Available online to https://ejournal.uin-suka.ac.id

Profetik
Jurnal Komunikasi

Journal Page is available at https://ejournal.uin-suka.ac.id/isoshum/profetik/

The Quran in Designing Mass Communication (Study of the Interpretation of Al-Misbah's)

Cindenia Puspasari[1,2*], Muhammad Syahrial Razali Ibrahim[3], Danial[4]

[1]*Postgraduate Student of Islamic Studies, Islamic Communication & Broadcasting Department, Universitas Islam Negeri Sultanah Nahrasiyah Lhokseumawe, Aceh*
[2*]*Department of Communication Science, Universitas Malikussaleh, Kota Lhokseumawe-Aceh*
[3,4] *Sharia Faculty, Universitas Islam Negeri Sultanah Nahrasiyah Lhokseumawe, Aceh*
Corresponding author, e-mail:cindenia@unimal.ac.id
+62 82123427827

ARTICLE INFO	A B S T R A C T
	The Qur'an in designing mass communication does not only convey messages to a wide audience, but also emphasizes the values of ethical norms, truth, and justice. This article aims to deeply examine the design of mass communication from the Qur'an as interpreted in Al Misbah by M Quraish Shihab. The Al-Misbah interpretation emphasizes that the ultimate goal of mass communication design in the Qur'an is Akhlak and involves a combination of universal messages, delivery methods appropriate to the audience's context, and ethics in conveying information. This article also analyzes a pattern of prophetic communication in the Qur'an perspective that is integrated with the study of communication science that has developed previously. By referring to these principles, communication design in Islam can be relevantly applied in modern life, including through mass media. The Shannon and Weaver model is related to understanding mass communication design in the Qur'an. This article categorizes the mass communication design in the Qur'an into three models: the Story model, the Repetition model, and the Gradation model. Next, it takes four Ayahs from the Qur'an categorized into three models in the mass communication design in the Qur'an, namely: QS.An-Naml: 30, QS.Ar-Rahman: 13, QS.Al-Anbiya: 92, and QS.Al-Mu'minun: 52. Next, it is analyzed using the tahlili method based on the Al Misbah interpretation by M. Quraish Shihab. It was found that the Qur'an designs its messages broadly as

a form of mass communication, aimed at achieving the ultimate intercession, which is the pleasure in understanding the meaning of the messages in the Qur'an, in order to improve human morals in leading a peaceful life.

INTRODUCTION

The Quran contains principles and guidelines for various forms of communication, including interpersonal, mass, and organizational communication (Nurdin, 2014). The Quran contains arguments supporting the use of learning tools and media in education (Gunawan, 2022). Communication is the process of conveying a message from the communicator to the communicant through a channel, aimed at achieving feedback from the communicant and influencing the communication process itself. In the principles of Islamic teachings, communication can truly serve as a means of reconciliation for a problem without prejudice. Therefore, communication should embody justice, honesty, simplicity, courage, peace without prejudice, a good work ethic, trustworthiness, critical thinking, and the principle of *amar ma'ruf nahi mungkar* (enjoying good and forbidding wrong*)*.

In the cycle of human life, every individual should manage the interactions effectively when communicating with others. Communication in the perspective of the Qur'an is known as Da'wah (Mahfud et al., 2022). Therefore, any action in communication should avoid harming others and remain correlated with the principles of Islamic teachings. Islamic communication further goes beyond mere labeling but includes a continuous effort to improve the understanding of communication for constructive purposes. From this perspective, communication rooted in Islamic principles plays a crucial role in guiding human life to prevent destruction and foster harmony on earth.

Islamic teachings categorize communication studies into three forms namely, divine, intrapersonal *(muhasabah)*, and interpersonal. The study of communication between human groups or each other is also included in the concept of mass communication. Therefore, this article aims to describe managing mass communication focusing on the perspective of the third form of Islamic communication, namely interpersonal. In a life cycle, each individual should manage the interaction with others. In the context of Da'wah, communication adopts a noble purpose by making management an essential science in this domain.

Preaching contextually connects Allah's message with the principles of

effective mass communication (Hafiz, Suriyadi, 2021). Although Da'wah is a communication process, not all communication qualifies as preaching (Andi Faisal Bakti &Venny Eka Meidasari, 2014). The concept of Da'wah refers to a specific type of communication that predates the spread of Islam. After Prophet Muhammad (SAW) was appointed as an apostle, Da'wah developed during the Meccan and Medinan periods and then continued through the efforts of the prophet's companions including Abu Bakar As-Siddiq, Umar bin Khatab, Usman bin Affan, and Ali bin Abu Talib. The prophets preaching continued the rapid expansion of Islam during the Umayyad and Abasid eras. At that time, Islam had rapidly spread throughout the world.

Preaching Islam is crucial because the teachings can be known to humanity. Da'wah further serves as a process for guiding Muslims in practicing Islam as a religion of mercy (*rahmatan lil alamin)*. In communication science, this process includes several elements of da'i (communicator), *madhab* (material/ message), *thariqah* (method), *wasilah* (media), and *mad'u* (communicant) all of which contribute to the objectives of Da'wah by promoting good morals and achieving happiness in this life and the hereafter. Da'wah comprises the internalization, transformation, transmission, and diffusion of Islamic teachings in community life. It also represents Allah SWT's and His Messenger's call to humanity to believe in Islam and apply the principles in all aspects of life.

The *Mushhaf* begins with Surah Al-Fathihah and ends with Surah An-Nas comprising the Word of Allah shown to Prophet Muhammad (SAW). The term *Mushhaf* usually refers to the Holy Qur'an and in terms of literacy, represents a collection of *shuhuf* (written sheets), as mentioned in QS. Al Najm [53]:36, Abasa [80]:11-13. The term *Shuhuf* is a plural form of the word *shahifah*, signifying "something written" such as books or papers, and so on, and is called *shaḥîfah* (Zahid, 2014). In the current context, *Mushhaf* can be interpreted as a Newspaper. Therefore, the *Mushhaf* of the Qur'an can be regarded as written, print, and communication media serving as a medium for Divine communication through collected language texts. Allah says in QS.Asy-Syu'ara' [26]: 192-195,

وَاِنَّهٗ لَتَنْزِيْلُ رَبِّ الْعٰلَمِيْنَۗ نَزَلَ بِهِ الرُّوْحُ الْاَمِيْنُ ۙعَلٰى قَلْبِكَ لِتَكُوْنَ مِنَ الْمُنْذِرِيْنَۙ بِلِسَانٍ عَرَبِيٍّ مُّبِيْنٍۗ

Meaning,

192. And truly, this is a revelation from the Lord of all that exists, 193. Which the trustworthy Ruh (Jibril) has brought down. 194. Upon your heart that you may be (one) of the warners, 195. In the plain Arabic language.

QS. Asy-Syu'ara' above interprets that Allah conveys His message for humans to understand the Qur'an verse, appreciate the beauty of the language, and recognize it is of divine origin. Allah's communication

with Prophet Muhammad began through Gabriel for the first time, namely the word *Iqra'* (read!). Through the delivery of the message of *Iqra'*, Allah says in the Qur'an that everything should be learned starting with the word *Iqra'*. Therefore, this study aimed to describe the mass communication design contained in the Qur'an in three categories, such as the Story, Tikrar, and graduation models.

LITERATURE REVIEW

The Qur'an contained basic principles for effective communication in Islam including Da'wah, *tabligh*, and *amar ma'ruf nahi munkar* (Iskandar, 2019). It outlined the communication patterns between God, the prophets, and humanity with angels as intermediaries (Islami, 2017). The Qur'an emphasizes intrapersonal, interpersonal, mass, intercultural, and organizational communication (Nurdin, 2014). Key principles derived from the teachings of the Qur'an included communicating in a good manner, ensuring the honesty and verification of information, as well as inviting others to refer to the teachings of Islam through optimal methods (Iskandar, 2019). The process of Qur'anic revelation reflected the elements of communication with God as the source, Prophet Muhammad as the recipient, and Gabriel as the channel (Amrizal, 2013). Additionally, the Qur'an used various linguistic devices such as metaphors to convey the message effectively. These principles remained relevant in guiding the practice of Islamic communication during the challenges of new media.

This article examined three mass communication designs conveyed by the Qur'an to mankind namely the design of the Story, Tikrar, and Graduation based on the thematic interpretation of the Department of Religion. Based on the three models in communication design, this article referred to the interpretation of several examples of Letters in the Qur'an according to Al-Misbah by Muhammad Quraish Shihab. The Qur'an provided direction and references on how an individual should pay attention to communication (Firmansyah, 2023). Islami (2017) further examined the communication design and interpretation of the Qur'an, focusing on *Tafsir Al-Misbah* by M. Quraish Shihab. The pattern of Islamic communication was explored through the verses of the Qur'an, hadith, and interpretations of scholars. The Quraish Shihab's interpretation of Al-Misbah also emphasized a contextual understanding of the Qur'an for application in real life (Aisyah, 2021). Comparing Al-Misbah with HAMKA's interpretation of Al-Azhar showed similarities in linguistic design and fiqh, with Quraish Shihab preferring linguistic analysis and HAMKA emphasizing fiqh (Faisal, M. & Fisa,2023). These studies outlined the importance of contextual interpretation in understanding the messages of the Qur'an and the relevance to contemporary social issues, showing the evolutionary nature of Qur'anic exegesis in responding to modern challenges.

Mass Communication Design

Mass communication was defined as a process of delivering messages through mass media. Communication was the delivery of messages from the communicator to the recipient through mass media to receive a response or feedback. Therefore, there was influence from the communication delivered to the masses after the communication process was achieved. Mass communication according to Shannon and Weaver's theory was part of a broad-perspective communication theory known as the Mathematical Design of Communication or Shannon-Weaver Design. This design was developed in 1948 by Claude Shannon and Warren Weaver who were a mathematical engineer and a social scientist respectively to explain the process of transmitting information, specifically in a technical context.

Although this theory was initially designed for telecommunications systems, this design is often used to understand various forms of communication with a mechanical perspective (one-way flow) in active mass communication, and it means that the audience is active. In mass communication, messages are often aimed at a very large and heterogeneous audience, so the messages must be adjusted to be relevant and acceptable to audiences from different backgrounds. Connecting mass communication according to the Shannon and Weaver model with the perspective of Islamic teachings can provide deep insights into how the communication process can be grounded in ethical, moral, and spiritual values that align with Islamic principles. Here is a detailed explanation based on the main components of the Shannon-Weaver model, along with its relevance to Islamic teachings. Shannon and Weaver (1949) can be said to have stated that communication is the transmission of messages and how the transmitter uses channels and media of communication as a process to make codes a means to construct and translate messages. (encoding and decoding). His focus lies on the accuracy and efficiency of the process (Bakti & Meidasari, 2014).

In Islam, the delivery of messages emphasized *hikmah* (wisdom) and *mau'izhah hasanah* (good advice). Messages were expected to be delivered politely, wisely, and constructively. Implications for mass communication and Islamic mass media required delivering messages in an educational style, avoiding sensationalism, and prioritizing Islamic values. Shannon and Weaver's design could be enriched with Islamic teachings to ensure that the mass communication process reflected honesty, justice, and wisdom. It used halal channels, supported the spread of goodness, and was oriented towards spiritual and moral goals, namely bringing humans closer to Allah SWT. Therefore, mass communication in Islam was not merely about delivering messages but also about fulfilling the mandate to improve human life according to Islamic law.

Furthermore, Harold D. Laswell's theory of mass communication revealed that mass media had a strong, direct, and targeted influence. Lasswell's study emphasized that mass media exerted a dominant impact on the audience, similar to bullets penetrating individual thoughts and changing behavior. Although Lasswell's theory initially referred to worldly objectives with the development of secular theories, it could be adapted to serve Islamic objectives. Lasswell's communication design was especially relevant in understanding mass communication processes. The simplicity, flexibility, and applicability to various contexts made it a valuable tool for the article and communication science practitioners worldwide.

Although this design was developed during the era of traditional mass communication, it remained relevant in the digital era. Similarly, the Qur'an, consistent with its time, guided human thinking and enabled its study and reflection to evolve with the development of the era. The basic principles proposed by Lasswell about essential components of mass communication continued to apply, even as media channels transformed. Regarding the effects and objectives, communication was expected to impact positive social behavior, extending not only to earthly concerns but also to spiritual aspirations. Therefore, emphasis was placed on the clarity and understanding of the message as well as the Islamic value in the design of mass communication in the Qur'an. Laswell's design correlated with other communication models such as Berlo (1960). Berlo introduced the SMCR model representing Source, Message, Channel, and Receiver. The main objective of the communication message in the Qur'an focused on human morality.

METHODOLOGY

The method used in this article is a descriptive qualitative method with a thematic (*maudhu'i*) and analytical (*tahlili*) interpretative approach, by presenting and analyzing the Ayahs of the Qur'an in the Tafsir Al Misbah according to M. Quraish Shihab's interpretation, and then drawing its relevance to communication science by exploring the use of the Qur'anic Ayahs contained within it. This article explores the mass communication designs conveyed by the Qur'an to humanity, in three designs only (Narrative, Repetition, and Gradation) according to the thematic interpretation of the Department of Religious Affairs. It then describes the interpretation of the Qur'an from the perspective of M. Quraish Shihab in the Tafsir Al Misbah, and is based on a literature review on mass communication/dakwah management.

Therefore, this article takes samples of three surahs and four Ayahs from the Qur'an, which can be studied as mass communication designs according to the thematic interpretation of the Department of Religious Affairs, including: (1) Previous Stories in Surah

An Naml: 30; (2) Repetition in Surah Ar Rahman: 13; (3) Graduation in Surah Al Anbiya:90 and Al Mu'minun:52.

RESULTS AND DISCUSSION

The description of the study results was derived from an analysis of three mass communication designs explained in Surah An-Naml: 30 (Story model), Ar-Rahman: 13 (Tikrar model), and Surahs Al-Anbiya : 92, and Al-Mu'minun: 52.

Short Biografy of M Quraish Shihab and Tafsir *Al Mishbah*

Tafsir Al-Misbah served as the greatest work of M. Quraish Shihab which took up the main discussion of themes in the letters of the Qur'an. Furthermore, these verses were grouped into certain sub-themes to explain the themes in the communication design of the Qur'an. The *Tafsir Al-Misbah* was easy to read and understandable by anyone who reads it, his *Tafsir Al-Misbah* used the tahlily method by interpreting the verses of the Qur'an from various general aspects. *Tafsir Al-Misbah* had a special method that distinguished it from other interpretations using the *tahlily* method (Budiana, Y. &Gandara, 2021).

M. Quraish Shihab was a Professor in the field of Islamic Religion, a scholar of the Qur'an, and a former Minister of Religion during the VII Development Cabinet (1998). Quraish Shihab as a religious leader who possessed progressive thinking believed that Education was an agent of change.

Therefore, interpreting the Qur'an correlated with the development of knowledge and innovation towards progress and improvement. Quraish Shihab was a religious leader who was aware and responsive to the basic needs of the community in Indonesia and was also known as a reliable writer and speaker. Through the ability to convey ideas in clear and simple language with a solid scientific background in education as well as rational and moderate thinking tendencies, Quraish Shihab was known as a speaker and writer of religious knowledge that could be accepted by all levels of the community.

1. Stories

Through the stories conveyed in the Qur'an, the mass communication design aimed to strengthen human faith. It was stated in the Qur'an that all the stories persuaded humans to consistently reflect by analyzing past experiences and life events. Therefore, the Qur'an served as a guideline for learning about human life in the past. This study examined one of the mass communication designs recommended in the Qur'an, namely the design used by Prophet Solomon in his communication with Queen Sheba as described in Surah An-Naml : 30-31. The stories of the Prophet, Memorizing the Qur'an, Romance of Young People with an Islamic Style (Muryanti, 2021).

In Surah An-Naml verse 30, the Qur'an's mass communication design was aimed at inviting people to monotheism and belief in the oneness of Allah. In the story of Prophet Solomon

in Surah An-Naml verse 30, the Qur'an described monotheism's essence by emphasizing Allah SWT's oneness. As a holy book containing messages of Da'wah, the Qur'an presented an unparalleled communication as the communicator (Allah) and the communicant (humans) were not of the same nature. Consequently, the message conveyed in the Qur'an was extraordinary.

An Naml : 30

اِنَّهٗ مِنْ سُلَيْمٰنَ وَاِنَّهٗ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ .

Meaning,

"Indeed, the letter is from Solomon and indeed (its content) is: "In the name of Allah, the Most Gracious, the Most Merciful."

Tafsir Al-Misbah by M. Quraish Shihab described the story of Prophet Solomon's letter, which was sent to Queen Balqis to emphasize the importance of etiquette in communication and the recognition of the oneness of Allah. The letter began with the sentence *Bismillahir Rahmanir Rahim* (In the name of Allah, the Most Gracious, the Most Merciful). According to Quraish Shihab's interpretation, this story outlined Prophet Solomon's wisdom in prioritizing dialogue before taking further action. The message underscored an Islamic principle of building polite and wise communication, which served as an example in social relations and diplomacy.

The writing of Basmalah was based on the usage of Surah An-Naml verse 30, marking the beginning of Prophet Solomon's letter to the ruler of the kingdom of Saba' (Balqis) at that time. The companions of the Prophet Muhammad when writing the Qur'an also began each chapter with the sentence *Bismillahir* which mirrored the initial practice in Prophet Solomon's letter. According to *Tafsir Al-Misbah*, the sentence *Bismillahir* served as a foundational example for those starting correspondence or delivering important messages.

In *Tafsir Al-Misbah*, it was also explained that the word "Allah" was the most prominent name for God in Islam. Uttering "Allah" encapsulated all His other names while referring to His other attributes such as *Ar-Rahim* or *Al-Malik* outlined specific qualities including mercy or sovereignty. However, none but Allah Himself could be addressed as "Allah" in essence or metaphor and His other attributes could sometimes describe His creations (Tafsir Al Misbah Jilid 10).

In the Qur'an's mass communication design, Surah An-Naml verse represented a storytelling model. In this surah, it was asserted that Prophet Solomon began his letter to Queen Balqis with the phrase Basmalah. This showed that Prophet Solomon had inherited the practice of using Basmalah from his predecessor, Prophet Ibrahim. In the Qur'anic *Mushaf*, Surah An-Naml verse 30 emphasized that Prophet Solomon's letter began with *Basmalah* to persuade Queen Balqis as the communicant to reflect on the beauty

and recognize the existence and greatness of Allah. The sentence *Basmalah* was intended to touch the soul of Queen Balqis, motivating self-awareness and belief in Allah while the Queen read Prophet Solomon's letter.

As was known, when one recited the phrase *Basmalah,* believers deeply felt the strength and presence of Allah, experiencing His mercy and compassion for all His creatures. Once embedded in a person's soul, the faith instilled values of love and care, which were reflected in the actions. Consequently, those who recited *Basmalah* invoked Allah's mercy and compassion, which extended beyond Muslims to all creation. In everyday life, the use of *Basmalah* served as a profound lesson. For instance, when a person began work by reciting *Basmalah* , it was believed that the work would be done well, beautifully, and correctly, free from the temptations of lust, ambition, or selfish interests.

An-Naml's letter confirmed the use of *Basmalah* by Prophet Solomon in his letter to Queen Balqis. As was known, Queen Balqis was a queen who ruled a prosperous kingdom and was among the richest during the time of Prophet Solomon, who had control over vast amounts of wealth and power over the people. In An-Naml's letter, it was interpreted that Prophet Solomon aimed to invite Queen Balqis to believe in monotheism and the oneness of Allah by beginning the letter with the title *Basmalah*. The mass communication design of the Qur'an exemplified through

the story of Prophet Solomon in An-Naml called upon humans to adopt good morals by starting everything with the words *Basmalah*. The design of mass communication in the Qur'an through this story guided humans to seek Allah's help in all matters. Furthermore, it emphasized that every activity a person undertook such as breathing, eating, drinking, reflexive or conscious movements, silence, or motion, no matter how small, was carried out with Allah's power and assistance when beginning with the words *Basmalah.*

2. *Tikrar* **(Repetition):** *(Fabiayyi Ala Irobbikuma Tukadziban)*

The design of mass communication in the Qur'an also included *tikrar* (repetition). In this context, *tikrar* referred to the Qur'an repeating certain words and phrases to emphasize their importance to humans. The *tikrar* model in the design of mass communication in the Qur'an aimed to instill the wisdom and meaning of the repeated phrases, transforming the ideas into a source of strength and guidance for human life.

The mass communication design in the Qur'an with the *Tikrar* design is found in Surah Ar-Rahman:13. The repeated phrases in the verse,

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ۞.

Meaning,

"Which, then, of your Sustainer's powers can you disavow"

According to the interpretation of *Tafsir Al-Misbah* by M. Quraish Shihab, the *tikrar* model in Surah Ar-Rahman

was evident in the phrase *Fabiayyi Ala Irobbikuma Tukadziban* which was repeated 31 times. This repetition underscored Allah's reminder that all creation depended on Him at all times. Allah cared for all His creatures and conditions, both in this world and the hereafter, and rewarded them according to the deeds. Thus, it is interpreted in the mass communication design that Allah SWT wants to convey by emphasizing the importance of being grateful for what Allah has given.

In the perspective of Quraish Shihab's *Tafsir Al-Misbah*, this mass communication design in the form of a tikrar aimed to strengthen the message, create a deep impression, and arouse the awareness of the reader or listener. In mass communication, this design reflected the technique of persuasion by repeating the core message which made the message to be remembered. In *Tafsir Al-Misbah*, Quraish Shihab explained that the repetition of this verse had several purposes.

a. Emphasizing the Core Message: The repeated verses reminded humans of the importance of reflecting on the many blessings God had bestowed upon them, regardless of the challenges they faced in life. This repetition emphasized the message of gratitude and served as an invitation to engage in self-reflection (*Muhasabah*).

b. Arousing a Sense of Gratitude: Readers or listeners were continuously encouraged to recognize that everything they had was a gift from God. This realization naturally led to the development of a deep sense of gratitude.

c. Motivating Audience Response: The rhetorical question embedded in the repeated verse prompted readers and listeners to reflect and feel compelled to answer inwardly with the response, *"We will not deny Your blessings, O Allah."*

The repetition of the phrase *Fabiayyialaa Irobbikuma Tukadziban* in verses 13, 16, 18, 21, 25, 28, 30, 32, 34, 36, 38, 40, 42, 47, 49, 51, 53, 57, 59, 61, 63, 65, 67, 69, 71, 73, 75, and 77 carried specific meanings. In Surah Ar-Rahman, Allah repeated this phrase 31 times. Close attention to these verses showed that there were no differences in pronunciation across repetitions. The phrase's repetition outlined profound meanings such as the concepts of monotheism, eternity, and divine recompense for those who did not fear Allah. The *tikrar* gained special significance due to the repetition. M. Quraish Shihab cited Al-Biqa'i, who explained that the word *ala'i* was the plural form of *ilyi* or *alyi* meaning blessings or grace. This word was used to emphasize the exclusive and magnificent nature of Allah's blessings, which radiated light and brilliance (*at-tala'lu'*), evoking a sense of divine virtue and prayer. The mention of blessings in the repeated phrase served as a reminder of the magnitude and the benefits

bestowed upon recipients. The rhetorical nature of the phrase *Fabiayyi Ala Irobbikuma Tukadziban* aimed to evoke greater gratitude or critique those who failed to show appreciation, subtly suggesting that ingratitude exceeded the limits of acceptable behavior. Similarly, scholars such as Abu Hayyan, Ibn Qutaibah, and Muhammad Ali Al-Shabuni offered personal interpretations of the phrase's significance (Maskhuroh, 2018).

Certain scholars of interpretation also expressed opinions about the meaning of this verse. The scholars stated that every creature such as humans should have realized nothing was immortal. Everything on this earth would perish but no one knew when it would happen—only Allah knew. In essence, death was considered one of the blessings because it served as a gateway to eternal happiness. A person would not have been able to enjoy eternity and happiness in the afterlife without death (Shihab, 2022).

Based on the explanation of *Tafsir Al-Misbah* by Quraish Shihab, the *tikrar* in the Qur'an as a mass communication design could be used for the following purpose.

a. Strengthen the Memory of the Communicant: This repetition ensured that the communicant understood and remembered well the blessings of Allah in the hearts and minds.

b. Building Emotional Effects: The repetition created rhythm and emotional resonance, producing a profound effect from Allah's sentences. It reminded listeners that the blessings mentioned repeatedly were accompanied by a call for gratitude.

c. Strengthen Commitment in Islamic Da'wah: The repetition helped reinforce Islamic teachings about the importance of expressing gratitude for Allah's blessings.

Based on the description of the mass communication design, it was highly relevant for strategizing modern mass communication. The *tikrar* (repetition) design proved to be one of the keys to success in conveying messages from communicators to the communicants widely and heterogeneously such as in mass communication campaigns.

3. Gradual : Surah Al Al Anbiya ayahs 92 dan Al Mu'minun ayahs 52.

In the design of graduation communication, this article analyzed two interrelated letters that were revealed by Allah gradually. These letters such as *Al-Anbiya* verse 92 and *Al-Mu'minun* verse 52, contained guidance for communities to maintain religious harmony as described by Muhammad Chrizin in his work, *Harmony of Religious Life in the Perspective of the Al-Qur'an* (Chirzin, 2007).

Community diversity tended to cause several challenges, particularly regarding religious harmony. According to Frunivall (1944) (Bakti, 2021), a

plural community referred to a society consisting of two or more social elements that lived side by side without integrating into a single political unit. These differences needed to be understood and the Qur'an provided clear affirmations to promote religious harmony and strengthen social cohesion.

Al Mu'minun : 52

.وَاِنَّ هٰذِهٖٓ اُمَّتُكُمْ اُمَّةً وَّاحِدَةً وَّاَنَا۠ رَبُّكُمْ فَاتَّقُوْنِ

Meaning,

"In fact, your religion is one religion, and I am your only Rabb: so fear Me Alone".

The *Mushaf al-Qur'an* motivated communities to reflect on the disadvantages of division. It conveyed the importance of unity in religious life, similar to how mass media promoted social cohesion. According to Quraish Shihab, the Qur'an commanded unity. In *Tafsir Al-Misbah*, the design of mass communication in the form of graduation (stages) was evident in the explanation of QS *Al-Anbiya* verse 92 and QS *Al-Mu'minun* verse 52 which were interconnected. This mass communication design described the process of delivering messages in stages to facilitate the understanding of the audience.

Al Anbiya : 92

اِنَّ هٰذِهٖٓ اُمَّتُكُمْ اُمَّةً وَّاحِدَةًۖ وَّاَنَا۠ رَبُّكُمْ فَاعْبُدُوْنِ

Meaning :

Verily this brotherhood of yours is a single brotherhood and I am your only Rabb, therefore worship Me Alone.

In *Tafsir Al-Misbah*, it was explained that the verses emphasized the unity of principles to be followed in the delivery of Allah's messages through His messengers. Allah sent His messengers with messages intended to be obeyed by all mankind. However, this process occurred in stages to allow for deeper understanding and better acceptance by the audience. The concept of "graduated" communication referred to a series of messages with consistent meanings delivered in stages. Examples of this gradual delivery were indicated as follows,

a. Delivering the Message with Wisdom: Every Messenger of Allah was sent with a message of wisdom shown through examples of good conduct and noble morals.

b. Reinforcing the Message with Good Advice: When the initial stage did not elicit an adequate response, the messenger adopted a more persuasive approach such as providing clear parables or lectures to inspire reflection and awareness.

c. Using Direct Examples: When earlier efforts failed, the messengers engaged in direct discussions to clarify the message further and address people's doubts.

d. Perfecting Understanding Gradually: The final stage included ensuring that the people comprehended the truth completely and willingly accepted Allah's guidance.

The message conveyed through His messengers was intended to be

received with full understanding and awareness, not through coercion.

CONCLUSION

In conclusion, the *Tafsir Al-Misbah* presented the design of mass communication in the Qur'an through a contextual method that connected Allah's messages with the principles of effective mass communication. The Qur'an's approach to mass communication was beyond mere message delivery as it prioritized ethical values, norms, truth, and justice. The *Tafsir Al-Misbah* emphasized that the Qur'anic design of mass communication aimed to cultivate morality by combining universal messages, contextually appropriate delivery methods, and adherence to ethics in disseminating information. By referring to these principles, the design of mass communication described in the Qur'an was shown to be relevant and applicable to modern life including through mass media.

Based on the *Tafsir Al-Misbah*, the Story model was illustrated using the letter An-Naml verse 30 which recounted the use of the word *Basmallah* during the time of Prophet Solomon. This word served as an opening discourse for the communication activity between the Prophet and the audience, symbolizing blessings and intercession for anyone who read or heard it. The *tikrar* model was exemplified through the letter *Ar-Rahman*, particularly verse 13 which was repeated multiple times throughout the chapter. This repetition acted as a powerful communication tool designed by the Qur'an to emphasize the importance of gratitude for the blessings of Allah SWT. Lastly, the graduation model in the Qur'an outlined themes of harmony among religious communities. This approach showed that all religions eventually led to one God who desired peace and goodness for His servants on earth. By presenting the message in stages, the Qur'an enabled a deeper understanding and acceptance of divine guidance.

CONTRIBUTION STATEMENT

Cindenia Puspasari, the first author who managed the idea of research, introduction, writing conceptual or theoretical, and data analytics in modeling, analysis, and interpretation.

Muhammad Syahrial Razali Ibrahim, the second author who managed to write methodology, processing in data acquisition.

Danial, the third author who managed analysis and discussion.

DECLARATION OF COMPETING INTEREST

We certify that there is no conflict of interest with any financial, personal, or other relationships with other people or organizations related to the material discussed in the manuscript.

ACKNOWLEDGMENTS

REFERENCES

Aisyah. (2021). Menelaah Mahakarya Muhammad Quraish Shihab : Kajian Metodologis dan Penafsirannya dalam Tafsir Al Mishbah. *Ulumul Qur'an: Jurnal Kajian Ilmu Al-Qur'an Dan Tafsir*, *1*(1).

Amrizal, K. 2013. T. C. P. in the Q. a S. to A.-N. A. T. I. W. S. (2013). *the Communication Principles in the Quran: A Study to An-Nisa Ayahs.* IAIN Walisongo Semarang.

Bakti, A.F. & Meidasari, V. E. (2014). Trendsetter Komunikasi di Era Digital: Tantangan dan Peluang Pendidikan Komunikasi dan Penyiaran Islam,. *Jurnal Komunikasi Islam*, *04*(01), 23.

Bakti, H. M. F. (2021). Komunikasi Islam Inklusif dalam Politik Dakwah Sjafruddin Prawiranegara (1911-1988). *Jurnal Ilmu Komunikasi Islam*, *11*(02), 329.

Budiana, Yt Gandara, S. N. (2021). Kekhasan Manhaj Tafsir Al Mishbah Karya M Quraish Shihab. *Jurnal Iman Dan Spiritualitas*, *Vol.1*(1), 85-91. https://doi.org/http://doi.org/10.155 75/jis.v1i1.11497.

Chirzin, M. (2007). Ukhuwah dan Kerukunan Dalam Perspektif Islam. *Aplikasia: Jurnal Aplikasi Ilmu-Ilmu Agama, Vol. VIII,*(1), 1–13.

Faisal, M.& Fisa, T. (2023). Kemukjizatan Al-Quran Menurut Hamka Dalam Tafsir Al-Azhar. *Kalam : Jurnal Agama Dan Sosial Humaniora*, *11*(1).

Firmansyah, R. (2023). *Islam dan Komunikasi* (1st ed.). BILDUNG, Yogyakarta.

Gunawan. (2022). Alat Dan Media Pembelajaran Dalam Perspektif Tafsir Al-Misbah. *Fikroh : Jurnal Pemikiran Dan Pendidikan Islam*, *15*(1), 93.

Hafiz, Suryadi, M. F. (2021). Makna Tikrar Ayat Fabiayyi Ala Irobbikuma Tukadziban pada Surat ar-Rahman Perspektif Hasbi Ash Shiddieqy dalam Tafsir an-Nur. *Thullab : Jurnal Riset Publikasi Mahasiswa*, *1*(2).

Iskandar, I. (2019). Prinsip Komunikasi Al Qur'an Dalam Menghadapi Era Media baru. *Al-Fanar: Jurnal Ilmu Al-Qur'an Dan Tafsir*, *2*(1).

Islami, D. . (2017). Konsep Komunikasi Islam Dalam Sudut Pandang Formula Komunikasi Efektif. *WACANA*, *10*(3).

Mahfud, M., Ghofur, A., & Musyafak, N. (2022). Prevention of Intolerance Through Implementation of Islamic Communication in Religious Moderation. *Profetik Jurnal Komunikasi*, *15*(1), 48–64. https://doi.org/: https://doi.org/10.14421/pjk.v15i1. 2415

Maskuroh. (2018). Studi Pengulangan Ayat Pada Surat Al Rahman. *Dar El-Ilmi : Jurnal Studi Keagamaan, Pendidikan Dan Humaniora*, *5*(1).

Muryanti. (2021). Wattpad As The Reading Story Style On Social Media Among Indonesian Urban Muslim Youth. *Profetik Jurnal Komunikasi*, *14*(1).

Nurdin, A. (2014). Akar Komunikasi dalam Al-Qur'an. *Jurnal Kajian Komunikasi*, *2*(1), 21.

Zahid., M. (2014). Posisi Dan Fungsi Mushaf Al-Quran Dalam Komunikasi Massa. *NUANSA*, *11*(1).