


## COUNSELING ON COMMUNICATION IN THE PERSPECTIVE OF THE QUR'AN AT PESANTREN SIROJUL HUDA BOGOR

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<p><b>Info Article</b></p> <p>Received : 10 Februari 2025</p> <p>Revised : 03 April 2025</p> <p>Accepted : 12 Mei 2025</p> <p>Publication : 30 Mei 2025</p>	<p><b>Abstract:</b> <i>The principle of communication actually has a strong scientific foundation, because it comes from the Qur'an. Through the Qur'an, humans are actually invited to communicate. Every human being needs to communicate with other people. In the Qur'an, at least six types of speech or speech styles (qaulan) are found which are categorized as rules, principles, or communication ethics, namely 1) qaulan balîghan; 2) qaulan maisûran; 3) qaulan karîman; 4) qaulan ma"rûfan; 5) qaulan layyinan; dan 6) qaulan sadîdan. This counseling aims to improve students' understanding of the principles of Communication in the Qur'an. The methods used are presentation, discussion, and evaluation through pre-test and post-test. The results of the activity showed an increase in participants' understanding of the principles of communication in the Qur'an.</i></p>
<p><b>Keywords:</b> Principles of Communication, Al Qur'an</p> <p><b>Kata Kunci:</b> Prinsip Komunikasi, Al Qur'an</p>	<p><b>Abstrak:</b> Prinsip komunikasi sesungguhnya memiliki landasan keilmuan yang kuat, karena bersumber dari Al Qur'an. Melalui Al Qur'an, manusia sesungguhnya diajak untuk berkomunikasi. Setiap manusia butuh untuk berkomunikasi dengan orang lain. Dalam Al-Qur'an ditemukan setidaknya enam jenis gaya bicara atau pembicaraan (qaulan) yang dikategorikan sebagai kaidah, prinsip, atau etika komunikasi, yaitu 1) qaulan balîghan; 2) qaulan maisûran; 3) qaulan karîman; 4) qaulan ma"rûfan; 5) qaulan layyinan; dan 6) qaulan sadîdan. Penyuluhan ini bertujuan untuk meningkatkan pemahaman santri mengenai prinsip komunikasi dalam Al-Qur'an. Metode yang digunakan adalah presentasi, diskusi, dan evaluasi melalui pre-test dan post test. Hasil kegiatan menunjukkan peningkatan pemahaman peserta terhadap prinsip komunikasi dalam Al-Qur'an.</p>
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## INTRODUCTION

Every human needs to communicate with others. This is done as part of human nature that cannot live alone. The basis of interpersonal communication is the existence of communication between two or more people who talk about a certain topic. Indeed, not everyone can be a good and reliable communicator. There are communication techniques that must be learned if you want to be accepted from various social circles.

A lot of evidence suggests that communication plays an important role in human life, because of the success or failure of a person in undergoing various forms activities related to the field of muamalah, inseparable from the ability to a person from the way he communicates. With the achievement of communication that well, then great people were created who became famous figures, such as Barack Obama, he would not be President of the United States if he was not able to communicate convincingly to the American people. Likewise, Soekarno who was known as proclaimers and great leaders of Indonesia, also because of his ability to communicate (Erna Kurniawati: 2019, 227).

The process of communication is essentially the process of conveying thoughts or feelings by a person (communicator) to another person (communicator). The Mind Can are ideas, information, opinions, and others that come from his mind. Feeling it can be in the form of confidence, certainty, doubt, worry, anger, courage, passion and so on, which arise from the depths of the heart. So communication is essentially building a common meaning towards what is discussed. Where are the similarities of language used in a Conversations don't necessarily lead to common meaning. In other words, understand The language alone does not necessarily understand the meaning conveyed by the language. Means Effective communication must at least contain a common meaning between the two partiesinvolved, and most importantly that others are willing to accept the understanding or beliefs, doing an act or other activity as a result of the communication (Jalaluddin Rahmat: 2012, 15).

There are important things that were explained first related to the theme of the discussion above. First, the Qur'an does not provide a specific description of communication. The word "communication" comes from the Latin, *communicatio*, and comes from the word *cummunis* which means the same thing, meaning the same meaning. That is, a communication is said to be communicative if each party

understands the language used, and understands what is being talked about (Jalaluddin Rahmat, in al-Hikmah magazine).

Second, although the Qur'an does not specifically discuss the issue of communication, however, if examined (there are) many verses that provide a general description of the principles of communication. In this case, the author will refer to specific terms that are assumed to be explanations of the principles of communication that are categorized as rules, principles, or ethics of communication, namely 1) qaulan balighan; 2) qaulan maisûran; 3) qaulan karîman: 4) qaulan ma`rûfan; 5) qaulan layyinan; and 6) qaulan sadîdan.

a). The Principle of Qaul Balîgh In the Qur'an, the term qaul balîgh is only mentioned once, namely in QS an-Nisâ`/4: 62-63:

أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٣﴾

These are the people whom God knows what is in his heart. Wherefore, turn away from them, exhort them, and speak unto them the words which impress upon their souls.

This verse informs about the rotten hearts of the hypocrites, that they will never make tahkim (reconcile) to Rasulullah s.a.w, even though they swear in the name of Allah, if what they do is just that only want goodness. Even so, he was prohibited from punishing them physically (the meaning of “turn away from them”), however, is simply giving advice as well as a threat that his bad deeds will result in his downfall torment Allah SWT., and speak to them with balîgh words (Abu Ja`far Muhammad bin Jarir al-Thabari, Jamî` al-Bayân fî Tafsîr Âyi al-Qur`ân, t. th., volume 5, 153). According to Al-Ishfahani, that the word contains three main elements, namely the language is precise, in accordance with the desired, and the content of the word is a truth. While the term balîgh in The context of the speaker and the interlocutor, is that the speaker intentionally want to convey something in the right way so that it can be accepted by the party who is being talked to.

b). The principle of Qaul Karîm Term is found in the Qur'an only once, namely in QS al-Isrâ/17: 23:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَنْبَغِ عِنْدَكَ الْكِبَرُ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا  
أُفٍّ وَلَا تَنْهَرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

Your Lord has commanded that you should worship none other than Him and that you should do good to your parents. If one of them or both of them grows old in your care, then you shall never say the word "ah" to them and do not yell at them, and speak to them a kind word.

The above verse informs that there are two decrees of Allah that are the duty of every human being, which is to worship Allah and to serve both people old. This teaching is actually a general teaching of humanity, because every Humans must hold these two titles at once, namely as created beings God, who must therefore serve Him alone; and the child of both his parents. Because, it was his parents who became intermediaries His presence on this earth. Not only that, the structure of this sentence, where two The statement is coupled with the letter Wawu "Athaf, which is one of the functions of is combining two inseparable statements, shows that filial piety to both parents is a parameter for the quality of man's servitude to Allah.

In this regard, the Qur'an gives instructions on how to behave and communicate properly and correctly to both parents, Especially, when both or one of them is elderly. In the case of In this case, the Qur'an uses the term *karīm*, which linguistically means noble. Term this can be attributed to Allah, for example, Allah is the Most *Karīm*, meaning Allah is the Most Gracious; It can also be relied on humans, namely regarding nobility morals and good behavior. That is, a person will be said to be *karīm*, if the second it is truly proven and seen in his daily life (Al-Ishfahani, *alMufradāt fī Gharīb al-Qur'an*, ordained by Muhammad Sayyid Kailani, in Scott, 428).

#### c). The Principles of Qaul Maisūr

In the Qur'an it is found only once, namely surah al-Isra"/17:28:

وَأَمَّا تُوغْرَضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا

And if you turn away from them to obtain the mercy of your Lord which you hope for, then Say to them a suitable Speech.

The meaning of the above verse is that if you cannot carry out the commands Allah as mentioned in verse 28, Then Say to them Good words so that they are not disappointed because they have not yet help from you. In the meantime you strive to get sustenance (mercy) from your Lord, so that you can give them their rights. Ibn Zaid said, "This verse has come down in regard to the case of a people who ask the Prophet s.a.w. for something. But he did not grant because he knew that they often

spent their money on to things that are not useful. So that he turned away solely because he hoped for rewards. Because, that way he does not support his bad habit of squandering wealth. However, it must be always speak with words of pleasure or relief" (Al-Qurthubi, Al-Jāmi' li ahkām Al-Qur'ān, vols. 10, 107).

This verse also teaches that if we cannot give or grant request because there is no such thing, it must be accompanied by the words that good and rational reasons. In principle, qaul maisūr is all Good, gentle, and soothing forms of words. There are also those who explain, Qaul Maisūr is to answer in a very good way, a gentle word and not make it up. There are also those who identify qaul maisūr with qaul And that's it. That is, the word maisūr is a natural and familiar speech as a good word for the local community.

#### d). The Principle of Qaul Ma'ruf

In the Qur'an, this term is mentioned four times, namely QS. al-Baqarah/2:235, an-Nisā'/4:5 and 8, al-Ahzâb/33:32. In QS. al-Baqarah/2: 235, qaul ma'rûf is mentioned in the context of proposing to a woman who has been left dead by her husband. While in QS. an-Nisā'/4: 5 and 8, qaul ma'rûf is stated in the context of responsibility for the property of a child who has not used it properly (safih). While in QS. al-Ahzâb/33:32, qaul ma'rûf is mentioned in the context of the wives of the Prophet Muhammad s.a.w.

According to al-Ishfahani, the term ma'rûf refers to all forms of acts that are Judged both by reason and syara'. From here, the understanding of that ma'rûf is a goodness that is particular, conditional, temporary and local. Because, if reason is used as the basis for consideration of every good that arises, will not be the same from each of the interests of space and time. In some contexts, al-Razi explained, that qaul ma'rûf is good words, which are embedded in the soul, so that the one who speaks not feeling considered stupid (safih); words that contain regret when cannot give or help; Words that are not painful and that It is known as a good word.

#### e). Qaul Layyin Principles

In the Qur'an it is only found once, QS. Thaha / 20:43-44:

أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لِّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ

Go, both of you, to Pharaoh, for he has truly transgressed 'all bounds'. Speak to him gently, so perhaps he may be mindful 'of Me' or fearful 'of My punishment'.

^This verse describes the story of Prophet Moses (a.s.) and Aaron (a.s.) when they were commanded to face Pharaoh, that is, that is, that they should speak to Pharaoh with The word layyin. The origin of the meaning of layyin is soft or gemula, which in Originally used to designate body movements. Then this word was borrowed (isti'ārah) to show a gentle word. While what is meant With qaul layyin is a word that contains encouragement, invitation, giving example, where the speaker tries to convince the other party that what he or she is doing is true and rational, with no intention of demeaning the opinion or view of the person being talked to. Thus, qaul layyin is one of the methods of da'wah, because the main purpose of da'wah is invite others to the truth, not to force and show strength (Ibn "Asyur, al-Tahrīr wa al-Tanwīr, 1384 H, vol. 17, 225).

There is an interesting thing to criticize, for example, why Moses (a.s.) should say Pharaoh is a very evil figure. According to al-Razi, there are two The reason is, first, because Moses (a.s.) was educated and endured his life during infancy to adulthood. This is an education for everyone, namely How to behave towards people who have contributed greatly in Life; second, usually a tyrannical ruler tends to behave more rude and cruel if treated harshly and disrespected.

#### f). Qaul Sadīd Principles

In the Qur'an qaul sadīd it is mentioned twice, first, QS an-Nisa"/4:9:

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

Fear those who would otherwise leave behind them, the weak descendants (who) they fear about. So, fear Allah and speak the truth (in terms of protecting the rights of his descendants).

This verse comes down in the case of a person who wants to die with intent bequeathed all wealth to others, even though his children were still need these treasures. In this case, the words to be conveyed to him must be precise and argumentative. This is the meaning of qaul sadīd. For example, by He said, "That your children are the most entitled to this property of yours. If You will make a will, what will be the fate of your children in the future." Through This verse also, Allah wants to remind every parent that prepare the future of their children as well as possible so that they do not live abandoned which will actually become a burden to others.

## **METHOD**

### **1. Preparation**

Counseling is carried out through three stages, namely the preparation stage, initial survey and implementation. Each stage is explained as follows: a. Preparatory meeting. The preparatory meeting was held together with all team members, aiming to ensure the participants who would be invited. The team discussed the parties that would be included, such as the principal, students. In this meeting, each team member was given responsibilities according to his or her role to ensure that the implementation of counseling ran smoothly. ensure the counseling schedule. The schedule of activities is confirmed so that all parties can adjust the time and ensure the attendance of invited participants.

### **2. Initial survey**

The initial survey was carried out by visiting the Sirojul Huda Islamic Boarding School. This activity aims to convey the plan to implement counseling directly to the leaders of the Islamic boarding school. In addition, this visit is also intended to ask for support and cooperation from the Leadership in inviting all Sirojul Huda students to be able to attend counseling according to the time and place that has been mutually agreed. Through this activity, it is hoped that there will be synergy between the implementation team and the Islamic Boarding School to ensure the success and active participation of all students.

### **3. Counseling**

Counseling is at the heart of the entire series of activities. At this stage, the material is delivered directly to the participants, namely the Islamic Boarding School Leader or their representatives, with the aim of improving their understanding of the Principles of Communication in the Qur'an. The counseling is designed comprehensively and interactively to ensure participants not only understand the concept of Communication, but also be able to apply that knowledge in their lives. This session was complemented by group discussions and simulations to strengthen participants' understanding and provide opportunities for them to share their experiences and find solutions to the challenges faced by each student.

### **4. Extension method.**

In order to achieve the purpose of counseling, a mixed method is used, namely: lectures, discussions. The lecture method is that the extension worker delivers material directly to the audience through presentations or oral explanations;

discussion method, namely extension workers encourage interaction between participants by opening a space for question-and-answer or sharing experiences; and demonstration method, namely extension workers demonstrating good communication methods according to the concept of the Qur'an.

## RESULTS AND DISCUSSION

### 1. Implementation of Counseling

The Counseling of the Concept of Communication in the Qur'an was carried out to provide a deep understanding to participants about the urgency of communication in life. Communication is basically one that can bring closer and glue human relationships with others and also with Allah SWT. by applying the principles in the Qur'an in their daily lives, not only good at communicating and rhetoric, but also not paying attention to one's own good morals and what kind of impact will be caused when they finish communicating.



**Figure 1: Implementation of counseling activities and photos with participants**

Results and discussion section contain about the results of the study that an answers analysis based on research objectives that have been stated in the introduction. Explanations can use pictures/graphs/tables to facilitate visualization.

This section is an important part because it contains a clear description about results data and analysis of research data, interpretation of the findings in the field, the relevance of research results with relevant concepts, theories, or previous or other research results, or can even find new theories or modify that already exist and implications for scientific developments in their fields.

## 2. The material for counseling

The concept of communication in the Qur'an includes: (1) definition of communication (2) Qur'anic concept of communication (3) terms used by the Qur'an in communication. (4) Effective communication strategies in the Qur'anic review.

### Konsep Dasar Komunikasi Islam

- Komunikasi Ada Sejak Manusia Ada
- Komunikasi terkait dengan Pandangan Islam Terhadap Manusia
- Komunikasi adalah kebutuhan Dasar Hidup Manusia
- Komunikasi adalah wujud kasih sayang Allah
- Komunikasi bertujuan untuk saling Mengenal Antar Manusia demi terwujudnya semangat Taqwa
- Komunikasi bertujuan untuk menebarkan semangat silm
- Komunikasi adalah paket
- Komunikasi Memiliki efek Dunia dan Akhirat



### DEFINISI MENURUT PANDANGAN ISLAM

\*Menurut pandangan islam, istilah 'al-ittisal' digunakan untuk menggambarkan maksud komunikasi.

Perkataan berkaitan komunikasi	Maksud	Nama surah dalam Al-Quran
Qara' a	Membaca	Surah al-nahl : 98
Baligh	Sampaikan	Surah al-Maidah : 67
Bashir	Khabarkan	Surah al-Nisa : 138
Qul	Katakan	Surah al-Ikhlās : 1
Yad'u	Menyeru	Surah Ali 'Imran : 104
Tawasau	Berpesan-pesan	Surah al-Asr : 3
Sa'ala	Bertanya	Surah al-Maidah : 4
Sam'a	Mendengar	Surah al-Maidah : 108



### Etika komunikasi menurut Islam



Figure 1 : Presentation Materials

## CONCLUSION

Counseling on the concept of communication in the Qur'an carried out at Pesantren Sirojul Huda succeeded in achieving the desired goals, namely. (1) through the methods of presentation, discussion, this activity effectively increased the understanding of the participants. This counseling is expected to be the beginning of the next strategic steps in the development of pesantren, especially in terms of communication skills. (2) This counseling raises the awareness of students about the importance of improving communication skills so that good messages from Islamic teachings can be conveyed properly. The principles of communication in the Qur'an: 1). Principle of Qaul Baligh; 2). Principle of Qaul Karim; 3). The principle of Qaul Maisur; 4). The principle of Qaul Ma'ruf; 5). Principle of Qaul Layyin; 6). The principle of Qaul Sadid. This is the foundation and should be used as a guide.

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