
Prophetic Communication: Islam as Knowledge Practice

*Muhammad Najmuddin*¹, *Muhammad Amri*², *Andi Aderus*³

¹UIN Datokarama Palu,

^{2,3}UIN Alauddin Makassar.

¹muhammadnajmuddin@iainpalu.ac.id

Abstract

Prophetic Communication is briefly defined as 'Prophetic Communication' or 'Apostolic Communication'. Prophetic communication does not only mean "communication that imitates the 'prophet's ways of communicating", or 'dakwah' or 'Islamic communication', but goes further than that, namely communication that seeks to imitate prophetic goals. so the writer uses two theoretical frameworks, firstly Kuntowijoyo's prophetic communication, as well as Harun Nasution's in Islamic books in terms of various aspects. This research is based on library research. The data collected consists of verses from the Qur'an and written materials that have been published in the form of books, journals, and magazines as well as from the internet which have direct and indirect links. with this research. This research was also carried out using descriptive-analytical research, namely by describing the form of civil society embodied by the prophet through an Islamic communication approach that adorns religious social life. The results of the study found that the Qur'an is substantially and principally very relevant to the content of prophetic communication, namely a). amar ma'ruf (humanization), such as getting used to cooperative behavior, increasing social welfare, strengthening brotherhood, and maintaining social solidarity, b). nahi munkar (liberation), such as egalitarian-based identity construction, poverty alleviation, child protection, and gender equality, c). al-iman billah (transcendence), such as strengthening the values of faith and piety, repentance as a purification of the soul, and internalizing morals.

Keywords: *prophetic communication; knowledge practice.*

INTRODUCTION

Islamic teachings do not recognize violence, and oppression, but Islam teaches peace, love of good, and against evil. In line with the ideas of Muhammad Fethullah Gulen, Islam is a religion of tolerance, loves peace, views humans as a unified whole, and Islam has never compartmentalized the human side, whoever it is (Noviyanto, 2021) . In Kuntowijoyo language, the preaching of the Prophet aims to develop a society with prophetic communication that is based on the values of humanization, liberation, and transcendence (Kuntowijoyo, 1991) . So that this prophetic communication is not just changing for the sake of change, but based on certain ethical and prophetic ideals, in the sense of realizing the

value content of the ideals of change that society craves. The development of communication or da'wah of the Prophet Muhammad SAW. can also be described in the position and function of the Medina Charter in relation to the principles of social life based on the principle of prophetic communication.

Prophetic Communication is briefly defined as 'Prophetic Communication' or 'Apostolic Communication'. Prophetic communication does not only mean "communication that imitates the 'prophet's ways of communicating", or 'dakwah' or 'Islamic communication' but goes further than that, namely communication that seeks to "imitate prophetic purposes".

The term Prophetic Communication cannot be separated from Kuntowijoyo's idea of 'Prophetic Social Science'. Prophetic Social Science functions as a paradigm or perspective based on certain ethical goals. His perspective uses a prophetic spirit. According to Kuntowijoyo, the prophetic spirit/ethos is represented by 3 things, namely: humanization, liberation, and transcendence (Kuntowijoyo, 2017). Syahputra (2017) mentions Prophetic Communication as a paradigm that is parallel to the three paradigms recognized in social science/research disciplines, namely positivist, constructivist, and critical.

These basic concepts are then used to analyze communication phenomena. Including using the principles of Prophetic Communication in the analysis of communication phenomena in everyday life, and also specifically in the analysis of community empowerment practices (empowerment) and defending the weak (*mustad'af*).

The study of Prophetic Communication is important to continue to develop in the digital era, both in teaching and learning and also in research. The growing spread of fake news (hoaxes), hate speech, division (polarization) of society, the rise of pornography, and the rise of digital crimes are various examples of negative phenomena that can be found in the use of social media and the internet in the digital era.

Prophetic communication can be understood as an effort in practice and theory of communication that aims to carry out prophetic social functions for humanity (humanization), liberation (liberation), and servitude to God (transcendence).

Humanization is an effort to humanize humans. Kuntowijoyo himself more often defines humanization by looking at its opponent, namely dehumanization (Kuntowijoyo, 2006; 100; Syahputra, 2017). Dehumanization is the reduction of humans from human dignity. Liberation means liberation efforts. But Kuntowijoyo limits that liberation in prophetic social science is liberation in the context of science. There are four liberation targets, namely liberation efforts in the knowledge system, social system, economic system and political system which are considered to dominate. Transcendence is an attempt to give spiritual meaning to every action. The attempt at transcendence in Islam is an attempt at

faith. Thus, transcendence is binding humanization and liberation actions in one goal or one clear reference, namely faith in God. Simply put, the intention of prophetic social science is not for material gain, but for *lillahita'ala*. Therefore the practice of prophetic social science still heeds reflection that never ends with the existence and acknowledgment of the power of Allah Ta'ala.

In order to strengthen the ethical and philosophical aspects of the Prophetic Communication Study, the material on the principles of communication in the Al-Qur'an and Al-Hadith is also provided. From the Al-Qur'an we can learn how the ethical principles of communication should be considered, especially related to communicators, communicants, messages and communication processes. From Al-Hadith one can learn how the Prophet's instructions regarding communication, and how communication practices were exemplified by the Prophet Muhammad and his companions in everyday life.

The principles are interesting to be studied further. What is the context, and what are the characteristics of the communicator and communicant encountered in each of these communication contexts? And what are the characteristics of the message conveyed in each communication term in the Qur'an?

RESEARCH METHODS

As explained in the background of this problem, the author wants to describe the argumentation of Islamic communication as a system of knowledge and provide solutions to various problems that arise in this modern era in relation to dehumanization problems, such as the waning sense of social awareness (individualism), inter-religious intolerance, and crime. that appears on social media in the form of hate speech and fake news (hoax). To provide convenience in solving this research problem, the author uses two theoretical frameworks, First, Kuntowijoyo's prophetic communication (Wulansari, 2019) , and Harun Nasution in Islamic books in terms of various aspects (Nasution, 1974) . The author uses several approaches, including, first, the historical analysis approach. Through this approach, historical facts related to the time, place, culture, and environment where the event occurred will be known and present and critically analyze an event that occurred in the past. Second, is the discourse analysis approach (Discourse Analysis). This historical discourse traces the sociocultural context surrounding the Prophet Muhammad in communicating and interacting, and a humanistic approach as an analysis to study human values and aspects of human life. This approach is used to produce descriptive data whose results are presented in qualitative form. This research is based on library research. The data collected consists of verses from the Qur'an and written materials that have been published in the form of books, journals and

magazines as well as from the internet which have direct and indirect links. with this research. This research was also carried out using descriptive-analytical research, namely by describing the form of civil society embodied by the prophet through an Islamic communication approach that adorns religious social life.

RESULTS AND DISCUSSION

Prophetic term

The term prophetic comes from the English language, namely prophetic which means prophethood or the traits that are in the Prophet (Copyright of the Language Development and Development Agency, 2021) . So from this understanding, it can be concluded that the Prophet or in English Prophet and in Greek Prophetes indicates someone who conveys divine values. Prophetic actualization with all forms of activity based on approach, goal steps, understanding, material and others to the Prophet. Prophetic education can be developed in three dimensions that direct changes in society, namely humanization, liberation and transcendence. Humanization as a derivation of *amar ma'ruf* contains the notion of humanity, which is defined as every effort to encourage and move humanity to accept and implement things that have been accepted throughout the ages as good based on the assessment of human conscience in everyday life . *nahi munkar* contains the meaning of liberation, which implies things that are evil. According to Al-Maududi, this is the name for all sins and crimes that throughout time have been condemned by human nature as evil (Nata, 2002) . While transcendence is a dimension of human faith. These three values have very basic implications in order to frame a more humanistic human life (Nata, 2002) .

Prophetic or prophetic here refers to two missions, namely someone who receives revelation, is given a new religion, and is ordered to preach it to his people is called an apostle (messenger), while someone who receives revelation based on the existing religion and is not ordered to preach it is called a prophet (prophet) (Roqib & S, 2011) . While prophethood implies all conditions related to a person who has obtained prophetic potential in history, the universal example of the Prophet Muhammad SAW can be exemplified. The Prophet displays a mirror of life with broad insight. He is not only a prophet but also an ordinary human being who can be imitated by his people. Because of that, every Muslim should strive to have a noble character as exemplified by him. The prophetic principle prioritizes integration, which is linked to the basis of the Al-Qur'an and al-Sunnah, so that both worldly and hereafter goals are achieved. Definitely the prophetic value can be understood as the essence attached to something that is very useful for human life as is the nature of a prophet. Prophetic value can also be said to be a set of theories that do not only

describe and transform social phenomena, nor do they only change things for the sake of change, but more than that, are expected to be able to direct change on the basis of ethical and prophetic ideals (Shofan et al., 2004) . As stated by Zafar Alam in his book *Education in Early Islamic Period* (Alam, 1997) "*The Prophet taught about the basic values of the society that was built, taught about Islam which was taught to all his followers, both what they needed in this world and the hereafter*".

Thus, when juxtaposed with prophetic communication, it can be interpreted as an activity of transforming information and values based on the Prophet Muhammad. which includes three principles namely humanization, liberation, and transcendence. Communication historically is an integral instrument of Islam from the beginning until the text of the Qur'an is influenced by local cultural communication. The art of oral communication culture in the history of Islamic civilization finds its best expression in the Al-Qur'an, sunnah and hadith (Syahputra, 2007) . The nature of the Prophet has the characteristics of being an ideal human being spiritually individually, but also being a pioneer of change, guiding society towards improvement and carrying out a relentless struggle against oppression. In history, Prophet Ibrahim fought King Namrud, Prophet Musa fought Pharaoh, and Prophet Muhammad Saw. who guides the poor and his slaves against every oppression and injustice, has a goal to go towards liberation. According to Ali Shari'ati (in Hilmy) the prophets not only taught dhikr and prayer but they also came up with an ideology of liberation. Furthermore, Kuntowijoyo included the word prophetic into his discovery of prophetic social sciences which contain three contents of social sciences namely humanization, liberation, and transcendence. "You are the best people who were born for humans, commanded those who are good, and prevented from being wrong, and believed in Allah. they are a wicked people." From this verse, Kuntowijoyo summarized the three pillars of prophetic social science values, namely; 1) Amar Ma'ruf (humanization).

Communication Principles

The implementation of prophetic communication can be explored through texts (Al-Qur'an) that are related to communication ethics. To see the principles of communication ethics in the Al-Qur'an, the keywords of communication ethics that are mentioned a lot in the Al-Qur'an are "قوال" By paying attention to the word "قوال" in the context of امر command (then the writer can conclude the eight principles of communication ethics as mentioned by Jalaluddin Rakhmat, namely: *Qaulan sadidan* (QS 4:9; 33:70), *qaulan baligan* (QS 4:63) , *qaulan maisuran* (QS 17:28), *qaulan layyinan* (QS 20:44), *qaulan kariman* (QS 17:23), *qaulan ma'rufan* (QS 4:5). 21 And the author adds two terms, namely *qaulan saqila* (QS al-

Muzammil/73: 5), and *qaulan 'azima* (QS al-Isra>'17: 40). The principles of communication in the Qur'an can be viewed through the following concepts:

Principle of *Qaulan Layyinan*

Lafaz *layyina* linguistically is a form of *isim masdar* from *fi'il layyana-yulayyinu-layyinan* which means to soften. While the relationship with communication practices that *qaulan layyinan* are soft words, which are not insulting, hurtful, or not harsh (forced). This form of communication can be found in Surah Thaha verse 44 which tells the story of da'wah using the dialogue method between Prophet Musa and Pharaoh. The word *qaulan layyinan* is only mentioned once in the Qur'an. *The term service* is gentle communication, namely communication that is not accompanied by harsh and harsh words. This concept was used by the Prophet Musa so that his preaching was conveyed in a polite and ethical manner. But Fir'awn was even angry and did not accept that he expelled Prophet Musa. Surah Thaha verses 43-44 that Allah has ordered Musa and Harun to go to meet the king of Pharaoh and gently preach him

إذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ فَقُولا لَٰ

Go both of you to Fir'awn! Truly he had crossed the line. Speak both of you to him (Pharaoh) with gentle words, hopefully he is aware or afraid.

The context of Surah Thaha verse 44 is the concept of *qaulan layyinan* which is applied to rulers or people who have rank. In the da'wah method, the concept of *qaulan layyina* can also be applied by using the *mauidzah hasanah method* (good advice) or by *wajadilhum* (debate/dialogue) as was done by the Prophet Musa. According to Imam al-Maraghi, the purpose of *qaulan layyina* is to touch the communicant's heart with gentle words and does not offend social status or rank and position held by the communicant (Syahputra, 2007).

The command is the same as that received by Rasulullah SAW

أَدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Call (people) to the way of your Lord with wisdom and good teaching and debate them in a better way. Truly your Lord He is the one who knows best who has strayed from His path and He (also) knows best who is guided.

Principle of *Qaulan Kariman*

Lafadz *kariman* is a noun which means noble. In simple terms, *qaulan kariman* is a concept of communication that is conveyed in a good, polite and courteous manner. Lafaz *qaulan kariman* refuses to use harsh language, snap at or insult the other person. Al-Nasafi in his interpretation gives the meaning of *qaulan kariman*, namely words that are noble, good and gentle, as regulated according to social demands. Because the revelation of this verse is an order to obey both parents and treat them in a good way and not to say the word 'ah'. As the word of Allah SWT.

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

Your Lord has commanded you not to worship other than Him and to do good to your parents. If one of them or both of them reaches an advanced age under your care, then in no case do you say "ah" to both of them and don't yell at both of them, and say good words to both of them.

The word *qaulan karima* is mentioned once in the Qur'an, namely in Qs al-Isra'/17: 23. The word *karima* means to glorify. In another meaning, *karima* means words that are very gentle, polite, accompanied by respect. But in relation to communication, the principle of *qaulan karima* means a word that is noble and has norms and ethics. In the verse above it is an order to communicate well and politely with both parents, this attitude is highly recommended when communicating with parents. The concept of *qaulan kariman* contained in the verse can be applied or implemented to communicants who are older than the communicators. In Ibu Katsir's interpretation, what is meant by *qaulan kariman* is words that are gentle, kind, noble, and humble. Al-Maraghi and al-Qurthubi in their interpretations explain that *qaulan kariman* is soft and smooth words accompanied by words of praise. It can be concluded that there is no difference in the explanation of the pronunciation of *Qaulan Kariman*, both in the interpretation of Ibn Katsir, al-Maraghi and al-Qurthubi, all of them are in tune.

Principle of *Qaulan Maysuran*

In terms of *qaulan maisuran* is communication that is carried out using language that is easily understood, digested and understood by others. In its application, *qaulan maisuran* is communication without tendencies by using rational arguments and language that is easily accepted. Al-Qur'an only mentions once related to lafadz *qaulan maisuran* in sura al-Isra/17:28. Where this verse explains about the promise of giving sustenance to relatives or people in need.

وَأَمَّا تُعْرَضَنَّ عَنْهُمْ إِنِّي بَعْدَ

If (unable to help) you (forced) to turn away from them to obtain the grace from your Lord that you hope for, speak to them meek words.

And if you turn away from them to obtain the mercy from your Lord that you hope for, then Say to them the words that are appropriate. *Qaulan maysuran* is a saying that is easy to understand and does not cause people to be offended listening to it and gives birth to optimism. In short, the principle of *qaulan maysuran* is a fun and joyful communication. Referring to Qs al-Isra/17:28, this is an order in communicating with appropriate words, in the sense of words that do not disappoint. The *qaulan maisura principle* in communication ethics as explained is clear that the *qaulan maisura principle* implies a communication ethic, where a communicator should convey his advice and messages to the communicant with gentle words and not make those who listen to him disappointed.

Principles of *Qaulan Ma'rufan*

In practice, *qaulan ma'rufan* is communication that is based on good words, does not provoke, and does not inflame things. The Al-Qur'an records this lafadz four times, namely in sura an-Nisa' verses 5 and 8, surah al-Ahzab verse 35, and surah al-Baqarah verse 235. That this concept emphasizes the language code of ethics that is related to speak softly, politely, and not sarcastically. Five things can be reviewed in view of the context of *qaulan ma'rufan* in the Qur'an, namely: First, words relating to the care of orphans' assets. Second, it relates to words towards orphans and the poor. Third, with regard to assets that are donated or donated to other people. Fourth, regarding Allah's provision for the Prophet's wife. Fifth, talking about a woman's proposal. These five conditions show that *qaulan ma'rufan* has the largest portion among other communication concepts. *The qaulan ma'rufan* in these verses has the same meaning, namely words that please the heart and make it obedient. One of the verses about the *ma'rufan qaulan*, can be seen in Qs al-Nisa'/4:5.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

Do not hand over to people who are not yet perfect in their minds (those in power) your wealth that Allah has made as the subject of your life. Give them groceries and clothes from (the proceeds of wealth) and say good words to them.

term *qawlan ma'rufan* is repeated four times. Namely, QS al-Baqarah/2: 235; QS al-Nisa'/4: 5, 8; QS al-Ahzab/33: 32.

It is further said that the meaning of *ma'rufan* is understanding something or understanding something calmly or not in a hurry. Thus, *qaulan ma'rufan* in these verses is interpreted as a communication whose meaning can be understood. In Qs al-Nisa'/4: 5, 8 and 9, discusses issues related to property. The essence is that matters of property should be communicated transparently.

Principle of *Qaulan Sadidan*

term *qaulan sadidan* is repeated twice, namely, QS al-Nisa'/4: 9 and QS al-Ahzab 33: 70. Etymologically, *sadidan* means straight or fair. The word *qaulan sadidan* in the verse is defined as communicating correctly, precisely and firmly, not convoluted. The word *qaulan sadidan* is mentioned twice in the Qur'an, namely the first is in Qs al-Nisa'/4: 9

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ

Let them be afraid of those who should (die) leave after them weak offspring (which) they fear for them. So, fear Allah and speak the right words (in terms of protecting the rights of their offspring).

Meanwhile, the second *qaulan sadidan* is found in Qs al-Ahzab 33: 70.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

O you who believe, fear Allah and speak the truth.

Qaulan sadidan in the first verse is an order related to the affairs of orphans, while the second verse is a form of order that must be carried out as a pious person. These two verses indicate that people truly fear Allah SWT. For how to say the right thing that is in accordance with the values of the Qur'an and Sunnah. The Qur'an states that speaking the truth and conveying the right message are conditions for a truthful deed. According to Ahmad Amin, true speech is conveying a message to others as to what is believed to be true. The truth here is not only related to speech, but in deeds, it is also necessary to pay attention to its truth value. The second meaning of *lafaz qaulan sadida* is honest speech and does not contain lies. This is related to how to guide good and intelligent offspring so that they are free from laziness and stupidity. So in the Al-Qur'an it is taught how to teach and get used to children telling the truth and truth from childhood. Because honesty is what will give birth to strong and intelligent children. But on the contrary when the child is accustomed to lies and lies, then the child becomes weak. The concept of communication ethics emphasizes the aspects of truth and honesty in communication messages, meaning that messages are not ambiguous,

convoluted or contain lies that aim to pit one against the other. Therefore, the truth of information is a very important aspect in the communication process. The truth of the communication message determines the direction of a person's change to the message content. If the message conveyed is true, then there will be harmony, peace, and affection for fellow human beings on earth and vice versa. If the message conveyed is not true, there will be hatred, disunity, and slander among mankind. Islam teaches to check and check (*tabayyun*) to news sources in receiving information or messages. As explained in the word of Allah in the Al-Qur'an sura al-Hujurat 49:6.

Principle of *Qaulan Baligha*

In language, the word *balighan* means conveyed and left an impression. This verse contains an appeal to Muslims not to be affected by the actions of hypocrites who defect from Islam. *Qaulan balighan* can be realized in the form of advice or reprimand in a good way. The function of this method is so that the other person (communicant) is not offended and feels patronized. Therefore, the application of *qaulan balighan* must be conveyed in words that are touching and hit the target to the mukhatab, as well as clear or straight to the point and not long-winded. The principle of *qaulan balighan in communication ethics is mentioned once in the Qur'an namely in Qs al-Nisa'/4:63.*

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ

They are the ones Allah knows what is in their hearts. Therefore, turn away from them, exhort them, and speak to them words that impress their souls.

term *qaulan balighan* is mentioned only once in the Qur'an, namely in Qs al-Nisa'/4: 63. *Balighan* has many meanings, one of the meanings contained in it is fluency in speech. Therefore, *qaulan balighan* here is defined as communicating by conveying news fluently. One form is the preachers in giving religious messages to their audience.

The content of the verse Qs al-Nisa'/4: 63, is an order to communicate with expressions that have a high value. The word *baligh* in Arabic means to arrive, right on target or reach a goal. When associated with *qaul* (communication), '*baligh*' means fluent, clear meaning, bright, still expressing what is desired. Therefore, the principle of *qaulan balighan* can be translated as the principle of effective communication. *The qaulan balighan in the Qur'an* can be detailed into two, namely: First, *qaulan balighan* occurs when the communicator adapts his speech to the characteristics of the audience he is dealing with. In Qur'anic terms, he speaks '*fi-anfusihim*' (about themselves). In terms of the sunnah, "communicate you to the extent of

their ability". The new communicator is effective when he adapts his message to the frame of reference and experiences of his audience. Allah SWT. said in Qs Ibrahim / 14: 4.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ
الْحَكِيمُ

We did not send any messenger except in the language of his people so that he could explain to them. Thus, Allah misleads whom He wills (because of his tendency to go astray), and guides whom He wills (based on his readiness to receive guidance). He is the Most Mighty, the Most Wise.

The second meaning of *qaulan baligan* is when the communicator tries to approach his audience with a clean and sincere approach to the mind and heart at the same time. Citing the opinion of Aristotle who said that there are three effective persuasive ways to influence humans, namely: *ethos*, *logos*, and *pathos*. The *ethos* will affect the quality of the communicator, while the meaning of *logos* can convince others about the truth of the communicator's argument. And finally, *pathos*, meaning being able to persuade audiences to follow their opinion, being able to move their emotions, touch their hearts and desires, and relieve their anxiety and anxiety. Prophet Muhammad SAW was a role model in learning and practicing how to be kind and not anxious when dealing with his audience. And to act like that requires insight and intelligence.

Prophet Muhammad SAW. famous for his wise and intelligent attitude since he was not appointed as a Prophet and Apostle. He was greatly admired by his friends, even his political opponents at that time. For example, when the Apostle gave a decision in resolving group conflicts at the time of transferring the Black Stone. Therefore a *da'i* who will continue the *da'wah* of the apostle, must have a noble character, high integrity, and broad insight. Because without that it will be difficult to face and change and direct others. Referring to the information above, the concept of *qaulan balighan* is specifically applied to non-Muslims or non-Muslims who still have doubts about the truth of Islam. In this broad context, this concept is used to convince the truth of some new information or knowledge to the other party. Because the goal is message effect, a *da'i* or communicator is required to master public speaking or good journalistic skills. So to achieve this goal it is necessary to apply this concept by choosing the right words in conveying messages, as well as skill in rhetoric.

CONCLUSIONS AND RECOMMENDATIONS

Conclusion

From the results of the research conducted by the authors regarding prophetic communication in realizing civil society, the authors draw conclusions, namely: Prophetic communication is communication that refers to the pattern of prophetic communication of Muhammad SAW. loaded with egalitarian values, tolerance, gentleness, generosity, and spiritual values. This paradigm is a development of the concept of prophetic social science (ISP) which was initiated by contemporary Islamic scientists, namely Kuntowijoyo who was inspired by Qs A li Imran /3:110. Kuntowijoyo captured the philosophical meaning in the verse which later became the pillars of the prophetic paradigm, namely humanization (*amar ma'ruf*), liberation (*nahi mungkar*), and transcendence (*al-iman billah*). Humanization is an attempt to return the essence to nature. Meanwhile, liberation is an effort to liberate humans from social structures that are unfair and impartial to weak people. Both humanization and liberation must be carried out because they are a manifestation of faith in God because indeed God commands humans to organize social life fairly. Transcendence is an effort to restore human nature in accordance with religion.

The author tries to develop and interpret the three pillars in the prophetic paradigm based on the Qur'an which are substantially and principally very relevant to the content of prophetic communication, namely a). *amar ma'ruf* (humanization), such as getting used to cooperative behavior, increasing social welfare, strengthening brotherhood, and maintaining social solidarity, b). *nahi munkar* (liberation), such as egalitarian-based identity construction, poverty alleviation, child protection, and gender equality, c). *al-iman billah* (transcendence), such as strengthening the values of faith and piety, repentance as a purification of the soul, and internalizing morals. Then from the prophetic values based on the Qur'an, the author analyzes and proves the history of the formation of civil society. It turns out that the formation of Medina society to become a civil society is the result of the contribution of the practice of prophetic communication patterns carried out by the Prophet Muhammad. this can be seen from the principles and values of each pillar in the prophetic paradigm, namely a). dimensions of humanization, such as community awareness in their social class, helping and defending the weak, deliberation as a shared idea, tolerance in religion, b). dimensions of liberation, such as anti-discrimination, easy forgiveness, freedom of society, c). transcendence dimensions, such as piety to Allah S.W.T., making the Al-Qur'an as a guideline, believing in the Prophet as the Leader (Messenger of Allah SWT.) So that with the prophetic communication patterns built by the Prophet Muhammad SAW. this is the big change that happened. Prophet Muhammad SAW. has succeeded in building civil society in

Medina in various lines of life, be it from religion, culture, social, politics, ideology, and others. This can be proven by seeing the change from a society full of conflicts to a civilized society. The form of civil society formed by the Prophet in Medina through this prophetic communication is a society that is tolerant in religion, helps each other and works together, and respects ethnic differences and social status, and builds brotherhood and unity of the people synergistically. The description of civilized Medinan society through the concept of prophetic communication like this also needs to be developed in the Indonesian context. So the writer also analyzes how the practice of this concept is applied in Indonesia through the aspects of humanization, liberation and transcendence. So from his analysis, the authors state that the phenomena that occur in Indonesia have enormous relevance to prophetic communication in Indonesia. This is an alternative resolution to minimize social symptoms or pathologies that still occur in society.

Suggestions

Building a civil society is something that needs to be a shared goal. The Medina community is a picture of an advanced and civilized society built by the Prophet Muhammad SAW. with a prophetic communication approach. The formation of a civil society model is certainly not easy to obtain, Rasulullah SAW. requires quite a long time and is accompanied by preaching that is humanist, liberalist and transcendence. Therefore it is necessary to build cooperation, unity and high enthusiasm in building such a society. This should serve as an example to be able to do it from the smallest level and with their respective functions, namely starting from the individual, family, community, and government. Besides that, Islamic institutions that have great competence and ability in forming it, should be more aware of and convey studies that put more emphasis on the glorious history in the formation of civil society. How important is the Medina Society that was formed by the Prophet Muhammad SAW. as a model and illustration for all to create a life that is able to respond well to the symptoms of change and development in this modern era. Finally, let's keep together the principles that the Prophet Muhammad taught. such as tolerance, egalitarianism, pluralism, justice, non-discrimination and oppression, and maintaining the spirit of faith and piety to Allah SWT. all of this should continue to be maintained and improved both in terms of quality and quantity.

REFERENCES

- Nature, Z. (1997). *Education In Early Islamic Period* . Markazi Maktaba Islamic Publishers.
- Copyright of the Language Development and Development Agency, K. (2021). *Big Indonesian Dictionary (KBBI)* . <https://kbbi.web.id/etika>
- Kuntowijoyo. (1991). *The Islamic paradigm: interpretation for action* . Mizan. <https://books.google.co.id/books?id=SvxmnQEACAAJ>
- Nasution, H. (1974). *Islam: viewed from various aspects* . Star Moon Publisher. <https://books.google.co.id/books?id=hoOyAQAACAAJ>
- Nata, A. (2002). *Interpretation of educational verses (tafsir al-ayat al-tarbawiy)* . Higher Education Book Division, RajaGrafindo Persada. <https://books.google.co.id/books?id=RrvzAAAAACAAJ>
- Noviyanto, K. (2021). Principles of Da'wah in the View of Fethullah Gulen. *IQTIDA : Journal of Da'wah and Communication* , 1 , 34–42. <https://doi.org/10.28918/iqtida.v1i1.3758>
- Roqib, M., & S, AWB (2011). *Prophetic education: contextualization of prophetic philosophy and culture in education* . STAIN Press cooperates with Buku Litera. <https://books.google.co.id/books?id=xkRhygAACAAJ>
- Shofan, M., for Religion, I., & (Yogyakarta), CSD (Ircisod). (2004). *Education with a prophetic paradigm: a constructive effort to dismantle the dichotomy of the Islamic education system* . IRCiSoD. <https://books.google.co.id/books?id=hihduAAACAAJ>
- Syahputra, I. (2007). *Prophetic Communication; Concept and Approach* . Symbiotic Rekatama, Media.
- Wulansari, N. (2019). Grounding Prophetic Social Science: Re-actualization of Kuntowijoyo's Prophetic Ideas in the Scientific Tradition in Indonesia. *PROGRESS Journal: A Vehicle for Creativity and Intellectuality* , 7 . <https://doi.org/10.31942/pgrs.v7i2.3116>