

## CHAPTER II SEMANTIC AND COMMUNICATION

### A. Semantic as Methodology

#### 1. History of Semantic<sup>1</sup>

Aristoteles as Greek thinker who live in 384 – 332 SM, is the first thinker who is used term “meaning” through word definition limit that in Aristoteles view is “the smallest unit of meaning contains”. Here, Aristoteles also revealed that word meaning can be differentiate between meaning that come from word as autonomous, and word that come caused grammatical relation (Ullman, 1977: 3). Even Plato (429-347 SM) in catylus uncover that explicitly, language tones is contains certain meanings. It just at that time the distinction between etymology of meaning studies or word meaning study is not clear yet.<sup>2</sup>

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<sup>1</sup>Semantic technical term appears in 1984 which well known by ‘American Philological Association’ in an article of ‘*reflected meanings: A point in Semantics*’. This term has been found since 17 century from the semantics philosophy of phrase. History of semantic can be read in an article “An Account of the Word Semantics (Word, No.4 th 1948: 78-9)” <http://www./Komunitas Anak Sastra Semantik Sejarah Semantik.htm>. Taken on January, 26<sup>th</sup> 2010. at 01.27 pm.

<sup>2</sup> Aminuddin, *Semantic Pengantar Studi Tentang Makna*, Bandung: Sinar Baru Algesindo, 2008, p.15

C. Chr. Reisig (1825) a Germany, reveals new concept of grammar that include three main elements, they are (1) etymology, the study of the origin or word related to the change of form or meaning; (2) syntaxes, the study of sentence, (3) semasiologi, the study of sign. Semasiologi as new science in 1820-1925 is unconsidered as semantic.<sup>3</sup> Semasiological term itself is term that suggested by Reisig. According to Reisig point of view, so the development of semantic can be divided into three phase, that is:

First phase, involves the half century includes in Reisig activity; so this is called by Ullman as 'Underground' period.

Second phase, is semantic as historical pure science, the coming of view of historical semantics, by appearing of Breal classical work (1883). A French by his article "*Le Lois Intellectuelles du Language*". In this phase, although Breal has been mentioned semantic as new field in scientific, he like Reisig name semantic as pure-historical science. In other word, study of semantic at that time more related to elements outside of language, like form of meaning change by logic,

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<sup>3</sup>*Ibid.*,

psychology or a number of other criteria.<sup>4</sup> This Breal's work is under the title *Essai de Semanticskue*, (the end of 19 century).<sup>5</sup> The word semantic in its modern sense is considered to have first appeared in French as *sémantique* in Michel Bréal's 1897 book, *Essai de sémantique*.<sup>6</sup>

Third development phase, study of meaning is signed by appearing of Swedian philology Gustaf Stern (1931) by the title "*Meaning and Change of Meaning with Special Reference to the English*" Stern do research of meaning empirically<sup>7</sup>. By starting point from one language, that is English.<sup>8</sup> Several years before appearing of Stern work, in Jenewa was published the material of lecture collection from a language lecturer who is very determining the next linguistic development, he is Ferdinand De Saussure, and his work is "*Cours de Linguistikue General*". That Saussure's opinion becomes the thought of structuralism. In structuralism's view of de Saussure, language is one system that contain of interrelated elements and the whole unified.

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<sup>4</sup> *Ibid.*,

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

<sup>6</sup> <http://www.wikipedia.com> posted on 26 january 2010. at 01.08 pm

<sup>7</sup> *Ibid.*, and <http://www./Komunitas Anak Sastra Semantik Sejarah Semantik.htm>. Taken on January, 26<sup>th</sup> 2010. at 01.27 pm.

<sup>8</sup> *Ibid.*, p.16

Then this view to be the starting point of research, that very strong influence many research fields, especially in Europe. Semantic view different with the view before, after this De Saussure work appeared. Those differences of thinking are:

1. Historical view begins to leave.
2. The interest on structure in word begins to leave,
3. Semantic set to influenced by stylistic.
4. Study of semantic is directed on certain language (it is not general anymore).
5. The relation between language and mind begin to be studied, because language is a power that determine and direct the mind (the notice of development from this idea toward *Sapir Whorf*, 1956 – Bahasa cermin bangsa).
6. Semantic have been secede from the philosophy, but it doesn't meant philosophy doesn't help the development of semantic (notice again, the existence of semantic philosophic which a branch of symbolical logic).<sup>9</sup>

There are new concepts that Saussure's put forward and it is revolution in theory and linguistic application. Those

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<sup>9</sup><http://www./Komunitas Anak Sastra Semantik Sejarah Semantik.htm>. Taken on January, 26<sup>th</sup> 2010. at 01.27 pm.

two concepts are, (1) basically, linguistic is the study of language that focus on the existence of it language on certain time, so the study must use synchronically approach or descriptive study. While, study of history and development a language is historical study that use diachronic approach, (2) language is a Gestalt or a totality that supported by elements, which one and another element is dependence each other in building the whole. This second concept in other side becomes the root concept of structural linguistic.<sup>10</sup>

The figure who is really tried to adopt saussure's thought in semantic field is Trier's. One of that German professor's theories is the meaning field. By adapting of saussure's theory in semantic field, so the next development of semantic studies has the characteristic like (1) although semantic is discussing the meaning change's problem, historical point of view was left because the study is descriptive, and (2) structure in the vocabulary got attention in study, so in linguist congress in Oslo (1957) or in Cambridge (1962), problem of "structural semantic" is one of hot issues that talked (Ullman, 1977:8).<sup>11</sup>

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<sup>10</sup>Aminuddin, *op. cit*, p.16-17

<sup>11</sup> Aminuddin, p.17

In 1923 the book by Odgen and Richards “The meaning of meaning” appears, it emphasize relation three basic elements, are ‘thought or reference’ (*pikiran*) as the element that represent certain meaning where it has significant relation with referent. Mind has a direct relation with symbol. Sign/symbol has not a direct relation with symbol. Sign has not an arbiter relation. In connection with meaning, some semantic expert usually determines the fact that the origin of meaning (nomina) is from to mean (verb), and it is contained many different ‘meaning’. Leech (1974) said that semantic expert’s often not proper thinking ‘*The meaning of meaning*’ that is needed to be an introduction of semantic. Actually they tend to explain semantic in connection with other science; the semantic expert itself still in debate that language meaning can’t be understood or undevelopable except in nonlinguistic meaning.<sup>12</sup>

Lexical meaning is relationship meaning between the words with certain elements in a language phenomenon. Relation between word, word meaning and the reality world it is called by referential connection. Referential connection

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<sup>12</sup><http://www./Komunitas Anak Sastra Semantik Sejarah Semantik.htm>. Taken on January, 26<sup>th</sup> 2010. at 01.27 pm

is relations in, between (1) word as phonologic unit, it brings meaning, (2) meaning or concept that is formed by word, and (3) reality word that is pointed (referred) by word<sup>13</sup>.

Ten years later (1933), Bloomfield on his writing 'language' it is the most influential book toward language that published between two world war, and put in semantic equal with the progress of science, but by little difference in it emphasize. According to him, the scientific study of mental phenomenon is not giving the answer to the semantic experts, but scientific definition of everything that maybe used as referent by language:

We can define the meaning-narrative form accurately if that meaning related with thing, and we have a knowledge about that thing, for example we can define the goods mine name in chemist and mineralogy; if we say that common meaning from English word 'salt' is 'sodium chloride (NaCl)'; and if we can define the plant name or animal with technical term in botany or zoology, but we have not an exact way to define word like 'love or hate' it impinged the situation that classification yet accurately, and the word like that is the biggest part in language (Language, hal.139).<sup>14</sup>

Therefore, Bloomfield, is not like Odgen and Richards, be not proud about science miracle. It is not

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<sup>13</sup>*Ibid.*,

<sup>14</sup>Geoffrey Leech. *Semantik*, (trans.) Paina Partana, Pustaka pelajar, Yogyakarta, 2003, p.8-9

amazing if the conclusion is showing pessimist attitude, which is a death bell for semantic in America Serikat during twenty years later: “therefore, the statement about meaning is weak point in language research, and it will thus till human knowledge progress pas over the condition today”.

There are many Semantic terms, such as; signific, semisiologi, semologi, semiotic, sememmik, and semik. Palmer (1976), Lyons (1977), and Leech (1974) use semantics term. Lehrer (1974) said that semantic is very large field, because on it is involve the elements structure and language function, that close relation with psychology, philosophy, anthropology, and sociology. Anthropology is important in semantic, one of the reason is because the meaning analysis in language can show the culture classification of language user practically. Philosophy is close relation with semantic because the problem of certain meaning can be explained philosophically such as, (the meaning of expression/idiom, and ‘*paribahasa*’). Psychology is close relation with semantic because psychology use psychic indication that shown by human as verbal and non verbal. Sociology has an importance with semantic because

certain expression can signs social group or certain social identity<sup>15</sup>.

## **2. Definition of Semantic**

*Semantik* in Indonesian language is coming from English “semantics”, from greek language *sema* (nomina) ‘sign’: or from verb of samaino ‘indicate’, ‘mean’. That technical term is used by linguists to mention the part of linguistic that concern of meaning. Semantic is a part from three language level that is phonology, predicative (morphology, syntaxes) and semantic<sup>16</sup>.

According to (Palmer, 1981: 5) in Aminuddin (2008: 15), semantic (meaning) in linguistic is got a third or last component, the relation of three component (tone, grammar, and semantic/meaning) are based on (a) firstly, language is abstract tones that refereed to the existence of certain signs, (b) signs are set of system which have certain order and relationship, and (c) a set of sign which have form and relation associate the existence of certain meaning.<sup>17</sup>

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<sup>15</sup><http://www./Komunitas Anak Sastra Semantik Sejarah Semantik.htm>. Taken on January, 26<sup>th</sup> 2010. at 01.27 pm.

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

<sup>17</sup>Aminuddin, p.15.

Semantics<sup>18</sup> is the study of meaning, usually in language. The word "semantics" itself denotes a range of ideas, from the popular to the highly technical. It is often used in ordinary language to denote a problem of understanding that comes down to the selection word or connotation. This problem of understanding has been the subject of many formal inquiries, over a long period of time. In linguistics, it is the study of interpretation of signs or symbols as used by agents or communities within particular circumstances and contexts. Within this view, sounds, facial expressions, body language, proxemics has semantic (meaningful) content, and each has several branches of study. In written language, such things as paragraph structure and punctuation have semantic content; in other forms of language, there is other semantic content<sup>19</sup>.

The formal study of semantics intersects with many other fields of inquiry, including proxemics, lexicology,

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<sup>18</sup>Semantic in general definition is the linguistic discipline of beating out a meaning of unit lingual, either lexical meaning or grammatical. Lexical meaning is the smallest unit of meaning it is called by lexeme. While grammatical is meaning that formed from unification of language unit.(a thesis of Ali Romdhoni, Fakultas Ushuluddin IAIN WALISONGO Semarang, 2006, p.51-52)

<sup>19</sup><http://www.wikipedia.com> , taken on 26 January 2010. at 01.08 pm

syntax, pragmatics, etymology and others, although semantics is a well-defined field in its own right, often with synthetic properties. In philosophy of language, semantics and reference are related fields. Further related fields include philology, communication, and semiotics. The formal study of semantics is therefore complex<sup>20</sup>.

Leech (1974) in his book 'semantics' declare that, by recognizing that study in some fields related with it, can grow the conviction for them who study semantic, so that, many people will astonish why semantic must be considered as the discipline that depend on considerations from outside. Actually, when we begin to use semantic on it framework refers to, and it not has to borrow from other science discipline, we can omit the difficulties that was appear in development process during fifty years ago. The autonomous discipline has to begin the study not by the answer, but by question. We can say that all main problems in building semantic theory is located in 'definition' of meaning – is, the systematical thought of the basic characteristic of meaning. By demanding the existence of meaning before we begin to talk about the main problem only will bring us to the using of

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<sup>20</sup>*Ibid.*,

concepts from other discipline, for example stimulus and response, which in certain definition is the basic and important thing. A psychic expert must not define the definition like 'time', 'hot', 'color', 'atom' before he is going to investigate the characteristic itself. If necessary, the definition will appear from the study itself.<sup>21</sup>

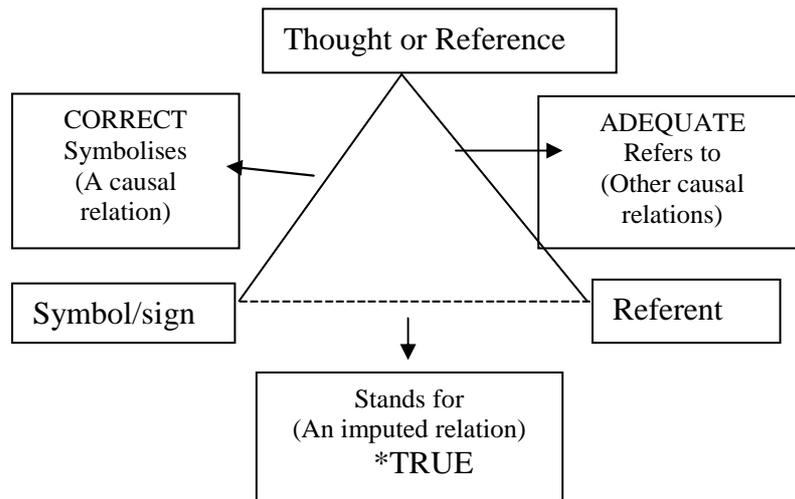
Semantics is sometimes contrasted with syntax, the study of the symbols of a language (without reference to their meaning), and pragmatics, the study of the relationships between the symbols of a language, their meaning, and the users of the language<sup>22</sup>.

Ullman (1977) explained the definition of meaning into two approach, there are analytic (referential) and Operational (contextual), the referential meaning is explained through Odgen and Richard's theory. According to Odgen and Richard, the analysis model of meaning that famous with the model of basic triangle below:

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<sup>21</sup>Geoffrey Leech, *op. cit.*, p.11.

<sup>22</sup><http://www.wikipedia.com> taken on 26 January 2010. at 01.08



The essential element in diagram above is that it is differentiate three component of meaning. Here, there is no direct relation between word (left corner) and thing that referred (right corner), but it must through top point: that word “symbolizes” “thought or reference”, and this reference “referred” to talked element or phenomenon.<sup>23</sup> This is we call as referential<sup>24</sup> approach of definition.

While operational according to Bridgman (in Ullman, 1977:77), “what we meant of a concept is not more than an

<sup>23</sup>Stephen Ullmann, *semantics, an introduction to the science of meaning*. (Trans.). Sumarsono, pustaka pelajar, Yogyakarta: 2007, p.66-67.

<sup>24</sup>A reciprocal and reversible relationship between the name and the sense. (further more, see Stephen Ullman, p.80.)

operation combination; this concept is same with an operation series that connecting each other” this approach was famous with operationalisme, and it is expanded from scientific concept to the word generally, and then empty into a famous formulation: “the actual meaning from a word have to found by analyzing what it said of that word”. And Wittgenstein said that “in most of cases although not at all, in analyzing of word “meaning”, can be determined as: the meaning of a word is it utilizing in language”. This idea return back in his many books, although sometime Wittgenstein unwilling to say it; it seems that he feel there is something over in the meaning of a word than it’s used, but that something is hard we feel and it is useless if we discuss it.<sup>25</sup>

The relation between these two approaches is, actually it is same with relation meaning between language and speech: operational theory study of meaning in speech, while referential theory study of meaning in language. These approaches need each other. <sup>26</sup>

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<sup>25</sup>*Ibid.*

<sup>26</sup>*Ibid.*,p.80

In the research of Fauziah that discuss about the change of meaning in semantic, mention some definition of semantic, such as<sup>27</sup>:

1. J.W.M. Verhaar (1996:13) said that, “semantic is a linguistic branch that will discuss meaning”.
2. Abdul chaer (1994:284) said, “Semantic is language study which the object research is the language meaning”.
3. R.H. Robins (1992:24) has an opinion that, “meaning is an attribute not only from language, but also from the entire of sign and symbol system, and the teaching of meaning namely semantic”.
4. Aminuddin (1988:15) said, “Semantic is coming from Greek language it contains meaning ‘to signify’ or to make a meaning. So that, the technical term of semantic contains the definition of study about meaning”<sup>28</sup>.

From definition above, it seems clear about the definition of semantic, is science that discuss about meaning. But semantic is not only standing at just knowing a meaning. In this study, semantic will give a larger meaning from what

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<sup>27</sup>Fauziah, *Perubahan Makna Leksikal Kata Kerja Bahasa Indonesia dari Bahasa Arab*, Scientific Work, Fakultas Sastra, Universitas Sumatera Utara, 2006,p.2.  
<http://www.library.usu.ac.id/.../06001583.pdf>.

<sup>28</sup>Aminuddin, *op.cit.*, p.15.

we knew. Because there are many discussions in semantic, it is necessary to notice in digging a meaning in the interpreting the text.

To understand what is the meant of meaning, we can see from some approaches. Three from those are conceptual approach, componential approach and operational approach. Conceptual approach explains that every word/lexeme on it inherently contained a ambiguous meaning, that is idea, thing concept or process. Componential approach explains that each meaning of a word/lexeme is contained from a number of components that form a word meaning totally. Operational approach declares that a word/lexeme is clear if word/lexeme used in certain context<sup>29</sup>.

### **3. Semantic and Its Scope**

There are two study areas that study about meaning that is semantic and semiotic. Semantic only discuss existing meaning in all symbol and sign system. The area of semantic includes all language ranks, except phonetic and phonemic because unit in both of ranks has no meaning although

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<sup>29</sup>In PBIN4215 Semantik Bahasa Indonesia, oleh: Abdul Chaer Liliana Muliastuti.[http://www.PBIN4215\\_Semantik\\_Bahasa\\_Indonesia.htm](http://www.PBIN4215_Semantik_Bahasa_Indonesia.htm), taken on December, 28<sup>th</sup>,2009 at 12:53PM

phoneme can distinguish the word meaning. Based on object that studied it is divided to lexical semantic and grammatical semantic<sup>30</sup>.

Semantic is part of linguistic science that studies everything about meaning. Semantic is outside of language grammatical that is difference with morphology and syntaxes which both of them are in language grammatical. Wide range of semantic consists of all language levels, word, phrase, clause, sentence, paragraph, or discourse. So, semantic is a meaning science, talking about meaning, how meaning of everything begins, development, and why the change of meaning in language history occurred<sup>31</sup>.

Semantic show us something abstract, and what is shown by semantic just imagine the mental live of language user. The mental live of language user, is very large who influence because the language user can be shown from two sides of live, that is life as individual creator or as social creator in society. By living in society the user of language always develop, so it is not amazed if the mental live, content

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<sup>30</sup>Ibid,

<sup>31</sup> <http://iyosrosmana.wordpress.com/2009/06/11/semantik-atau-ilmu-makna/>, taken on august, 2009 at 07:47 PM

of mental, and the performance of language mental also develop<sup>32</sup>.

Besides, semantic has a relation with the social life, so it can be understood more deeply in the connection between semantic and sociology, semantic also has a close and important relation in developing language science/linguistic especially and in science generally. Can be seen how the relation of semantic with philosophy, in understanding the language meaning of culture substance; semantic with psychology, in understanding language meaning that has relation with the psychological condition of language user; and semantic with linguistic as the main science, also it is impossible that semantic has no relation with another sciences in finding the language meanings in every life sector<sup>33</sup>.

#### **4. Meaning Science**

The word 'meaning' as verb as 'mean' is the most term that questionable in English language, and some semantic experts is much waste time to solve problem of

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<sup>32</sup> *Ibid.*,

<sup>33</sup> *Ibid.*,

‘meanings of meaning’ (meaning definition), this as the important beginning to study of semantic<sup>34</sup>.

In writings by Susilo Adi S. on his article he said that meaning is an indivisible part from semantic and always embed from everything what we talk. Definition from meaning itself is various. Mansoer Pateda (2001:79) gives an opinion that meaning term is words and confusing. That meaning always is one on word speech or sentence. According to Ullman (in Mansoer Pateda, 2001:82) explains that meaning is the relation between meaning and definition. In this problem Ferdinand de Saussure (in Abdul Chaer, 1994:286) clarify the definition of meaning a definition or concept that owned or be on the linguistic sign<sup>35</sup>.

In linguistic dictionary (in Susilo Adi S.), mentioned definition of meaning is divided into:

1. The speaker means;
2. The influence of language application in using of perception or human attitude or human group;

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<sup>34</sup>Geoffrey Leech., *loc. Cit.*

<sup>35</sup><http://www.angelicafaustina.com/search/ilmu-bahasa+indonesia+sintaksis+susilo.htm>.

3. The relation in meaning of agreement or disagreement between language or between statement and all things that pointed; and
4. The way in using language sign/symbol (Harimurti Kridalaksana, 2001: 132).

Bloomfield (in Abdul Wahab, 1995:40) said that meaning is a form of language that have to analyzed in the important elements border of situation where the speaker speech. From that problem, Aminuddin (1998:50) said that meaning is a relation between language and outside language that is agreed together by the language user, until it can be understood each other<sup>36</sup>.

From the definition of language expert above, can be said that the limitation of meaning definition is very hard to decide because every language user has a capability and different point of view in giving a meaning of statement or word<sup>37</sup>.

According to Leech (1974:7), he said that in famous book of semantic “The meaning of meaning” is published by C.K Ogden and A. Richard in 1923 is written that there are

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<sup>36</sup>*Ibid.*,

<sup>37</sup>*Ibid.*,

twenty two of definitions about word; it is appear from starting point theoretical or non theoretical. These are some definition about that word:

- An intrinsic characteristic;
- Other words that connected to a word in the dictionary.
- The connotation of a word;
- The place of something in system;
- The practice evidence from a thing in the experience in the future;
- Something that really referred by the sign/symbol user;
- Something that should be referred by sign/symbol user;
- Something that in believing of sign/symbol user is used as reference;
- Something that by sign/symbol interpreter is:
  - a) Referred;
  - b) Believed that it is referred to it;
  - c) Believed that user is referred it.<sup>38</sup>

The meaning is an important aspect in a language because by meaning so a communication can be run well, fluent and understood each other. But, if the language user in speaking to each other, doesn't understand the meaning of the

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<sup>38</sup>Geoffrey Leech. *Loc. cit.*, p.7

narrative so it is impossible the narrative of language can be run communicatively. Here, it is obligated that the speaker and the respondent have to understand the language that they talked to each other<sup>39</sup>.

In semantic, meaning term, in English language is *sense* differentiate from '*arti*', in English language is meaning. *Arti* here is connected with lexical meaning from those words that disposed found in the dictionary as lexeme. Sometime, we see the meaning of word from the dictionary that actually is a lexical meaning, or note from lexeme itself. The meaning of a word not only contains lexical meaning but also reach the larger language unit. The word meaning is not escaped from other word meaning, it is grammatical meaning that appropriate with the connection between its elements. Sometime, we are not satisfied while searching the meaning of a word, especially the idiom meaning, *paribahasa*, *majas*, metaphor, or expression<sup>40</sup>.

Meaning aspect consist of four, there are definition, feeling, intonation and purpose. The fourth of meaning aspects is considerable by an understanding of meaning in

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<sup>39</sup> <http://iyosrosmana.wordpress.com/2009/06/11/semantik-atau-ilmu-makna/>, taken on august, 2009 at 07:47 PM

<sup>40</sup> *Ibid.*,

communication process of speech. The meaning of definition can be applied in daily communication that engages theme, while the meaning of feeling, intonation and purpose can be considered by using language, either Indonesian language or local dialect<sup>41</sup>.

Here are the meaning aspects in semantic according to Mansoer Pateda like what mentioned above they are<sup>42</sup>:

1. Definition (sense)

Definition is called also with theme. This definition can be reached if the speaker and the respondent or between the author and the reader has the same language that is used or agreed together. Lyons (in Mansoer Pateda, 2001:92) said that definition is different relationships system with other word in vocabulary.

2. Feeling (nilai rasa)

Meaning aspect that related with feeling it is also related with speaker attitude toward talked thing. In other word, feeling value that related with meaning is words that related with feeling, which related with supporting or

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<sup>41</sup> *Ibid.*,

<sup>42</sup> [http://www.angelicafaustina.com/search/ilmu\\_bahasa+indonesia+sintaksis+susilo.htm](http://www.angelicafaustina.com/search/ilmu_bahasa+indonesia+sintaksis+susilo.htm)

estimation. So, every word has a meaning that related with feeling value (*nilai rasa*) and feeling (*perasaan*).

### 3. Tone

Meaning aspect of tone according to Shipley is the speaker attitude toward respondent (In Mansoer Pateda, 2001:94). Tone aspect related with feeling value. In other word, relation between speakers with audience will determine attitude that reflected in the used words.

### 4. Intention

This aspect according to Shipley (in Mansoer Pateda, 2001: 95) is the intention of happy or unhappy, the effect of hard effort that done. The purpose that wanted have character of declaration, imperative, narration, pedagogic, persuasion, recreation or politic.

Area of meaning is part from system of semantic language that describe a part of life sector or reality in the certain cosmos that be realized by a lexical element which meaning is connected, while the component meaning is one or some elements that together making word or statement in a communication. Words or lexemes in a meaning area or a lexical area can be analyzed by using the analysis of meaning

component or analysis of meaning characteristic or analysis of lexical characteristic<sup>43</sup>.

### **1. The Kinds of Meaning**

In the research of Fauziah, Which taken from book “*semantik bahasa indonesia*” mentions that: Abdul Chaer (1994:289-296) divided the kinds of meaning into: “lexical meaning, grammatical, contextual, referential and non referential, denotative, connotative, conceptual, associative, word, technical term, idiom and then the meaning of *paribahasa*”.<sup>44</sup>

#### a. Lexical meaning

Lexical meaning is true meaning, the meaning that appropriate with the result of observation our sense, the present meaning, or the meaning in the dictionary. For example, lexeme ‘horse’ has lexical meaning a kind of four feet animal that usually we ride it. Lexically ‘Pencil’ means a kind of writing equipment that made

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<sup>43</sup> <http://iyosrosmana.wordpress.com/2009/06/11/semantik-atau-ilmu-makna/>, taken on august, 2009 at 07:47 PM

<sup>44</sup>Fauziah, *perubahan makna leksikal kata kerja bahasa Indonesia dari bahasa arab*, Fakultas sastra, Universitas Sumatera Utara, 2006. P. 311. <http://www.library.usu.ac.id/.../06001583.pdf>

from wood or charcoal, and 'water' is a kind of liquid thing that usually used in daily activities.

b. Grammatical meaning

Grammatical meaning occurs in grammatical process like affixes (*afiksasi*), reduplication, composition, or sentence (*kalimatisasi*). For example, in the process of prefixes application of 'ber-' (red-in Indonesian) with 'baju' (clothes) it produce grammatical meaning 'wearing or using the clothes', and with the base word 'kuda (horse)' it produce grammatical meaning 'riding the horse'. Syntaxes process of word meaning 'young brother', kicking, and ball; young brother is the 'subject', kicking means 'active', and the ball means 'object/target'.

c. Contextual meaning

Contextual meaning is lexeme meaning or word in a context. For example, context meaning the word 'head (kepala)' in these sentences:

- 1) The hair on grandmother's head is not white yet.
- 2) As the headmaster he should address that student.
- 3) His telephone number is on that head letter.
- 4) The shape of nail and pin's head is not same.

Context meaning also related with situation, it is place, time, and environment of language user, for example:

“How many three times (kali) four?”

If that question given to third class of elementary school when the mathematic lesson, of course it will be answered by twelve or thirteen. But, if that question is given to photographer, so will be answered is five hundred or a thousand because, that question is referred to the cost.

d. Referential meaning.

A word is called as referential meaning if that word has a reference. The words like ‘horse’ meant referential meaning if there is a reference, so the words like ‘horse’, ‘red’, and ‘picture’ are not the referential meaning. Because those words are have not reference.

From thus, there are some words that called by deictic words (reference is not stay in one concrete (*wujûd*), but it moves from one concrete to another concrete for example: pronominal (she/he, I, you); place words (here, there, over there); time word (now, tomorrow, later); direction word (this and that).

The example of word 'i' in the sentence below which not the same reference:

- 1) "Last morning **I** met with Mr. Ahmad" Ani said to Ali.
- 2) "O, yeah?" Ali said. "**I** also met with him last morning".
- 3) "Where did you meet him?" ask Amir. "It was long time **I** didn't meet with him."

In sentence (a) the word I is referred to Ani, in sentence (b) is referred to Ali, and in the last sentence (c) is referred in Amir.

e. Denotative meaning

Denotative meaning is the origin meaning, real meaning that the word has. For example, the word 'thin' is meant body's condition of someone that smaller than normal size. The word 'flower' is meant denotative as 'flower which we cultivate in the garden'.

f. Connotative meaning

Connotative meaning is other meaning that is added in denotative meaning it is related to feeling from people or group who used that word. For example, the word 'thin' above is neutral connotation it's meant that has a

good feeling. But, 'slim' actually is the same with thin; it has a positive connotation, better than thin and good feeling. So, with the word 'flower', if it said "Rani is 'bunga desa' in our village", in fact the meaning from flower is not same with the original meaning. The good character of that flower is imitated to Rani. And some people describe the beautiful of Rani like flower.

g. Conceptual meaning

Conceptual meaning is the meaning that owned by a lexeme. It is free from context or association thing. Word 'horse' has conceptual meaning a kind of four feet animal that usually we ride it, and the word 'home' has a conceptual meaning as 'the building of human's resident'.

h. Associative meaning

Associative meaning is the meaning that owned by lexeme or word related to that word relation with something outside of language. For example, word 'jasmine' it is associated with something holy or purity, word 'red' is associated with brave and word 'crocodile' associated with bad and evil/crime. This associative meaning actually is same with sign/symbolism that used

by a society of language user to explain other concept which have a resemblance with condition or characteristic from that origin word.

So, the word 'jasmine' that has a conceptual meaning 'a kind of small, white and fragrance flower' is used to describe the symbol of holy/purity. The word of 'red' has conceptual meaning 'a kind of bright color' is used to explain the symbol of braveness and the word 'crocodile' that is conceptual meaning 'a kind of wild reptile which eat some animals include carcass' used to symbolize of bad, evil and crime.

Leech's opinion (1974) as quoted from Abdul Chaer (1994:294) in Fauziah research, about association meaning said that:

"In this association meaning also includes connotative meaning, stylistic, affective and collocative meaning."

Stylistic meaning related to the differentiated of word and the social difference or activity field. For example, doctor said the disease will be raise (diangkat), so it's meant that 'operation'. Someone in garage (bengkel) said that car is removed (diangkat), it's meant

repaired. Affective meaning is the meanings that produce 'feeling' to the audience. If someone amazed us, although by ordinary word, sure, we feel something different if that word is said by usual tone.

For example:

- a) "Sit down!" (by slow tone)
- b) "Sit down!" (by hard tone)

Collocative meaning is related to certain meaning characteristics that owned by a number of synonym word. Until that word appropriate used to spouse with another certain word. For example handsome, actually it is synonym with beautiful and attractive. But the word 'handsome' only appropriate/collocated with man's character. So, we can say the handsome boy, but it can not say handsome girl. Then, 'handsome' is not collocated with the girl.

i. Word meaning

Every word or lexeme has a meaning. Early, those meanings are lexical, denotative or conceptual meaning. But in using the meaning of word is clearer if the word in the sentence or situation context. We don't know yet the meaning of falling (*jatuh*) before that word

in a sentence or context. Therefore, can be said that word meaning still in general, rude and unclear. The word 'hand' and 'arm' as word, the meaning is generally the same, for example (a) and (b) below;

a) His hand is injured by piece of glass.

b) His arm is injured by piece of glass.

So, the word 'hand' and 'arm' in those examples is synonym or have a same meaning.

j. Term meaning

The meant of term is having a definite meaning, clear and unhesitant, although without sentence context. Something that should be remembers that a term is only used in science field or certain activity. For example the word 'hand' and 'arm' above. In medical field has a different word. Hand has a meaning 'part from hand circle until the digit/finger', while arm 'part from hand circle (pergelangan tangan) until the base of shoulder'. So, the word hand and arm as the medical term is not a synonym, because the meaning is different.

In language development there are some terms that often used, and then become general vocabulary. Meant, that term is not only used in science field, but

also used as general outside of science field. In Indonesian language, spiral, virus and accommodation term were become a general glossary. But some terms like allomorph, allophone and morpheme are still used as the term in it field. It is not be general glossary yet.

k. Idiomatic meaning

Idiom is one of statement unity which the meaning can not be interpreted partially from it elements, either lexically or grammatically. For example, grammatically the form of “selling the house” meant ‘who is selling they get the money’ and the buyer is receiving the house, but in Indonesian language the form of ‘selling the tooth’ has not meaning like that, rather meant ‘laughing loudly’. So, meaning like form ‘selling the tooth’ it is called as idiomatical meaning. Other example for idiom is ‘slamming the bone’ (membanting tulang) its meant ‘working hardly’, green table by meaning ‘courthouse’.

l. Meaning of *Paribahasa*

It is different from idiomatic meaning, that the meaning can not be interpreted lexically or grammatically, but ‘paribahasa’ has a meaning that can

be interpreted or analyze from the meaning's elements. Because the association between the origin meaning with the meaning as paribahasa. For example, paribahasa 'like dog and cat' it's meant 'condition of two people who is never harmonious'. This meaning has association that the animal like dog and cat if they are together/meeting they always fight over, never be peace. Other example, 'an empty barrel has a shrill sound' (tong kosong berbunyi nyaring) meant, usually someone who are much talking has not knowledge. From this meaning, it can be taken from association barrel that is containing something if it is hit so can not produce a sound/voice, but the empty barrel will produce loud sound/voice.

While, according to Susilo Adi S, there are emotive meaning, cognitive, and pictorial meaning, explanation is below:

m. Emotive meaning

Emotive meaning according to Shipley (in Mansoer Pateda, 2001:101) is the meaning that appears from the speaker reaction or speaker action toward something thought/felted. For example word 'buffalo' in the sentence 'you are buffalo', sure, that word caused

bad feeling to audient/respondent. In other word, the word 'buffalo' is connected with the lazy or languid attitude and it is considered as humiliation. Sure, the respondent or someone purposed will be insulted or uncomfortable. For the listener who is given this sentence, it is very caused the emotion. And this is clearly related to the feeling. Emotive meaning in Indonesian language tends to the positive thing and usually appears as caused from the changing of social value.

n. Cognitive meaning

Cognitive meaning is the meaning that shown by reference, the meaning of language element that very closes relation with out language world, object or idea, and can be explained based on component analysis (Mansoer Pateda, 2001:109). The word 'tree' meant the plant which has a stem and leafs with big, high and strong shape. This is meant of cognitive meaning because more than with mind meant.

o. Pictorial meaning

Pictorial meaning according to Shipley (in Mansoer Pateda, 2001:122) is the meaning that caused

from the consequence of listener or reader shadow toward heard or read word. Pictorial meaning face human with the reality toward feeling that appear caused the understanding of declared and written meaning word, for example the word *kakus*, reader or audience will imagine the condition related with it like, smell, repugnant, dirty, and etc, even make queasy caused it.

Geoffrey Leech on his book mentioned the types of meaning into seven types. These are the table to make easier in understanding it.

1	Conceptual meaning/definition	Logical contain, cognitive/denotative
2	Associative meaning	Connotative meaning
3		Stylistic meaning
4		Affective meaning
		Something that communicated with what referred by language.
		Something that communicated from social situation of language using.
		Something that revealed from the feeling and attitude of speaker/author.

5		Reflection meaning	Something that delivered by association with other definition from the same expression.
6		Colocative meaning	Something that delivered by association with the word that tend to occurred in other word range.
7	Thematic meaning		Something that communicated with, where the message is arranged based on the organized and pressure <sup>45</sup> .

## 5. Semantic, Hermeneutic, Semiotic, Linguistic and Philology

In making language analysis, semantic or we called structuralism of semiotic base on signification (*pemaknaan*) language as signs or symbol of words, logocentrism signification (*pemaknaan*) from every single word as symbol. Semiotic structuralis makes language meaning (*pemaknaan*)

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<sup>45</sup>Geoffrey Leech, op. cit., p.38

base on words meaning (*pemaknaan*) based on logocentric law.

Poststructuralists see the certain symbol more opened; sign is arbiter, and meaning can always develop<sup>46</sup>.

To understand semantic, it is needed some sciences related to semantic, such as hermeneutic, semiotic, linguistic, and philology. These sciences are as distinction in order to understand the essential meaning of semantic.

### 1. Hermeneutic

*Hermeneutics* is the study of interpretation theory, and can be either the art of interpretation, or the theory and practice of interpretation. Traditional hermeneutics — which includes Biblical hermeneutics — refers to the study of the interpretation of written texts, especially texts in the areas of literature, religion and law. Contemporary, or modern, hermeneutics encompasses not only issues involving the written text, but everything in the interpretative process. This includes verbal and nonverbal forms of communication as well as prior aspects that affect communication, such as

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<sup>46</sup>Noeng Muhadjir. *Metodologi Keilmuan Paradigma Kualitatif, Kuantitatif Dan Mixed*. Yogyakarta: Rake sarasin, edisi iv, 2003. p.93-94

presuppositions, pre-understandings, the meaning and philosophy of language, and semiotics. Philosophical hermeneutics refers primarily to Hans-Georg Gadamer's theory of knowledge as developed in *Truth and Method*, and sometimes to Paul Ricoeur. Hermeneutic consistency refers to analysis of texts for coherent explanation. A hermeneutic (singular) refers to one particular method or strand of interpretation<sup>47</sup>.

Ali Ramdhani (in Mu'adz D. Fahmi, *semiotika alQur'an yang membebaskan*) wrote that hermeneutic is science of the true meaning or undiscovered meaning behind text, literary it seems not satisfy or considered as superficial. Hermeneutic approach in Al-qur'an interpretation, for example, demand three main focus that always considered, there are: text world, the author, and the reader. Hermeneutic talk almost thing that related to those three things.<sup>48</sup>

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<sup>47</sup><http://www.wikipedia.com>. Taken on 26, January, 2010.

<sup>48</sup>Ali Ramdhani, *Analisis Semiotika Terhadap Teks Piagam Madinah*, Skripsi Fakultas ushuluddin, IAIN Walisongo, 2006, p.51 (dalam [www.islamlib.com](http://www.islamlib.com) Mu'adz D. Fahmi, *Semiotika Alqur'an Yang Membebaskan*)

## 2. Semiotic

Semiotics, also called semiotic studies or semiology, is the study of sign processes (semiosis), or signification and communication, signs and symbols, and is usually divided into three branches:

- Semantics: Relation between signs and the things to which they refer; their *denotata*
- Syntactics: Relations among signs in formal structures
- Pragmatics: Relation between signs and their effects on those (people) who use them.

Semiotics is frequently seen as having important anthropological dimensions; for example, Umberto Eco proposes that every cultural phenomenon can be studied as communication. However, some semioticians focus on the logical dimensions of the science. They examine areas belonging also to the natural sciences – such as how organisms make predictions about, and adapt to, their semiotic niche in the world (see semiosis). In general, semiotic theories take *signs* or sign systems as their object of study: the communication of information in living organisms is covered in biosemiotics or zoosemiosis<sup>49</sup>.

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<sup>49</sup><http://www.wikipedia.com>. Taken on 26, January, 2010.

Syntactic is the branch of semiotics that deals with the formal properties of signs and symbols. More precisely, syntactic deals with the "rules that govern how words are combined to form phrases and sentences." Charles Morris adds that semantics deals with the relation of signs to their designate and the objects which they may or do denote; and, pragmatics deals with the biotic aspects of semiosis, that is, with all the psychological, biological, and sociological phenomena which occur in the functioning of signs<sup>50</sup>.

### **3. Linguistic**

*Linguistics* is the scientific study of natural language. Linguistics encompasses a number of sub-fields. An important topical division is between the study of language structure (grammar) and the study of meaning (semantics and pragmatics). Grammar encompasses morphology (the formation and composition of words), syntax (the rules that determine how words combine into phrases and sentences) and phonology (the study of sound systems and abstract sound units). Phonetics is a related branch of linguistics concerned with the actual properties of speech sounds

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<sup>50</sup>*Ibid.*

(phones), non-speech sounds, and how they are produced and perceived. Other sub-disciplines of linguistics include the following: evolutionary linguistics, which considers the origins of language; historical linguistics, which explores language change; sociolinguistics, which looks at the relation between linguistic variation and social structures; psycholinguistics, which explores the representation and functioning of language in the mind; neurolinguistics, which looks at the representation of language in the brain; language acquisition, which considers how children acquire their first language and how children and adults acquire and learn their second and subsequent languages; and discourse analysis, which is concerned with the structure of texts and conversations, and pragmatics with how meaning is transmitted based on a combination of linguistic competence, non-linguistic knowledge, and the context of the speech act<sup>51</sup>.

Linguistics is narrowly defined as the scientific approach to the study of language, but language can be approached from a variety of directions, and a number of other intellectual disciplines are relevant to it and influence its study. Semiotics, for example, is a related field concerned

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<sup>51</sup>*Ibid.*

with the general study of signs and symbols both in language and outside of it. Literary theorists study the use of language in artistic literature. Linguistics additionally draws on work from such diverse fields as psychology, speech-language pathology, informatics, computer science, philosophy, biology, human anatomy, neuroscience, sociology, anthropology, and acoustics.

Within the field, *linguist* is used to describe someone who either studies the field or uses linguistic methodologies to study groups of languages or particular languages. Outside the field, this term is commonly used to refer to people who speak many languages or have a great vocabulary.

#### **4. Philology**

*Philology* considers both form and meaning in linguistic expression, combining linguistics and literary studies.

Classical philology is the philology of the Greek, Latin and Sanskrit languages. Classical philology is historically primary, originating in European Renaissance Humanism, but was soon joined by philologists of other languages both European (Germanic, Celtic, Slavistics, etc.) and non-European (Sanskrit, Oriental languages such as Persian or

Arabic, Chinese etc.). Indo-European studies involve the philology of all Indo-European languages as comparative studies.

Any classical language can be studied philologically, and indeed describing a language as "classical" is to imply the existence of a philological tradition associated with it. Because of its focus on historical development (diachronic analysis), philology came to be used as a term contrasting with linguistics. This is due to a 20th century development triggered by Ferdinand de Saussure's insistence on the importance of synchronic analysis, and the later emergence of structuralism and Chomskian linguistics with its heavy emphasis on syntax.

## **6. The Difference Between Semantic and Semiotic**

Ricouer try to give his opinion of important dimension in language, explain the aspect of language related to langue and parole on his point of view both of two are belong to different character, and related to semantic and semiotic of language.

Toward unidimensional approach to language where signs are the basic unity. Ricour will give the

contradictive respond toward both two dimensional approaches where language is on the two unity that un-reduction, sign and sentence.<sup>52</sup>

This duality is not same with langue and parole that defined Saussure on his work “*cours de linguistique generale*”, or even with the duality and next is reformulated as different between message and sign. In terminology of langue and parole, only langue that is object homogeny for special science, it is same with the properties of structural of synchronically system. Parole, as we said, is heterogenic, besides it is individually, diachronic and contingent. But, parole also represented an un-reduction structure in a special meaning toward the possibilities of the unity of differenced combination. Substitution that he does for term ‘discourse’ toward term ‘parole’ (that’s only expressing the aspect of residue of ‘langue’ science) meant not only emphasize the specialty of this new unit, where all the discourses are exist, but also to legitimate the difference between semiotic and

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<sup>52</sup> Paul Ricoeur. *The Interpretation Theory: Discourse and the Surplus of Meaning*. (trans). Mansur Herry. Yogyakarta: ircisod, 2002. p.26

semantic that is two sciences related to two kinds of language characteristic unit, sign and sentence.<sup>53</sup>

Further more, this both sciences not only different, but also reflection a hierarchy's role. Semiotic object – sign – is virtual. Only sentence that actual because it is speech phenomenon. This is why there is not a way to shift from word as a lexical sign to sentence with an increasing from the same methodology to more complex unity, but it is a new entity. Sentence also can be formed in words, but words in this problem are different from short sentence. A sentence is all unity that cannot reduce into part of it. Sentence is made from words, but it is not derivative function from words. A sentence also made from signs, but it is not a sign.<sup>54</sup>

So that, there is not linear – progression from phoneme into lexeme and then in sentence, to the all linguistic that bigger than sentence. Every stage needs structure and a new description. Relation between two kinds of this totality can be expressed by step below: language is on the possibility of two kinds of treatment, integration into the bigger totality, and dissociation into principle parts. Meaning

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<sup>53</sup>*Ibid.*, p.27

<sup>54</sup>*Ibid.*, p.27

flows from the first operation, while the form is seen from second operation. The difference from two linguistic – semiotic and semantic – reflect this relation network. Semiotic, science of sign, it is formal until the limit of language dissociation into main parts. Semantic, science of sentence, it is directly focus into meaning (in this step is synonym with meaning, before explained this is the different between ‘meaning’ and ‘reference’), into limitation that fundamentally semantic is understood by language integrative procedure.<sup>55</sup>

In Ricoeur view, distinction between semiotic and semantic is the key from the whole of language problem, these differences are only the re-argument of Plato from his work ‘*Cratylus*’ and ‘*Theaetetus*’ based on the meaning of logos that located minimally in two difference of totality, verb and noun. But, in another meaning, today, this difference need explanation more sophisticated, caused the existence of semiotic as semantic counterpart. (Paul Ricoeur, 2002)<sup>56</sup>

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<sup>55</sup>*Ibid.*, p.28

<sup>56</sup>Paul Ricoeur. *Loc. cit.*,p.29

## 7. Semantic of Qur'an

As written by Ahmad Fawaid Fuady on his article, he explain that in Arabic historical script pre-Islam, Arabic community has fast development grade in economic sector, relationship with international world, and – especially – in language aspect. Literature, prose and poetry tradition became the Arabic pre-Islam tradition. This make indication before descending Qur'ân, Arabian people had high skill in language field. Definitely, Qur'ân is the book that descended by Allah pass through Muhammad using Arabic language that mean and text (*lafazh*) from Allah. This theological view certainly is not ruled out the reality that delivery technique is related to the agreement (red: conventional language) society of language user (red: Arabian) and almost all vocabularies in Qur'ân were used in certain *weltanschauung* by Arabian pre – Islam.<sup>57</sup>

In this point, semantic study increase to the analysis study of key vocabulary of language with a thought that finally come to conceptual meaning of *weltanschauung* or the view of world society that used that language (red: Arab).

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<sup>57</sup><http://dialektika-ibnufuady.blogspot.com/2009/03/berkenalan-dengan-semantik-alquran.html>. Retrieved on 19, august, 2009.

Not only as speak and thinking instrument, but also the urgent thing is conceptions and interpretation of covered world. Izutsu applies the important of language study to see *weltanschauung* a society through searching of word meaning that structured in relational network. Besides that, in Izutsu's opinion, it is needed of accurate and careful investigation toward culture and society of condition that used that language.<sup>58</sup>

While, in the study of methodology of Qur'anic interpretation, actually the study that using of language method was done by some classic interpreter, such as Al-Farrâ' by his work of *Ma'âni al-Qur'ân*, Abu Ubaidah, Al-Sijistani and Al-Zamakhsyâriy. Then it is developed by Amin Al-Khûli next his theories is applied by 'Aisyah Bint Al-Syathi' in her interpretation of *Al-Bayan Li Al-Quran Al-Karim*, then idea of Amin Al-Khûli developed by Toshihiko Izutsu who was famous with semantically theory of Qur'ân.

In concerning to the Semantic of Qur'ân, should be more careful in studying Arabic vocabularies. There are two kinds of vocabulary which seen from the foundation of methodology. Both two things are diachronic view and

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<sup>58</sup>*Ibid*,

synchronic view. Etymologically, diachronic is language analysis with focus on the time. By that view, diachronically, vocabulary is a group of word that each of it is growing and changing freely by its own special way. Some of word groups can stop growing and begin to be not used anymore by society of language user in certain duration. While other words can growth and developed in long duration. Diachronic analysis, – analyzing and seeing language development appropriate with *Weltanschauung* – analyzing of vocabulary development in some phases. Firstly, word analysis before descending of Qur’ân, or in *jahiliyah* era. Second, is in Qur’anic descending era. And third, is after descending of Qur’ân. In Arabic pre-Islam era, there are three word systems that is different in the world view. Firstly, is the vocabulary of origin *Badui*. Second, is vocabulary of trader group who have characteristic almost the same with *Badui* vocabulary and have their own world view. Third, is vocabulary of Christian - Jews which has religious system live in Arabian land. All third points above are the important elements of diachronic analysis toward Arabic pre – Islam vocabulary.<sup>59</sup>

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<sup>59</sup>*Ibid.*

While, synchronic methodology of view is an analysis toward static system word that is one surface from a language historical journey as the organized concept in a crucial network. Static condition in that word was influenced by something artificial. That word is produced by a hitting or historical movement toward all words in a language on a certain time of point. Concretely, in pre-Islam era, Allah Word is not only used by Arabic, Jews and Nasrani, even the origin of Arabic Badui was recognized of that word as God name. Except the word Allah, Arabian people also used the word 'Âlihah' (God or Idols). The existence of Allah's word in pre – Islam era is equal with the word *Âlihah*, others idol. After coming Islam, that is carried by Muhammad with Qur'ân as the guidance. Islam doesn't change the word Allah as God name. But, the concept of the word Allah that was exist in pre – Islam era it is very different with the concept of Allah that carried by Islam. 'I' pre – Islam era, it is meant a God name who has polytheistic character; Arabian people used that word for their polytheistic God. The opinion like this is changed since Islam coming. The word Allah in Islamic era is become monotheistic, a one God. Weltanschauung analysis of word Allah pre – Islam is

diachronic study, and analysis of word static that appeared on surface after process of the historical journey of language namely synchronically analysis. The word Allah is influenced by the system of Islamic relational as the religion that brings monotheism doctrine. In applied of semantic method, diachronic and synchronic analysis covered other semantic theory in analyzing key word of Qur'ân, they are<sup>60</sup>:

a) Basic Meaning

Every word has special characteristic in world view (Weltanschauung). In semantic theory, word can be traced by looking for meaning from text or certain word. The basic words from certain word will always cohering wherever and whenever the word put. In Qur'anic context, basic word can be applied with giving basic meaning or contextual contain in certain word in the *Qur'ân*, although the basic word is taken from outside of Qu'anic context. The basic word can be analyzed by searching word meaning lexically and analyze with historical view of it development. Automatically, by this way, we will know weltanschauung of word.

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<sup>60</sup> *Ibid.*

Word Allah – as mentioned before, word ‘Allah’ will be an example to the next semantic theory – has basic meaning ‘Tuhan’ or transcendental thing, this understanding increase since pre-Islamic era until coming *Islam*. The basic meaning of ‘Allah’ word will cohere at that word and will not change although in different place and time.

b) Relational Meaning

After Islam coming, the word ‘Allah’ has a connotative alteration with the vocabulary in Islamic concept (red: Qur’ân). Word meaning of Allah after alteration process has a different concept, is ‘*Tuhan*’ (in monotheism). That alteration occurred because there is followed relational. This moment is called by “relational meaning”. This meaning analyzes connotative meaning that is given and added to the existing basic meaning. By putting basic word in certain position, field and relation, with other important word in that system of Qur’anic studies. Relational meaning studies the grammatical and conceptual relationship word focus with another word in certain position.

c) Deep Structure

A word has many structures and in different place. Thus, the word meaning always arranged in a system or other system. In semantic field it is called by “spiritual structure”. Deep structure (struktur batin) generally is revealing the fact in the abstract and real. Until this fact can make the fuzziness in all fields. And all structural character can be revealed clearly to the surface. The deep structure analysis in Qur’ân definitely is revealing the preference vocabulary in Qur’ân in certain verse by followed context.

d) Semantic Field

In language there are many glossaries which have a synonym, moreover in Arabic language. Culture aspect sometime are includes in language aspect, although those words is explicitly the same, but using of it is different. Semantic understand the conceptual network that formed by close relation word, because it is impossible that glossary can exist without relation with another word. Qur’ân often uses the word that rarely has same meaning, but has a certain point.

## **B. Communication as Basic Need**

### **1. The Object of Communication**

In daily activities, we found many communications event everywhere. For example a child is asked to switch on the lamp by pressing electric button. Relation between buttons/knob with the lamp is also communication event<sup>61</sup>.

A stalk of orchid that breathes food by a stem of tree, or two pigeons which alighted on a stalk of branch while talked with each other. It is also communication event. Even, inside of human self there is a communication process, for example how is the relation between one cell with other cell so that human being can breathe, stand up and others<sup>62</sup>.

Communication here, is not engineering communication, flora/body anatomy communication (cell communication), or animal communication, but it is human communication or usually we called communication between human being. A communication type that is done by one human to another is become a research of social science or social studies<sup>63</sup>.

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<sup>61</sup>Hafied cangara. *Pengantar Ilmu Komunikasi*, PT Raja Grafindo Persada, Jakarta, cet. III, 2002, p.13

<sup>62</sup>*Ibid*,p.14

<sup>63</sup>*Ibid*,p.14-15

In details range, communication is described how someone transfers something by language or certain symbols to another people. How someone in their position as society gives opinion and receives critique from other people. How is a politician campaign in front of mass so that can interest supporter. How is an actress, an author and scientist fought for devote because of their capability of using communication media such as newspaper, radio, television and movie. Or how is an entrepreneur using communication access such as, poster, billboard, leaflet and advertisement to arrogate the buyer<sup>64</sup>.

## **2. Definition of Communication**

One of problem in defining of communication is too much of definition that made by some expertise on their field. This caused by too many sciences that gave contribution for developing of communication science, such as psychology, sociology, anthropology, political science, management science, linguistic, mathematic, electronically science and others<sup>65</sup>.

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<sup>64</sup>*Ibid*,p.15-16

<sup>65</sup>*Ibid*, p.17

Communication word based on *latin* words *communis*, means making togetherness or building togetherness between two people or more. Communication also come from root word in latin language *communico*, means divide (Cherry in Stuart, 1983)<sup>66</sup>. Wilbur Schramm in his writing declares that communication come from latin words *communis*, that meant same (common). While toto tasmara also said that communication word is coming from word ‘communicare’ in *latin* language has a meaning participation, or comes from word ‘commonness’ that means same = common. Onong explained that same here means same meaning. If we do communication, we try to create the similarity (commonness) with other people. It means, we try to give information, idea or attitude<sup>67</sup>. Simply, can be conclude that someone who communicate means that wishing other people to participate or do same action that appropriate with purpose, hope or message contents its delivered.<sup>68</sup>

Communication in simple definition is building relation to each other, minimally by sign language from part

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<sup>66</sup>*Ibid*, p.18.

<sup>67</sup>Onong Uchjana Effendi (ed), *Komunikasi dan Modernisasi*, Alumni, Bandung, 1986, p.28

<sup>68</sup>Toto Tasmara, *Komunikasi Dakwah*, Gaya Media Pratama, Jakarta, (cet. Ke vii), 1997, p.1

of human body, like by using hand moving or eye-wik. So, both of side who communicate will understand each other, and then it can do in step with certain message, then it can produce something which needed<sup>69</sup>.

While according to Harold D. Lasswell<sup>70</sup>, he said that the correct way to explain a communication activity is by

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<sup>69</sup>Muhamad djarot sensa, *Komunikasi Qur'aniyah (Tadabbur Untuk Pensucian Jiwa)*, Pustaka Islamika, Bandung, 2005,pP.159

<sup>70</sup>**Harold D. lasswell** (politic science) was born in Donnelson – illionis (USA) in 1902. in 16<sup>th</sup> years old Lasswell was a student in university of Chicago, where his thoughts is much influenced by John Dewey, George Herbert Mead and Robert Park. Many people recognize Lasswell as politic academician. Whereas, he is more than politician. He is known as the first American social expert who interest to psychoanalysis and the study of medicine science from Theodre Reik in Berlin.

On his writing, 'world politics and personal insecurity' show the strong influence from Sigmund Freud. Lasswell acknowledged by his friends, when he sent to England, and he come back with British accent, when he sent to Vienna Austria, he back with the full knowledge of psychoanalysis. When he sent to Rusia, he comes back by Mark's influence, which combined with the thought from Freud.

Lasswell is very enthusiastic to study. He interest to study all problems which related to daily live, including the psychology. The last he was an American scholar who is much introduce Freud's theory into politic and other social sciences.

When he was in master degree's student, lasswell wrote many articles and books in economy, sociology, politic, and others. He is ever described as Leonardo De Vinci from behaviorism by his author of Biography. Lasswell is very productive in writing when he was the lecturer of university of Chicago. Here, his career is very great. So, Robert Maynard Hutchin as rector at that time feel suspicious to him and depressing Lasswell's effort in social science development, especially in social empiric science. This Hutchin attitude makes the declining of

answering the question. “who says what in which channel to whom with what effect?”.<sup>71</sup> According to Lasswell paradigm that communication involves five elements as the answer questions above. They are; 1). Communicator, source, sender, 2). Message, 3). Channel, media, 4). Communicant, communicate, receiver, recipient, 5). Effect, impact and influence. So from Lasswell’s paradigm, communication is delivery process by communicator to communicant by channel or media that make certain effect.<sup>72</sup>

It is different from Steven, exactly he propose a larger definition, communication occurred whenever an organism gives reaction toward an object or stimuli. Is it coming from

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Chicago school of Sociology after 1935. Event, he vetoes, Lasswell promotion to be full professor in 1938.

After 12 years of service in Chicago, Nowhere Succeed he scored such a political scientist Ithiel De Sola Pool and noble Herbert Simon, Lasswell decided to leave the university in Chicago by bringing all catatan<sup>2</sup> buku<sup>2</sup> and lectures to New York. On the way, the truck carrying barang<sup>2</sup>nya burned and spent all his books, including his research notes for 15 years at Yale Law School. Finally lasswell can not work and are unemployed for a long time before he worked again.

Lasswell contribution towards the development of science communication, many found in his book, *Propaganda and Communication in World History* that consists of three volumes. In Lasswell's book makes a formulation which is later widely used in mass communication research, namely, what in *Who Says Which channel to Whom with what effects*. Hafied cangara, op. cit., p.76-78.

<sup>71</sup>*Ibid*, p.18. and see also Onong Uchjana, *Ilmu Komunkasi Teori Dan Praktek*, Remadja karya, Bandung, cet. IV, 1988, p. 13.

<sup>72</sup>Onong Uchjana Effendy, *op. cit.*, p.13.

someone or environment around it? For example, someone take cover in a place because they are stricken with the storm, or eye-wik (a twinkle in the eye) as a reaction toward lamp ray, area also communication event<sup>73</sup>.

Although communication is ubiquitous, it appears nonetheless difficult to define. We see that different individuals define communication in different ways depending upon their interests. Ruben (1984) says that communication is any “information related behavior.” Dale (1969) says it is the “sharing of ideas and feelings in a mood of mutuality.” Other definitions emphasize the significance of symbols, as in Berelson and Steiner (1964): “The transmission of information, ideas, emotions and skills...by the use of symbols,” and Theodorson and Theodorson (1969): “the transmission of information, ideas, attitudes, or emotion from one person or group to another...primarily through symbols.”<sup>74</sup>

A definition made by group of communication scholar who is specializes in human communication studies, that:

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<sup>73</sup>Hafied Cangara, *op. cit.*, p.18

<sup>74</sup>Richard S. Croft, *Communication Theory*, 2004.p.1

“communication is a transaction, symbolical process that require people to arrange their environment by (1) building relation between human being (2) by information exchange (3) for corroborating attitude and behavior”(Book, 1980)<sup>75</sup>.

Hafied cangara quoted from Everett M. Rogers<sup>76</sup>, an America rural sociologist who gives more attention on

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<sup>75</sup>Hafied cangara, *op. cit.*, p.18-19.

<sup>76</sup>**Everett M. Rogers** (village sociology), he comes from another discipline and very interested in working in the field of communications and settle this like Wilbur Schramm. Rogers earned his master's at Iowa State University, and plans to continue studying the field of communications at the University of Illinois. But for some reason, Rogers finally decided to stay in Ames and continued her studies in sociology with a minor in the field of statistics. Rogers earned his doctorate in 1957, at the same time Schramm graduated first doctorate in communications at the University of Illinois. Rogers talked about divusion dissertation agricultural innovations among farmers in a rural community in Iowa.

After he grabbed the doctor, Rogers moved to Ohio State University as an assistant professor in the subject of Rural Sociology with a specialization divusi innovation. Rogers is the place involved in a variety of communication research conducted across many departments. In 1964, Rogers moved to Michigan State University where he was with David K. berlo foster communication majors. Berlo is a physician who attained first class communication Schramm in Illinois in 1957.

Until the year 1972, Rogers devoted himself at Michigan State University, and then moved to Stanford University, where he replaced Schramm as chairman of the department of communication. At this university lecturer Schramm became more than a decade (1985), and then moved to the University of Southern California. Last Rogers led the communications department at the University of New Mexico in the southern U.S. state, until her death in 2004.

communication research studies, especially in spreading innovation of making definition, that:

“Communication is process where an idea is changed from source to a receiver or more, by means to change their behavior”<sup>77</sup>.

This definition developed by Rogers along with D. Lawrence Kincaid (1981) until produce a new definition that explains that:

“Communication is a process where two people or more are forming or doing information exchange between each other, which finally will be in understanding each other deeply”<sup>78</sup>.

Carl I. Hovland<sup>79</sup> in Onong define the science of communication and communication it self. Science of

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Although he comes from Sociology, actually he much attention in the communication’s field. He has published 25 books on various aspects of communication. Book and his other works many were used as reference material or doctoral level students in various universities who cultivate the science of communication. His writing is clear and obvious that he thought the pattern was easy to follow. Adapted from hafied cangara, *op. cit.*, p.83-84.

<sup>77</sup>*Ibid*, p. 19

<sup>78</sup>*Ibid*, p.20

<sup>79</sup>Unlike other communication pioneers who got a lot of influence from Europe, **Carl Hovland** can be said of pure American. He earned his doctorate in the field of experimental psychology at Yale University, where he became a protégé of Clark Hull.

communication defined as “a systematic attempt to formulate in rigorous fashion the principles by which information is transmitted and opinions and attitude are formed”. While communication is “the process by which an individual (the communicator) transmits stimuli (usually verbal symbols) to modify the behavior of other individuals (communicatees)”.<sup>80</sup>

In the book of ‘komunikasi dakwah’ mentioned, according to communication expert Prof. Wilbur Schramm<sup>81</sup> said that:

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In the age to 31 annually, Hovland has written articles published in journals psychology famous. Yet another career so when the World War II broke out. Hovland called in to work on an American army information office in Washington with the task of studying the influence of film on army morale. In this department Hovland designing various experiments to exercise war films in terms of the credibility of sources, presenting in the form of one and two sides, aspects of power and its effect on soldiers. Hovland experiment was later widely used in the study of persuasive communication.

When the war ended, Hovland returned to Yale University and established a program of communication and attitude change. From his experience either when he became a teacher. Hovland can collect its records and then compiled into a book with the title *Experiments on Mass Communication* (1949) and *communication and persuasion* (1953). Adapted from Hafied Cangara, *op. cit.*, p.78-79.

<sup>80</sup> Onong Uchjana Effendi, *Ilmu Komunkasi Teori Dan Praktek*, p, 5.

<sup>81</sup> **Wilbur Schramm** (as literature scholar) was born in Meretta, Ohio in 1908. He got master degree in Harvard University and his doctor in American literature program in the University of Iowa in 1932. After he graduated his study he tough in same university in *creative writing*

*“When we communicate, we are trying to establish commonness with someone. That is we are trying to share information, an idea or an attitude,....communication always*

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subject. Previously, Doctor Schramm known as fiction author. One of his short stories is *Windwagon Smith*, and he got O’Henry’s award in 1942.

When World War II occurred, Schramm worked in providing information office of American army in Washington DC. Then he met Lasswell, Hovland and other social expertise. Four years after it, Schramm moved to university of Illinois and founding an education and communication research institute. Here, Schramm for the first time received student of doctoral program in communication field in 1950, where he was the dean.

During in Illinois, Schramm succeed in publishing some books that become student’s reference. They are, mass *communication* (1949), the process and the effect of mass communication (1984), theory of communication that written by Shannon and Weaver. In 1956, Schramm moved to Stanford University and establishing communication research institute. It is different from the classical scholar such as, Lasswell, Hovland, Lazarsfeld and Shannon who is coming from communication and then back to their first subject. Schramm that firstly comes from literature studies is exist in communication until the end of his live on 27<sup>th</sup> December, 1987.

For the developing country, Schramm is founding father the research of developing and communication policy which produce group idea of radio’s listener in India in 1960. This idea grows in many countries, moreover in Asian and America Latin. He was the first people who speak about the asymmetry of current information north – south before that problem is cared of international. Schramm works is the reference of students almost in all countries, includes Indonesia.

Schramm also the first people who intertwine the study of other fields such as, social psychology, anthropology, politic science, economy to develop studying human communication. Hafied Cangara, *op. cit.*, p.81-83.

*requires at least three elements – the source, the message, and destination”.*

From Schramm above, he want to emphasize that by communication meant, try to arrange similarity or commonness with other people, by delivering information, an idea or certain attitude. It is explained that a communication must accomplish three unsure minimally, they are:

1. Source
2. Message
3. Destination

Source here, is someone who is taking fist initiative to communicate<sup>82</sup>. It can be an individual (someone) who is talking, writing, drawing, and moving) or a communication organization (such as, news paper, publication office, television studio, and movies studio)<sup>83</sup>.

While message, is an ideas or thought delivered by source to another people in order to do the same which wanted on the message<sup>84</sup>. Schramm say that message can be form the ink on the paper; radio wave on the air, press energy

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<sup>82</sup>Toto Tasmara, *op. cit.*, p.2

<sup>83</sup>Onong Uchjana Effendi (Ed), *Komunikasi Dan Modernisasi*, p. 28-29.

<sup>84</sup> Toto Tasmara. *op. cit.*, p.1-2

in the electricity, a wave of the hand, the flapping of a flag, or other symbols which is interpreted has a certain meaning.<sup>85</sup>

And destination according to Schramm can be someone who is hearing, watching, or reading; or a member of group, such as discussion group, audience who are listening to the lecture, football spectator, and mob member or member of special group (mass audience) such newspaper reader or television watcher<sup>86</sup>.

Studying communication in live activity meant in order to we can do two way interaction or more mutually, that produce input and result. So of in order to we can know how interaction used effectively to help reaching certain aim<sup>87</sup>.

Jack Malloran on his book under the title “applied human relation” in one of chapter he set forth that the realization of reciprocal interaction usually occurred if:

1. The existence of individuals who communicate to each other;
2. Those individuals want to do something;

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<sup>85</sup>Onong Uchjana Effendi, *op. cit.*, p.29

<sup>86</sup>*Ibid.*,

<sup>87</sup>R. Agus Toha Kuswata&R. UU Kuswara Suryakusumah. *Komunikasi Islam dari Zaman ke Zaman*, Arikha Media Cipta, Jakarta, 1986. p.9

3. That activity is for reaching purpose<sup>88</sup>.

In other word, communication occurred must be determined by cooperation from people who has desire to catch purpose that is impossible to be reached if done by one person<sup>89</sup>.

In realizing this cooperation, it is needed interaction that has to develop or searched it ways. Interaction process as we know in realizing cooperation for performance of a purpose, it is called by *communication*<sup>90</sup>.

While transmit stimuli or deliver stimulation, is effort from communicator to deliver certain symbols in order to influence communicant's behavior. In order to that signs have stimulant power, surely, firstly – sign have to has meaning (meaningful symbol), also can be interpreted same by communicant. If sign as representative from idea that will we deliver is not interpreted same as contents of representative idea in sign, so it is ensured that communication will get barrier, even it can be failed at all<sup>91</sup>

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<sup>88</sup> *Ibid*,

<sup>89</sup> *Ibid*,

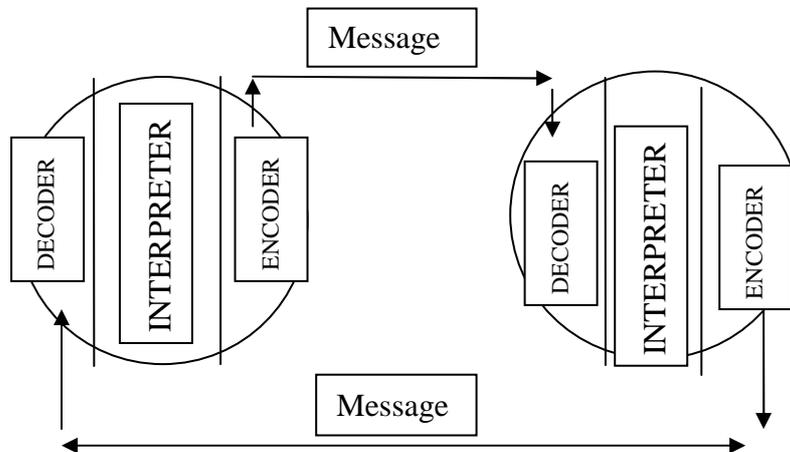
<sup>90</sup> *Ibid*,

<sup>91</sup> Toto Tasmara, *op. cit.*, p.3

Taken together, these definitions hint at the general picture. They also illustrate the influence that an individual's perspective may have on the way he or she approaches a problem. The sources of the definitions work (variously) in psychology, sociology, philosophy and education. Their definitions are influenced by the aspect of human behavior of greatest interest to them.<sup>92</sup>

### 3. Communication Process

Osgood, describe communication process as below:



The messages is delivered (encode) to communicant, and then communicant receive (decode) those messages, then

<sup>92</sup>Richard S. Croft, *op. cit.*,p.1

it is interpreted and re-delivered to communicator in messages form, either feedback or certain response as effect of communicated message.<sup>93</sup>

Onong explained the process of communication into two processes; as primer and as secondary. Primary, communication process is mind or feeling delivery of someone to another by using symbol as media. Symbol as primer media in communication process is language, gesture, picture, color, and others which directly can interpret mind or feeling of communicator into communicant. Here, the most useful that used in communication is language. Because only language can translate someone's feeling to another. While, gesture, picture and color are limited in transmitting the idea, feeling and message to communicant.<sup>94</sup>

So that, the mind, feeling, and someone's though are understood by transmitting use that primer media, which is symbols. And the message which delivered by communicator to the communicant is consist of 'the content' and 'symbol'. The most important and useful thing as primer media in communication is language.<sup>95</sup>

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<sup>93</sup>Toto Tasmara, *op. cit.*, p.7

<sup>94</sup>Onong Uhjana Effendi, *op. cit.*, p. 15-16.

<sup>95</sup>*Ibid*,

That is communication process run, so from that communication process it is occurred interpretation process of signs to each other. Process of sign interpretation will determine attitude and will really determined by positive or negative of interpretation result of that sign<sup>96</sup>.

#### **4. The Elements of Communication**

In this communication activity there is a number of term that related to communication, such as; *first*, communicator or who is delivering message. *Second*, message or statement usually supported by symbol. Third, communicant or who receive message. Forth, media/medium that support delivering message, caused of communicant in far place or amount to many. Fifth, effect is result from impact or influence of message<sup>97</sup>.

After knowing communication definition, there are some elements that related each other in this communication. There are eight elements communication in intentional communication.

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<sup>96</sup>Toto Tasmara, *op. cit.*,

<sup>97</sup>Muhamad Djarot Sensa, *op. cit.*, p.160.

*First*, source is people who have a necessity to communicate. This necessity may be around from social need to be exist as individual until the necessity of someone behavior or group from others. The pretension of source to communicate is desire to share an internal states with other people by different deliberateness range to influence knowledge, attitude and behavior other people<sup>98</sup>.

In this process are needed signs to deliver feeling and our mind. So it is needed of *second* elements, encoding, is an internal activity to choose and designed verbal or non verbal attitude in step with grammatical and syntaxes, to create a message<sup>99</sup>.

*Third* element is result from signing process, it is a message. A message is consist of verbal or nonverbal symbol that represent feeling and mind of source at certain time and place. Although encoding is an internal activity which produce a message and that message is external for source;

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<sup>98</sup>E. Deddy Mulyana&Jalaluddin Rakhmat, *Komunikasi Antar Budaya; Panduan Berkomunikasi Dengan Orang-Orang Berbeda Budaya*, PT Remaja Rosdakarya, Bandung, 2000. p.14.

<sup>99</sup>*Ibid*, p15

message is something that must be arrive from source to receiver if the source want to influence receiver<sup>100</sup>.

Message must use an instrument to move it from the source to receiver. *The fourth* element's of communication is channel that become connector between source and receiver. A channel is physical instrument that remove message from source to receiver<sup>101</sup>.

*The fifth* element is receiver. Receiver is people who receive message, as the consequence connected with message source. Receiver maybe required by source or other people in any condition the receiver of message is past the channel<sup>102</sup>.

Receiver maybe has a problem when receive message. Usually, message arrives to the receiver in voice or light wave although that message maybe in shape which stimulate sense instrument. Whatever the shape of sense stimulation, receiver has to change this energy to be meaningful experience<sup>103</sup>.

Changing external energy to be meaningful experience is *the sixth* element, it is called by re-sign back

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<sup>100</sup>*Ibid.*,

<sup>101</sup>*Ibid*,

<sup>102</sup>*Ibid*,

<sup>103</sup>*Ibid*,

(decoding). Decoding is internal process of receiver and giving meaning to the source behavior that represent feeling and mind of source<sup>104</sup>.

*The seventh* element is receiver response. This is about something that receiver does after he/she receive message. This response can be many kinds, from minimum phase until maximum. Minimum response is receiver decision to ignore message or do nothing after he receive message. In the contrary, maximum response is a soon and opened action of receiver and maybe contains a hardness. Communication succeeds, if response of receiver near to what required by source who is creating message<sup>105</sup>.

*The last* element is feedback. Feedback is information that available for source to appraise the effectiveness of communication that was done to make an adjustment or correction in next communication. Although feedback and response is not same thing, both of them are much related. Response is thing that receiver do after he receive message, while feedback is information about the

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<sup>104</sup>*Ibid,*

<sup>105</sup>*Ibid,*

effectiveness of communication. Both of them are related, because receiver response is source of normal feedback.<sup>106</sup>

### **5. Models of Communication**

Shannon and Weaver produced a general model of communication known after them as the Shannon-Weaver Model. It involved breaking down an information system into sub-systems so as to evaluate the efficiency of various communication channels and codes. They propose that all communication must include six elements:

1. Source
2. Encoder
3. Channel
4. Message
5. Decoder
6. Receiver

This model is often referred to as an "information model" of communication. A drawback is that the model looks at communication as a one-way process. That is remedied by the addition of the feedback loop. Noise

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<sup>106</sup>*Ibid*, p.115-116

indicates those factors that disturb or otherwise influence messages as they are being transmitted<sup>107</sup>.

Berlo's SMCR (SOURCE, MESSAGE, CHANNEL, and RECEIVER) model focuses on the individual characteristics of communication and stresses the role of the relationship between the source and the receiver as an important variable in the communication process. The more highly developed the communication skills of the source and the receiver, the more effectively the message will be encoded and decoded.<sup>108</sup>

Berlo's model represents a communication process that occurs as a SOURCE drafts messages based on one's communication skills, attitudes, knowledge, and social and cultural system. These MESSAGES are transmitted along CHANNELS, which can include sight, hearing, touch, smell, and taste. A RECEIVER interprets messages based on the individual's communication skills, attitudes, knowledge, and social and cultural system. The limitations of the model are its lack of feedback<sup>109</sup>

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<sup>107</sup>CCMS-InfoBase at <http://www.cultsock.ndirect.co.uk/>

<sup>108</sup>*Ibid,*

<sup>109</sup>*Ibid,*

Models provide a simplified view of something to be studied. We choose those elements of interest and use the model to help us frame questions and predictions. The elements we include (or exclude) and the relationships between them that we represent will by necessity dictate the domain of inquiry. What we don't see (or acknowledge) we cannot study. Aristotle One of the earliest recorded models is attributed to the ancient Greek philosopher Aristotle. Aristotle represented communication as might an orator who speaks to large audiences. His model incorporates few elements.



Figure One: Aristotle's Model of Communication

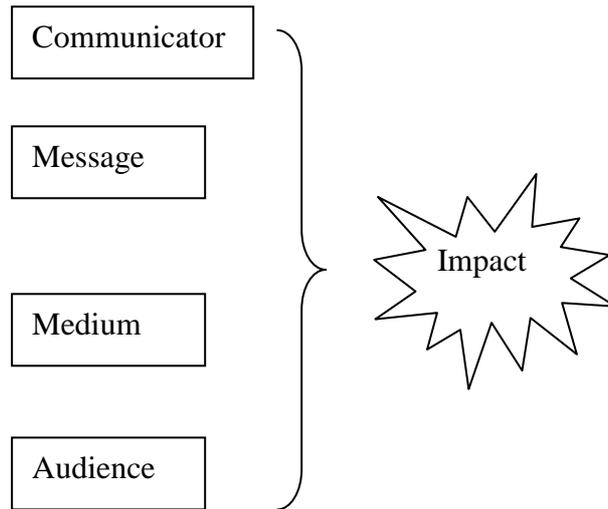


Figure Two: Laswell's (1948) Model of Communication

*Laswell*

Political scientist Harold Laswell, writing in 1948, posed the question, "Who says what in which channel with what effect?" (p. 117). His model includes considerations of a variety of factors being considered to determine the impact of a communication. Considering that the previous ten years had witnessed such speakers as Adolph Hitler and Winston Churchill communicating both live and over radio, it is not surprising that a more sophisticated model would appear, nor that a political scientist would deliver it. To illustrate the

significance of each element of the model, try visualizing what effect some dynamic speaker would have if the medium were print, or what would happen if the audience didn't speak the same language. A visualization of Laswell's model appears in Figure Two<sup>110</sup>.

*Shannon and Weaver*

Another viewpoint on communication is offered by Shannon and Weaver (1949). This model is focused on information theory, and in particular the transmission and reception of messages. The model introduces three elements not found in Aristotle's model: a transmitter, a receiver, and sources of noise. In telecommunications the transmitter and receiver would be the hardware used by the sender and receiver during the act of communication. Noise may come from static sources (like solar flares), unusual weather conditions, or electron equipment that interferes with the signal. Although at first glance, this model seems to be geared strictly for telecommunications such as radio and television, some of the elements may easily generalize into other fields of interest. Consider that in any face-to-face situation, there may be environmental or other sources of

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<sup>110</sup>*Ibid,*

noise that interfere with the communication. Figure Three illustrates Shannon and Weaver's model. The gray "lightning bolt" represents noise<sup>111</sup>.

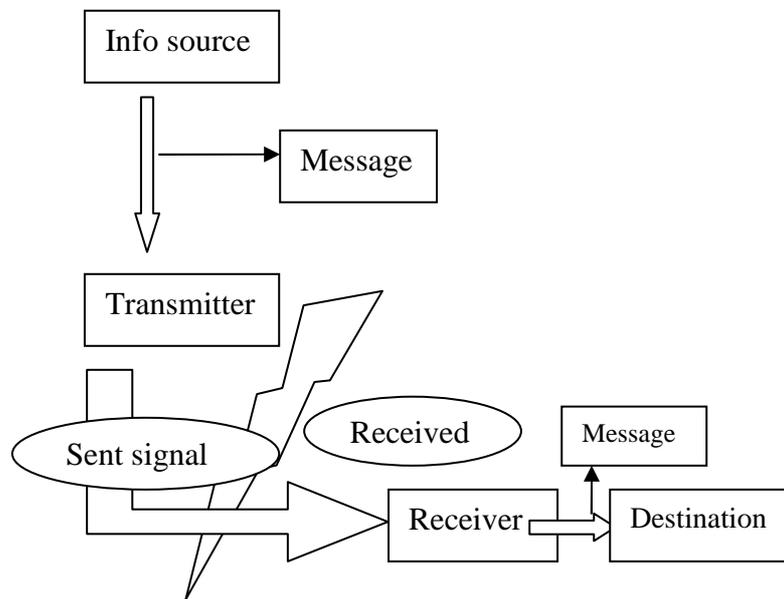


Figure Three: Shannon and Weaver's Model

*Schramm's Models*

The models previously introduced were all created by individuals interested in communication as an element of some other field of study. Wilbur Schramm (1954) began studying communication as an independent discipline. He developed several models for addressing different questions.

<sup>111</sup>*Ibid*,

One contribution Schramm made was to consider the fields of experience of the sender and receiver. The sender encodes the message, based upon the sender's field of experience. The user's field of experience guides decoding. If there is no commonality in the sender's and receiver's field of experience, then communication does not take place. The extent to which the signal is correctly decoded (that is, decoded so that it is the same as the original message prior to decoding) depends on the extent of the overlap of the two fields of experience. For instance, a lecture on neurophysiology delivered to an audience of sixth graders may result in little or no communication. The lecturer has background knowledge of chemistry and biology, and beyond that very specialized knowledge of biochemical processes in the nervous system. The audience would lack the vocabulary, if nothing else, to make sense of the information. There are many ideas in this model that should apply for examination of communication under a wide variety of circumstances. Figure Four illustrates this model—the colored overlapping ovals represent the fields of experience of the sender and receiver<sup>112</sup>.

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<sup>112</sup>*Ibid,*

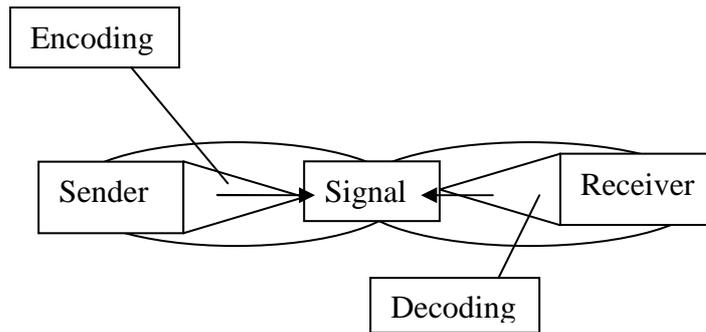


Figure Four: Schramm's Model

Another one of Schramm's models introduced the idea of feedback from the receiver to the sender. In this model, communication becomes a continuous process of messages and feedback. This model allows for interaction. This model appears in Figure Five (This illustration was originally animated to show the messages making the cycle)<sup>113</sup>.

## 6. The Technique of Communication

The technique of communication consists of<sup>114</sup>:

- a) Informative communication
- b) Persuasive communication

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<sup>113</sup>*Ibid*,

<sup>114</sup>Husein Umar, *Metode Riset Komunikasi Organisasi Suatu Pendekatan Kuantitatif Dilengkapi Dengan Contoh Proposal Dan Hasil Riset Komunikasi Organisasi*, Gramedia Pustaka Utama, Jakarta, 2002. p.7

- c) Instructive /coercive communication
- d) Human relation

### **7. The Aim of Communication**

The aim of communication is creating<sup>115</sup>:

- a) attitude change
- b) opinion change
- c) behavior change
- d) social change

### **8. The Function of Communication**

Communication has the function to<sup>116</sup>:

- a) To inform
- b) To educate
- c) To entertain
- d) To influence

### **9. The Principles of Communication**

The principle of communication like what explained by Agustina Zubair as the function and definition of communication have various description appropriate with the developed concept by the experts. The principle term by William B. Gudykunst called as communication assumptions.

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<sup>115</sup>*Ibid,*

<sup>116</sup>*Ibid,*

Larry A.Samovar dan Richard E.Porter called it the characteristic of communication. Deddy Mulyana, Ph.D (in Agustina Zubair) makes a new term that is the principles of communication. There are twelve principles, which are said as the farther spreading from definition and communication reality. They are:<sup>117</sup>

- 1) Communication is symbolical process.

Communication is dynamic thing, circular and doesn't end in a point. But, it is continued.

- 2) Every attitude has communication potency

Every people are not free of value, when people don't realize to communicate something, but it is meant by other people. So that people was engaged in communication process. Gesture, face expression (non verbal communication) of someone can be interpreted by other people be a stimulus.

- 3) Communication has content and relationship dimension

Every communication message has content dimension where from this dimension we can predict the relationship dimension in between parties who does

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<sup>117</sup><http://meiliemma.wordpress.com/2006/10/17/prinsip-prinsip-komunikasi/> taken on 16<sup>th</sup> April, 2010. 2.31 am.

communication process. Speech between two friends and between lecturer and student in different class has the different content dimension.

4) Communication is run in some deliberateness level

Every communication which was done by somebody can be start from the low deliberateness level, meant unreported communication (everything that will be said or done details), right up to intentional communication (communicant hope response and hope his purpose reached).

5) Communication occurs in the place and time.

The communication message was sent by communicant, verbal or nor verbal is adjusted by place, where the communication process is run, to whom the message delivered and when communication occurs.

6) Communication engages the prediction of communication participant.

Unimagined, if the people communicate outside of applied norm in society. When we smile, we can predict that the receiver will replay by smile. If we accost someone, so that person will replay our greeting. That prediction will make someone be calm in communicating.

7) Communication is systemic

In the self of somebody, is containing internal side that is influenced by cultural background, value, custom, experience and education. How someone communicates influenced by those internal thing. Internal side like family and the environment where he socialize is also influenced how he does communication.

8) Communication will be more effective, if it is more similar in social and cultural background.

If two people who come from the same ethnic and education are communicate, so there is a tendency both two people have same topic to communicate each other. Both of parties have same meaning toward exchanged symbols.

9) Communication is non - sequential.

Communication process is circular; means is not in one aim. Engaging responses or reaction as evidence that sent message is received and understood.

10) Communication is procedural, dynamic and transactional.

The consequence of principle is that communication is a process. Communication is dynamic and transactional. There is process of giving and

receiving of information by each other between communicator parties.

11) Communication is irreversible.

Everybody who communicate cannot control such that toward the effect of sent message. Communication cannot be re-taken back, if someone was said that hurt others, so the effect of heart sick will not lose at moment at that person.

12) Communication is not panacea to solve many problems.

Means, that communication is not one of panacea which can used to solve the problem.

The Basic and main principle of communication is, the information can be delivered exactly, intact, comprehensive and complete toward objects, target or communicant. So, the influences that required can be formed and reached to be top sizes, optimal and eternal<sup>118</sup>.

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<sup>118</sup>See Muhammad Djarot Sensa, p.164