

Alquran communication patterns and efforts to build positive communication

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Abstract

Communication is an important matter in social life in building understanding and togetherness. This study aims to analyze the pattern of positive communication in the Alquran. This research paper uses a qualitative with analisis texts method, with a descriptive and interpretative approach to obtain clear information from the Alquran in communicating. Human relations are not built properly if they ignore the values and main aspects of communicating, namely honesty, truth, and clarity. All aspects that in recent years have diminished and may have disappeared. Alquran as a holy book contains

kalamullah as a form of communication to humans which is loaded with various communication messages so that it can be used as a guide for humans to interact because the Alquran presents an ideal picture in communicating. This study uses a qualitative approach with a analisis teks method from the book of commentaries and sources with other similar topics.

Keywords: *Alquran, Communication Pattern, Positive Communication*

Introduction

In the Islamic perspective, communication should realize two relationships at once, vertical and horizontal. So the sign of both success in communication is to choose the right method and sentence. In muamalah relations between people, if you choose the wrong word, the information that the speaker wants to convey can be less effective or even unclear (Dewi, 2019). If not controlled can contain many lies.

Moreover, there have been so many hoaxes in recent years. This is as revealed by Ramlani in his research which revealed a survey in 2017 conducted by the Indonesian Telematics Society (MASTEL) 2017 on 1,116 respondents. Respondents tested came from various groups such as students/students, professionals/employees, entrepreneurs, and unemployed. In the survey, it was revealed that the form of a hoax that was most often received was through writing, as many as 62, 10%; picture 37.50%; and videos as much as 0.40%. Most hoax news distribution channels occur on social media (Facebook, Twitter, Instagram, and path) as much as 92.40%; chat applications (Whatsapp, Line, and Telegram) as much as 62.80%; websites as much as 34.90%; television as much as 8.70%; print media as much as 5%; e-mail as much as 3.10% (Saputra, 2018).

In 2018 there was 3,884 hoax content and hate speech spread on social media (Hutagaol, 2019). The total number of hoaxes and hate speech in 2019 according to data from the Ministry of Information and Communications amounted to 3,901 (Kominfo.go.id, 2019). In 2020 for the March-April period, as stated by the Head of the Polda Metro Jaya, there were 433 related hate speech and fake news (Anugrahadi, 2020). All of them are dominated by social media. Until 2021, fictitious and disrespectful news is still milling about.

Hadith ifki or hoaxes are then increasingly followed by disrespectful language and terms which are not only mushrooming among teenagers,

especially when they communicate with older adults (Ali et al., 2017). But, also in many circles. The communication problem continues in the implementation of da'wahh in the community which does not show significant results, this may be due to inappropriate communication so that the message conveyed is not well understood by listeners. Because the preacher may equate the form of communication to all listeners (Ali et al., 2017).

On the other side, most of the media today does not provide educational value, which appears more in edutainment and infotainment), while still emphasizing its business, not as teaching that can be adhered to. The mass media also exposes a lot of mystery and mystical stories that are welcomed by the public; as if to satisfy their magical curiosity. The truth of the disclosure of the "unseen world" on television is never complete because it is difficult to prove the truth. As a result, the logical and critical minds of the people are shackled; think less rationally (Ma'arif, 2009). So it is not surprising that today the media has undergone many changes, especially in terms of media functions so that directly or indirectly the media has an impact on all information submitted to the public (Mildad, 2018).

So for that reason, in 1986, Mohd Yusop Husain in his article Islamization of communication theory in Asian media, suggested that the product weaknesses of existing media theories should be applied in the operationalization of various mass media such as radio, television, newspapers, magazines and so on, needs to be corrected immediately through the concept of Islam as stated in the Alquran and as-Sunnah. The aim is, among others, to direct community development in a more positive direction (Susanto, 2019).

Islamic teachings which include the Alquran and hadith provide an overview and pattern of communication that can be applied in general preaching life. Alquran not only commands a person to speak effectively but also ethically (Markarma, 2014). According to Jalaluddin Rahmat in his book Islam Aktual states that in communicating, one should be "straight to the point", straight, not lying, not convoluted, per the criteria of truth (Ilyas, 2010). The nature of the words must be baligh, which can be interpreted as communication using effective language, targeted, communicative, per the communicator's intellectuality, easy to understand, straight to the point, and not complicated (Simamora, 2018).

In the hadiths, we find many signs to communicate properly, such as "qulil haqqa even though murran" (say what is true even if it tastes bitter). Second, *falyakul khairan au liyasmut* (say if it's true if you can't, be quiet). Third,

laa takul qabla tafakkur (don't speak before thinking first). Fourth, the Prophet recommended speaking well, as narrated by Ibn Abi Dunya, "Mention what is good about your friend who is not present at the meeting, especially the things that you like about your friend as your friend conveys your kindness to your friend. When you're not there." Fifth, then the Prophet SAW said, "Verily Allah does not like people, namely those who overturn facts (facts) with their tongues like a cow chewing grass with its tongue" (Sinaulan, 2016).

So on that basis, this research focuses on how the pattern of the Alquran communicates to humans and then makes it an inspiration to communicate with the community in social life and da'wah. So that it avoids lying, rude, and per the capacity of the listener.

Methods

This research is a literature review that discusses the pattern of communication in the Alquran. The researcher examines and focuses on studies based on three specific forms of communication texts in the Alquran based on the explanations of existing interpretations. Some of the references used include journals, magazines, books, and the internet. Therefore, this research paper uses a qualitative with analysis texts method, with a descriptive and interpretative approach to obtain clear information from the Alquran in communicating. The data validation is conducted by peer debriefing. This validation—involving an interpretation beyond the researcher and invested in another person—adds validity to an account (Creswell, 2017).

The data in this study were taken by observing the verses of the Alquran relating to the various communication patterns built by the Alquran in preaching and communicating, supported by the book of interpretation and studies related to forms of communication in the Alquran. The communication pattern of the Alquranic verses is sorted according to the form contained in several letters in the Alquran, then their content is observed using the scientific interpretation of the religious department on information and communication so that the concept of Alquranic communication is produced that can be applied in life.

Results and Discussion

Three Patterns of Alquran Communication

Alquran is a holy book that contains the message of da'wah. And therefore the Alquran has several patterns in its da'wahh communication. Communication in the Alquran, although the communication in it is unusual and unequal between the speaker and the receiver, nevertheless it belongs to a non-scientific linguistic phenomenon (Rakhtikawati, Yayan; Rusmana, 2013). Unusual and extraordinary that has a special shape, pattern, and purpose.

In the Alquran and Hadith, various guidelines are found so that communication runs well and effectively. We can term it, as a rule, principle, or ethics of communication from an Islamic perspective. These rules, principles, or ethics of Islamic communication are a guide for Muslims in communicating, both in intrapersonal communication, interpersonal communication in daily life, preaching orally and in writing, as well as in other activities (Yanti, 2013).

Many patterns of communication are conveyed by the Alquran and its verses, but in this discussion, only three patterns are presented from the many forms of communication in the Alquran. In the Thematic Interpretation of the Ministry of Religion on communication and information, it is stated that the three patterns are: story, *tikrar*, and graduation.

First, Story. The stories told by the Alquran are varied and varied, from the past people, prophets, and major events, all of which contain lessons and education. But the story presented by the Alquran is not like a bedtime story for children whose content is fictitious and not factual. The Alquran conveys that his stories are true and did happen. This method has its influence on the soul and mind, with logical and rationalist arguments. The Alquran uses this method in several places, especially in the news about the apostles and their people. Allah has told Rasulullah SAW and the best stories about good events, as a mirror for mankind (Subqi, 2016).

The purpose of each story in the Alquran is to strengthen the soul of the apostle, namely as a reminder that what the Prophet SAW experienced was experienced by the Apostle and the previous people and is even greater (Depag, 2011). In addition, the stories of the Alquran and the pattern of communication are to raise morals, stay away from shirk and strengthen faith (Depag, 2011). Yang values in modern communication theory are not up to that level.

Knowledge of the stories in the Alquran is not an ideal goal of exposing the Alquran but as a tool or instrument of analysis of a problem. According to al-Buthi, the story in the Alquran has the main purpose of realizing the general-purpose brought by the Alquran to humans. Namely, calling and showing them

the right path so that they will find salvation in this world and the hereafter (Yusuf, 2013).

Abdul Hamid Kasyki in the preamble of his book *Qisashul Alquran* mentions that the story in the Alquran is not just words, it is a rule and law, it has a special nature as a da'wah of faith from Adam until the end of time. Therefore, it cannot be compared with the stories written by humans whose contents are only frightening and contain a lot of sheer fantasy, not even worth reading and telling (Kasyki, 2003).

Like a story, the story of the Alquran generally contains elements of actors, events, and dialogue. But generally shorter, then we will find in some of the stories sometimes mentioning people's names, sometimes not mentioning them, sometimes mentioning time sometimes not (Anwar & Muharom, 2015).

This is also stated in the interpretation of the Ministry of Religion that the story in the Alquran is not the same as the story in history books, it sometimes does not mention the place, time, and name of the perpetrator, even it seems incomplete in one place, not because the story has no end but the general description of the Alquran. it only tells the substance of the stories in a certain context (Depag, 2011). One of the stories that present great value in every form of communication is like that in the Letter of Yusuf.

Consider for example in Surah Yusuf (12): 23-24.

“And the woman that Joseph lived in his house tempted Yusuf to submit himself (to him) and he closed the doors, saying, ‘Come here.’ Yusuf said: ‘I take refuge in Allah, indeed my master has treated me well.’ Verily, the wrongdoers will not prosper. Indeed, the woman had intended (to do that) with Yusuf, and Joseph also intended (to do) with the woman if he had not seen the sign (of) his Lord. Thus, that We may turn away from him evil and abominations. Verily, Joseph is one of Our chosen servants.”

In another verse Surah Yusuf (12): 30, the woman referred to in the above verse is termed *Imraah Aziz* (Azis's wife).

“And the women in the city said: “Al Aziz's wife tempts his bachelor to submit himself (to him), in fact, his love for his bachelor is very deep. Verily, we see him in clear error”

In the first verse *dhomir* (the pronoun) when viewed in the verse only shows women and does not mention who the person is, in the second verse

does not mention names but uses another term, namely Imraah Aziz. Although in some explanations it is stated that the woman in the intention is named Zulaikha.

Responding to Surah Yusuf (12): 23-24 Quraish Shihab said that this was done by the Alquran to protect one's privacy, especially in the end that the woman repented. Meanwhile, M. Fairuz bin Ali in his research states that the mention of women in the verse is to avoid the reader from imagining cases of synonyms with the character of women. The Alquran subtly calls this temptation of Imraah Aziz to Yusuf as *rawadathu* or *haitalak* (come here) not vulgar and not deep (Ali et al., 2017). Icol Dianto added that Yusuf's integrity seems to be in his story when he was seduced by his master's wife - even though he had feelings too - he realized his position was his master's foster child so he refused the invitation to betray him. Yusuf (as)'s personality was more radiating when he chose to be in prison rather than living in a luxurious palace, but close to the doors of betrayal and adultery (Dianto, 2019).

Another form of the subtlety of communication in the Alquran can be seen in Surah Maryam: 46 and As-Shafat 102-103. The first letter tells how Abraham preached to his polytheist father. Ibrahim invited his father to monotheism, but he refused. And the communication of the prophet Ibrahim with his father is described by the Alquran in a polite and smooth language, *Yaa Abati* (Kusnadi, 2014). Similar to the second letter which is a dialogue between father and son, namely Ibrahim and Ismail, namely when Ibrahim dreamed of slaughtering Ismail as a command of Allah SWT when Ibrahim told his dream to Ishmael he answered exactly as when Ibrahim called his father to monotheism, *Yaa Abati*.

The story of Prophet Ibrahim As has relevance to interpersonal communication. That is the occurrence of many interactions that he did in the implementation of his *da'wah*, such as, interacting with his parents, with the people around him, with the rulers at the time, with his children, and interactions with the natural surroundings. So from all the interaction processes using forms of communication, various communication patterns are used. This happens because it adjusts to who the communicant is (Yuliani, 2015).

Second, *Tikrar* (Repeat). Meaningful mats or repetitions "repeating the pronunciation or its synonyms to determine (*taqirir*) meaning. In addition, there are also those who interpret *tikrar* as "saying something twice in a row or repeating the pronunciation of a meaning" (Salihin, 2019).

In the Alquran we find sometimes a verse with a similar editorial is found in other places and even those stories are often repeated in other places. However, this repetition has a different message. Verses containing redactions of repetition are found in the Alquran in up to 60 cases, these repetitions are usually because the connotations of each redaction are different, and therefore the meaning is different (Baidan, 2002).

The repetition of words or sentences in communication patterns is very familiar to language users. However, the scholars of interpretation are almost unanimous in stating that every repetition of a word in the Alquran should have a meaning that is slightly or much different from the word or sentence that is repeated. The repetition of the Alquran can be in the form of an editorial like that in Surah Ar-Rahman or the form of content. All of these repetitions are intended so that the reader remembers the importance of it, besides that the message can penetrate deeper into the heart beside the repetition indicating the truth of the contents of the Alquran (Depag, 2011). Moreover, many people believe that if the Alquran is an educational book, repetition is sometimes needed for its effectiveness (Mursalim, 2017) especially within recurrent neural network (RNN).

Ibn Taymiyyah said: "No repetition occurs in the Alquran is useless, but of course there is wisdom and meaning in it.". This statement certainly makes sense, because the Alquran is kalamullah that contains value i'jaz. If there is one side only from a weak Alquran, for example in the phenomenon takrar considered by some is something in vain, then the existence of the Alquran will be weak (Anshori, 2015). This repetition according to Salihin in his thesis is a form of affirmation, determination, renewal, and the magnitude of the case (Salihin, 2019).

One example of repetition of sentences that we find in the Alquran because of the urgency aspect is seen in Surat ar-Rahman. In this Surah, the word "*Fabiyyi allairabikuma tukazziban*" is repeated 31 times and all of them refer to different contexts. If saw each repetition of this verse is preceded by an explanation of the various types of favors that Allah has bestowed on his servants. These types of favors are also different, so each repetition of the verse in question is closely related to one type of favor, and of course has added value (Salihin, 2019).

Another repetition in the context of the majesty of the event is the mention of doomsday events. We find in many Surah how the Alquran describes Judgment in different terms and becomes the name of the Surah such

as al-Haqqah, An-Naba, al-Qariah, al-Adiyat, al-Jalalah, all of which speak of the Last Day with a different picture but essentially a picture of events it is one, the Day of Judgment. The difference in the description of the incident is adjusted to the listener's understanding of it so that they can easily digest it.

Bint As-Syati when commenting on the meaning of repetition in the letter Al-Insyirah "*Inna maal 'usri yusra. Fa inna maal 'usri yusra*" explains the noble meaning in the mention of *Faa inna maal 'usri yusra* with *Inna maal 'usri yusra*. The word *Fa* in this verse indicates cause and effect, namely the expansion of the chest and ease. And the certainty of this is reaffirmed by the word *Inna* plus the repetition of *'usri yusra* twice. The form of this sentence is not only to dispel doubts but also to indicate its true meaning (Amin, 2019). A firmness that indeed after difficult will come easy. And as a form of affirmation of the words of the Alquran about the reality that should have happened.

The most important thing in repetition is not to mention in the Alquran, even if the information we get from morning to night is only that which is reported in a certain period, then this can potentially change the paradigm of thinking, and that is the goal the Alquran is trying to achieve in the future. His readers in every repetition of the verse.

Third, Graduation (gradual). We know that the process of the revelation of the Alquran to the prophet Muhammad did not come down all at once and this has been agreed upon by many scholars, although there are slight differences between them. Among them, as revealed by Muhammad Amin Suma, the decline of the Alquran was revealed at once to the sky of the world on the night of *lailatul qadar* and then it descended gradually to the prophet Muhammad within 20, 23, or 25 years (Suma, 2014). The difference between scholars regarding the periodization of the revelation of the Alquran is also acknowledged by Saad Abdul Wahid that the period of the revelation of the Alquran is 20, 22, and 25 years according to him, this difference is closely related to the life of the prophet Muhammad (Wahid, 2011).

Quraish Shihab in his book grounding the Alquran divides the period of its descent based on the content of the Alquran itself. The first period contains education for the apostles, an explanation of the nature of Allah, and morality. The second period where there was a great struggle between the Islamic movement and the *jahiliyyah*. The third period contains the principles of social life (Shihab, 2002). The pattern of the revelation of the Alquran is gradual, both in the sense that the verses of the Alquran are not revealed all at once, or in the context of the determination of several laws which are also carried out

in stages. The communication pattern used by Allah by lowering the Alquran took place gradually over approximately 22 years (Depag, 2011). In the process of decline, it was adjusted to the conditions and needs of Muslims at that time. Sometimes it is revealed one verse, two verses, even one Surah (Padli, Erwin; Mardiana, 2020). Whatever the background, all the information above agrees that the Alquran did not come down all at once.

The Alquran was revealed in stages so that the verses of the Alquran strengthen the heart of the Prophet *allallahu 'alaihi wa sallam*. If the Alquran was revealed all at once, it would not only be difficult for Muslims to memorize it—who are not good at reading and writing—but also understanding, appreciating, and practicing it. By being lowered gradually little by little, then the guidance of the Alquran can be applied gradually as well. Furthermore, it can be explained that the purpose of the verse is that Allah SWT wants the Alquran to interact with the community. The holy Alquran “lives” in their midst, dialogues, and solves their problems that arise from time to time. If the Alquran came down all at once, then he could not interact and dialogue (Depag, 2011).

One example of this graduation can be seen from the gradual ban on *khamer* to Muslims. At first, the Alquran in Surah an-Nahl: 67 states that dates and wine can be used as intoxicating drinks, and from them there is good sustenance. In the next verse al-Bakarah: 219 Allah mentions that the evils of alcohol are greater than the benefits. In the next verse an-Nisa: 43 Allah forbids to pray if someone is drunk. And lastly, al-Maidah: 90 firmly prohibits *khamer*, Allah says that it belongs to the work of Satan and should be completely abandoned.

According to Evi, the lesson of gradually decreasing the *khamer* verse is a form of human education in faith and therefore it requires stages. In addition, this stage is carried out for the greater benefit. Moreover, this activity has been running in Arab society for a long time and it is not an easy thing to get rid of it all at once (Herawati, 2005). Because if it is done, likely, the Arabs will not just follow the prophet Muhammad SAW. From this pattern, we can say that a sentence that is conveyed without looking at the condition of *masmu'* will certainly be rejected.

Alquran Communication Pattern= Positive Communication

If you refer to Laswell, the pattern of Alquranic communication has shown the pattern he built in his theory known as the Laswell paradigm

which includes; who, what, media, effect. Michael Charnley said that the communication process recognizes 5 (five) components, namely: (1) source (source); (2) encoder (communicator); (3) message (content of message or statement); (4) decoder (communicant); (5) destination (destination). The two communication formulas above have slight differences. However, this is not necessarily understood as the inconsistency of communication as a science (Fachruraji, 2019).

Although the impression desired by Laswell and Charnley refers to worldly goals, for the sake of welfare and economic propaganda, we can add these two principles with more Islamic values and goals. That is, in terms of effects and objectives, that communication should have an impact on positive social behavior, not only “down to earth” but also “sky”.

If the Alquranic communication pattern above is returned to Islamic communication theory, there is a message that we can explore in the Alquranic communication pattern. Because the principle of Islamic communication emphasizes the elements of the message, namely the treatise or Islamic values, methods, style of speech, and use of language. Islamic messages conveyed in Islamic communication cover all Islamic teachings, including *aqidah* (Faith), *sharia* (Islam), and morality (*Ihsan*). Regarding the method (*kaiifiyah*), various guidelines are found in the Alquran and Al-hadith so that communication runs well and effectively. Which is then termed as the rules, principles, or ethics of communicating in an Islamic perspective (Nashrilah, 2016). Such as *qaulan baligan*, *kariman*, *lawayinan*, *sadidan*, *maisuran* and others.

So there is a value to be built in the pattern of Islamic communication, namely morality. In Yusuf's story, for example, in the description above, the Alquran does not want to fully reveal history, but it tries to describe the substance of a case in truth and when it is presented, it is not vulgar, deep, let alone expose the disgrace. In a further meaning, God's communication in the story of Yusuf reminds us of the true effects of the story, namely obedience to God, honesty, integrity to superiors, and guard against the disgrace of others.

Consider, for example, how moral values are built in the communication pattern in the letter of Ibrahim. No matter how harsh and harsh Ibrahim's father was to him, one still had to choose polite words to his parents, *Yaa Abati*. It is a call of love and respect for someone to their parents. And this sentence was repeated by Ismail to Ibrahim, *Yaa abatifa' al maa tu'mar* (O my dear and honorable father, do what you are ordered to do). That is the message that the Alquran builds in each of its stories. Not only so that people remember but also

follow what the Alquran says.

It's true when Charnley mentions that communication should have a purpose. Why does the Alquran repeat its story, why do many of its sentences repeat themselves several times? The reason is simple because of the importance of the case so that every listener and reader can appreciate and not follow the trail and behave as what is conveyed. Is not a teaching that cannot be delivered once? Not because of a lack of vocabulary or no other theme, but so that the value can penetrate deeper into the heart.

The Alquran understands very well how to communicate efficiently, measurably, and effectively. The prohibition of *khamer* on early Muslims was carried out without haste. The Alquran's phasing in the prohibition of this commandment is very rational. And the result is currently many of the Muslims who do not consume it. This method can also be used in forms of communication in social life. The form of communication in one society will not be the same in another because of different customs and cultures, as well as in communicating to one person and another. For communication to be well received, the communicant's capacity is well understood. If the diction in communicating is not exactly the desired goal in the communication, it may fail.

Conclusion

Communication, as Jalaluddin Rahmat said, can be a liaison of understanding between one another but on the other hand, it can be a source of dispute. Conflicts and fights may be caused by the communication being unclear and vague, or containing lies and insults. So every peaceful social life must start by communicating, firmly, effectively, and politely. Not only communication in the form of verbal but also non-verbal to minimize confrontation between each other. The Alquran in this case presents forms of communication that are not only to create togetherness and peace between humans but have an impact on the life of the hereafter, so choosing words and regulating how to speak is very necessary. Communication in the Alquran looks firm, clear, true, easy, contextual, effective, and per the capacity of the listener. Because the Alquran came down as laws and rules that should be understood by readers and listeners. How the rules and laws can be implemented properly if the sentences in them look blurry. So the form of Alquranic communication that emphasizes honesty, subtlety, firmness (repetition), and contextual ideals and should be

a barometer of a Muslim in social interaction. So that dishonest, rude, and lying communication can be reduced and contextual ideals and should be a barometer of a Muslim in social interaction. So that dishonest, rude, and lying communication can be reduced and contextual ideals and should be a barometer of a Muslim in social interaction. So that dishonest, rude, and lying communication can be reduced.

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