



Analysis of the Principles of Communication in the Perspective of the Qur'an

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ABSTRACT

The task of communication is to bring people closer to their neighbors and their Creator by applying the principles in the Qur'an in everyday life. For this method of research using library research the nature of this research is descriptive analysis, with the process of data collection using written studies and data analysis this research utilizes the scientific relationship between the principles of communication in the Qur'an that are adapted to the modern era. Thus, the results of this study suggest that the eight principles of communication from the perspective of the Quran can be applied in the current context if the communicators and communicators can understand those principles well and adapt to the existing reality.

Keywords: Basics of Communication, Perspective of the Qur'an, Islamic communication

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INTRODUCTION

Islam has established its principles in a process of communication between human beings. These principles are for the maintenance of universal security and well-being. Based on the realities of human life socially, we need to know and apply these principles of communication in everyday life. Without the principle of communication, humans will often make mistakes and mistakes in their own words. With mistakes or mistakes made, they will invite something unplanned. To ensure that communication is effective and impressive to the listener, the communication should be done using good words, wise and well-organized words, knowing the appropriate situations for continuing communication, or, in short, using the established principles of communication. This is because bad or inappropriate words will bring disaster to the speaker himself. For this, he needs to return to the principles of communication contained in the Qur'an so that what we are talking about can be easily understood and accepted by the public. In this age of globalization there is still a shortage in the writing of the principles of communication based on the verses of the Quran. Most of the scholars only apply the principle of communication in general without being included with the signs of the Qur'an that indicate the importance of the communication principle in everyday life. So, in this article, the author takes alternative steps to recognize, study, and issue the principles of such communication based on the verses of the Quran as a guide to the reader to realize it in life.

RESEARCH METHODOLOGY

The study is qualitative and carried out by applying content analysis methods. Content analysis is an analysis related to the principles of communication contained in the book of the Qur'an. Content analysis is part of the technique of conducting research especially related to a specific written text. It involves the process of formulating and reporting data in writing (Cohen, Manion & Morrison, 2007) as well as the analysis of the content of a text. (Ghazali Darussalam & Hussin, 2016). The difference between this strategy and other methods is that it does not use human analysis but words or terms contained in the Quran. Reviews and observations are given to what is seen, heard, read, and spoken (Sulaiman Masri, 2003) through the interpretation of the Qur'an.

RESULT AND DISCUSSION

Principles Of Communication

Islamic Communication Principles it is known that every thing that is to be carried out must have a principle and a goal to be achieved. The extent to which the objective is achieved depends on the extent of its application to the matter. It's part of the context of communication that we often do in our everyday lives. Without realizing that the said communication would have a major impact on one's life. Allah has revealed to His servants in the Qur'an the principles of communication to guide and guide the people to communicate. This communication is often associated with Islamic Communication. According to Khatibah, Islamic communication is a communication based on the Quran

and Hadith. As a human being, it is not appropriate to underestimate the principles of communication that exist because by these principles human life in this world is in a state of safety and peace. According to Helmi Akhtar and Ilhaamie Abdul Ghani Azmi (2017) the importance of communication from the Islamic perspective can be seen from the perspective of spreading the message, ining human relations and relationship with God, fulfilling the requirements of Shariah and upholding the principle of amar ma'rūf nahī munkar and performing whatever God's command and away from all His prohibitions. So, here the author has issued two principles of communication in general that have been described in the Quran as guidelines for communicating. The principle of communication that the author has written is communication by al-Lisān and communication bi al-Hal. The detailed discussion of such communication is as follows:

Bi al-Lisan communications

Bi-al-Lisan or verbal communication is a form of communication that takes place using language and any form of symbols to facilitate the exchange of messages or information. This communication is also known as spoken symbolic interaction, which is also a process in which one uses words and other symbols to form meaning and influence others (Trenholm, 1994). Here, the author formulates that bi-al-Lisan or verbal communication is communication that is done using words, voices, tones and communication carried out through some form of speech symbols that can be understood by the listener. In this category there are various principles of communication contained in it.

Among the principles of communication contained in this bi al-Lisan communication are:

Use good language and words

Communicative skills mean skills in using language. For a preacher, before he or she carries out a preaching activity, the person should first equip themselves with communication skills. Communication skills include speaking fluently, smoothly and systematically and using a systematic language as it shows a person's conviction about what is being said. Besides, they also need to carefully choose and use words in their speech. When you're communicating, you need to say words that make someone happy and fun and easy to understand. If you rediscover the history of prophetic intimidation in the establishment of external relations, you do not do it by meeting the government or the country's majesty. Instead of sending a messenger who represents him and each of them has a certain characteristic. One of the best qualities is to know the language of the place where it is spoken. (Roziah Sidek, 2004). According to the verse (Surah al-Baqarah, 2:83), Maulana Abdullah, (1991) commented that speaking to one another with good words not only meant the natural order of the leaders to those of the lowest position among mankind, but meant caring for people so that they are not oppressed, deceived and betrayed or overwhelmed by things that make their minds dull and dull.

The practice of using language or good words starts at home. A husband who speaks good will be with his wife, and a wife who says good will also be with her husband. Next this practice if seen by the children will be followed and their practice anyway. Using good words in communication can change the situation for the better and soften the hardhearted. Good words will wipe out the whisper of the devil who loves to kindle the fire of hatred and hostility against other creatures. Moreover, speaking gently will also

make those who hear it feel calm and comfortable and can accept conversation or advice delivered with an open heart (Aaron Yahya, 2004), (Bukhari, Sahih, Book (78), chap. (31:6018). Therefore, every human being needs to speak good words, especially the preachers. It is because a good word will soften the ear of the hearing and soften his heart to receive what is spoken. A good word will also reveal the true attitude of the person without realizing it. Speak a good word, that he may be a grip on him who hears it. (Surah Fussilat, 41:34-35). Communication by using good words is an effective method of preaching, well and appropriately used in many situations and against a variety of target groups. The Prophet (peace and blessings of Allah be upon him) was a prophet. The words of the prophets in the Qur'an are properly observed carefully to quote the elements of the strength in the words, including its content, language and others.

It is clear here that Allah S.W.T. commanded His servants and His apostles who believed to use good words and to speak the words of the Truth. Speaking gently can prevent a Muslim from doing something unnecessary like excessive joke, humiliation and blasphemy. Where humiliation is regarded as lowering the rank of others, reproofing their shortcomings so as to make others confide in it. This act is forbidden and prevented by God S.W.T. (Surah al-Hujurat, 49:11). Based on this, it is clear to us that Islam calls and commands human beings to use good language and words in the process of communication. This command is not only for the Muslims, but also for the non-Muslims. Speak therefore with a good tongue, and with good words, that our words may be absorbed into the hearts of those who hear them.

Dialogue in a Good Way

There are various forms of communication. Among them is dialogue in a good way which also belongs to the category of principles of Islamic communication concepts of goodness (Surah al-Nahl, 16:125). There are three ways of communicating and calling to one another: wisdom and wisdom, good counsel and good talk. This verse also clearly shows us that talking or dialogue in a good way is aimed at avoiding the negative reaction of the public to the preacher. With this method too, can give awareness that they and the preacher are two friends who interact with each other in order to solve the problems they face. Moreover, those who speak or preach shall respect and respect their thoughts and their personalities. (Sulaiman Ibrahim, 2005).

In a good atmosphere of dialogue, neither side would feel themselves oppressed. Each of them will feel themselves respected, because they both strive to find the truth with no one winning or losing. What's there is collaboration in discussions to find the truth. The importance and purpose of good dialogue in the endeavour of Islamic prophecy need not be disputed anymore. It is a prophecy recorded by Allah in the Qur'an, which was used by the Prophets before him, and by the prophets who inherited Islam. (Abdullah Muhammad Zin, 1997). A dialogue or a debate that is encouraged by the Qur'an must meet some of the conditions of being a dialogue with gentleness, delicacy and decency. The dialogue should be aimed at upholding the truth of Islam, abolishing the arguments of the enemy with noble ideas and safeguarding the integrity of Islam. And when the dialogue is to keep the feelings and hearts of the opposing party, not to humiliate the opponent or to bring down his dignity and dignity, but also to show appreciation to the opposition party. Noah (peace and blessings be upon him) was a prophet of the prophet Muhammad (s.a.w). In addition, the dialogue is also aimed at abolishing the arguments of the enemy who opposes and fights against Islam and its people. This cancellation of the argument is done in a better way than what Allah has

commanded. Next through this dialogue can enrich thought and science and deepen it to Islamic society in general. As preachers, we need to know how to communicate effectively. It's because only the intelligent man with the knowledge of communication can pinch the heart that's rotted with the waves of maximus. Only proper communication can yield good results because it matches the wishes of the recipient or the listener. It is clear that dialogue or discussion should be conducted according to the principles set forth in the Quran through dialogue in the best and wise manner.

Use Wisdom and Good Counsel

Communication in Islam must be conducted in full wisdom. What is wise in this, is a good word or a good deed, which is acceptable to him who receives it. (komunikasi). By using wisdom in communicating brings meaning to communicate wisely taking into account the current circumstances and needs. The best example in this matter is through the leadership of the Prophet and his friends, who by applying the methods of communication wisely have proved the integrity of the Islamic civilization they have built. They fight for Islam with wisdom, either between the Muslims or with the disbelievers. Their communication is in accordance with their circumstances and is recognised in the Qur'an. (Surah al-Fath, 48:29). So it is clear here that in determining whether the communication works or not, look at the changes they make. Change for the better is a sign of effectiveness in communications being carried out. To ensure that communication is successful, we need to communicate with wisdom and good counsel so that they can accept everything they say with an open heart without shaking and hurting their hearts.

Speak Right

Truth is the main menu in the communication process. It shows that this aspect of truth is the essence that must exist in any form of communication, including in the context of spirituality. The Prophet (peace and blessings be upon him) said: "The faith of a man is not straight unless his heart is straight and his heart not straight except his tongue is straight." Allah commands His servant to speak the truth in whatever he does or says. The right words will save us from all trouble. Man also has to say the truth in all circumstances, even when angry and disobedient to lusts. This principle is also in line with the Prophet s.a.w. which means: "Speak the truth even if it is bitter." When we say the truth, the people will trust us and at the same time it will be easy for us to convey the message. Once we are not trusted or deceived, we will be sorted out by society and our words will no longer be honey to them even poisoning poison.

Speaking with Soft Weaknesses

Speaking gently is another principle of communication that can give a very profound impact and will leave an impression on the soul of the listener. This can be done by practicing some good communication methods. They are pleasant; they are willing to listen first; they show interest and enthusiasm; they accept suggestions or differences of opinion; they respond according to orders and not according to the words of others; and they are honest and frank. (Mohd. Nazri Zainuddin, 2005). Speaking gently is also highly demanded by the Shariah. It's because with a soft weakness you'll be able to soften a heart as hard as a rock. It is like a fire worshipped with oil, which causes fire to burn; but when worshiped with water, it decreases.

It's Not in The Shape of a Chant or a Spell.

Islam prohibits any form of communication that contains words, actions or any other meanings of a cruel nature such as humiliation, reproach, lies, extortion, maki hamun, riak and so on. Allah has revealed to His servants the evil of those who deceive and humiliate others. Studies are permitted to focus only on things that are absolutely ugly like adultery, adulteries and so on. But it shall be done in wisdom, and in good language, and with certainty. (Mustafa, 1995). A study in such a context should be done for the purpose of goodness and not just a study.

It's Not Related to Anything That's Invalid.

Talk or whatever form of symbols and meanings that are negligible is too much. All forms of language, symbols and meanings that mix with evil are considered invalid. Disorder in speech also occurs when the existence of vaguely things in conversation. Among the falsehoods are those of the wicked, the drinking, the gambling, and other things (Surah al-Muddathir, 74:45) and (Sura al-Nisa', 4:140). In this verse, God warns His servants when hearing the truth is lightened, it is appropriate to dispute and turn away from the group, not because of arrogance but because we think that we are more worthy than others because of fear that we will belong to the group. But it may also cause them to disagree, but it is important to do so, that they may be saved from the deceitfulness of the truth. (Maulana Abdullah, 1991).

Allah forbids any form of communication that leads to a false weapon. This is because it will invite the wrath of God and the misery of life in this world and the Hereafter. According to Tomi Hendra and Peri Musliadi (2019), before receiving any information from the speaker, the listener should first examine all the messages delivered by him whether they are true or not. If you don't have important things to talk about, it's the best thing to do. The Prophet saw, for example, was a man who didn't talk much. Although he served as the highest apostle and leader of Islam, he was more silent and spoke only as needed. Whoever believes in Allah and the Last Day, let him speak of good or be silent. (31:6018). Therefore keep your from speaking falsehood, for it does not invite the speaker to something valuable, but it adds to contention and hostility.

Conversation Tone Compatibility

A suitable tone of conversation, gentle and kind when talking to someone is very effective in influencing someone's feelings. This is proved by God in the Sura Taha verses 43-44. It is clear to us that a proper tone of conversation is important in speaking, even speaking to the enemy. Islam has enshrined to man that with a good tone and soft words can destroy a heart as hard as a stone. Nevertheless, we must know that man has the right to reprove his brother, but God determines everything. God has spoken like a good voice, and like a bad voice, like a thunderstorm. (Surah Luqman, 31:19). Usually, when someone is angry, they can't control their anger until they raise their voices to the person who is talking to them. It would create an atmosphere of tension between each other just because of errors in the use of tones in conversation. Therefore, we need to adjust the tone of speech so that people can accept it with an open heart.

Bi al-Hal communications

According to Lewis (1975), non-verbal communication or bi-al-hal communication can be defined as any form of message (communication) that is not encoded in words. The main difference between verbal and non-verbal communications

is that verbal communication is regulated by the language system, whereas non-verb communication is the opposite. Nonverbal communication has its own language. According to Ruesch and Kees (1972), the "language" of non-verbal communication can be categorized into five parts, namely signals relating to space and time, hand movements, facial or facial lines, tone of conversation and transmission of clothes. While according to Basril Bading, Andi Alimuddin Unde, Mursalim (2018) non-verbal communication includes signals or interactions that occur with the presence of a soft physical touch to the listener. Based on some of these views, the author formulates that bi al-Hal communication is communication that relates to all forms involved in communication except those relating to words. It includes whether in terms of clothing, facial rage, hand movements and so on that doesn't use the tongue as a means of communication. In this category of principles of communication, there are principles that are important and need to be known by every individual to communicate. Among the principles of communication under bi al-Hal's communication are as follows:

Have a Good Purpose

Everything that someone does has an intention or purpose, whether it's willing or not. In the sixth year of the Qur'an, the people of Makkah have prevented them from entering the Haram Mosque. When the Muslims regain their position, some of them want to avenge and block their Muslims or in some way interfere with their practices. Such a deed is prevented because it is included in committing a crime in order to retaliate for the evil of people. The hatred of the wicked and the wrongdoers does not allow us to do wrong. We must help each other in doing good and good, and not in continual quarrels, strife and hatred. We must fight to overthrow evil, but not in a spirit of vengeance or hatred, but in the spirit of righteousness and truth.

God has commanded us to do good to one another and to help one another, and to fear God. (Surah AliImran 3:110). If studied and studied above verse, the concept of amar ma'ruf ingin munkar is one of the main characteristics of the perfection of a person's faith. Those who believe in Allah will be the best of the people, wherever they may be. Following the practice of amar ma'ruf is also expected to be born personalities who love peace, harmony and affection for each other. He is the God of all things, and he is the one who fears all things.

CONCLUSION

Communication in Islam is based on the principles set out in the Quran and Hadith and covers various aspects of life. These principles advance high ethics, morality, and morality. Good communication in Islam serves to build harmonious relationships, mutual respect, and strengthen the bonds of mercy. These principles help to create a peaceful and compassionate society.

By following these principles, communication in Islam aims to build harmonious relationships, mutual respect, and support the creation of a peaceful and prosperous society.

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