaning, deep structure and semantic field. It is according to Izutsu’s theory.

## **F. Methodology of Research**

In explaining this methodology of research, the researcher will explain and classify as below:

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<sup>16</sup>[http://en.wikibooks.org/wiki/Communication\\_Theory](http://en.wikibooks.org/wiki/Communication_Theory) by Halavais.p.27, taken on september 17th 2009.

### **1. Kind of Data**

As the title implies, this research is purely based on bibliographical research. In this research, the sources of data are written texts relating to the topic.

### **2. Source of Data**

In this research, because the researcher uses the bibliographical research so, the data gotten from many literatures, basically it is divided into two sources:

- a. *Primary source data*: is a data source from the original book that is Qur'ân, because this is a main source that used as material research and this is related to the Qur'ân and its interpretation.
- b. *Secondary data source*: while the secondary source of data is, supporter, supplement and additional data source that used in research. Here, the researcher takes from interpretation books, like *Al-Mishbâh* and others, then the literature that related with the theme of communication.

### **3. The Method of Collecting, Processing and Analyzing Data**

Because this research uses “bibliographical research”, so, to collect data it is used library method deeply. Data is collected by reading many literatures that related with the material object of research. It is by reading and searching the verses that used in this research, and categorizing to be certain verses. Then, after collecting data it will be processed and analyzed in accordance with method that used that is semantic analysis in processing this research.

Data that is collected will be processed and analyzed by using qualitative method. Data is classified and it is told verbally until produce descriptions. From these descriptions, then analyze further descriptions by using descriptive – analytical method and by using certain theoretical basic and the inductive and comparative logical thinking, besides used semantically analysis to know the explicit and implicit of meaning from the collected information.

The exegesis is including the qualitative research. Data that needed such as<sup>17</sup>:

1. Qur'anic texts
2. Texts of *Hadîth*
3. *Sunnah*
4. *Atsar of sahabat*
5. Historical fact of the descent of Qur'ân
6. Language definitions from Qur'anic words.
7. Language rules
8. The rules of determination (*istinbath*)
9. The scientific theories

To analyze data, the researcher use semantic<sup>18</sup> analysis. It meant, in interpreting data should be based on the 'meaning', the correlation of it, the basic meaning, the purpose and etc. Hopefully, this method can help the researcher in processing data.

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<sup>17</sup>The introduction in the book of *Metodologi Ilmu Tafsir* by Al-fatih Suryadilaga. 2005. Teras: Yogyakarta.

<sup>18</sup>Semantic in Indonesian language comes from English language semantics, from Greek language *Sema (nomina)* 'sign': or from *verba samaino* 'characterizing (*menandai*)', 'mean (*berarti*)'. Those terms are used by the language experts to say the part of language science that study about the meaning. Semantic is a part from three language level involves phonology, grammatical (morphology-syntaxes) and semantic.

Studying semantic<sup>19</sup> is discussing about the meaning of language. Analysis of meaning here, begin from the syllable until the sentence<sup>20</sup>. This study tries to make a meaning toward texts symbols which comes from texts it self, and it is more understand to the contextual text to produce a meaning. There is a little difference between semantic and semiotic that each of these discusses about the symbol of meaning. Semantic is more understand the symbol in the texts framework, while semiotic is understanding the symbol in physical and material framework<sup>21</sup>. In analyzing the verses that related to the ‘*qaul*’ term, it be accustomed with the kinds of meaning that will be analyzed. The kinds of meaning in semantic that can influence in producing the meaning such as: lexical meaning, grammatical, contextual, referential, denotative, connotative, conceptual, associative, word

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<sup>19</sup>Semantic term appeared in 1984, it’s well known through ‘*American Philological Association*’ in an article by the title reflected meanings: A point in Semantics. Semantic term itself appeared since 17 century if it is considered by the phrase of semantical philosophy. The history of semantic can be red in the article “*An Account of the Word Semantics* (Word, No.4 year 1948: 78-9)”. Breal by his article “*Le Lois Intellectuelles du Language*” said that semantic term as new field in science; in France language it is as the science of (historical semantics).

<sup>20</sup><http://mahardhikazifana.com/linguistics-linguistik/cakupan-ilmu-bahasa-4-sintaksis-semantik.html>. Posted on August, 19th, 2009.

<sup>21</sup><http://ghanie-np.blogspot.com/2009/05/simulasi-metode-penafsiran-al-quran.html>. Posted on august, 19th, 2009

meaning, term meaning, idiom meaning and the meaning of ‘*paribahasa*’.

In this semantic study and analyze, the interpretation that is used still run in the rules of interpretation (*tafsîr*) science, it must be remind the elements that have to be pay attention, like *asbabun nuzûl*, *balaghah*, *i’jâz*, *i’rab* and etc.

According to Izutsu, this method is the best way to continuo the ethnical term of language. He tries to explain the semantic category from the word according to the condition of using that word. He looks the condition of the environment that need if that word is used in describing that event. From responding that statement, we can catch the true meaning that show certain word<sup>22</sup>.

### **G. Writing Systematic**

In describing this research, the researcher arranges the systematic design of study in order to get easy description as below:

Chapter I locates background of this study which makes the problem appears, formulation of problems and the

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<sup>22</sup>Izutsu, Toshihiko. *Konsep-Konsep Religious Dalam Alquran*.(trans.) Agus Fahri Husein. PT tiara wacana yogya: Yogyakarta. 2003.p.15

significance of this study, at last elaborates the research methodology and writing systematic. By this chapter, so the readers can understand the aim of this study and research.

Chapter II is discussing about semantic, the history and development of semantic, the definition of semantic. Then it is contain the sciences that have relation with it, such as semiotic, linguistic, hermeneutic, and philology. Then it is continued by understanding the communication as basic need in our live. It is one step to understand the object of study about communication, the definition and object of communication, elements of communication, and the principle of communication. This is primarily to reveal the meaning and to know deeply about communication for getting many information, discourse and insight. Hopefully, at first time in analyzing this research we can understand the methodology that is used.

Chapter III This chapter also distinctly describes how Islam and its Holy Book/Qur'ân views communication regarded to the aspects that can make communication ideal and good.

Chapter IV is discussing about the verses in Qur'ân which indicate the verse of communication. By semantic

analysis, those selected verses analyzed and explained deeply. Continued by exposing the opinion and interpretation of some *tafsîr* books.

Chapter V is analysis of some problems related to the theme and its significance which are empirical finding based on some data that support this study.

Chapter VI closing or conclusion in which explains the result of this study after employing scrupulous methods and meticulous analysis.