



 sciencedo

BALTIC JOURNAL OF LAW & POLITICS

A Journal of Vytautas Magnus University

VOLUME 16, NUMBER 3 (2023)

ISSN 2029-0454

Cite: *Baltic Journal of Law & Politics* 16:3 (2023): 3220-3227

DOI: 10.2478/bjlp-2023-00000240

Types Of Human Communication In The Qur'an Inspired By Balaghah's Scientific Study

Imam Asrofi

Nusantara Islamic University, Bandung Indonesia

Email: imam_asrofi@uninus.ac.id

Zainal Makhtum MS

Nusantara Islamic University, Bandung Indonesia

Email: zainalmakhtum@uninus.ac.id

Neng Juju Jubaedah

Nusantara Islamic University, Bandung Indonesia

Email: nenengjuju@uninus.ac.id

Wardah Mardiyah

Nusantara Islamic University, Bandung Indonesia

Email: wardahmardiyah@uninus.ac.id

Deden Syarif

Nusantara Islamic University, Bandung Indonesia

Email: dedensyarif@uninus.ac.id

Received: December 21, 2022; reviews: 2; accepted: January 12, 2023

Abstract

Language is a word used by humans to convey their meaning. Allah created differences in speech, and that is why various languages arose in this world. The purpose of this study is to find out in more detail about the branch of balaghah science, namely in the Qur'an which is related to the language style of communication and is strengthened by the views of exegetes in their work in the field of exegesis. *Balaghah* studies the use of language styles of communication that are adapted to situations and conditions. Based on the results of this study, there are many verses in the Al-Qur'an that command people to speak in words that are in accordance with the ethics of communication in Islam, namely: *Qaulan Ma'ruufa*, *Qaulan Kariima*, *Qaulan Baligha*, *Qaulan Maisuuro*, *Qaulan Sadiida*,

Qaulan Layyina. In terms of degree, then we will sort into *karima* or a good speech, *ma'rufa* or good, *layyina* or meekly, *baligha* or exactly, *maysura* or easy, dan *sadida* or right. Six principles of communication style in the Qur'an, if viewed from the science of *balaghah* then all words like anything should use a good communication style so that the purpose conveyed does not become something that causes misunderstanding.

Keywords

Communication, Al-Qur'an, Balaghah studies

A. Introduction

For Muslims, the Qur'an is a guide (*hudan*) to guide mankind towards the right path. The Qur'an also serves as an explanation (*tibyan*) to everything and a differentiator (*furqan*) between truth and falsehood. The beauty of language, the depth of meaning, the nobility of values, and the diversity of themes in the Qur'an, make the messages contained in the Qur'an will never dry to continue to be deepened, studied, researched, and interpreted more deeply. Therefore, the effort to present the messages of the Qur'an is a process that never ends as long as humans live on this earth.

One of the miracles of the Qur'an is the beauty of its language presented in every word by word, sentence by sentence strung together with a rhythm complete with a style of language that we can not find in any book. The language of the Qur'an looks beautiful in all situations, read under any circumstances the Qur'an will not feel strange, when sad to read the Qur'an then the miracle will be medicine, when a wedding reception is being held the verses read will add to the atmosphere of Happiness, read when someone dies, the chant will be a reward for the, like the story of Sahaba Umar bin Khatab when he heard his brother recite the holy verses of the Qur'an, instantly his heart became melted so that at that time his heart was moved to embrace Islam and at that time the Qur'an had presented guidance to him, and many other examples.

From the Islamic perspective, communication is an indispensable part of human life because all our movements are always connected to communication. The communication that is done is Islamic communication, namely *Al-karimah* or ethical communication. Community moral *al-karimah* consists of a community that amounts based on the *Qur'an* and *Hadith* (Sunnah of the Prophet).

Islamic communication is the process of providing Islamic messages using the principles of communication in Islam. Thus, Islamic communication emphasizes unsolicited messages, namely Islamic treatises or values, and ways, in this case about the style of speech and the use of language (rhetoric). The Islamic books compiled in Islamic communication include all Islamic teachings, developing *akidah* (faith), *Shari'ah* (Islam), and morality (*ihsan*).

According to A. Samover "We Can Not Communicate" Therefore, humans cannot be avoided interacting with each other. About the way (*kaifiyah*), in the Al-Qur'an and Al-Hadith found various guidelines so that communication runs well and

effectively. We can term it as rules, principles, or ethics of communicating from an Islamic perspective.

These Islamic rules, principles, or ethics of communication serve as a guide for Muslims in communicating, both in intrapersonal and interpersonal communication in daily interactions, preaching orally and in writing, as well as in other activities. In various literature on Islamic communication, we can find several types of speech styles or talks in the Qur'an which are categorized as rules, principles, or Islamic communication ethics.

B. Research Methodology

Many research methods are commonly used in social and educational research. However, Mc Millan and Schumacher (2001) provide an understanding of research methods by grouping them into two main types, namely quantitative and qualitative. This research is included in qualitative research. The qualitative method is intended as a type of research whose findings are not obtained through statistical procedures. Bogdan and Taylor (1975:5) quoted by Basrowi and Kelvin, define qualitative methods as research procedures that produce descriptive data in the form of written or spoken words from people or observable behavior. According to Bogdan, this approach is directed at the background and the individual as a whole. Some definitions of qualitative research according to experts:

The qualitative research method is a process of research and understanding based on a methodology that investigates a social phenomenon and human problems. In this study, the researcher made a complex picture, examined the words, detailed reports from the views of the respondents, and conducted a study on the situation experienced. (Cresswell, 1990: 15).

Referring to the opinion above, this study intends to decipher the verses of the Qur'an that relate to the use of human communication styles in terms of the science of *balaghah* and are supported by explanations contained in the Tafsirs of the Qur'an. The data studied are in the form of verses in the Qur'an which describe the use of communication styles in it

C. Discussion

a. Qaulan Ma'ruf (the word that is Ma'ruf)

The use of the word "*Qaulan Ma'ruufa*" in the Qur'an which contains the command to communicate with the word "*ma'rufa*" is found in four places, including:

b. Q.S. Al-Baqarah: 235





Allah knows that you will make mention of them, but do not make a secret promise with them, except that you may say something appropriate. Do not resolve a marriage contract until the prescribed time is reached.

D. Q.S. An-Nisa: 5



and speak kindly unto them.

c. Q.S. An-Nisa: 8



And when kinsfolk and orphans and the needy are present at the division (of the heritage), bestow on them therefrom and speak kindly unto them.

d. Q.S. Al-Ahzab: 32



but utter customary speech.

If it looks at it in terms of interpretation, then the verses above differ in opinion to relate to the truth that Ma'ruf (*Qaulan Ma'rufa*). Of the four verses, the word *qaulan Ma'ruf* tends to be used on people who are not perfect in their minds (immature children), women who are weak compared to men, and the poor who are weaker than the rich. This understanding, according to the meaning that Allah SWT constantly put into his servant to say with words that are *ma'ruf* to people who are weaker in both degrees even in terms of ability.

The word "*qaulan Ma'rufa*" in addition to acting as a good word, this word also acts as a long word, although it can play an important role, it is still within reach so it does not cause pain. This is in line with the thought of Ibn Zayd in formulating the word "*Qaulan Ma'ruufa*" contained in QS Al-Ahzab: 32, believe the right; because the wrong is a good speech, long, and firm. In other words, a woman that when compared to other men in her opinion does not do a meek tone of voice. I'm sure one day a woman will talk to another man with the same passion as she talks to herself.

Linguistically, the meaning of Ma'rufa is good and accepted by the prevailing values in society (Shihab, 1998:125). Good speech is speech that is accepted as something good in the public view of the speaker's environment.

1. *Qaulan Kariima* (a good speech)



and speak to them a good speech

The word "*qaulan kariima*" is a form of expression full of politeness and obedience, expressed to people whose level of glory is above. When it comes to

parenting, say the right words. In this verse, Allah SWT uses *Fi'il Nahyi* as well as *Fi'il am'r*, where both of these *fiils* contain the meaning of a prohibition and a command.

In this verse Allah forbids you to say "ah" and to say something snarling which means, do not utter a bad word to them, so that the word 'ah' which is the lightest bad word are not allowed. But then Allah SWT ordered that the parents say the words *kariima*/a good speech, that is to say, a kind and gentle greeting to them, and be polite to them with a feeling of respect and honor. This is in line with the opinion the commentators expressed in the Jalalain commentary that what is meant by "*Qaulan Kariima*" is a kind and polite word.

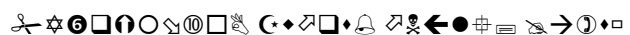
It is clear that both forms should serve as a stern warning, between the Prohibition and the order. When Allah SWT. forbidding something means that he hates the act, and vice versa if Allah SWT commands something, it means that he likes the act. So if someone wants to be liked by Allah SWT then carry out his orders and stay away from what is prohibited by him. If a child does not obey his parents, then he should do good to them, and speak good words to them.

In the verse above the sentence "*qaulan*", including the type "*Insha Thalaby*" "with the form" *Fiil Amr*" in the sentence" *Qul*" which means to say to both parents with a good speech.

If we observe, that Allah SWT always includes the command to do good to both parents after he forbade them to shirk to him, it means that the degree of parents is very extraordinary, so doing good to both parents is always placed after the Prohibition of committing a very big sin even the sin of shirk is one of the sins that are not forgiven.

The ideal *balaghah* linguistic style for the term "*qaulan kariima*" is to use "*ithnab/length*", since both are individuals who must be loved, respected, and obeyed whatever he instructed, thus it is highly acceptable if the parents spoke at length. Speaking to both of them is a reward if done with obedience, but it is a sin if it is stated with the intent to cause pain.

E. **Qaulan Maisuura (an appropriateness speech)**



So say to them the appropriate speech

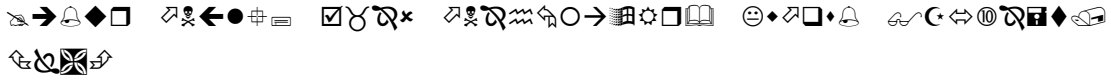
Speak to them kindly, and promise them that when you find provision from Allah, you will reach out to them.

According to the language "*qaulan maysura*" means an easy word. The interpreters such as At-Thabari and Hamka interpret *maysura* as speech that makes others feel easy, soft-pitched, beautiful, pleasant, smooth, gentle, and nice, as well as providing a sense of optimism for the person being spoken to.

If analyzed the word "*qaulan Ma'suuro*" contains a message, that in communicating there should be words that contain a praise, hope, and motivation, which in science *balaghah* often called *madh* (praise), *taajjub* (admiration), *Raja'* (hope), or can also make up *maknannya* before expressed, so that the message

contained will appear more memorable, which in *balaghah* called *Al-Muhassinat Al-Ma'nawiyyah* in

e. Qaulan Baligha (A term that talks deeply to the Soul)



and speak to them about things that will leave an impact on their souls.

In the interpretation of *Ruhul Bayan*, it is explained that what is meant by "Qaulan Baligha" is a word that reaches, meaning a word that touches the heart, which affects and touches his identity. It is a word with a purpose.

The word "*qaulan baligha*" is essentially intended as a form of advice, so that those who are talking want to return to the right path, the use of this word is very appropriate if applied in the educational process in the family. That is, when parents educate their children in a family, while the child has done beyond the limits of fairness, then parents should give advice with words that imprint "*qaulan baligha*" so that the child can return to being a good child as expected by his parents.

f. Qaulan Sadiida (A true speech)

F. Q.S. Al-Ahzab: 70



and speak words straight to the point;

g. Q.S. An-Nisa: 9



So let them mind their duty to Allah, and speak justly.

In the study of *balaghah*, Q.S. Al-Ahzab: 70 and Q.S. An-Nisa: 9 contain *signat am'r* at the same time implying a prohibition "*Nahyi*" in order not to speak untruths such as: lying, falsehood, treachery, pitting, slander, and other despicable traits. This kind of *Kalam* in *balaghah* is a form of *kalam khabary*, meaning that the *kalam* expressed can be trusted if the news is in accordance with the facts, and does not need to be trusted if the *kalam* is not in accordance with reality.

h. Qaulan Layyina (speak with blandness)



So speak to him in them with blandness.

In terms of language, *Qaulan layyina* implies pleasant words. It is apparent that *Qaulan layyina* is a kind speech delivered gently in order to touch the heart of the person being addressed. Gentle communication begins with the speaker's impulse and attitude. A soft speech will be born if you speak with a true heart and

look at the person you are speaking to as a loved one.

With such softness there will be communication that will have an influence on the absorption of speech content by the person being spoken to, resulting in not just the arrival of knowledge but also changes in the person's beliefs, attitudes, and conduct.

The meaning contained in "*Qaulan layyina*", according to our language today is often known as heart-to-heart dialogue, which contains encouragement, and motivation for the *mukhotob* to do the content of the story conveyed by the communicator.

G. KESIMPULAN

One cannot live a perfect life without communication, because communication allows one to identify one's lifestyle, degree, level of education, and knowledge between one individual and another. Communication may be created properly if the norms of one's living environment are followed.

God describes the presence of a communication mechanism that is tailored to the circumstances surrounding its receipt. This is critical because, while communicating with our interlocutors, we have to recognize how the person's condition/state, both from the degree of education, age, and psychological state, should not be generalized in relaying the information.

Therefore, the principle of communication in the Qur'an is speech that has value: 1) Truth, 2) honesty, 3) Justice, 4) kindness, 5) straight, 6) smooth, 7) polite, 8) appropriate, 9) appreciation, 10) solemn, 11) optimistic, 12) beautiful, 13) pleasant, 14) logical, 15) eloquent, 16) bright, 17) precise, 18) touching the heart, 19) harmonious, 20) impressive, 21) calm, 22) effective, 23) soft, 24) generous, 25) blandness, 26) humble.

According to *balaghah* science, words, like everything else, should adopt a decent communication style so that the objective transmitted does not become something that creates confusion. Even the tone or message to be communicated should begin with a selected word.

BIBLIOGRAPHY

- Nurvarina, Riza Okta. (2011). *Makna Dzikir Dalam Al-Qur'an Serta Pengaruhnya Terhadap Kejiwaan Manusia*. Skripsi Bahasa dan Seni Arab Uninus: Tidak diterbitkan.
- Mu'anniroh, Siti. (2009). *Pengaruh Pembelajaran Bahasa Arab dalam Meningkatkan Prestasi Belajar Siswa terhadap Mata Pelajaran A-Qur'an Hadits*. Skripsi Bahasa dan Seni Arab Uninus: Tidak diterbitkan.
- Darmawati, Dianputri. (2010). *Tinjauan Lafadz Al-Insan, Al-Insu, An-Nas, Unas, Anasiya, Insiya dalam Al-Qur'an dan Hubungannya dengan Pendidikan Islam*. Skripsi Bahasa dan Seni Arab Uninus: Tidak diterbitkan.
- Al-Bantani, Alawi N.A. (2011). *Misteri dan Keagungan Al-Qur'an dari Sisi Mistis Intelektualis*. Bandung: Pustaka Al-Bantani.

- Al-Jarim, Ali dan Amin, Mushtafa. (2011). *Terjemahan Al-Balaaghatul Waadhihah*. Bandung: Sinar Baru Algensindo.
- Zaeunuddin, Mamat dan Nurbayan, Yayan. (2007). *Pengantar Ilmu Balaghah*. Bandung: Refika Aditama.
- Tim Baitul Kilmah Jogjakarta. (2013). *Ensiklopedia Pengetahuan Al-Qur'an dan Hadits*. Jakarta: Kamil Pustaka.
- Guntur Tarigan, Henry. (2009). *Prinsip-prinsip Dasar Sintaksis*. Bandung: Angkasa.
- Al-Wasilah, A. Chaedar. (2010). *Filsafat Bahasa dan Pendidikan*. Bandung. Rosda.
- Guntur Tarigan, Henry. (2009). *Pengajaran Analisis Konstrastif Bahasa*. Bandung: Angkasa.
- Departemen Agama RI. (2009). *Al-Qur'an dan Tafsirnya*. Jakarta: Lembaga Percetakan Al-Qur'an Departemen Agama.
- Hadhiri, Choiruddin. (1994). *Klasifikasi Kandungan Al-Qur'an*. Jakarta: Gema Insani Press.
- Al-Ahdhori, Abdurrahman. (1995). *Terjemahan Jauharul Maknun (Ilmu Balaghah)*. Surabaya: Mutiara Ilmu.
- As., Mudzakir. (2012). *Studi Ilmu-ilmu Qur'an*. Surabaya: Litera AntarNusa.
- Najati, Muhammad 'Utsman. (2010). *Psikologi Qur'ani : Dari Jiwa Hingga Ilmu Laduni*. Bandung: Penerbit Marja.