



Intrapersonal Communication in the Qur'an

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Abstract—The communication discourse in the Qur'an has been around for a long time since the Qur'an was revealed. It's just that because the term communication was born in Western countries, the Qur'anic communication discourse was certainly not touched. This research discusses the theme "Intrapersonal Communication in the Al-Qur'an" to reveal the Al-Qur'an's discourse on intrapersonal communication which can then become a guide for humans in communicating with themselves, and in turn, will have a direct influence on the structure of balance a person in his environment. This research uses a thematic interpretation method combined with content analysis methods. This type of research is a literature review with a qualitative approach. The main data source in this research is several verses from the Al-Qur'an related to the theme of discussion and is supported by other data sources, such as tafsir books and representative literatures. This research found that the Al-Qur'an's discourse on intrapersonal communication revolves around four things, namely dzikrullah, muhasabah, contemplating the universe, and reading/writing. These four things have placed thoughts and feelings as the center of control of the soul in providing stimulation to the five senses and conscience to produce correct understanding and awareness.

Keywords: The Qur'an, Intrapersonal Communication, soul, feeling

1 Introduction

The Qur'an is a real guide for those who are pious [1], and of course to be happy in this world and the hereafter. One of the instructions in the Qur'an is about communication. The communication discourse in the Qur'an has been around for a long time since the Qur'an was revealed. It's just that because the term communication was born in western countries, the Qur'anic communication discourse was certainly not touched. For this reason, this research tries to study the verses of the Koran based on the theme of intrapersonal communication. In simple terms, intrapersonal communication is communication that takes place within a person, he talks to himself, he dialogues with himself, he asks questions with himself and is answered by himself, with the aim of thinking, reasoning, analyzing and reflecting. The Qur'an provides many instructions and facilities for humans to be able to communicate for themselves. Humans are given the basic nature of wanting to know what is happening within themselves. Intrapersonal communication clearly cannot be separated from humans themselves. Intrapersonal communication is needed to regulate individual human life, as a foundation for communicating with their living environment [1].

Thus, intrapersonal communication is one of the most fundamental activities in human life. Intrapersonal communication can determine a person's success or failure in achieving happiness, whether he is a doctor, engineer, lecturer, businessman, religionist, farmer, or whatever. Intrapersonal communication will have a direct influence on a person's balance structure with their environment. This research is certainly very important to carry out as *ijtihad* in building a new paradigm of intrapersonal communication based on the verses of the Koran. The focus of this research is the intrapersonal communication discourse in the Al-Qur'an, from which the concept of Qur'anic intrapersonal communication can be drawn. For this reason, it can be stated that the aim of this research is to reveal the intrapersonal communication discourse contained in the Al Qur'an, which in

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turn can become a guide for humans in communicating with themselves, which in turn will have a direct influence on a person's balance structure with their environment. In connection with the focus and objectives of the research above, this type of research is a literature review, with a qualitative approach, and using thematic interpretation methods. The main data is in the form of Al-Qur'an verses that are in accordance with the discussion theme. The main data source is the holy book Al-Qur'an which is supported by the book of interpretations of the Al-Qur'an itself, plus related representative books. Furthermore, the main data found in the form of Al-Qur'an verses that are in accordance with the discussion theme, were analyzed using the content analysis method.

2 Results and Discussion

To provide clear direction regarding the relevance of the discourse on intrapersonal communication in the Al-Qur'an, insight into intrapersonal communication is needed which is used as a basis for analyzing verses in the Al-Qur'an related to intrapersonal communication. The insight into intrapersonal communication in question is in the form of understanding, process, characteristics and implementation.

A. Understanding Intrapersonal Communication

Intrapersonal communication comes from three basic words, namely Communication, Intra, and Personal. Communication itself is the process of conveying information in a system of signs, symbols, or behavior [2]. Intra is a bound form, which is defined in the KBBI as "within; the inside part" [3]. Meanwhile, personal is individual or individual [3]. So, linguistically, the meaning of intrapersonal communication is the process of conveying information within an individual. According to Blake and Harodlsen, intrapersonal communication is a communication event that occurs within a person's personal self. How a person speaks and conveys things to himself. This is because each individual can become an object or communicant. Whether it's providing symbols, signs, or even something else. Through this, what is usually said to other people, can also be what is said to oneself.

Hafied Cangara defines intrapersonal communication as communication that takes place within an individual, in other words within himself. The process occurs here because there are people who give meaning to an object that is observed or suddenly appears in their mind. Objects in this case can be natural events, events, experiences within oneself or outside oneself. Giving meaning to an object that is captured by an individual will definitely lead to a decision that must be chosen. How to choose between yes or no, continue or stop. From this situation, it brings people to communicate to themselves. So without realizing it, someone definitely needs something called intrapersonal communication. Armawati Arbi said that intrapersonal communication is the ability to dialogue between me and I in organizing plans based on IQ intelligence, preparing arrangements using RQ intelligence, carrying out implementation using NQ intelligence, and being able to assess and evaluate using EQ intelligence [4]. Efforts to define intrapersonal communication have also been made by experts. Here are some definitions from experts.

1. Jalaludin Rahmat is of the opinion that if viewed from the perspective of communication psychology, what is meant by intrapersonal communication is communication that prioritizes sensation, memory, perception and ways of thinking.
2. Armawati Arbi stated that intrapersonal communication is the root of natural family communication. So if someone creates natural communication to build a family, then he can instill the values of Islamic teachings in children through da'wah communication and intrapersonal communication [4].
3. Judy Pearson and Paul Nelson define intrapersonal communication as the process of using messages to generate meaning within oneself
4. Ronald B. Adler and George Rodman define communication as individual or self-communication

5. The Dictionary of Communication and Media Research defines intrapersonal communication as communication that occurs within a person and in this case the sender of the message and the recipient of the message are the same.
6. The Dictionary of Media defines that intrapersonal communication is internal dialogue or talking to oneself.
7. Jurgen Ruesch and Gregory Bateson argue that intrapersonal communication includes talking to oneself, reading silently, repeating what one hears, and other activities thought by oneself.
8. Charles V. Roberts defines intrapersonal communication as the decomposition, processing, storage and coding of messages physiologically and psychologically. It arises within individuals on both conscious and unconscious levels whenever they communicate with themselves.

The study of intrapersonal communication still does not receive much attention from any group. Because there are still few people interested in intrapersonal communication and usually those who focus on intrapersonal communication are people who are interested in the field of behavioristic psychology. Therefore, literature related to intrapersonal communication is still rare.

B. Intrapersonal Communication Process

The intrapersonal communication processes include the following:

1. Sensation

Sensation is the earliest stage in receiving information or can also be called the stage of capturing stimuli received by the sensors of our sense organs. Through our sense organs, humans can understand the physical quality of their environment. Thus sensation is the process of capturing stimuli [5].

2. Perception

Perception is an experience about objects, events or relationships obtained by deducing information and interpreting messages. Perception can also be said to be the process of giving meaning to a sensation.

3. Memory

Memory is a highly structured system that allows organisms to record facts about the world. Memory can influence perception because it provides a frame of reference or thinking [5]. It can be called the process of storing information and recalling it. Memory involves three processes, namely recording or encoding, storage and retrieval.

4. Think

Thinking is the fourth process that influences a person's interpretation of stimuli. By thinking someone can manipulate information or provide a response. An individual thinks with the aim of making decisions, solving problems and producing new things or creativity.

As spiritual beings, humans should have the ability to reflect on themselves. A person can distinguish between when he is a subject or when he is an object. Therefore, in carrying out intrapersonal communication, there are several things that can support utilizing a person's awareness when communicating with themselves [6].

C. Characteristics of Intrapersonal Communication

Intrapersonal communication has characteristics including the following:

1. Focuses on processing information that a person gets from events that occur.
2. Occurs when an individual is in a state of doubt, confusion.
3. Involves the sense organs, because in intrapersonal communication there will be a process of storing information and giving meaning to what is happening within a person.
4. Can bring about changes in a person, both positive and negative [5].

D. Implementation of Intrapersonal Communication

Departing from Jalaluddin Rakhmat's theory in his book *Communication Psychology*, there are four activities in applying intrapersonal communication in everyday life to understand yourself. These four things are meditating or praying or giving thanks by introspecting, listening to your conscience, having free will, and creative imagination [5]. First, meditating or praying or giving thanks with self-introspection is a structured mental activity carried out over a certain period of time to analyze or draw conclusions or take new steps to resolve personal life and behavioral problems. Second, listening to one's conscience is an awareness of the good and bad of one's morals in a concrete way as awareness of the soul, not only knowing that actions carried out at a certain time, place or situation are good or bad, but conscience also assesses the actions that will be carried out if the actions are good. morally, conscience will recommend it, if it is morally bad then conscience will prohibit it. Third, free will departs from psychological freedom to determine oneself. With psychological freedom, of course a person can choose and determine the attitudes and actions they take. This means that when he faces external stimuli he does not automatically respond or respond immediately, not impulsively but must respond based on an assessment of whether it is suitable or not, good and bad, pros and cons, and so on.

Fourth, creative imagination is the human power to build hopes or imagine things that do not yet exist for the future, namely describing things from a foreign world or thinking about plans for the future. Creative imagination can also be interpreted as the mind to just imagine, daydream, or fantasize, but this power can also be used to imagine something that doesn't exist yet, something new that must be realized by ourselves..

E. Intrapersonal Communication Discourse In The Quran

The discourse on intrapersonal communication in the Qur'an is found to revolve around four things, namely dzikrullah, muhasabah, contemplating the universe, and reading/writing. Following is the discussion :

a. Dzikrullah (Remembering Allah)

Dzikirullah or what is usually said briefly as dhikr is praise to Allah SWT that is said repeatedly. By dhikr, a person remembers Allah SWT. A person who in his heart and mind makes dhikr at all times, in fact he is remembering Allah SWT continuously. By dhikr a person communicates with himself. If a person remembers Allah SWT at all times, then he will always remember His commands and prohibitions, and of course he will make himself aware of doing good and staying away from immoral acts. There are several verses in the Koran that explain the virtues of doing dhikr. If you read these verses, you can see how important it is to do dhikr. Call it Q.S. Al-Ankabut verse 45 follows.

"Read what has been revealed to you, namely the Book (Al-Quran) and establish prayer. Indeed, prayer prevents evil and evil (deeds). And indeed the remembrance of Allah (prayer) is greater (its priority over other acts of worship). And Allah knows what you do."

Some commentators understand the dhikrullah in Q.S. al-Ankabut verse 45 is a prayer. As-Sa'di stated that prayer has a big and noble purpose, namely what is contained in the prayer itself, in the form of dhikrullah with the heart, verbally and body. Prayer can prevent vile and evil deeds, namely that a servant who upholds it, fulfills the pillars, requirements and khusyuan, then his heart will shine, his soul will become pure, his faith will increase, and his will for goodness will become stronger [7]. In line with As-Sa'di's statement, Az-Zuhaili also said that remembering Allah, namely prayer, is the greatest obedience of all obediences and the most important worship of any worship that does not contain dhikr, because no one is most perfect except the person who remembers. Allah and draw closer to Him [8]. The verse of the Qur'an which also discusses the priority of dhikrullah is Q.S. ar-Ra'd verse 28 which reads:

"(namely) those who believe and their hearts become at peace by remembering Allah. Remember, only by remembering Allah can the heart be at peace."

Quoting from the Ministry of Religion's commentary on the Al-Qur'an, Q.S. ar-Ra'd verse 28 explains the virtues of dhikr by remembering the name of Allah SWT. Through dhikr, a person will live their daily life with a peaceful heart and a calm soul. This situation can encourage someone to do good things and feel happy with all the good things they do.

In line with that, Ibn Kathir's interpretation mentions the sentence 'only by remembering Allah the heart becomes peaceful' in Q.S. ar-Ra'd verse 28 can also mean that Allah SWT is the essence that His servants must remember. That's why, through this verse, Allah SWT implicitly recommends his people to make dhikr. In terms of dhikr, it means calling and pronouncing the name of Allah SWT or keeping Him in memory (remembering Him). Thus, dhikr has many advantages, especially in the context of intrapersonal or psychological communication, including:

1. Get closer to Allah SWT. With dhikr, a person can feel the closer and more intense presence of Allah SWT.
2. Strengthen faith. By continuously remembering and praising Allah SWT, a person can strengthen the belief that everything happens by the will of Allah SWT.
3. Calm the heart. With dhikr, a person can free themselves from worry, stress and anxiety which often weigh on their thoughts and feelings. Dhikr can also increase feelings of happiness and satisfaction in life. With dhikr, a person can find peace and happiness in life.

B. *Muhasabah* (Self-Introspection)

Muhasabah or better known in Indonesian as self-introspection. Muhasabah or self-introspection can be done by paying attention to one's condition, reflecting on it, and recognizing one's own weaknesses. Muhasabah or self-introspection has an important role in improving the quality of a person's life, where he will always evaluate himself with the aim of tomorrow being better than today. So, it is clear that muhasabah or self-introspection is part of the discourse of intrapersonal communication. There are several verses in the Qur'an that explain the virtues of muhasabah or self-introspection, for example Q.S. al-Hasyr verse 18-19 which reads:

"O you who believe, fear Allah and let everyone pay attention to what he has done for tomorrow (the afterlife); and fear Allah, surely Allah is All-Knowing of what you do. And do not be like those who forget Allah, then Allah makes them forget themselves. They are the wicked ones."

Very clearly the verse above is a proof of the command for muhasabah or self-introspection. The verse continues with strong sarcasm for people who ignore the command to muhasabah or self-introspection, where Allah SWT equates people who forget this command with wicked people who forget Allah SWT Himself. At-Tabari stated that Q.S. al-Hasyr verse 18 emphasizes the importance of self-introspection and reassessing the practices that have been carried out. Everyone must realize that their deeds will be accountable before Allah on the Day of Judgment. Therefore, everyone must try to always do good deeds and avoid bad deeds [9]. This is in accordance with the opinion of al-Wahidi who said that Q.S. al-Hasyr verse 18 is a call from Allah SWT to believers to always maintain themselves in devotion to Him. And also reminds everyone to muhasabah or self-introspection to think about the provisions they will bring on the Day of Judgment. This provision is the obedience and pious deeds that he has done during his life. People who have a lot of provisions will get happiness in the afterlife, while people who have little provisions will suffer losses [10]. Another verse of the Qur'an which also contains discourse on intrapersonal communication is Q.S. Al-Isra' verse 36 which reads:

"And do not follow what you have no knowledge of. Indeed, hearing, sight and heart, all of them will be asked to account for."

In the book Tafsir Al-Muyassar it is stated that humans will be asked to be responsible for how they use their hearing, sight and heart. If he uses it in good things, he will definitely get a reward, and if he uses it in bad things, then he will get punished. Ibn Kasir in his tafsir book states, the word of Allah: (all of them) are all descriptions of these qualities, namely

hearing, sight, and heart (will be held accountable) that a servant will be held accountable for on the Day of Resurrection, and the members of his body They will also be asked about what the servant did [11]. In line with this, M. Quraish Shihab said that actually hearing, sight and heart, which are all tools of knowledge, each of them will be questioned about how their owner uses them, or their owner will be required to be responsible for how he uses them. From one side, the guidance of this verse prevents many evils, such as accusations, bad suspicions, lies, and false testimony (lies). On the other hand, this verse provides guidance to make the best use of hearing, sight and heart as tools for achieving knowledge [12].

It is clear that Q.S. Al-Isra' verse 36 is a signal that muhasabah or self-introspection is a demand for everyone. Even though this verse only mentions three things (hearing, sight and heart) that will be accounted for, because these three things are very urgent elements in humans, it means that the entire human body and soul will be accounted for. The existence of a signal of responsibility in this verse means that everyone should carry out muhasabah or self-introspection, so that mistakes, mistakes and shortcomings can be eliminated, and vice versa goodness will be increased.

C. Contemplating The Universe

The universe is all of Allah SWT's creation, starting from humans, animals, plants, sky, earth, moon, stars, wind, water, and so on. All of Allah SWT's creations were not created without purpose and purpose. Of the thousands of verses scattered in the Koran, there are many verses that contain orders to contemplate the creations of Allah SWT as signs of His greatness, including Q.S. Al-Jatsiyah verses 3-5 which reads:

Indeed, in the heavens and the earth there are signs (of Allah's power) for those who believe. And in the creation of you and in the creeping animals that are scattered (on the face of the earth) there are signs (of Allah's power) for a people who believe. And in the alternation of night and day and the rain that Allah sends down from the sky and revives the earth with the water after its death; and in the winds there are signs (of Allah's power) for a people who understand.

Q.S. Al-Jatsiyah verses 3-5 talk about the creation of nature, humans, and living creatures that exist throughout the world, teaching humans to reflect to be more aware that humans are creatures who don't know much, even about the nature of themselves. If you look closely, the Q.S. In Al-Jatsiyah verses 3-5 above, Allah first mentions mu'mininun (believers/believers), then Allah mentions the pronunciation yuqinun (believers), this means that faith/belief is no longer accompanied by doubt. Next, the pronunciation of ya'qilun (reasonable/thinking person) is mentioned. This pronunciation means the use of thinking power and moral awareness so that we are protected from error and disobedience to Allah SWT, the Creator of the universe. Thus, the first stage is still about faith/belief, where the mind often still questions the signs that lie in the universe. Followed by confidence and reason, faith becomes more stable with the use of the words yuqinun (convinced) and ya'qilun (reasonable). Therefore, a sign of a person's faith is when he believes that all of Allah SWT's creations are verses (signs) that Allah 'presented' in the universe. So, with faith and belief, humans use the power of thought and the power of feeling to carry out intrapersonal communication in finding out answers to the secret signs that Allah has revealed. In another verse it is stated that contemplating Allah SWT's creation is termed tafakkur, as in Q.S. Ali Imran verse 190-191 which reads:

Indeed, in the creation of the heavens and the earth, and the alternation of night and day, there are signs for people of understanding. (Namely) those who remember Allah while standing or sitting or lying down, and they think about the creation of the heavens and the earth (saying): "Our Lord, You did not create this in vain, Glory be to You, so protect us from the torment of hell.

M. Quraish Shihab in the book *Tadabbur Qur'an Tafakkur Alam* believes that tafakkur is formed from the word fikr which comes from the word fakr which means to scrape so that what is scraped emerges, to pound until it is destroyed, to brush (clothes) until the dirt is gone. So, tafakkur means thinking about and contemplating all of Allah SWT's creations which are spread across the heavens and the earth, even within humans themselves, so that it grows within oneself awareness of the power, greatness and majesty of Allah SWT in every object of His creation.

Ahmad Mustafa Al-Maragi said that a believer who wants to use his mind (tafakkur), always places hope only in Allah SWT through praise, prayer and ibtihal. After he saw the signs of Allah SWT's majesty which showed the beauty of wisdom, he knew how to talk to Allah SWT when he had received guidance regarding something related to His goodness and generosity in dealing with the variety of His creation [13]. The discourse on intrapersonal communication in the form of contemplating the universe in the Qur'an suggests at least three things. First, so that humans know that the creation of heavenly bodies and whatever lies on earth, did not suddenly happen by itself, but there was an Almighty Being who created and arranged it perfectly. Second, it is not enough just to know, the creation of the universe, even the nature of the human being itself which is under the control and power of God, should result in faith/belief in the existence of God and His omnipotence over what he sees in the heavens and on earth. Third, after knowing and believing, the highest level includes servants of Allah SWT who are able to utilize their minds to the maximum, and are also always aware of remembering Allah SWT and all of His creation by helping to preserve the universe.

D. Reading/Writing

In the Big Indonesian Dictionary, reading is defined as seeing and understanding something written, whether spoken orally or silently [3]. This is in line with F. M. Hodgson's opinion in the book *Learning Modern Languages*, reading is a process of obtaining messages conveyed by the author through the media in the form of words or written language [14]. From the definition of reading above, it is clear that reading is closely related to writing, because reading definitely involves writing. Writing is the activity of expressing opinions, essays, feelings in the heart through writing [3]. Tri Hatmo recalled saying that writing is the activity of showing or displaying a person's self-expression in a written work for readers to read [15].

From the definition above, reading and writing cannot be separated, reading requires writing, and writing will be meaningful if it is read. Both reading and writing both involve thoughts and feelings. Thus, reading and writing is an effort to generate and express one's thoughts and feelings, although not for the purpose of communicating with other parties, but which certainly automatically communicates with oneself. So, reading and writing are forms of communication, especially intrapersonal communication, because they clearly express thoughts and feelings within oneself. This is in line with several verses of the Qur'an which integrate reading books (writings) with the process of thinking, purifying from, and gaining wisdom, including Q.S. Al-Baqarah verse 44 and verse 151 below:

Why do you order other people (to do) good deeds, while you forget yourself (your obligations), even though you read the Bible (Torah)? then don't you think?

Just as (We have completed Our blessings upon you) We have sent to you a Messenger among you who recites Our verses to you and purifies you, and teaches you the Book and the Wisdom, and teaches you what you do not know.

Ibnu Kathir in his commentary says that Q.S. Al-Baqarah verse 44 is a reproach to a person who commands virtue, but he himself does not do it, and he is a person of knowledge (reads the Book). People with knowledge are obliged to practice it, in addition to ordering other people to do it [11]. In line with Ibnu Katsir, Al-Baidhawi said, the word

al-aqlu linguistically means to restrain, because human reasoning power can restrain him from evil deeds and can help him in reasoning good deeds. But this verse generally criticizes people who advise others, while they do not prevent themselves from doing bad things [16]. What Ibn Kathir and Al-Baidhawi said above is very suitable for the purpose of reading, because people who have read the Bible certainly have knowledge. And with that knowledge he will be able to reason to carry out good deeds and avoid bad deeds. According to Al-Baghowi, the word aqal is taken from the word iqalid dābbah, meaning a rope that ties an animal such as a camel so that it does not escape. So the word rational means that which prevents people who have reason from disbelief and disobedience [16]. This is the essence of reading as a form of intrapersonal communication.

Meanwhile, Q.S. Al-Baqarah verse 151 more firmly explains the benefits of reading. Hamka said, this verse explains that changing the Qibla is a blessing. However, besides that there was the greatest blessing, namely the arrival of the Apostle himself. By adhering firmly to the teachings he brought, God raised humans to a high dignity, with the verses, with the Book, and with the wisdom he recited. That's not enough, there are even many more things that you didn't know about before, you will also know thanks to the guidance and leadership of the Apostle [17].

Al-Maraghi stated the meaning of Q.S. Al-Baqarah verse 151 is the Rasul SAW reading the verses of Allah that guide you to the right path, the Rasul SAW gives directions to the path of guidance. The guidance is the verses of the Koran. M. Quraish Shihab quoted Muhammad Abduh's thoughts, interpreting teaching the Bible as writing with a pen [12]. Meanwhile, Sayyid Qutb interpreted teaching the Bible as reading the verses of the Koran and explaining the main material in it, namely wisdom. Wisdom is the fruit of education from this Book, namely correct mastery [18]. Thus, it is clear that reading/writing is a form of intrapersonal communication which is the basis for human thoughts and feelings in developing knowledge and cultivating awareness to become a pious servant of Allah, happy in this world and the hereafter.

3 Conclusion

From the discussion above, it can be concluded that the Qur'an teaches about intrapersonal communication which revolves around four things, namely dzikrullah (dhikr), muhasabah (self-introspection), contemplating the universe (tafakkur), and reading/writing (tadabbur). These four things have placed thoughts and feelings as the center of control of the soul in providing stimulation to the five senses, conscience and reason in order to produce correct understanding and awareness. These four things can be a guide for humans in communicating with themselves, which in turn will have a direct influence on a person's balance structure with their environment.

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