ISLAMIZATION OF KNOWLEDGE AND RELEVANTIZATION IN COMMUNICATION

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Abstract

Communication is a divine concept in Islam, with humans being the finest creature created by Allah SWT, blessed with the brain and all five senses, and communication serving as the unifying force. The science of communication has a very close relationship with da'wah, especially in terms of how religious messages are conveyed to the public. In terms of the method of delivering messages, da'wah and tabligh take the form of kitabah (journalist), khitabah (rhetoric), I'lam (drama, film, or cinema). To communicate Allah's message to people, the Qur'an uses terms such balàgh, da'wah, basher, nadhár, tadhkirah, and Mawi'zah. Wahy (revelation), the most central concept in the Qur'an, is a communication-related concept. Hence, the concept of communication in Islam is still relevant for the development of communication studies from an Islamic perspective. This study is the purpose of the field communication an Islamic perspective. There are two elements in the communication field which Islamic communication paradigm and the Islamic communication model.

Keywords: *Communication; Islamization; Relevantization*

Abstrak

Komunikasi adalah konsep ketuhanan dalam Islam, dengan manusia sebagai makhluk terbaik yang diciptakan oleh Allah SWT, diberkahi dengan otak dan panca indera, dan komunikasi berfungsi sebagai kekuatan pemersatu. Ilmu komunikasi memiliki hubungan yang sangat erat dengan dakwah, terutama dalam hal bagaimana pesan-pesan agama disampaikan kepada masyarakat. Dari segi metode penyampaian pesan, dakwah dan tabligh berbentuk kitabah (wartawan), khitabah (retorika), I'lam (drama, film, atau bioskop). Untuk mengkomunikasikan risalah Allah kepada manusia, Al-Qur'an menggunakan istilah-istilah seperti balàgh, dakwah, basher, nadhár, tadhkirah, dan Mawi'zah. Wahy (wahyu), konsep yang paling sentral dalam Al-Qur'an, merupakan konsep yang berhubungan dengan komunikasi. Oleh karena itu, konsep komunikasi dalam Islam masih relevan bagi perkembangan ilmu komunikasi dalam perspektif Islam. Kajian ini merupakan tujuan dari bidang komunikasi perspektif Islam. Ada dua unsur dalam bidang komunikasi yaitu paradigma komunikasi Islam dan model komunikasi Islam.

Kata Kunci: Komunikasi; Islamisasi; Relevanisasi

Introduction

During the 1950s and 1960s, mass communication developed as a social science discipline. Its key concern back then, and even now, was finding out how to explain the relationship between media and social change (Moll, 2020) not only present religion to society's representatives, but also gathered all to teach them about Allah's religion (Surah Ta Ha: 59 and Surat ash-Shuara': 39). To achieve all parts of society today, believers must use all forms of mass communication such as news, radio, television, letters, books, and the Internet (Yahya, 2017). To solve the problem of science secularization, the IOK al-Faruqi and al-Attas ideas must be linked. Ahmad Tafsir examines science epistemology through the lens of the Islamic worldview, which God ordered man to study, with a locus that includes the Quran and the Kaun. The knowledge of God is contained in the Quran and al-Kaun. The study of the al-Qur'an resulted in the development of theory in the natural, social, and artistic sciences. Theory in the natural, social, and artistic sciences emerges from the study of nature (Wiryanto, 2016).

According to (Cragan & shields, 1998) Communication theory is a specific body of knowledge in the discipline. These ideas support the discipline's profound significance in academia. Furthermore, a theory according to academy members is a collection of concepts and relationship statements that encourages one to comprehend, define, justify, analyse, predict, and regulate things (phenomena). As a result, communication theory is described as a collection of concepts and statements that aid in the description, explanation, evaluation, prediction, and control of communication events.

Liska and Cronkhite (1995 as cited in Cragan & shields, 1998) defined communication as "the exchange of certain types of sign". On the other hand, communication is the rational process of creating and interpreting messages that elicit a response (Griffin, 2009). Messages are the very core of communication study, University of Colorado communication professor Robert Craig says that communication involves "talking and listening, writing and reading, performing, and witnessing, or more generally, doing anything that involves 'messages' in any medium or situation.

The science of communication has a very close relationship with da'wah, especially in terms of how religious messages are conveyed to the public. In terms of the method of delivering messages, *da'wah* and *tabligh* take the form of *kitabah* (journalist), *khitabah* (rhetoric), *I'lam* (drama, film, or cinema). This form of preaching requires the assistance of one-way communication studies. In addition, dialogical *da'wah* is also in the form of *irsyad* (counselling guidance). This model of preaching requires the assistance of two-way communication studies (Sukayat, 2015). Many Muslim scholars have argued for greater integration of religion and communication studies as a response to late-twentieth-century Islamic revivalism, which, among other things, advocates an increased influence of Islamic principles in

the modern world as a response to Western and secular trends (Kasmani, Yusoff, Kanaker & Abdullah. 2017).

Furthermore, for decades, Western-oriented perspectives emerged in the form of media perceptions in Western Europe and North America, dominating communication as a theoretical field of research. Western communication theories have been portrayed as having a powerful element of universalism all over the world. This method has been criticized in recent years based on a misunderstanding of non-Western societies' cultural peculiarities as essential aspects of communication theory. (Khalil, 2016). However, communication is the crucial element for interacting with everyone and sharing information.

The world has seen how influential media is to society for many years, ever since Melvin De Fleur and Sandra Ball-Rokeach developed the Theory of Media Dependency. This highlights the importance of media operations in supplying what society desires and needs. While this theory dates back to the 1970s, when media power was expressed by television and radio, the effects of this theory can be applied to digital media such as the internet and social media dependence according Majid & Noor (2017).

In addition, according to (Khalil, 2016) stated that both references to the importance of contact for the call to Islam are found in the Qur'an. To communicate Allah's message to people, the Qur'an uses terms such *balàgh, da'wah, basher, nadhár, tadhkirah, and Mawi'zah*. Wahy (revelation), the most central concept in the Qur'an, is a communication-related concept. It refers to a Divine transmission

of Allah's teachings. Al-Qur'an and Sunnah, the two fundamental guides to Islamic social and political conduct, are communication-based. Hence, the concept of communication in Islam is still relevant for the development of communication studies from an Islamic perspective.

(Ghani, 2009 as cited in Yusoff, 2016) argued that Communication is a divine concept in Islam, with humans being the finest creature created by Allah SWT, blessed with the brain and all five senses, and communication serving as the unifying force. It is a purpose as Islam proposes a systematic communication paradigm in which every communicator is aware of Allah SWT's presence as the primary creator of the universe and of the social role of communication as a whole, known as *ummah.* According to (Ali, 2019) Faruqi explained that since the introduction of the modern Western education system in the Muslim world, the *ummah* has been divided against itself. Hence, he set the task of Islamization of Knowledge before the *ummah.*

One of Allah's communications with his creatures is through the Qur'an which is conveyed through the angel Gabriel from revelation to revelation. The Al-Quran is a revelation from Allah to the Prophet Muhammad through the Angel Jibreel, to be transmitted to Muslims, and the Al-Quran serves as a historical and normative guide and rule of life for Muslims (Hasbullah, 2019). In Islam, interpersonal communication is universal and devoid of discrimination based on ethnicity, color, language, faith, community, or nationality. Islam is a religion of communication. The Islamic God is a communicative being who is

concerned about the well-being of His people. As a result, Allah has interacted with mankind through a succession of prophets, beginning with Adam and ending with Muhammad (Khalil, 2016).

This study is the purpose of the field communication in Islamic perspective. There are two elements in the communication field which Islamic communication paradigm and Islamic communication model.

Methodology

The study's conceptualization is based on secondary data from related books and academic papers. For the most part, Muslim social scientists like Al-Faruqi, Al-Shariati, Jamil Farooqui, Abrahim Ragab, and Abu Suylaman were considered in order to acquire a thorough grasp of the Islamization of human sciences. The study also used certain published works by various writers as references. The primary source of information used in this study's approach was the Holy Quran, Hadiths, and related material produced by Islamic scholars. Information from the International Islamic Malaysia's activities was used in several cases. The Qur'an and the Prophetic tradition (sunnah), along with enlightened human discourse, provide as the foundation for the formal model of monotheistic unity of knowledge. The concept of Islamization of knowledge and education is dynamically understood using the emergent model. The formal model is then developed to handle concerns and problems of both generalised and specialised varieties that could be utilised.

Result and Discussion

Islamic Communication Paradigm

According to the Qur'an and Sunnah, which Muslims hold as the highest authority, communication is highly valued in Islam. Since the time of Prophet Muhammad SAW, a variety of methods and mediums have been used in communication, especially in conveying and spreading Islamic messages. However, in today's world, the use of media is widely regarded as the primary means of disseminating and exchanging information. (Zulkiple as cited in Bahrom and Omar 2015) argued that every Muslim is an Islamic communicator who behaves as a *da'i* and is concerned with conveying the message of Islam to the best of their ability. As a result, an Islamic communicator should send messages to the group that promotes good and discourage evil (*amar ma'ruf nahi munkar*).

(Maulana as cited Kasmani, Yusoff, Kanaker & Abdullah. 2017) mention that *Tawhid, al-amr bi al-ma'ruf wa al-nayh 'anil munkar,* community, *Taqwa,* and *Amanah* are five fundamental Islamic principles that serve as the foundation for Islamic communication ethics.

First, *Tawhid* is to indicate the presence of unity, coherence, and harmony in all aspects of the universe. the world explains why "exclusive servitude" to Allah is proper and opposes all kinds of sovereignty other than Allah SWT's. All Muslim communicators should follow *Tawhid* because it performs against material foundations such as greed for wealth, which should not be emphasized by communication practitioners, yet *Tawhid* teaches us to work solely for Allah SWT (Yusoff, 2016)

Second, commanding the right and preventing wrongdoings is referred to as al-*amr bi al-ma'ruf wa al-nayh 'anil munkar.* It represents the idea of individual and collective responsibility for educating future generations to acknowledge and implement Islamic precepts. This is attributed to the reason that Muslims are responsible for guiding one another, and each generation is responsible for guiding the next (Kasmani, Yusoff, Kanaker & Abdullah. 2017)

Third, the idea of community is important in Islamic communication. It alludes to the *ummah,* or the broader Islamic culture that extends beyond national and political borders, as well as racism. Piety is followed by ethical principles, and Islam's social structure is focused on justice, equality, and people's rights. In the sense of communication, a society that adheres to Islamic values closely would be a strong community.

The next, theory of *Taqwa* refers to a person's ability to lift himself to a higher degree, making him almost impervious to the world's unnecessary material desires. It is a virtue and an essential component of Islamic communication's ethical framework, both at the individual and community levels. For example, if a journalist lacks *taqwa,* he is more likely to spread false information to the public, as we can see today in the field of journalism, where not all news is reported based on credible and legitimate sources, and some is simply false coverage. (Yusoff, 2016)

The last concept is *Amanah,* which means "trustworthiness," and indicates the enormous responsibility that Allah (SWT) has placed on human beings for their actions in this universe. In interpersonal communication, for example, someone who is *Amanah* is someone whom others can trust.

These are the element of the model of communication in Islam that all Muslims must follow based on the scientific communication field *in qur'an and sunnah.* Hence, (Kasmani, Yusoff, Kanaker & Abdullah. 2017) stated in order to enrich the Islamic communication model, it must completely engage with society's ongoing substantive communication discourse.

Islamic Communication Model

According to (Schramm as cited in Khalil, 2016) reserachers try to share knowledge, an idea, or an attitude when communicating. The source, the message, and the destination are always required in communication (the receiver). Therefore, process communication is to understand people for interaction in a convenient way.

Maulana mentions a paradigm that not only questions Western communication models, but also Western societal models. Islamic society is also distinct from the concept of community in the West. The *Umma* (community of believers) in Islamic society is built around a common belief in the unity of God, the world, and nature (Kalil, 2016)

Based on the foregoing study and discussion of Mowlana's fundamental concepts of Islamic communication. An Islamic communication model can be visualized to represent the idea of Islamic communication. Furthermore, the *Tawhid* aspect has been demonstrated in the Islamic communication model proposed by Mowlana in which every person is aware of Allah SWT's nature and Oneness.

His knowledge has brought a person to a point where he or she is aware of every word mentioned, ensuring that no sinful acts are taken. As a consequence, other elements such as accountability for what is to be said, fear of Allah *(Taqwa)*, and integrity are present.

Conclusion

In conclusion, this paper concludes that the concept of communication in Islam is still relevant for the development of communication studies from an Islamic perspective. The communication paradigm is still needed in the communication field based on scientific study. Communication science is a social science that has existed for a long time and it becomes an essential role in society. This is because the science of communication is broad and always develops from time to time such as television, radio, journalism, and news dissemination. Besides, the science of communication was already used in the time of the Prophet Muhammad (PBUH) which conveyed messages to his followers when preaching. The concept and model of communication in this study are still closely related and relevant, which discusses the five most important things that Muslims must have. *Tawhid, al-amr bi al-ma'ruf wa al-nayh 'anil munkar,* community*, Taqwa, and Amanah* are five fundamental Islamic principles that serve as the foundation for Islamic communication ethics.

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