

Analysis of the Qaulan Concept in the Qur'an as a Communication Model for Educators and Learners

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Abstract

The effectiveness of an educator with his students in this learning depends on how effectively the communication is used, That's why this communication becomes a determinant of whether a student can receive and process information or not. Besides, many problems students who deal with behavioral (psychological) disciplines, can be solved by effective mutual communication with the teacher. The purpose of this research is the formation of a communication model between educators and students in accordance with the concept of the seven qaulan contained in the verses of the Qur'an which are carried out with a communication approach. The method in this research is the method of qualitative approach, using library research. In its implementation, researchers also use the maudhu'i or thematic interpretation method by collecting verses containing the word qaulan in the form of the target object, then examine on aspects of therapeutic communication. The results of this study are several models of educator communication and students, including: first, the concept of qaulan karima and qaulan tsaqila become a basic principle in communication; second, the concept of qaulan sadida becomes a model of an educator's self-analysis before communicating; third, the concept of qaulan ma'rufa and qaulan baligha become models of educator attitudes and appearances in communicating; Fourth, the concept of qaulan maysura becomes a process stage communicating educators; Fifth, the concept of qaulan layyina becomes an educational technique in communicating.

Keywords: Qaulan, Therapeutic Communication, Communication Model, Educators, Learners

INTRODUCTION

Bestowed and gifted as proof of Rasullulah's ﷺ truth, Al-Qur'an, which is the words of Allah, is a holy scripture which is strengthened by the progress of science. As an authentic holy scripture, the authenticity of the Qur'an is guaranteed and will always be until the end of time, because Al-Qur'an is the best provision for Moslems at the end of time. In the Al-Qur'an, there are guidances for mankind. According to Shihab, Al-Qur'an introduces itself as *hudan lil al-naas* that is guidance for all mankind, and is its main purpose since the moment it is bestowed. (Shihab, *Lentera Al-Qur'an (Kisah dan Hikmah Kehidupan)*, 2008, p. 26). Allah SWT said in Q.S Al-Baqarah:213 that the holy scripture is bestowed to help find the best solution in solving the problems in people's lives.

Mankind, as a special creation of Allah SWT, is created differently from other Allah's creation. They are given perfection in the form of reason as well as the ability to speak and understand many languages.

الرَّحْمَنُ عَلَّمَ الْقُرْآنَ خَلَقَ الْإِنْسَانَ عَلَّمَهُ الْبَيَانَ

Which means: " (God) the Most Gracious. Who has taught the Qur'an. He created man. Taught them to speak well.

As caliphs on earth, mankind is destined to be inseparable from knowledge. According to Halid Hanafi et al, knowledge, education, and other things related to it cannot be separated from humans as they

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are creations that have reason and knowledge. (Hanafi, Adu, & Zainuddin, 2018, p. 4). Islam praises knowledge, where knowledge obtained from learning and teaching is very closely related to the role of an educator. Therefore, both knowledge and educators are given the highest honor by Islam. (Muhamdi, 2018, p. 4).

Knowledge obtained from education comes from the process of learning, which are interactions between educators and their students. In the process, there is a conversation to exchange ideas and information. This act is called communication. Communication is needed as an effort to make the conditions of learning and the classroom become an open and communicative dialogue. Thus, communication is a process of delivering information from the messenger (educators) to the recipient (students) through a media to achieve a desired effect.

The message is in the form of kalam, which is a sentence composed of words, which contain information. However, it is not only information contained in it, but also its meaning must be beneficial for those who listen to it. Shihab explained that speech can influence, give ideas, and even change the mind of someone who listens to it (Shihab, 2007, p. 342).

Likewise, effective reciprocal communication between educators or teachers, as well as educators and students, is used to solve problems related to students' discipline. Thus, the Qur'an, as instruction and a guide, tells mankind how humans should communicate with each other. Therefore, if the basics of communication as told by the Qur'an are done consistently, the relationship between humans will be peaceful. Allah said in Q.S Al-Araf verse 52:

وَلَقَدْ جِئْتَهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

Which means: "and indeed, We have brought to them a Book (Al-Qur'an) which We have explained based on Our knowledge; to be a guide and blessing for those who have faith."

Communication is closely associated with the delivery of information, where information is often obtained through words or speech. Al-Qur'an, as a guide, contains much information, among many things that are explained in the Al-Qur'an, one of which is the verses explaining the ability to speak, namely called as *qaulan*. The ability to speak is closely related to the language of speech. All of this involves 5 potential skills in humans, including spirit, emotion, heart, reason, and desire (Fahriansyah, 2018).

As in the term *qaul* in the Qur'an, *qaul* means words or speech that is spoken intentionally which contains meaning for people who receive and hear it. Thus, *qaul* in the Qur'an refers to principles of good communication that don't conflict with religion (Hefni, 2015, p. 82). *Qaulan* which is mentioned in the Qur'an include *qaulan ma'rufa*, *qaulan baligha*, *qaulan layyina*, *qaulan sadida*, *qaulan karima*, *qaulan sadida* dan *qaulan tsaqila*.

The concept of the word *qaulan* is in line with therapeutic communication. This association can be seen from the exchange of affection, ideas, and experiences which foster an intimate therapeutic relationship in a limited scope. Characteristics that make therapeutic communication different from other types of communication are 1) Genuineness, reflected when teachers help their students, hopefully understanding what their students have, such as their values, attitudes, and emotions; 2) Empathy, this behavior is characterized by a sense of acceptance and understanding between teachers and their students and 3) Warmth, this behavior is illustrated by how a teacher can encourage their students to express what they feel without fear of being punished. (Sanusi, 2019, p. 424). The principle of therapeutic communication is relevant to the duties of an educator include educating, teaching, guiding, directing, training, assessing, and evaluating students (Sanusi, 2019, p. 424).

Therapeutic usually happens between doctors and their patients. As a term, therapeutic communication means the building of trust of a patient towards his or her doctor about his or her recovery. (Astuti, 2009, p. 97). Therapeutic communication can also be fostered between educators and their students, students need an educator in order to control their emotions through mentoring, training, teaching, and learning experiences aimed to develop personal aspects in a better or positive direction.

The problem discussed in this study is what is the meaning of the seven *qaulan* principles according to *mufasirs* and from the perspective of therapeutic communication, and how the concept of therapeutic communication in the *qaulan* principle can be used as a model for communication between educators and their students. For this reason, this study aims to explain the seven *qaulan* principles according to *mufasirs* and from the perspective of therapeutic communication and explain the concept of therapeutic communication contained in the seven *qaulan* principles that can be used as a model for communication between educators and teachers.

Qaulan in the Qur'an contains therapeutic communication. Thus, we hope that this can be used as a model of communication between educators and their students in education, especially therapeutic communication related to psychology, which is closely related to the interactions between a teacher and a student.

RESEARCH METHOD

We intend to find the concept of therapeutic communication contained in the word *qaulan* in the Qur'an where we will reveal the concept in these verses. Then, we intend to associate it as a model of communication between an educator and a student. This study used a qualitative approach, this qualitative research lies in an immersive presentation so that it attracts the reader as if they are participating in the research. Thus, a qualitative researcher must be able to bring life to his or her writing, so that the writing seems to live in the readers' mind (Sudaryono, 2018).

This study also used library research. Literary data and information are obtained by collecting materials in the literary media, such as books, magazines, notes, documents, and other historical sources (Pratama, 2019). Descriptive analysis is used as the analytic method which reveals ideas and perspectives in this study. The data collection is done by collecting written sources in the form of books about the *qaulan* in the Qur'an such as books about Islamic Communication, books about Therapeutic Communication, and books about teacher-student communication model, such as in books about Education Communication.

This study will explore and describe the *qaulan* concept in the Qur'an as a therapeutic communication principle which will be a teacher-student communication model. This study will discuss seven verses from the Qur'an which contain the word or term *qaulan* by browsing literature works of *mufasirs* in their various *tafsir* books, including Tafsir al-Misbah by M. Quraish Shihab, Tafsir Ibnu Katsir by Ibn Katsir, and Tafsir al-Munir by Wahbah al-Zuhaili. In its practice, this study used the *tafsir* method of *maudhu'i* or thematic *tafsir*.

RESULTS AND DISCUSSION

Qaulan in the Qur'an

The Qur'an defined communication as one of mankind's innate abilities given by The Almighty, the creator of man because communication is part of telling and exchanging information that one doesn't know before. There are many terms and words in the Qur'an related to communication. Because there are

many key concepts used in the Qur'an for communication. One of them explains the act of communication. According to Achmad, *qaulan* is a denotative word, meaning that it contains objective communication meaning or conceptual meaning. *Qaulan* has the same meaning as *speech* in the dictionary and the general public. (Abidin, 2017).

Qaulan means conversation, this word is considered *mashdar mutlaq* from *fi'il madi* قَال. The word *qaulan* in the Qur'an is mentioned 19 times among 10 surahs. 12 times followed by *isim shifat mufrad*, 2 times followed by *isim sifat subhu jumlah*, and 5 times not followed by *isim shifat mufrad*. According to Ginda, only 8 of them are directly related to education communication, that is, the word *qaulan* which is followed by *isim shifat mufrad* and only 6 of them have a connotative meaning related to communication competence (Harahap G., 2018, p. 153). Some *qaulan* that are mentioned in the Qur'an include 1) *Qaulan Tsaqila* in Q.S Muzzamil verse 5; 2) *Qaulan Layyina* in Q.S Taha verse 44; 3) *Qaulan Maysura* in Q.S Al-Isra verse 28; 4) *Qaulan Ma'rufa* in Q.S Al-Ahzab verse 32; 5) *Qaulan Sadida* in Q.S An-Nisa verse 9; 6) *Qaulan Karima* in Q.S Al-Isra verse 23; 7) *Qaulan Baligha* in Q.S An-Nisa verse 63.

Therapeutic communication

Therapeutic communication is a part of health communication, that is, communication that can affect a community's health positively through systematic effort with various communication principles and methods (Harahap & Putra, 2019, p. 110). The same goes for nursing communication, which we often call therapeutic communication. Therapeutic is an adjective often associated with the art of therapy. Therapeutic communication is the relationship between healthcare providers and their clients which is designed to facilitate therapeutic purposes to achieve an optimal and effective recovery (Muhith & Siyoto, 2018, p. 222).

Therefore, therapeutic communication is basically professional communication that leads to the therapy of a patient or client. Thus, both doctors as healthcare providers and educators as learning providers can help their patients and students to deal with problems they are facing through communication. Indeed, in general, therapeutic communication is often used in healthcare. However, what a healthcare worker does to their patient is similar to what an educator or teacher does to their students. That is communication that fosters, guides, and directs in a better direction.

The function of therapeutic communication is to encourage cooperation between a nurse and a client through their relationship. Therapeutic communication also aims to help clients make a decision as well as explain and reduce the emotional and mental burdens of the client. All of this is aimed to foster mutual trust, thereby deepening interpersonal and personal relationships realistically (Afnuhazi, 2015, p. 33). Some basic principles must be understood in order to build and maintain a therapeutic relationship, including 1) the nurse-client relationship must be mutually beneficial; 2) the nurse must respect the uniqueness of each of the patients who are different from each other; 3) all communications must respect both the messenger and the recipient, which give alternative solutions (Afnuhazi, 2015, p. 32).

Interpretation of the Seven *Qaulan* Models According to the Mufasirs and their Meanings in the Perspective of Therapeutic Communication

Qaulan Tsaqila (قَوْلًا ثَقِيلًا)

The word *qaulan tsaqila* etymologically means heavy words (Hefni, 2015, p. 95). Many *mufasirs* interpret *qaulan tsaqila* as heavy words, that is, the Qur'an. Because the Qur'an is considered as words that has both quality and weight, it contains messages that are considered as: *Huda*, an instruction, *Bayyinat*,

an explanation, *Furqan*, a differentiator between what's right and wrong, as stated in Q.S Al-Baqarah verse 185, all of this is manifestes in His commands and prohibitions (Fahriansyah, 2018, p. 21). *Qaulan tsaqila* is mentioned in one surah QS. Al-Muzzamil verse 5, as follows

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا

Meaning: "Indeed, We will send down upon you a heavy word."

In the verse above, according to Ibnu Katsir's interpretation, *qaulan tsaqila* is heavy when it is bestowed because of the greatness of the Qur'an, this is based on what Zaid bin Thabit ra expressed: "The Qur'an was revealed to the Prophet Muhammad when his thigh was above my thighs and my thighs were almost crushed." (Ibn Katsir, 2004, p. 320). While in the interpretation of Al-Misbah, the word *qaulan tsaqila* is defined as words that are God's, that is, the Qur'an. The word *tsaqila* or heavy describes the heaviness of the revelation received, not the heaviness experienced when receiving the revelation, because the Qur'an's is the holy word of God and contains instructions that require sincerity, fortitude, and patience in carrying out (Shihab, 2012, p. 407). Furthermore, the explanation in Al-Munir's interpretation of *qaulan tsaqila*, that heavy words are the Qur'an, namely, words that are heavy in doing His Shari'a, in which it contains heavy obligations for mankind, namely, commands and prohibitions consisted of obligations as well as the limits of what's halal and haram (Al-Zuhaili, 2013, p. 148)

Based on the interpretation of the three *mufasirs*, it can be concluded that *Qaulan Tsaqila* means heavy or dense in its wordings. It is considered as such when the words are able to provide solutions to life's problems (Basit, 2018, p. 49). This has the same meaning as therapeutic communication which aims to reduce the worries of the communicant (Revika, 2019, p. 70). Therapeutic communication helps the communicant in explaining and reducing emotional and mental burdens so that they can take action to change a situation as needed (Damaiyanti, 2010, p. 11).

Qaulan tsaqila contains words that are full of deep meanings and values, so understanding it requires deep thinking (Hefni, 2015, p. 96). Likewise, therapeutic communication is also deep communication. Because therapeutic relationship is a cooperative relationship that complements each other, namely a mutually beneficial relationship, where one cannot live without the other (Revika, 2019, p. 72). Closeness to each other, exchanging feelings and experiences, and fostering intimate relationships is what is considered a therapeutic relationship.

Supported by the opinion of Afhunazi that, in therapeutic communication, a communicator will try to express feelings, identify problems, and examine as well as evaluate the appropriate action for the communicant. However, at the preventive stage, therapeutic communication is useful in preventing harmful actions which might harm the communicant (Afnuhazi, 2015, p. 33). Thus, *qaulan tsaqila* is similar to the function of therapeutic communication, namely, communication that will encourage someone to deal with the problems they have and prevent negative things.

Qaulan Layyina (قَوْلًا لَيِّنًا)

In the book of al-Tahrir wa al-Tanwir, Syeikh Ibn 'Asyur interprets the origin of the word *layyin* as graceful or gentle, at first, this word was used to describe body movements, which was later adopted to describe a gentle speech. *Qaulan layyina* is mentioned in Q.S Taha verse 44 as follows

فَقَوْلًا لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ

Meaning: "Then speak, you two, to him with gentle words, hopefully, he will remember or be afraid."

In the verse above, according to Ibnu Katsir, *qaulan layyina* is a revelation to Prophet Moses and Prophet Harun that their calling or invitation must be gentle so that it can be touching, be deeper, and find its audience (Ibn Katsir, 2004, p. 383). Then in the interpretation of Al-Misbah, *qaulan layyina* means gentle words. This is the basis of wisdom in preaching because preaching must be done with polite and harmless words from the preacher so that it doesn't offend the audience (Shihab, 2012, p. 407). While in Al-Munir's interpretation, this verse that contains *qaulan layyina* tells Prophet Moses and Prophet Harun to avoid using harsh words and instead use gentle words when calling the Pharaoh, because the Pharaoh's arrogance and cockiness will be rid of by gentle words (Al-Zuhaili, 2013, p. 480).

Based on the interpretation of the three *mufasirs*, it can be concluded that *Qaulan Layyina* is an effort to communicate with others gently. According to Hefni, *qaulan layyina* is a strategy or technique to soften a hard heart by using gentle words. (Hefni, 2015, p. 93). In therapeutic communication, speaking gently is a key to successful therapeutic communication. However, communication using a gentle tone must also be accompanied by trust (Revika, 2019, p. 69). Because, in essence, *qaulan layyina*, is a guide for communicators as a messenger in convincing the communicant that the message is true and rational.

In Q.S Taha verse 44 about *qaulan layyina*, it is explained why Prophet Moses and Prophet Harun preach with gentle words to the Pharaoh, a communication strategy for preaching a leader who is arrogant, cocky, and went over the limits of heresy. This is done to return the Pharaoh to a righteous path.

Thus, *qaulan layyina* has the same meaning with the purpose of therapeutic communication, namely, enabling a communicator to create realistic personal goals in a positive direction, especially when expressing disagreement. According to Revika, in therapeutic communication, a communicator must listen without doubt, but that doesn't mean agreeing on everything stated, disagreement must be expressed gently, not harshly, such as by shaking the head or frowning the forehead or face (Revika, 2019, p. 88). Talking in communication should not be done with anger, blaming carelessly, but with good arguments such as the communication done by Prophet Moses and Prophet Harun with gentle words without any anger.

***Qaulan Maysura* (قَوْلًا مَّيْسُورًا)**

Qaulan Maysura is pleasant words, these words were spoken to give hope to the listener so that it gives them opportunity to get positivity from us (Hefni, 2015, p. 87). *Qaulan maysura* is mentioned one time in Q.S Al-Isra verse 28 as follows:

وَأِمَّا تُعْرِضَنَّ عَنْهُمْ أَبْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا

Meaning: "And if you turn away from them to receive blessing from your Lord that you hope for, then tell them pleasant words."

In the verse above, according to the interpretation of Ibnu Katsir, promise them with appropriate promises and say it gently if given blessings from Allah SWT, thus, *qaulan maysura* is communication that is easy to understand (Ibn Katsir, 2004, p. 158). Next, in the interpretation of Al-Misbah, *qaulan maysura* is defined as pleasant words to receive blessing from God, namely, by maintaining good deeds and words, that is, words that gives hope and optimism without offending the listener. While in the interpretation of Al-Munir, this verse explains that when someone needs help but we are not able to because of our current condition that is also lacking, then speak gentle and pleasant words and promise that we will help if we are given a blessing by Allah SWT (Al-Zuhaili, 2013, p. 79). Likewise, therapeutic communication also agrees that a contract or promise is considered as an activity in its orientation phase, namely the agreement between a communicator and a communicant for a therapeutic relationship.

It can be concluded from the three interpretations above that *qaulan maysura* is pleasant words so that positive hope and optimism can arise, similar to the opinion of Samsul et al in their journal that stated “:*qaulan maysura is speech which has positive vibes and triggers positivism*” (Samsul, Nawawi, & Risma, 2020, p. 5).

Qaulan maysura has a similar meaning to therapeutic communication, that is, to enable communicants to influence others positively, namely, influencing the physical environment around them and, most importantly, themselves. (Revika, 2019, p. 70). In addition, a therapeutic relationship is a mutually helping relationship between communicators and communicants.

Speaking with pleasant and non-offensive words in *qaulan maysura*, makes a speech pleasant and acceptable by many according to their ability and understanding when in therapeutic communication (Rezeki, 2020, p. 64). It is important for communicators to know that, in therapeutic communication, communicants are very diverse, so dealing with each of them will need a different approach.

Thus, in fostering a therapeutic relationship between communicators and communicants, it is necessary to know how the communication processes and skills are appropriate with the target audience. For example, in a communication process, there are components such as communicators as the messenger, communicants as the recipient, media, and feedback which are part of the whole process and interrelated. Also, communication ability includes the ability to send and receive messages for observation, listen, clarify, and validate the meaning of a message so that communication can be done well so that it affects the behavior of the listener. Thus, it can be seen that in *qaulan masyura* there is therapeutic communication, namely, a communication process that maintains the harmony between communicators and communicants, that is, the establishment of an easy to understand communication according to the listener's characteristics.

Qaulan Ma'rufa (قَوْلًا مَعْرُوفًا)

Ma'ruf is the good of this world and the hereafter. The word *ma'ruf* means a word that is recognized according to reason and syara'. Communicating that is *ma'ruf* is commanded by Allah. In the Qur'an, *ma'ruf* communication is used as a communication model that is easily understood by the listener. *Qaulan ma'rufa* is mentioned four times in the Qur'an, one of which is in QS. Al-Ahzab verse 32, as follows:

يٰۤاَيُّهَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ ۗ اِنِ اتَّقَيْنَنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ
وَقُلْنَ قَوْلًا مَعْرُوفًا

Meaning: “O wives of the Prophet, thou are not like other women, if thou are pious. So don't be submissive in your speech so people who have disease in their hearts yearn, and speak kind words.”

In the verse above, it is explained that, according to the interpretation of Ibnu Katsir, there is an instruction in how to behave for the wives of the Prophet as well as the wives of people who follow him, namely, that women should not talk to other men the way that they talk to their husband (Ibn Katsir, 2004, p. 236). Then, in the interpretation of Al-Misbah, *qaulan ma'rufa* in this verse means words that are good and appropriate, not made up especially with non-mahrams (Shihab, 2012, p. 261). While in the interpretation of Al-Munir, *qaulan ma'rufa* is speaking in a proper, reasonable, and normal way, that is, avoiding speaking ambiguously. This verse explains the most honorable attitude in communicating with women (Al-Zuhaili, 2013, p. 326).

From the three interpretations above, it can be concluded that *qaulan ma'rufa* is dignity in speaking. According to Basit, a good speech is speech ta that is appropriate with the society's cultural context (Basit,

2018, p. 44). This opinion is similar to what Samsul et al stated that "*Qaulan ma'rufa means kind, honorable and received by values prevailing in society*" (Samsul, Nawawi, & Risma, 2020, p. 4). Effective therapeutic communication has a principle that a communicator must adhere to this so that their speech doesn't conflict and can be accepted by values prevailing in society. Having the same meaning as therapeutic communication, a communicator must always base their thoughts, words, and actions on the agreed professional ethics, also in making decisions, they must be based on basic principles of human welfare (Revika, 2019, p. 77).

The term *qaulan ma'rufa* means a series of sentences that is good according to the local community's tradition, as long as it doesn't conflict with religion. According to the interpretation of Al-Misbah, the word *ma'rufa* covers the whole aspect of speaking, starting from pronunciation, the sentences spoken, and the style of language that is not made up. Likewise, therapeutic communication also uses correct grammar, clear vocabulary, simple, and not confusing is a key for a successful therapeutic communication process (Revika, 2019, p. 69).

Thus, it can be concluded that therapeutic communication in *qaulan ma'rufa* means encouraging communicants to commit and be always consistent with what is considered as thnoblestle virtue, namely, behaviors or rules that have been required and also on how to choose the correct language during communication.

Qaulan Sadida (قَوْلًا سَدِيدًا)

Qaulan sadida according to language means the right words are speech (Hefni, 2015, p. 93). The correct words for the appropriate condition are analogous to shooting an arrow accurately to a target (Hefni, 2015, p. 95). *Qaulan sadida* can also be interpreted as the ethics of being honest in communication (Ritanto & Mahfud, 2012, p. 153). The word *qaulan sadida* is mentioned twice in the Qur'an, one of which is in QS An-Nisa verse 9, as follows:

وَأَلْيَشْ أَلَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا
سَدِيدًا

Meaning: " And fear Allah those who, if they leave behind them weak children, who they worry about (their welfare). Therefore, let them believe in Allah and let them speak the truth."

In the verse above, explained in the interpretation of Ibn Katsir, this verse relates to a man who dies and gives a will that endangers the inheritance. Allah SWT commands those who hear it to be pious and guides and directs them to the truth (Ibn Katsir, 2004, p. 241). Furthermore, in the interpretation of Al-Misbah, it is explained about the delivery of a statement that is correct and hits the right target, *sadidan* also contains the meaning of constructive criticism or in the sense that the information conveyed must be educational (Shihab, 2012, p. 339). Meanwhile, in Al-Munir's interpretation, it is explained that the command to the guardians of the heirs should take care of the assets of the orphans they care for, like how they take care of the condition of their children (Al-Zuhaili, 2013, p. 603).

It can be concluded from the three interpretations above, *qaulan sadida* is a word that must not only be true but also honest in its delivery. Communicating with therapeutic value requires honesty as the main capital because a trusting relationship is impossible without honesty (Afnuhazi, 2015, p. 34). Because honesty and open communication are the basis of a therapeutic relationship.

Looking at the explanation in the interpretation of Al-Misbah on QS An-Nisa verse 9, it explains that the context of the verse is on dealing with orphans who have sensitivity and need more treatment, such as

in choosing sentences when communicating, not only providing information with the correct content but also appropriately. When scolding them, it should be with words that correct mistakes and can also build them up. In addition, this verse refers to the content of the conversation related to a sense of worry, which when viewed from the psychological side of this problem is part of human needs, that is, the need for security.

In this way, *qaulan sadida* becomes an argumentative communication, i.e. true or straight and honest speech which can correct a mistake, used for communicants who need enlightening and educational information. As the meaning in therapeutic communication, according to Revika, that therapeutic communication provides information and knowledge, it is intended so that a communicant can further increase his or her intelligence and know more (Revika, 2019, p. 90). This condition is expected to be able to influence and help the communicant in dealing with his or her problems themselves.

Qaulan Karima (قَوْلًا كَرِيمًا)

Qaulan Karima means noble speech, which describes a speech's content, message, method, and describes how a commendable and noble character is so that in its implementation it makes someone who is spoken to feel happy, respected, and honored because *qaulan karima* contains words of value that prioritize etiquette when speaking (Hefni, 2015, p. 86). *Qaulan Karima* is mentioned once, namely in QS Al-Isra verse 23, as follows:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ
كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا
كَرِيمًا

Meaning: " And your Lord has commanded that you do not worship other than Him and do good to your parents as well as possible. If one of them or both of them reach old age in your care, then never say to them the word "ah" and do not yell at them and instead say to them a noble word."

In the verse above it is explained, according to Ibn Kathir's interpretation, Allah forbids saying bad and despicable words to parents. Instead, we should say gentle, kind words, full of courtesy, accompanied by honor and respect. (Ibn Katsir, 2004, p. 153). Also, in the interpretation of Al-Misbah, *Karima* is a noble word, consisting of the letters *kaf*, *ra*, and *mim* which have a noble or best meaning. Explained further, *qaulan karima* in this verse means words that are kind, gentle, and full of kindness and respect (Shihab, 2012). Whereas in Al-Munir's interpretation it is explained that it is forbidden to do something harmful first rather than saying good words, this is because preventing oneself from things that hurt is better than saying words and doing good deeds. (Al-Zuhaili, 2013, p. 72).

It can be concluded from the three interpretations above, *qaulan karima* means words that are full of etiquette and value, do not hurt, and honor with respect. It has the same meaning in therapeutic communication in the way communication is aimed at maintaining the self-esteem of the communicator and the communicant, which not only prioritizes the content of the message but also the attitude when conveying the message (Damaiyanti, 2010, p. 12). For communicators, this *qaulan karima* has a message to restrain bad deeds such as having feelings of dislike for others, for example by dropping their honor, and harassing others. Revika stated that, do not let communicators and communicants have prejudice or bad stigma against each other. Because if this happens, one party may judge badly the other in the communication process (Revika, 2019, p. 73). Such conditions will cause one of the communicators to feel arrogant and cocky so that he feels he is great and thinks he is better than others.

So it can be concluded that *qaulan karima* contained in therapeutic communication describes the requirements of good therapeutic communication. Namely, communication that will create an attitude of mutual understanding, respect, and honor between communicators.

Qaulan Baligha (قَوْلًا بَلِيغًا)

Qaulan baligha means words whose message reaches the intent, affects, and leaves a mark on the communicant's soul (Hefni, 2015, p. 88). *Baligha* means the arrival of one thing to another adequately (because adequacy means the arrival of something to the desired limit, not too little or too much) (Samsul, Nawawi, & Risma, 2020, p. 3). *Qaulan baligha* is mentioned in QS An-Nisa verse 63, as follows:

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

Meaning: " Those are the people for whom Allah knows what is in their hearts. Therefore, turn away from them, and teach them a lesson, and speak to them words that leave a mark on their souls."

In the verse above it is explained, in the interpretation of Ibn Katsir, *qaulan baligha* means words that are mature or considered conveyed if the words reach the heart (*fii anfusihim*) of the communicant or listener (Ibn Katsir, 2004, p. 343). Furthermore, in the interpretation of Al-Misbah, the word *balighan* consists of the letters *ba'*, *lam*, and *ghain* that all words consisting of these letters mean the arrival of one thing to another, it also means enough, because adequacy means the arrival of something to the required limit. (Shihab, 2012). Meanwhile, Al-Munir's interpretation explains three ways to deal with hypocrites, one of which is to give firm words and make an impression on the heart, namely by promising good news (*at-tarhib*) and at other times scaring them (Al-Zuhaili, 2013, p. 144).

In principle, a *qaulan baligha* communication pays attention to the way the message is conveyed as well as the situation and conditions, not just the words that will be conveyed. Therefore, some souls must be greeted with a gentle message, but some souls need to be honed with a strong message.

In therapeutic communication, some factors influence a therapeutic relationship, one of which is the empathic response. According to Afnuhazi, empathy is a feeling of understanding and acceptance by nurses to the feelings experienced by the communicant, the ability to be able to feel "the personal world of the client/communicant". This empathy is honest, sensitive, not artificial (objective) so it is based on what other people experience (Afnuhazi, 2015, p. 51). Where a communicator must be able to put himself in the shoes of other people. Among them is in the mental aspect; by understanding others emotionally and intellectually, as well as verbally; in speaking must have the accuracy, namely the accuracy of verbal expression to feelings or problems faced by the communicant or audience.

It can be understood that *qaulan baligha* is related to the psychological side, which is very closely related in a therapeutic relationship. Namely, in communicating a communicator must empathize. Meaning that communication that avoids *impulsive judgment* about someone. With an empathetic attitude, a communicator will behave more sensitively and sincerely. Because words or messages will imprint on the soul if it is delivered with a sincere and honest heart.

The Concept of Therapeutic Communication in the Seven Qaulan in the Qur'an as a Communication Model for Educators and Learners

Communication has urgency in the world of education, communication is needed as an effort to make learning conditions and the classroom become an open and communicative mechanism. The effectiveness of a teacher in the learning process also depends on how effectively a teacher communicates

with their students, a good teacher must understand that communication and education are two things that are intertwined and interrelated. Thus, a teacher must continuously choose and decide what to communicate and how to communicate it (Iriantara & Syaripudin, 2013, p. 74).

When teaching a lesson, an educator needs a conducive situation, learning concepts that aren't boring, an exciting learning motivation so that an exciting emotional condition can be created. Because, as a messenger, the effectiveness of message delivery is affected by many factors, such as communication skills, attitude, personality, knowledge, society, and culture (Nofrion, 2018, p. 64). In particular, communication between educators and students is not only about the technical matter of compiling and conveying messages to the communicant, but also communication skills and even communication intelligence. So, we need a communication model as a communication approach for educators and students. The communication in question is therapeutic communication, which is contained in the seven qaulans in the Qur'an which are explained as follows.

Basic Principles of Communication

In therapeutic communication, there are three basic principles for building a therapeutic relationship including 1) mutually beneficial relationships; 2) communicators must appreciate the uniqueness that exists in the communicant so that they understand that the communicant has different characteristics and personalities, and 3) positive communication, which can create a trusting relationship and provide alternatives in problem-solving (Afnuhazi, 2015, p. 32). These three principles are similar to the principles of communication according to Iriantara and Usep about education communication that it is important to communicate 1) positive expectations; 2) learning objectives and outcomes; 3) feedback and evaluation (Iriantara & Syaripudin, 2013, p. 78).

If we look at the explanation above, the correct *qaulan* concepts for this aspect of communication are *qaulan karima* and *qaulan tsaqila*. *Qaulan karima* describes a rule for communication, namely, in communicating, an educator must have principles that each student has their uniqueness and characteristics, so educators and their students must have a mutual understanding, respect, and honor in communicating. Because good communication must have feedback, feedback determines whether a message is properly understood or not, and also what fixes or changes needed to be made. This is where feedback is important as a determinant, in education, it is often called evaluation. In this way, educators must build noble and respectful communication so that mutually beneficial communication is established.

Furthermore, feedback between educators and students can be seen in the concept of *qaulan tsaqila*. *Qaulan tsaqila* contains meaningful information, which has words that can provide solutions to life's problems. In principle, communication must function as mutually beneficial feedbacks, the educator as a guide is considered as someone who can give directions for their students, especially in directing students away from the wrong path and towards the right path.

Self-Analysis of an Educator

Self-analysis is the preparation stage before taking action or therapeutic communication approach to students. Self-analysis of an educator is one way to use oneself therapeutically, including 1) Self-awareness, developed by recognizing oneself, learning from others, and being open towards information and changes that are happening. This awareness determines the pattern of interaction that is built between educators and students; 2) Clarification of Values, the educator's clarification on what he or she believes which will underlie values in attitude and behaviour, such as social, togetherness and kinship, religion, hygiene, beauty, and other values; 3) Feeling Exploration, exploring feelings in interacting with

students by being open and be aware of their feelings and control it; 4) The ability to be a responsible role model, all that is related to what the educator says to their students.

If we look at the explanation above, the correct *qaulan* concept for this aspect of communication is *qaulan sadida*. In *qaulan sadida*, communication that is formed is positive communication full of honesty and truth, which creates mutual trust. Communications like this are formed intentionally by an educator, the clarification of values by an educator, and their ability to become a responsible role model for their students.

Educators play a role in doing positive parenting, which is built on true things that indicates honesty in the educator. Good messages given by educators to their students will be a communication that leads to learning goals, fixes a wrong, and becomes information that is both enlightening and educational. Because educators are people who are followed and imitated because everything that they convey is believed to be the truth and imitated because everything they do is an example of a role model.

Attitude and Appearance of Educators in Communicating

An educator must pay attention to their attitude and appearance when communicating, including 1) Physical presence (marked by the behaviors or attitudes of educators to their students), such as facing students, maintaining eye contact, maintaining an open attitude, gestures showing a caring attitude, being calm and relaxed, voice intonation and speaking style, as well as how to dress in front of students; 2) Psychological self-presence (marked by showing emotional closeness with students), such as how they respond and act.

Looking at the explanation above, communication can be done in two ways, verbal and nonverbal. The correct *qaulan* concept for this aspect of communication is *qaulan ma'rufa* and *qaulan baligha*.

In *qaulan ma'rufa*, communication adheres to the ethics and values that apply in society. So that it shows the side of communication according to the rule of law and logic. Thus, an educator communicating with their students must be based on the values prevailing in society, seen from the physical appearance and attitude of the educator when they are communicating with their students, which is a part of a teacher's professional ethics.

Meanwhile, in the concept of *qaulan baligha*, communication can be seen from the psychological side, that is, communication that shows emotional closeness. Because *qaulan baligha* is communication that is touching. This can all be achieved by educator communication in terms of psychological self-presentation, namely from the emotional attitude to students, such as sincerity, empathy, and warmth.

Stages of the Communication Process

Communication must be planned and structured properly, the same goes for fostering therapeutic relationship interactions, educators have 4 stages, including 1) the interaction phase, the preparation phase before dealing with students; 2) The orientation phase, which can be called the introductory phase, the phase where the educator starts the activity for the first time or the first meeting with students; 3) The working phase, the core of the overall activity in the therapeutic communication process; 4) the termination phase, occurs when the educator ends his or her task activities, both temporary termination, and final termination.

The communication stage above is included in the concept of *qaulan*, namely *qaulan maysura*, namely appropriate speech, namely with a promise or agreement. Seen in each process and stage, there is a contract from each phase to the next. Communication is carried out with easy-to-understand (communicative) speech, which gives rise to hope and optimism for the listener (students).

Educator Techniques in Communicating

These are therapeutic communication techniques that can be applied by educators to students, including providing information or knowledge; asking students; providing opportunities for students to describe their perceptions or ask questions; listening with full attention and acceptance, listening is the main basis in communication; focusing and clarifying; summarizing or concluding and state the learning outcomes; humor; and giving awards or rewards.

The technique of educators in communicating above is included in the concept of *qaulan*, namely *qaulan layyina*. Communication in *qaulan layyina* seeks to communicate with strategy, and the strategy used is to use gentle words. Strategy is essentially management or planning to achieve an aspired goal. However, this strategy not only guides but is also able to describe the techniques and tactics in its operations. Thus, a strategy and technique will go hand in hand. That way an educator must master communication techniques and strategies, this can improve an ability to connect with people around, especially the various kinds of characters in each student.

CONCLUSION

In conclusion, this study uncovers and finds a communication model for educators and their students based on the *qaulan* concept from the Qur'an. The *qaulan* concept is in line and studied with the perspective of therapeutic communication so that the *qaulan* concept in the Qur'an can be implemented properly as an educator-student communication model. The *qaulan* concepts include: *qaulan tsaqila*, *qaulan layyina*, *qaulan maysura*, *qaulan ma'rufa*, *qaulan sadida*, *qaulan karima*, dan *qaulan baligha*.

The result is a communication model for educators and their students, including 1) Basic communication principles in the concept of *qaulan karima* and *qaulan tsaqila*; 2) Self-analysis of an educator in the concept of *qaulan sadida*; 3) The attitude and appearance of an educator in communicating in the concept of *qaulan ma'rufa* and *qaulan baligha*; 4) The stages of an educator's communication process are in the concept of *qaulan masyura*; 5) The educators' technique in communication is in the concept of *qaulan layyina*.

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