

UNDERSTANDING VERBAL COMMUNICATION THROUGH CROSS-CULTURAL AND QURANIC CONTEXTS (Analysis on Da'i's Response Towards Globalisation Challenges)

Rahmi

(Lecturer of Da'wa and Communication Faculty,
UIN Ar-Raniry Darussalam Banda Aceh)

Abstract

To face globalisation challenge, a da'i or Islamic preacher has to be aware of any change that occurs. Especially when he or she is intended to deliver Islamic messages to pluralist community that come from different cultures, beliefs, opinions and needs. A common form of communication form that da'i can use in doing his or her mission is verbal communication. There are two kinds of perspectives that can be used as reference to know more about verbal communication knowledge. Firstly, it is can be investigated from Quranic context which implies about verbal communication strategies such as qaulan sadida, qaulan baligha, qaulan layyinan, qaulan ma'rufa, qaulan karima and qaulan maitsura. Secondly, concerning cross-cultural context, there are some issues that should be taken into account like communication styles like direct/indirect communication styles, elaborate/succinct communication styles, personal/contextual communication styles, instrumental/affective communication styles, gender differences in communication, pidgins and creoles and translation and interpretation.

Keywords: verbal communication; cross-cultural; Quranic; da'i; globalisation.

A. Introduction

Nowadays, many people move from one place to another. The movement can happen across village, district, province, country or even across the globe. This is caused by the development of technology in terms of information, communication and transportation which have helped people with many facilities so that they can meet and communicate with people from other areas easily. In this era, or more well known as globalisation era, when contact among people that come from very different background occurs, it can be found how various cultures that represent everybody. If people misunderstand each other's cultures when they are communicating, most probably it will create a lot of problems.

it is important to know how to communicate well. One of communication forms that should be paid attention more is verbal communication because it is always used to send messages that is intended to other people. The knowledge of verbal communication should be mastered by all people, especially da'i or Islamic preachers who are actively

involved in Islamic preaching. Many of them deliver Islamic teaching by using verbal communication. To attract people to accept the messages and to avoid misunderstanding that may occur during the communication process, a da'i must know how to communicate verbally well with others, particularly with the people who come from different background such as cultures, education, characters and ages.

Therefore, the following discussing will try to present some ideas with regard to verbal communication that da'i can consider. It will be started with the definition of globalisation and its effects. Then, it will discussed about the challenges that da'i can face in doing his or her mission in this era. Furthermore, the challenges regarding verbal communication can be anticipated by referring to two concepts that are derived from two different kinds of science, those are from cross Quranic context and cross-cultural context. The result of this discussion is hope to give contribution to da'i to develop their verbal communication strategies that are based on Quranic and cross-cultural contexts so that finally they can spread Islamic messages successfully.

B. Globalisation

1. The Brief Description of Globalisation

The old term of globalisation actually had occurred from the thirteenth century to the nineteenth century when Marco Polo, Magellan, Drake and Columbus took voyages to do expansion in terms of territory, trade and colonisation. The next globalisation has happened near the end of twentieth century. The characteristics of this globalisation are different from those of the old one with regard to time and space. In the old globalisation it needed old sailing ships and land transport to reach new territories and took a lot of time, whereas in the new one what has been needed is only information and communication technologies that spread instantaneously across borders and connect individuals much faster. It can be concluded that communication has become the engine which drives globalisation.⁴⁷

Cluver asserts that Globalisation has plenty of definitions, but it often refers to “interconnectedness of political entities, economic relationships, or even computer networks. Globalization refers primarily to the ways in which economic and industrial institutions (such as industries or corporations) interact in various locations throughout the world, with primacy given to no specific geographic location.”⁴⁸ Although the term of

globalisation is most usually defined in reference to economic phenomenon, it widens to cultural and social issues. Globalisation can give many effects on ideas, customs, and cultural movements that come along the exchange of goods across the world. For instance, international trade has become the way of people in spreading religions, like buddhism to East and Southeast Asia through the Silk Road, Islam to Southeast Asia and Christianity to Eastern Europe, Central Asia and the Americas. In short, inspite of its primary concern on economic effect, by economic factors themselves the globalisation has affected broadly other parts such religion, politics, environment and cultures.⁴⁹

Thus, from the above explanation it can be concluded that globalisation is the phenomena that have affected people massively and worldwide in terms of time, space, economy, industry, politics, cultures, religion, environment and information and communication technologies.

2. The Challenges of Da'i living in Global Village.

A long time ago, people lived in small villages where most of them seldom separated from their own community and made communication among them face-to-face only. Their villages or neighboring villages became the place in which they were born and died. However, by the increase of the system of transportation, telecommunication technologies, international business and political exchanges, people from various parts of the world have met face-to-face so that the small village has been changed to be “global village” which is defined by Canadian media culture analist Marshall McLuhan in 1964 as “a world in which communication technology - such as television, radio, and news services – brings news and information to the most remote parts of the planet.” Nowadays, people can share ideas as easy and quick as possible with others throughout the globe like what ancestors did in their small villages in the past.⁵⁰

Due to advanced technology, people can communicate beyond geographic borders and form relationships with others by using the train, motor vehicle, telephone, or the internet. Then, since information and communication technologies (ICTs) have developed, cross-cultural business transactions recently are like two persons in one village did trade transaction in many centuries ago. Many people in any place of the world can buy Reebok shoes, Levi jeans or Sony cameras. Next, mass migration and international exchange also give contribution to form multicultural environment. According to Social

Affairs of the United Nations Secretariat data bank (DESA, 2006), from 1960 to 2005, the number of migrants in the world had increased from 75 millions to 191 millions in 2005. Besides, the increasing of migrants is because of international students who come to mostly developed English speaking countries like the USA, Australia, and the UK.⁵¹

From the phenomena that have been mentioned above, it can be said that Muslims, as the members of community of the world, have to get involved in the context of community development that has formed world's network of global village. Especially regarding the duty of every muslim as "da'i" or Islamic preacher who has obligation to tell, deliver and explain about Islamic teaching and messages to people, muslim should be active in thinking the strategies of Islamic preaching that can be used to the plural people in global village so that Islam teaching can be understood and accepted well. When this happens, it is hoped that muslims themselves will be accepted people in any community.

However, it seems that there are some factors that prevent muslims to develop well in the global village, those are:

- a. Muslims are less respectful towards information development in general and religious scales. Many da'i or Islamic preachers that create gap between religious factors and others. They exclude any factors that they consider are not parts of religious ones.
- b. As the key information for religious people, many da'i cannot socialise the information that is really needed by community with regard to the latest development.
- c. The materials that are used to deliver Islamic messages are just around worship topic without connecting with others.⁵²

C. The Characteristic of Good Da'i

There are some characteristics that a da'i should have, those are:

1. The individual has pluralist attitude so that he or she is able to see the truth of religion in universal-holistic context by having the willingness to engage in dialogues with others who have different opinions or perceptions.
2. Besides having knowledge in his or her own specification, the individual has the comprehensive knowledge in social studies so that he or she will not have narrow thinking of religion.

3. The individual has strong and wide knowledge conception and empirical capacity so that the ideas that are expressed are argumentative and philosophical and are able to create community that can think critically. So the purpose of delivering Islamic messages is not solely to tell about paradise, hell or the factors that can make prayers invalid.
4. The individual has enough social sensitivity and enviromental insight that can raise deep intelligence, not merely marginal intelligence.
5. The individual is intense with the new developments in nationwide or worldwide scales and is able to transform them to the community without creating worries and disunity among the community itself. In other words, the individual can think globally and act locally.⁵³

D. Dakwah Bil Lisan

There are many ways that can be done by da'i to send Islamic messages. One of them is by verbalizing which is well known as *dakwah bil lisan*. *Bil lisan* which comes from Arabic language can be understood as oral or spoken expression. It can be said that *dakwah bil lisan* means delivering Islamic messages orally or verbally. Generally, *dakwah bil lisan* classified into two types. First, the process is done face-to-face. Here, the speakers meet the hearers so that the Islamic messages are told directly. Second, media was used in the process. It means Islamic messages are delivered via media such as television, radio, film and other media.⁵⁴

In order to get the attention from hearers, it is very important to da'i to know the ways and knowledge to approach and send message to them. The verbal communication process that is done should consider the condition and context of hearers. That is why the knowledge regarding verbal communication should be mastered by da'i. Verbal communication can be investigated more from cross-cultural and Quranic perspectives.

E. Verbal Communication in Cross-Cultural Context.

1. Direct/Indirect Communication styles

When a speaker expresses explicitly about what he or she needs, wants, desires and intends, they are called direct communication styles. Meanwhile, they are described as indirect communication styles when a speaker only implies his or her real intentions or

needs. Although both styles are generally used in communication, the findings show that indirect styles are often applied in collectivist or Asian cultures like in Japan, China, South Korea, and Hong Kong. Here, to maintain effective interpersonal relationships, harmony is considered as a vital factor. They are also quite possible to be used in high-context cultures where meaning is not communicated through explicit words, but through context. Conversely, direct communication styles are commonly used in western cultures.⁵⁵

As an instance, A Nigerian was asked by an American friend to give him a lift while he had promised to his sister that would go work to babysit his niece. Moreover, the Nigerian did not reply “Sorry I cannot do it” as response towards American’s request, he answered by expressing that her sister probably was able to make alternative arrangements or stay at home instead of going work that night. Due to the reply of Nigerian, American was confused. In American culture, if the request such as giving a lift cannot be fulfilled, someone can just answer with expression “Sorry, I cannot do it.” Yet, in collectivistic cultures as Nigeria, it is impolite to say “no” to a friend. Instead, it is hoped the understanding of the person making the request to know that it is inappropriate to ask in such situation. Thus when two speakers expect differently regarding communication styles can cause misunderstandings.⁵⁶

In other words, in collectivistic cultures, the members will tend to rely on indirect means of discourse to maintain face and avoid face-threatening acts. Instead of making request directly, engaging in conflict with, or offering a refusal to one’s hearer, the speech strategies showing indirectly their intent will be used by the members of collectivist members. In the contrast, members of individualistic cultures usually prefer direct discourse styles to communicate their intent to the hearers. Rather than emphasize “we” or how the speaker is a representative of a group, the members of individualistic cultures use “I” or how the speaker represent himself or herself as an individual. Therefore, speakers will choose speech strategies which exactly deliver the message intended.⁵⁷

2. Elaborate/Succinct Communication Styles

This part focusses on the importance of talk quantity in a culture and the reflections of attitudes of one culture towards talk and silence. The elaborate style is oriented by the use of rich, expressive, and embellished language in everyday conversation. For instance, instead of saying a person is thin, an expression like “she is so thin she can walk between

raindrops without getting wet” will be used to make the statement beautiful and colourful. Such metaphorical expressions are often used by Arab, Middle Eastern, and African-American cultures in daily talk. In the succinct communication style however, the value lies on simple assertions and even silence. There is a close relation between the use of elaborate and succinct style and high- and low-context cultures. The elaborate style is more likely to be used in low-context culture that convey meaning through verbal codes. Yet, in high-context cultures in which meaning is generally conveyed by contextual clues, talk instead of silence will be used so that control in a social situation can be controlled. For example, there is a famous saying in Chinesees “Disaster emanates from careless talk”. It means that the Chinese think that the wise people are who talk less but listen more. Additionally, Finns in Europe will consider that silence has a high value so that it is quite common to see the people who are friendly and pleasant each other pass evening in Helsinki hardly talk at all.⁵⁸

3. Personal/Contextual Communication Styles

Personal style can be defined as something which emphasizes the individual identity of the speaker. This style is frequently applied in Individualistic cultures that prefer individual aims to the aims of group. The characteristic of person-centered communication is it is informal and uses the pronoun “I”. Meanwhile, in contextual communication style, status and role are considered as the orientation. The primary emphases are formality and power distance. This style is usually found in collectivistic cultures which emphasize one’s role identity and status. As an example, In Japanese, people will not use “you” for all persons as it is used in English but they will use an elaborate system of linguistic forms which functions as respect to people of different ranks and social status.⁵⁹

4. Instrumental/Affective Communication Styles

The focus of instrumental style is goal-oriented and sender-focused. An outcome was hoped to be reached by a speaker when he or she communicates. On the other hand, an affective communication style is concerned with the style that is receiver-focus and process-oriented. So the speaker will focus more on the process of communication than the outcome. For instance, it will be called as instrumental style when the subordinates are told by the manager explicitly what to do in a company. Instrumental and affective communication can be connected to individualism-collectivism and high-low context

cultural parts. It can be defined as affective communication style if persons will be more aware of others' reactions in collectivistic cultures and try to interpret the meaning based on the situational cues. An instrumental style, however, can be found in the contexts of business and other professions, mostly in the cultures that value verbal explicitness like in Western cultures.⁶⁰

5. *Gender Differences in Communication*

Gender is not seen from biological perspective, but it can be understood as “socially and psychologically constructed by the process of interactions in family, social and educational settings”.⁶¹ It means in gender, men and woman are not differentiated based on their sex, but based on social and psychological phenomena that occur when they interact each others. Men and women can be different because the culture that people form themselves. For example, there is an inclination to state that doll is the toy of girls and car is the toy of boys or pink is female color and black is male color.

Due to boys and girls are socialized separately, In communication setting, it is believed that men and women speak differently. It is also argued that men and women give different expression regarding themselves because of their cultural differences. Verbal communication is expressed by men to report about the world. A report can be defined as the a particular way that is used in communication so that independence and status in a hierarchical social order can exist. By contrast, in order to create rapport, verbal communication is used by women and it aims at starting a human connection. In other words, women use it to connect and negotiate relationships. Additionally, with regard to who talks more, there is a common stereotype which states that women are talkers and men are doers. However, according to academic research that has been investigated men are likely to speak more frequently in public and speak longer in meetings as well. In verbal communication, gender differences become a complex issues and often create pros and cons in society. A lot of linguists believe that language shows gender clearly. It can be seen in words like “businessmen”, “chairman”, or “mankind implying male structure and meaning. As a result, such thing can create social stereotypes. For instance, appearance and relationships are often connected to women by using titles such as “Miss” and “Mrs” indicating a woman’s marital status. By contrast, activities, accomplishments or positions are frequently related to men.⁶²

6. *Pidgins and Creoles*

It will be confusing when people listen to the speakers who speak a language which is partly similar to a native language while another part is different. But this is a true language which is called pidgins and creoles. Pidgin can be defined as “a language which has no native speakers. Pidgins develop as a means of communication between people who do not have a common language. Pidgins seem particularly likely to arise when two groups with different languages are communicating in a situation where there is also a third dominant language”.⁶³ So it can be understood that pidgin is not a common language. It is a language that is used and changed by two different groups of people who are non native speakers of the original language in order to get specific purposes. The examples of Pidgin English that is used in Papua New Guinea are like *liklik* for “little” and *cranky* for “wrong” and *nogut* for “bad”.⁶⁴

Furthermore, creole is pidgin language that has developed well and was used as native language. The children use it as their mother tongue.⁶⁵ In other words, creole is accepted more widely in a community so that it is considered as an original language. For example, the terms that probably were used by traders community only in the past have been used by other groups in the community as well so that it is common there.

7. *Translation and Interpretation*

Translation is not merely about looking up dictionary to get the meaning of some vocabularies. It is more complex than that. It can involve context and cultures of the target language that is used. Although translator who knows all the meaning of the target language, it cannot guarantee he or she can translate something properly if he or she does not understand the wider meanings beyond it. As stated by Sherry Simon (1996) in Temple and Young, to translate a language well, a translator has to understand the local realities, literary forms and changing identities of a language and has to be able to make cultural meaning.⁶⁶

In addition, due to cultural differences, it is not easy to translate and interpret. Two translators can have different translations when translating a text. Besides, other issues that make translation and interpretation difficult are authenticity, accuracy, subjective role of

the translator or interpreter, lack of vocabularies, idiomatic expressions, experience and concepts.⁶⁷

F. Verbal Communication in Quranic Context.

Quran as the guidance of muslim invites human to the right path by using good words. Quran calls human to communicate effectively verbally in terms of *qaulan sadida*, *qaulan baligha*, *qaulan layyinan*, *qaulan ma'rufan*, *qaulan maisura* and *qaulan karima*. These terms can be found in some verses in Quran. The following description will try to analyse them by using exegeses written by some scholars.

1. *Qaulan sadida*

Allah states in Al-Ahzab 70:

قُلْ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِنِّي أَنزَلْتُ الْقُرْآنَ بِلُغَةِ الْعَرَبِ وَلِيُدْرِكُوا الْمَعْنَى وَإِنِّي لَأَعْلَمُ مَا فِي قُلُوبِكُمْ

70. O ye who believe! fear Allah, and (always) say a word directed to the right,

According to Al-Qasyany as cited in Natsir 1996 P. 189, *qaulan sadida* means the correct and exact words that consist of honesty and truth. Meanwhile, Shihab asserts that *qaulan sadida* is exact words. By using either exact spoken or written words that can be heard or read by other people, information will spread widely and it will give many effects to the soul and mind of human. If the words are good, it will give good effects. Vice versa, if the words are bad, it will give bad effects as well. The above verse however explains how exact words can affect someone to do good deeds. Shihab adds as cited in Thabathaba'i that by expressing exact sentences continuously, an individual will keep away from untruths and will not produce the words that can give bad or useless effects. When he or she has owned such behaviour, his or her deeds will be far from badness and falsehood.

2. *Qaulan Baligha*

Al Quran surat Annisa 63 states:

قُلْ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنِّي لَأَعْلَمُ مَا فِي قُلُوبِكُمْ

63. those men,-(Allah) knows what is In their hearts; so keep Clear of them, but admonish them, and speak to them a word to reach their very souls.

Qaulan baligha can be understood as the words that can reach the heart and soul of hearers or readers (Al,Azhar jilid 2, P. 1261)It also refers to a descriptive expression which give direct effects to the soul and heart directly and a persuasive expression that is used to call people to repent, be consistent and be calm (Fi Zhilalil Quran,jld 2, P.404). In line with that, Shihab (jld 2, P. 491) says that baligha means something has reached something else. It also can be defined as “sufficient” because sufficiency can be defined as something which has reached the limit that is needed. He adds that a message can be classified as *qaulan baligha* if it consists of some categories. Firstly, it accomodates the whole messages in the sentence that is told. Secondly, the sentence is not verbose but it is not too short as well. It means the sentence is sufficient for its proportion.Thirdly, the vocabularies used are common to the hearer. Fourthly, the figure of speech is appropriate for the behaviour and reaction of interlocutor. Lastly, it consists of appropriate grammar.

3. *Qaulan Layyinan*

The expression *Qaulan Layyinan* is stated in *Al Quran surat Thaha* 44:

قُلْ لَهُمْ عَذَابٌ أَلِيمٌ

44. "But speak to Him mildly; Perchance He may take warning or fear ((Allah))."

Qaulan layyinan has meaning as soft word. According to Hamka, qualan layyinan here is directed to hard-hearted person(Hamka, jilid 6, p. 4429). Soft word becomes solution for such person because he or she cannot be faced gruffly. Gruff words just create more problems. If soft words are used however, they can touch the heart of someone so that he or she can be aware and afraid of the effects of bad deeds that probably he or she does.(fi dzilalil Quran, jld 7, p.404). In other words, Shihab states that Soft words consisting of polite expressions is used not to objugate or drive someone into a corner. But they are used to give sympaty to the hard-hearted hearer so that his or her heart becomes soft as well.(Shihab, jld 8, p.19-20)

4. *Qaulan karima*

The term *Qaulan Karima* can be found in Alquran Surat Al Isra 23:

كُلُوا مِن ثَمَرِهِ إِذَا أَثْمَرَ وَآذِنُوا لَهُ إِذَا سَأَلَكَ رَبُّهُ مِن ثَمَرِهِ وَلَا تَوَلَّوْا أَدْبَارَهُ يَوْمَ يَدْعُ الْمُتَكَبِّرِينَ
قُلْ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا سَأَلْتُم بِضَيْءٍ مِّنْ أَثْمَارِ شَجَرٍ مَّاءً شَدِيدًا كَثِيرًا وَلَا تَوَلُّوْا الْعَدَاةَ إِنَّا نَعْلَمُ السِّرَّ فِي شَيْءٍ إِذَا أَفْتَدْتُم بِهِ وَلَا تَوَلُّوْا أَدْبَارَهُ يَوْمَ يَدْعُ الْمُتَكَبِّرِينَ

23. *Thy Lord hath decreed that ye worship none but him, and that ye be kind to parents, whether one or both of them attain old age In Thy life, say not to them a word of contempt, nor repel them, but address them In terms of honour.*

According to linguists, *karima* refers to honour or the best in accordance with one's object. Particularly, the above verse demands the children to say not only usual, right and exact words to parents, but also the best and noblest words (shihab, .Additionally, Hamka describes that the meaning of *qaulan karima* is every word that consists of love and affection. The expression here is directed to parents. Children should say noble, polite and affectionate words to their parents.(Hamka,jld 6, p.4033). Thus, it can be implied that if this term is used when someone is interacting with others, it means that polite, noble and affectionate words should be said too like when he or she communicate with his or her parents.

5. *Qaulan Ma'rufa*

Allah expresses the term *Qaulan Ma'rufa* in Al-Quran surat Al Baqarah 235:

لَا جُنَاحَ عَلَيْكُمْ إِن طَلَقْتُمْ نِسَاءَكُمْ إِن تَصِلُونَ إِلَيْهِنَّ مِن قَبْلِ تَحْرِيمِ هَذِهِ آيَاتِنَا فَذَلِكُمْ أَجْرُكُمْ إِن طَلَقْتُمُوهُنَّ مِن قَبْلِ تَحْرِيمِ هَذِهِ آيَاتِنَا فَذَلِكُمْ أَجْرُكُمْ إِن طَلَقْتُمُوهُنَّ مِن قَبْلِ تَحْرِيمِ هَذِهِ آيَاتِنَا فَذَلِكُمْ أَجْرُكُمْ إِن طَلَقْتُمُوهُنَّ مِن قَبْلِ تَحْرِيمِ هَذِهِ آيَاتِنَا فَذَلِكُمْ أَجْرُكُمْ

235. *there is no blame on you if ye make an offer of betrothal or hold it In your hearts. Allah knows that ye cherish them In your hearts: but do not make a secret contract with them except In terms Honourable, nor resolve on the tie of marriage till the term prescribed is fulfilled. and know that Allah knoweth what is In your hearts, and take heed of him; and know that Allah is Oft-forgiving, Most Forbearing.*

In Tafsir Imam Syafi'i, *Qaulan ma'rufa* means kind words (p.432). Hamka Supports this by explaining *qaulan ma'rufa* as kind, polite and commonsensical words.(Hamka, 569) Moreover, Shihab defines it as polite and honourable words and the

words that will not make someone feels embarrassed and bad when saying them in public. He also defines *qaulan ma'rufa* as allusive words. In this verse context, a widow has to wait for four months and ten days after the death of her former husband if she wants to marry another man. If a man wants to propose her during this time, he cannot use direct or unreserved words to ask whether or not she wants to be his wife after four months and 10 days of her husband death. Instead he must use allusive words to express his purpose. Why allusive words are used because It sounds inappropriate to propose a widow unreservedly and directly when she is still mourning for her ex-husband(shihab,jld 1, pp.509-511).

Therefore it can be concluded that *qaulan ma'rufa* is kind , commonsensical and allusive words. When someone talks, he or she should pay attention whether his words can be accepted for common sense or not. Besides, he or she should consider the context and situation of interlocutor because sometimes allusive words become solution to deliver the message appropriately if the direct words are imposible to be used in that context.

6. *Qaulan Maitura (Al Isra 28)*

It is stated in Al-Quran surat Al Isra 28 about the expression of *Qaulan Maisura*:

قُلْ إِن كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

28. *and Even if Thou hast to turn away from them In pursuit of the Mercy from Thy Lord which Thou dost expect, yet speak to them a word of easy kindness.*

Qaulan Maitura means easy word. From the context of the above verse, it can be understood that if someone has no finance or power to help his family members who need the help because he or she doesn't have wealth or something to give, he or she can say easy words to them instead. By saying easy words that will not hurt their feeling and will give hope and optimism, brotherhood and sisterhood are still strongly connected although he or she cannot give any help at all. Meanwhile, some scholars argue that this verse was revealed when prophet Muhammed and other muslim avoid the people who need help because they were embarrassed to not be able to give the help. As the solution, this verse indicate that they can face the needy by expressing easy and good words and telling to fulfill the will of the needy in the future.(shihab, 451, volume 7)

G. The Implication for Da'i

The above explanations have some interesting implications for da'i to promote *dakwah bil lisan* by using verbal communication techniques. With regard to Quranic context, this writing highlights the importance of the da'i to master the verbal communication strategies that are stated in Al-Quran. Islamic preaching as an activity of conveying true messages based on Quran and Hadits which are basis of Islamic teaching needs a model of precise message delivering. In order to make the truth is accepted, it can be communicated by using strategies.

It is important to organize true messages in order to prevent or minimize negative effects that may occur in community. Therefore, Al-Quran has showed some strategies that can be used by da'i to deliver Islamic teaching. The strategies are various so that they can be applied in accordance with the situation that are happening. All are adjusted based on the background and condition of the hearers that the messages will be addressed to. If the hearers are heart-hearted people for example, it is important to speak to them by using soft words or in Al-Quran it is known as *qaulan layyinan*. It is not necessary to make strong arguments with these people because it will make them harder. By soft words however, step by step they can be guided to be better and softer people.

Moreover, interestingly Al-Quran expresses the strategy of *qaulan ma'rufa* in surat Al Baqarah 235 regarding how to say the words that is expressed indirectly to the widow in order to respect her. From this case, da'i also needs to consider the indirect strategy to send Islamic messages. Sometimes, in a certain moment, indirect words are sufficient to give understanding to someone and even it will be better than direct expression.

Then, from Alquran Surat Al Isra 23, it implies about considering the age and status of hearers when someone talks. The term *qaulan karima* is used when communicating with parents. It means that if da'i is doing his or her mission, he or she should consider the age and status of the hearers or interlocutors. When the hearers or interlocutors are older, respect and love should be showed as they talk to their parents. The strategies will be different when he or she talk to the people who are at the same age and younger. When age becomes a consideration in making strategies of communication, it will be much easier to communicate with people at any age.

Meanwhile, from cross-cultural context, it can be found how various kinds of verbal communication are in this world. People from different areas or countries can have different expressions. As nowadays da'i lives in global village that gives a lot of chances to

her or him to move from one place to another easily, it is important to know cross-cultural issues so that his or her Islamic mission can be ran successfully.

From direct and indirect communication style, it can be seen how high context and low context people express their intention differently, one says what is intended directly, while another one does not say it and only hope the understanding from the hearers. Da'i should be sensitive about this issue in order to be able to communicate harmoniously and avoid misunderstanding. Next, silence becomes a crucial factor too in communication. Talk active is not always good for all context. Sometimes, more silence of da'i can be a good form of communication in a certain group of community. In other cases however, metaphorical expression is more necessary so that someone can be considered warm and friendly.

Furthermore, the issues like gender differences, pidgins and creoles and translation should be taken into account by da'i as well. Da'i should knows how to communicate with man or woman and what expression should be addressed to both of them. Besides, although pigins and creoles are not common or can be said as informal languages, they exist in society. It will be a good way to know about them in order to approach the people who use them daily. Then, when interacting in cross-cultural community, da'i should also consider the issues of translation and interpretation. If he or she masters a foreign language and tries to translate or interpret Islamic messages that are in his or her own language into the foreign language, many aspects should be taken into account, such as the local culture and sense of language. As an example, if a da'i inserts joke in communication process by translating the joke that is funny and make people that have the same language as him or her laugh, it cannot guarantee the people of the target language that he or she translate will think that as a funny things. It can be caused by cultural differences. Thus, da'i should understand more about the the cultures and contexts of the people from other culture so that the messages translated can be accepted and make sense.

H. Conclusion

Globalisation and its phenemona have given a lot of effects people throughout the world. People are challenged to respond to them well in order to be able to be succesful in their lives. A phenomenon that commonly happens is the movement of people across border. This movement creates multicultural community which has various kinds of people from different cultural background. When a da'i wants to spread and tell the message of

Islam, he or she should know about verbal communication knowledge in order to make his or her mission successfully. From cross-cultural context, it is crucial to know about communication styles like direct/indirect communication styles, elaborate/succinct communication styles, personal/contextual communication styles, instrumental/affective communication styles, gender differences in communication, pidgins and creoles and translation and interpretation issues. Additionally, it is very essential as well to da'i to learn how to communicate verbally based on Quranic teaching. There are some terms that are used in Al-Quran related to verbal communication, those are *qaulan sadida*, *qaulan baligha*, *qaulan layyinan*, *qaulan ma'rufa*, *qaulankarima* and *qaulan maitsura*. All of these terms are used in different contexts of communication. Al-Quran implies about them beautifully to be inferred by da'i and to be used when he or she communicate verbally.

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