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The Role of Communication in The Muslim Community

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Abstract: Humans are social beings who need relationships with others by means of communication. Communication can be done orally, in writing, signs, symbols. Communication can be done both traditional and modern, with communication tools from simple to sophisticated tools. This applies also to the Muslim community. Because Islam is a religion of da'wah. Religion which obliges its people to internalize, transmission, diffusion, transformation, and actualization of shari'ah of Islam with various methods and media sourced from Al-Qur'an, as book of da'wah, and sunnah of Rasulullah to mad'u (mankind). Islamic Communication aims as a communication that is able to uphold human values that correspond to the nature of human creation. Islamic Communication is the process of delivering or exchanging information that uses the principles and in the rules of communication in the Qur'an and Hadith. Developments in the world of communication has brought us to the global world and make the community continuously in the media by so that the creation of information society (information society). Islam never curbs its people to advance and modern. Precisely Islam strongly supports its people to conduct research and experiment in any case, including communication.

Keywords: *role of communication, relationships, muslim society*

A. Introduction

Humans are social beings who need relationships with others by communicating. Communications maintain and move lives. He is also a mobilizer, he can create a place to store ideas together, strengthen feelings of togetherness by exchange news and turn thought into action, which describes every emotion and needs ranging from the simplest survival to a highly scientific human effort.

Elements-the elements of communication consist of sources, communicators, messages, channels (channels), communicants and effects (results). Sources include institutions, personal and non-institutional / non-personal. Communicator (message delivery). In the communication process, communicators can be communicant and vice versa. Explained also factors - factors that must be considered communicators, the

message has a core message (theme) that became the director in influencing others and trying to change the attitude and behavior of communication.

The development of communication has a social impact on society. Communication affects changes in behavior, way of life, community life, and values, this change seems to be in line with the development of the technology itself.

Allah SWT has provided many facilities to be able to communicate for human beings and the environment. Everything around us can be used to communicate with the surrounding environment, all of which can be used as messages, symbols, channels, media, gestures, codes, information, news and languages.¹

Humans have a basic nature of curiosity, even want to know what happens

¹ Muis, A. *Islamic Communication*, (Bandung: Teens Rosyda Karya, 2001) - 41

within him. Humans also have a sense of wanting to connect with other humans. The sense of human desire is forcing people to communicate as social beings.²

With the development of communication now that many give a social impact, especially among the Muslim community is the background of making this paper, which we give the title: "The Role of Communication in The Muslim Community."

With the aim that this paper can provide answers on:

1. What is the meaning of communication according to Islam?
2. How is good / ethical communication according to Islam?

B. Discussion

1. Understanding of Islamic Communication

The word or term communication (from English "communication"), etymologically or according to its origin is from the Latin *communicatus*, and this word is derived from the word *communis*. In the word *communis* it has the meaning of 'sharing' or 'belonging together' is a business that has a purpose for togetherness or similarity of meaning.

Communication is the exchange of information between the sender and receiver, and draws conclusions as the perception of the meaning of something between the individuals involved. It is also said to be an interpersonal exchange of information and understanding.³

According to Greenberg and Baron, communication is the process by which people, groups or organizations as the sender send some type of information as the message to other people, groups or organizations as the receiver.⁴

The importance of communication in social life, so everyone is always a good relationship among peoples, because through communication we can recognize the attitude,

nature, character and feelings between individuals and a community group. In addition, communication in the community is important because to establish harmony and more importantly is to avoid conflicts that occur in community life. Conversely, the cause of human conflict in community life that is due to the occurrence of miss communication. This happens because because they are less interacting, so that will cause a misunderstanding, and there is a bad relationship between the two sides.

Communication is a human activity that seems to have run by itself. Communication is not an existing item, as well as something that must be created or realized through an activity statement. As activities and efforts to establish understanding that allows people to be invited to cooperate. In the perspective of Islam, communication is an integral part of human life because all our movements are always accompanied by communication. Communication in question is an Islamic communication that is *akhlaq al-karimah* or ethical. Communication of morals *al-karimah* means communication that comes from the Qur'an and hadith (sunnah of the Prophet). In the Qur'an it is very easy to find concrete examples of how God always communicates with His servants through revelation.

One aspect of Islam's perspective on communication is its emphasis on religious social values, and culture. This process takes place through the transfer of information to two or more people. So, the meaning of Islamic communication means to invite or move at once to do from the thoughts and actions prohibited by Allah SWT. to the deeds that Allah Almighty desires.⁵

Thus, understanding of communication according to Islam is very broad and complex, including verbal and non verbal communication, so include speech, writing, behavior, and deeds. At the same

² <http://jurnal.unpad.ac.id/jkk/article/view/6047/3158> accessed on 1 June 2014

³ Keitner, Robert, *Organizational Behavior*, (New York: McGraw-Hill, 2010) - 402

⁴ Greenberg, Jerald and Robert A. Baron, *Behavior in Organizations* (New Jersey: Personal Education, Inc.,

2003) - 318

⁵ Mahmud Yunus, *Guidelines of Islamic Da'wah and Muballigh Guidelines* (Semarang: Toha Putra, 1970) - 20

time, communications relating to Islam in the form of transferring the thoughts, knowledge, and behavior of others who are not favored by God to the path of knowledge, thinking, behavior and deeds are blessed by Allah SWT.

2. The purpose of Islamic Communication

Communicating is the process of influencing others, in everyday life. Often, we notice a preacher preaching in front of the congregation, which is the purpose of the preacher is to evoke a better religious and worship attitude.

When it is associated with the notion of Islamic communication as described above, it is clear that the purpose of Islamic communication consists of three very important components:

- a. Islamic Communication aims to invite all humans to worship Allah Almighty, without associating with something. QS. An-Nisa: 36, which means: "Worship Allah, do not associate him with anything".
- b. Islamic Communication aims to invite Muslims to their sincerity of religion, because God, keep the deeds of his actions do not contradict the faith.
- c. Islamic Communication aims to apply the law of God which will bring prosperity and salvation to mankind.

3. The function of Islamic communication

If communication is viewed from a broader meaning, not only as an exchange of news or messages, but as an individual and group activity on the exchange of data, facts, ideas, then its function in any social system is as follows:⁶

1. Information: the collection, storage, presentation, dissemination of news, data, images, facts, messages, opinions, and comments needed to be clearly understood and acted in relation to the conditions of the environment and others in order to make informed decisions.
2. Socialization: refers to educational efforts, where the provision of a source of knowledge that allows people to behave and act as effective members of society so

that he is aware of its social function and can be active in the community.

3. Motivation: explaining the goals of every short-term and long-term community, encouraging people to make choices and desires, encouraging individual and group activities based on goals, encouraging individual and group activities based on common goals to be pursued.
4. Debate and discussion: providing and exchanging the facts necessary to enable agreement or resolve disagreements on public affairs, providing necessary relevant evidence for the public interest in order for the public to be more involved with matters of mutual interest.
5. Education: the transfer of knowledge can foster intellectual development, character formation, and form the necessary skills and skills in all spheres of life.
6. Promoting culture: spreading cultural and artistic results to preserve the heritage of the past, to develop a culture by expanding one's horizon and building imagination and encouraging creativity and aesthetic needs.
7. Entertainment: providing entertainment to the public, through the dissemination of signals, symbols, sounds and imaginations from drama, dance, art, literature, music, sports, fun, groups and individuals, through mass media, electronics etc., so that people can enjoy entertainment, and escape the difficulties of everyday life, and so on.
8. Integration: providing for the nation, groups and individuals the opportunity to get the messages they need so that they can know each other and understand and appreciate the condition of the views and desires of others.

In the study of communication science many experts expressed their opinions about the functions of communication. From various opinions that develop, in this paper the speakers will also present the opinion of Harold D. Laswell (1948). The communication functions, which Harold D. Laswell put forward are as follows.⁷

⁶ Widjaja, *Communications: Communications and Public Relations*, (Jakarta: Earth Script, 2008) 9 - 10

⁷ Nurudin, *Communication System Indonesia*, (Jakarta: PT RajaGrafindo Persada, 2010) 15 - 16

1. Environmental assessment (surveillance of the environment).
2. Connecting separate parts of society to respond to the environment (correlation of the part of society in responding to the environment).
3. Reduce the social heritage of the next generation (transmission of the social heritage).

Charles R. Wright (1988) adds a function, entertainment (entertainment) which shows on communicative acts that are primarily intended to entertain by ignoring the instrumental effects it possesses.

Meanwhile, according to Wilbur Schramm this communication function can be seen from the category communicator and communicant. The function must match each other, fill the contents and is interpedensi so that communication can run in harmony

In the benefits and impacts of communication has functions that play a role in people's lives. In general, the communication function is as follows:

- a. As a Control: The function of communication as control means that communication acts to control the behavior of other people or members in some way to be obeyed.
- b. As Motivation: Communication gives developments in motivating by giving an explanation in things in our lives.
- c. As an Emotional Disclosure: Communication has a role in expressing feelings to others, be it happy, happy, disappointed, dislike. and others.
- d. For Information: Communications provide the information needed of each individual and group in making decisions by forwarding data to assess and assess alternative selection.

The function of the implementation of Islamic communication is to spread the teachings of Islam, convey the teachings of Islam to others,⁸ by:

- a. Align itiqad. In this case a communicator is tasked to clean up confidence and erroneous beliefs and return it to the beliefs and beliefs of the right, namely the

teachings of monotheism both in the family environment and society.

- b. Prevent munkar. Evil and disobedience is a form of action that is forbidden by Allah swt. so that a communicator works to prevent the action in a way according to the size of ability. First, it should be cultivated by hand, power or strength, if not able then the second, it should be endeavored with words, counsel and reprimand; third, it should be prevented by heart, meaning to aspire to change at a time to be either by spoken or deed.
- c. Cleans the soul. Man is not good enough only from his outward angle, but also needs to be clean or spiritual, so that a communicator is tasked to direct others in order to always be clean of the unconscious diseases, mainly spiritual illness.
- d. Encourage and stimulate for charity. One may be knowledgeable, but the knowledge is not sufficient to cultivate an attitude of charity, so a communicator is tasked to bring up a steady and purposeful argument that can lead to a passion for charity.
- e. Cultivate personally. Personality is a psychic activity that is manifested by individuals in interacting with their environment. Psychic activities include responses, thoughts, feelings, intuitions, and sensory responses that work in a balanced and complementary way to face challenges. The task of a communicator is to strengthen one's personality, so that his personality is colored by religious values.
- f. Fostering unity and unity.

Unity and unity in people's lives is a primary need to secure tranquility and achieve common progress. A communicator is in charge of fostering the unity of the people and extending a sense of unity or brotherhood between them.

4. Principles of Islamic Communication Ethics.

Both the Qur'an and the Hadith have placed the principles and methods of Islamic communication that would surely be expected by Muslim communicators. As

⁸ Mohd. Yusuf Hussain, *Islamization of Communication*

theory, (Asia Media No. I, Vol 13 1986) - 13

the principles and methods appear in the following description:

1. "... and ye speak unto all men in a good way ..." (Q.S. 2: 83).
2. "Good words and forgiveness better than alms accompanied by something that hurt feelings" (Q.S. 2: 263).
3. "... if you were tough and hard hearted, surely they would distance themselves from your surroundings ..." (Q.S. 3: 159).
4. "Allah dislikes a bad speech (spoken) outright except by those who are persecuted" (Q.S. 159).
5. "Call (humankind) into the way of your Lord with wisdom and good lessons and help them in a good way" (Q.S. 16: 125).
6. "And tell My servants that they should speak good (right) words. Verily, the devil caused a dispute among them. Verily, Satan is a real enemy to man" (Q.S. 16: 53).
7. "Then speak to you both in gentle words, hopefully he remembers or fears" (Q.S. 20: 44).
8. "And do not argue with the scribe, but in the best way, save with those who are among them" (Q.S. 29: 46).
9. "And the good servants of the Most Merciful God are those who walk the earth humbly and when the wicked address them, they speak the words (which contain) salvation" (QS 25: 63).
10. "O you who believe, why do you say what you did not do? Great is the wrath of God when you say what you do not do" (Q.S. 2: 3).

The Hadith is also full of a number of communication principles. Prophet Muhammad SAW. discusses how communication should have taken place, as his words are narrated by Ibn Abi Dunya, which may be described as follows;

1. State anything that is not your business
2. Declare what is your business on an improper occasion.

In another hadith the Prophet declares: "Verily, Allah does not like the people ... those who overthrow (the facts) with his tongue like a cow swearing the grass with his tongue".

This kind of communication principle can help maintain and strengthen peace and harmony towards social building that is part of the effort to foster an Islamic family.

Ibn Khaldun believes that all languages are the habit of the tongue to fulfill the purpose of expressing ideas.⁹

Dr. Muhammad Faiz Almath in his book "1100 Hadith Selected: Sinar Ajaran Muhammad."¹⁰ Describes the principles in communication, among others;

1. Speak of the good, as the hadith: "Whoever believes in Allah and the Hereafter should speak the good things". (H.R. Al-Bukhari).
2. Silence (not speaking), as his hadith: "If any of you are angry be silent" (H.R. Ahmad).
3. Tabukan, Ghibah, as his word which means: Do you know what is ghibah? The Companions replied "Allah and His Messenger know better" He said "mention something about your brother the things he dislikes (H.R. muslim).

In addition, we find Allah's Messenger (may peace be upon him) in communicating with his family, his friends and his people. His communications have accumulated in hundreds of thousands of hadiths that became penguat, explaining Al-qur'an as a guide for the life of mankind. In the hadith, found the principles of communication ethics as the Prophet had taught to communicate to us.

First, qulil haqqa walukana murrann (say what is true even bitter taste). Second, khalyakul khairan au liyasmut (say if true if not silent). Third, laa takul qabla tafakur (do not talk before thinking first). Fourthly, the Prophet advocated a fine conversation, as Ibn Abi Dunya narrated, "what is good about your friend who is not present at the meeting, especially the things you like about your friend as your best friend expressed your kindness when you are not present. "

1. Fifth, then the Prophet said, 'Allah SWT does not like people ... those who overturn facts with their tongues like

⁹ Muhammad faiz Almath, *1100 Hadith of choice: Muhammad's teachings* (Cet XIII, Jakarta: Gama Insani Press, 1999), 298-3000

¹⁰ Ibid

a cow that chews grass with his tongue.'
The message of the Prophet is broadly meaningful that in communicating it should be in accordance with the facts we see, we hear and experience.¹¹

Muis, A. *Islamic Communication*, (Bandung: Teens Rosyda Karya, 2001)
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B. Conclusions

From the above explanation can be concluded that communication in Al-qur'an and hadis it must have purpose communications, functions and principles of ethics in communicating, so that communication will run smoothly and not cause misunderstanding or miss communication.

Islamic Communication is the transfer of thoughts, knowledge, and behavior of others who are not favored by God to the path of knowledge, thinking, behavior and deeds that are blessed by Allah SWT. We must say according to the actual facts, what we see, what we feel and what we experience and should not reduce or add to it.

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