COMMUNICATION ELEMENTS IN THE SURATUL YUSUF

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Abstract

This article demonstrates the communication aspect of the Suratul Yusuf through the method of qualitative content analysis. The communication aspects that will be discussed are themes emerging from the analysis that include interpersonal communication, non-verbal communication, self-disclosure, conflict management and intercultural communication. This study, among others, suggests that human beings can benefit from certain stories in the Quran if they examine the deeper meaning of the verses. Although aspects of communication have not been highlighted directly in this surah, this study reveals some examples related to certain aspects in communication, and how they have been managed and thus how we can learn some lessons (regarding communication) from such events.

Keyword: Yusuf, communication theories, interpersonal communication

Abstract

Artikel ini membincangkan aspek komunikasi daripada Surah Yusuf melalui kaedah analisis kandungan kualitatif. Aspek komunikasi yang akan dibincangkan adalah tema yang muncul daripada analisis yang terdiri daripada komunikasi interpersonal, komunikasi bukan lisan,

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presentasi diri (self-disclosure), pengurusan konflik dan komunikasi antara budaya. Kajian ini, antara lain, menunjukkan bahawa manusia boleh mendapat manfaat daripada cerita-cerita tertentu dalam al-Quran jika mereka mengkaji makna yang lebih mendalam daripada ayat-ayat. Walaupun aspek komunikasi tidak diketengahkan secara langsung dalam surah ini, kajian ini mendedahkan beberapa contoh yang berkaitan dengan aspek-aspek tertentu dalam komunikasi, dan bagaimana aspek-aspek ini diurus, dan bagaimana kita boleh belajar beberapa pelajaran (mengenai komunikasi) dari peristiwa itu.

Kata kunci : Surah Yusuf, komunikasi, interpersonal

Introduction
Quran has been the source of guidelines in lives of devoted Muslims. This includes in the field of communication. Some surah such as suratul-yusuf directly with the communication aspect of human beings, and generally touches on the world affairs. However, this paper sees the possibility of using suratul-Yusuf to explain communication aspect through content analysis.

Analysis of this nature will reveal some salient features of communication aspects within the surah that is undisclosed by previous researchers. Thus, this paper sees that stories from the Quran, when it is examined deeper together with the Western knowledge (about communication in this study), will demonstrate how communication has been managed during the times of the Prophet and what lessons can we learn from such occurrences.

Suratul-yusuf is the 12th chapter of the holy Qur’an, it comprehensively dealt with the story of Prophet Yusuf and group of people that surrounded the story line (his father, his half-brother, his full-brother, prison mate and king of Egypt). The chapter is popularly known for its informative in the area of communications such as intrapersonal, interpersonal as well as public communications respectively. This will be discussed later in this paper with some references of verses in the surah.

Generally, communication cannot be associated with a particular generation or period of time, by implication ‘communication is older than man’, because on a natural ground, people need to consciously
or unconsciously exchange words, feelings, thoughts and believes. This suggests that, as Olayiwola, (1994), noted “communication in Islam is universal and free from any prejudice based on race, colour, language, religion, culture or nationality”.

Thus, one uniqueness of this chapter is that it was revealed at once, not like many others which its revelation covered period to periods. The story of Prophet Yusuf was mentioned exclusively in this chapter. Besides that, the chapter holds just one central theme in one passage not like many other chapters that hold more than one theme in a passage. The story covers fifteen pages, with valuable lessons for mankind generally.

Generally, the chapter is about Prophet Yusuf, the son of Ya’qub, who was gifted in interpretation of dreams. One day, he had a dream and revealed this to his father who warned him not to reveal such to his half-brothers so that they will not be jealous of him. His brothers knew that, their father loved Yusuf most planned and deceived their father, by taking Yusuf along with them in their journey to Egypt.

Along the way, they planned to kill him, but decided later to throw him into the well. A caravan rescued him and sold him to the king of Egypt, who intended to adopt him. Later, the king’s wife tried to seduce him, but he rejected her offer. The woman lied against Yusuf that he wanted to harm her and demanded that he should either be punished or sent to jail. He was in the jail with two other prisoners. He interpreted the dreams of both prisoners. One of them was released, and Yusuf asked him to reveal his issue to the king. The king had a dream and the released person (prisoner) mentioned Yusuf’s talent to the king, who ordered that he should be released and investigated his issue. The wife who seduced him testified that he was innocent, and then he was given prominent position in Egypt.

During the period of seven years, there was a drought or famine, his brothers visited Egypt to get food for their families, Yusuf upon seeing his brothers he quickly recognized them, but they don’t recognize him any longer. Yusuf in high position told them that when next they are coming, they should bring their youngest brother (Buniyamin) along during the next visitation to Egypt, Yusuf set a theft case against his full-brother (Bunyamin) so that he could stay
with him. He was accused and detained under Yusuf’s custody, Yusuf told his brother (Bunyamin)his identity. Next his half-brothers and the father had to revisit Egypt, then Yusuf revealed his personality and asked them to live with him.

Thus, the aims of this paper is to identify types of communication emerged in the suratul Yusuf, how these occurrences are managed and the lessons learnt about communication that emerged in the Surah.

**Literature Review**

The broadness of communication captured in the Surah is more correlated to the definition of interpersonal communication which read thus; “the process of using message to generate meaning between at least two people in a situation that allows mutual opportunities for both speaking and listening” (Pearson, et al., 2006). They further stressed that “when defined in this manner, interpersonal communication would include our intention with strangers, with sales people in retail stores, and waiters in restaurants as well as with close friends, our lovers and our family members, this definition is very broad. (Pearson, et al., 2006)

According to Pasha, (2008), the religion of Islam is considered as a way of communicating through the application of the holy Qur’an as well as the prophetic traditions which later resulted into acquisition of required thinking faculties, abilities and skills which Allah has bestowed on men. He further asserted that; “Islam is the communication with yourself, fellow human beings, Qur’an, God’s creations as well as God Himself”. This illustration as found in Pasha, (2008) on communication in an Islamic point of view indicates two different types of communication: intrapersonal and interpersonal communication systems, the intrapersonal communication is the type of communication which the communicator communicates inwardly such as praying and supplication, Gheituri and Golafam, (2007), contributed that intrapersonal communication is jointly referred to as communication taken place between God and man, according to Abu Zayd (n.d.), the communication between God and man tagged as ‘God-man Communication’ where he asserted that “it is the process of communication, or the channel of communication through which the word of God was revealed to Muhammad”
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(pbuh) while the other type of communication is to be attributed to the communication which takes place between two or more people with the notion of sharing ideas between the communicator and his audience: discussion, meeting, lecturing, teaching, dialogue are examples of this type, Gheituri and Golfam, (2007), also contributed that, interpersonal communication can easily be attributed to communication between man to man and other creatures meanwhile Semati, (2011), acknowledged that “the principles of communication served as a universal principles of communication between Islam and the West”.

In Islam, the knowledge of communication or communication culture is considered to be an integral part of the religion of Islam, because it has been given priority through the occurrence(s) of the early part of revelations of the holy Qur’an especially what transpired between the holy prophet Muhammed (pbuh) and Angel Jubril in the cave of ‘Hira’. This emphasized that, the benefit of communication in human’s life can also be traced to the first revelation of the holy Qur’an surah al-‘Alaq to be precised which urges the whole mankind to ‘read and recite’, the word recite here is what is presently known as ‘to communicate’. This is because “every individuals learn new knowledge every day and mankind discovers new knowledge at every phase of their life” (Abdul Ghafar and Jaffary 2009) through communication.

In respect of this, it is better understood in the Muslim world that this concept of communication greatly contributes to the development of ‘Islamic Communication’ as well as ‘Islamic Civilization, because ‘communication is considered to be an indispensable element in building Islamic civilization (Syed Agil, et al, 2007).

By implication, this development came as a result of adequate management of communication knowledge where the analysis of Islamic communication knowledge indicates that, there is priority and respect to the knowledge of communication in the Muslim global environment.

In this while, communication in Islam plays a distinctive role towards fostering mutual understanding and conflict resolution among the entire mankind, Muslims in particular, for it has been noticed to be a
promoter of unity, harmony, as well as peaceful co-existence among the Muslim brotherhood (Abdul Ghafar and Jaffary, 2009).

Furthermore, among the uniqueness of the religion of Islam regarding communication is that, it does not teaches man to only communicate spiritually like prayers (obligatory and non-obligatory) but also comprises of the teachings of the Muslims to be good communicators in order to enjoy the benefits of both worlds Abdul Ghafar and Jaffary, 2009. The holy prophet in one his tradition warns the Muslims to always speaks good or be silent.

In this regard, it is noticed that if man objectively communicates with his fellow being with clear and simplicity of mind, it will surely fosters peaceful co-existence among the inhabitants of a particular society as well as the entire Muslim world.

Furthermore, the similitude of the words communication and Islam are seen as an inseparable entity in the face of Islam itself, because the only medium or way of disseminating the gospel of any religion to the available audience, especially ‘Islamic religion’ is through communication, (Gheeturi and Golfam 2007).

In conclusion, communication in the holy Qur’an and in suratul-yusuf in particular portrays that communication and Islam remains one of the major system through which developmental issues could be discussed and analyzed. As human being communicates indicates that the sayings of Allah in the holy Qur’an in regards to man and other creatures gives further room for research and development.

In terms of the research method deployed, this article uses qualitative content analysis approach to explain some communication features and elements embedded in Suratul-Yusuf. If properly prepared, coded and interpreted; the result of qualitative analysis can enhance the formulation of theories and models and can validate existing theories and provide description of a particular phenomena (Simon and Goes 2013). Mayring, P. (2000), discussed the history of content analysis, he traces the history of content analysis back to the early newspaper analysis, graphological procedures and up to the dream analysis by Sigmud Freud (1856-1939). Then, downwardly to the middle of 20th Century. During this period objections were made
against a superficial analysis, which does not take latent content and content into consideration. He holds the idea that “qualitative analysis wants to preserve the advantages of quantitative content analysis for a more quantitative text interpretation” (Mayring, 2000).

This as explained by Keyton (2001) is applicable to Suratul-Yusuf, as the research here is to collect data from the chapter then analyse it technically to measure some degree of identifiable communication, advantages and usefulness. Qualitative content analysis indicates an inductive method of research, that is characterized by good explanatory prowess to explore salient features in a given text. Here, qualitative content analysis can be used to interpret what we say and/or what others say (Keyton 2001).

Meanwhile keyton, (2001), suggest that the question of what can be analyzed covers actual content of the message. A practical example of this is the content analysis of suratul-yusuf. The process of analysis goes through the selection of message to be analyzed, then, knowing the categories and units to be analyzed in a message, solving the problem of differences of opinion in coding and picking sample for analysis when all messages cannot be analyzed, the fifth and the last aspects dealt with coding and interpretation of the message respectively. (Keyton, 2001).

Reviewing the meaning of the surah, generally it can be observed that the Surah comprises many communication aspects that will be identified and discussed in the next section. Some of the communication types found in the Surah include intrapersonal communication as exemplified by Yusuf’s attitude when he was thrown into the well by his half-brothers. Other types of communications are interpersonal and public communication. Some of the communication features in the Surah are the share of meaning that characterized the central understanding of the Surah. Communication elements such as conflict resolution methodology, self-disclosure, intercultural communication and relational communication among others were seen in the Surah. All these areas are analyzed using the qualitative content analysis method, hence explicitly, provide proper understanding about the interpretation of suratul-yusuf based on communication perspective.
Qualitative Content Analysis of the Surah

This section will discuss the findings of the study which answer the three research questions posed earlier. The discussion comprises of the Types of Communication in suratul Yusuf, occurrences in the suratul Yusuf that has been managed from the communication perspective and lessons (pertaining to communication) that can be learnt from the surah.

Interpersonal Communication

Verderber, et al, (2007), defined interpersonal communication as “the process through which people create and manage their relationships, exercising mutual responsibility in creating meaning”, they also see it as a kind of “dyadic communication”.

Dyadic communication in this sense is a kind of communication that emerged between at least two people basically for interaction which at the end, the motive is to call for something to happen. According to Christopher, (2013), dyadic communication is categorized into two: formal and informal. The informal aspect of this communication is considered to be light-hearted conversation between two or more friends, like chatting, joking etc. while the formal dyadic communication involves serious conversations between friends, families, relatives, workers, interviews and counseling etc. He further noted that, when we are talking about dyadic interpretations the element of non-verbal system of communication is also necessary to be considered since body language, facial expression, tone of voice etc are also served as message conveyance (Christopher, 2013).

The management of interpersonal communication in Suratul-yusuf is noticed in many verses of the chapter. The communication between prophet Yusuf and his father in Verse (Q12v4) indicated that it is possible to deduce how people show and declare their likeness for another person through communication and vice versa.

As stated in the Suratul Hujurat (49:13): O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted. Thus, getting to know each other is asked in Islam.
Then, the next issue will be how to maintain good relationship from the communication initiated.

A good example of adequate management of interpersonal communication in Suratul-yusuf could be seen in many verses of the holy Qur’an. The brilliant interpersonal communication management skill of prophet yusuf was proved as he (prophet yusuf) was able to win the heart of his prison-mates as they concluded that “we see you as one (person) that does good” (Q2V36). This shows an example of meaningful interpersonal communication management as it applies to all human endeavors.

The lessons that we can learn is that, in order to effectively involve in interpersonal communication, based on Islam, we have to always uphold justice, good deeds (ihsan), avoid lying, patience, avoid humility, fulfilling promises and avoid defamations (Abdur Rahman 1993).

**Non-verbal Communication**

Non-verbal interpersonal communication is considered as one of the uniqueness of human communication, it is also what distinguishes human communication from the other forms of communication, sometimes action speaks louder than words for its involvement in manifesting easiest way of understanding compared to that of verbal communication.

More so, non-verbal Communication according to Abu Zayd, (no date), is considered as the pattern which comprises of two different being of different status of existence such as God and the holy Prophet Muhammed (pbuh) and in the history of Islamic revelation, its existence cannot be left aside or absolutely removed. He puts further, that non-verbal communication is considered as fore runner among the three modes of revelation in Islamic history.

In respect to suratul-yusuf, his half-brothers were able to comprehend that their father loved Yusuf so much, despite that the father did not mentioned this to them. Based on this verse, it could be understood that his half-brother noticed through the process of gesture, behavioural pattern, attitude and feeling that Yusuf was
most loved by their father. Sometimes, people get to understand others, especially during face to face non-verbal communication, through face appearance, body movement (body language) and other non-verbal communication signs. This can also occur and be noticed in instances like yawning, dossing and frowning etc. All these are physical and could be interpreted based on individual differences. Some non-verbal communication could not be interpreted, but psychologically, one will get to see and understand this through behavioral pattern and psychological explanation as seen in the case of Prophet Yusuf and his half-brothers. Their statement to the father gives this indication.

The answer to how they got known of this fact remains that non-verbal interpersonal communication is stronger, more understandable in some cases compare to verbal communication. The Qur’an says;

“they said: truly Joseph (Yusuf) and his brother (full and junior) are loved more by our father than us; but we are goodly people”. (Q12:8).

This non-verbal interpersonal communication has been identified in many verses of the holy Qur’an ever before the invention and development of western theories of communication.

The management of non-verbal communication in suratul yusuf is depicted when prophet Yusuf met with his full brothers. The method used by Yusuf to keep aware his half brother of his identity as the assumed killed person, creates an information of non-verbal communication management. As seen in the surah, non-verbal communication management could either be positive or negative, depends on the person handling and managing the communication process. In the case of Yaqub, the father of Yusuf, it was negative, since the children understood his non-verbal approach to mean hatred and malice against them in favour of Yusuf. Meanwhile, the story of Yusuf and the king’s wife which was set cleared by the old man, that if Yusuf’s cloth tore at the back, indicates that he committed the crime said against him, but if tore at the front, indicates he was innocent of the crime. The argument here is that the issue was resolved and managed in such a way that non-verbal communication instances,
such as gesture, frown e.t.c. as seen in the case of Yusuf shows the importance of non-verbal communication management.

The lesson learnt here is that, as a Muslim, once needs to maintain good non-verbal communication which is through the tone of the voice, direct eye contact, smiles and positive facial expressions. These are important because they are usually combined with verbal communication, that then can turn the whole interaction either into positive or negative.

**Self-disclosure**

Pearson (2006) defined self-disclosure as the “process of making intentional revelation about one self that other would unlikely to know and that generally constitute private, sensitive or confidential information. This research shows that self-disclosure could lead to better relational communication.

The relational communication between prophet Yusuf and his father is a perfect example of self-disclosure in terms of fatherly and parental guidance. The concept of self-disclosure is noticeable in many of the verses, this made people to inculcate the habit of open up to another fellow for reasons which might be relating to problem solving, level intimacy as well as to make friendship or creation of relationship. The issue of self-closure could be negative or positive as seen in many of the above verses and increases due to many factors. Pearson, et al., (2006) mentioned that “as we become closer to another person, we are more likely to reveal negative information about ourselves. Positive information on the other hand, flows through conversations from the earliest developmental stages throughout the life time of the relationship. Hence, negative information increases overtime, but positive disclosure does not necessarily increased.

Above all, the foundation for everlasting self-disclosure is being sincere, as shown in the person of prophet Yusuf. His prison companions revealed their dreams to him because, according to them “for we see you are one that does good” Q12:36. Qur’an 12 verses 36 to 57 calls for further research into a pragmatic approach to prison da’wah methodology in Islam.
For the purpose of this paper, the writers see the importance of self disclosure in prison da‘wah as felt in suratul-yusuf. The surah revealed that, due to communication established by both prophet Yusuf and the prison companions that the followings were achieved:

1. Changing and restructuring the thinking of the prisoners about the nature of the creator.
2. Giving adequate and appropriate information about specific enquiries.
3. Establishing the fact that no one worth of worship except Allah.
4. The communication revealed the true personality of prophet Yusuf to the king, as a result, he was cleared of the charges raised against him and became respected figure in Egypt.

This could not have been achieved, if probably, there was no interpersonal communication between prophet Yusuf and the prison companions. This verse form the foundation of today’s interpersonal communication prison da‘wah concept and should be generally re-established and re-designed to cater for modern trend in the field of da‘wah.

**Conflict Management**

Conflict is natural, sometime people disagree in order to agree. The process of managing conflict is more difficult than conflict itself. Q12:25-29 is a good example of conflict management in Islam by expatiating the conflict that occurred between prophet Yusuf and the king’s wife.

It is noticed in the above Qur’anic verses that, both prophet Yusuf and the king’s wife maintained not guilty of what the king might considered severe offence. As she was the king’s wife, made use of her position to silent prophet Yusuf. Here we come to see, that during conflict, the powerful side might influence the weak side by the virtue of the position and status. To uncover the truth, the Qur’anic verse says that a man suggested that “if it be that its shirt is rent from the front, then her tale is true, and he is a liar. But if it happened that his shirt is torn from the back, then she is the liar, and he (Yusuf) is telling the truth”.
This technique is one of the diplomatic ways of managing interpersonal conflict. From this, we could see that experience and expertise are common features of a conflict manager as seen in the above verses.

As a result of this, conflict, is part of relationship and it is inevitable. Whenever there is conflict, we must learn how to deal with it in a peaceful way because it can harm the relationship if not managed properly.

Another definition says that; “Conflict is a struggle over values and claims to secure status, power, and resources in which the aims of the opponents are to neutralize, injure, or eliminate the rivals” (Capobianco, D. & Kraus, 2001). Conflict is a fact of human life that occurs naturally in any relationship. Conflict exists whenever incompatible activities occur and when people disagree over their values, motivations, perceptions, ideas or desires. In most cases, miscommunication leads to conflict. This may be as a result of misunderstanding in communication, that is, either the receiver/listener didn’t get the message directly or the sender/speaker didn’t present the message clearly. Today, conflicts are happening all over the world, and at different levels: Interpersonal, Social, National and International (Judith, N & Thomas, K, 2010).

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For instance, at the interpersonal level, people may have different opinion on a particular issue, or see one thing in a different way and which can lead to conflict among them. A good example can be seen from what happened between Prophet Yusuf and (Sulihat) the king’s wife. When the latter intended to seduce the former, there occurred a conflict as narrated in Q12:25-29. From this example, we can see how conflict can come up between two or more people. Therefore, there is no good or bad conflict. However, sometimes, it provides opportunities to strengthen relationships and at the same time, in some cases, it leads to problems for individuals and groups. According to Canary et-al (1995) “in relationships without conflict, they suggest, partners are ignoring issues that need to be dealt with.” As we have all agreed with the fact that, conflict will continue happening in as much as human beings exists. Now, how do we manage conflict?. According to Judith, N.& Thomas K (2010), conflict can be managed in the following ways;

**Dominating/ Competing**: This is a situation whereby, you try to satisfy your own concerns or achieves your goal at the expense of other’s needs.

**Integrating/ Collaborating**: This is a conflict management strategy whereby you find solution to a problem in a way that will completely satisfy both your concerns and the other’s.

**Compromising**: This is a conflict management strategy that involves sharing and exchanging information to the extent that both individuals give up something to find a mutually acceptable decision.

**Avoiding**: This is a situation whereby you try to sidestep or postpone the conflict, satisfying neither person’s concerns.

**Obliging**: This is a conflict management strategy characterized by playing down differences and incompatibilities while emphasizing commonalities.

Suratul Yusuf principally is about conflict management. The surah started with conflict narrations and ended with resolving and managing such conflict. An example of conflict narration is the
throwing of Yusuf into the well by his half brothers. The management of this situation indicate the Quran method of conflict management approach. The lesson derived could be summarized to mean that despite human differences, there are still more reasons why we need to accommodate and appreciate ourselves. Sometimes, conflict could lead to human being understanding themselves better. Moreso, we can quickly understand from the verse that negotiation and dialogue are better tools in conflict management as it is clearly picked from suratul-yusuf.

Besides that, in Islam, the role of community is pertinent in conflict management and conflict resolution. Prophet Muhammad (PBUH) likened the society to a boat, in which all passengers are responsible for the safety of it. The hadeeth of the ship reads “The example of a person who obeys injunctions of Allah and the one who disregards these limits is like passengers on a boat who decide by drawing lots as to who should occupy to upper deck and who should go to the lower deck. Those in the lower deck had to pass through the upper deck to fetch water which caused some inconvenience to the occupants of the upper deck. So they suggested to the occupants of the upper deck to allow them to bore a hole in the lower deck and to draw water without causing any inconvenience to them. If the occupants of the upper deck were to leave the others to carry out their design, they would all perish together; but if they were to stop them from carrying it out they would save themselves and all others” (Q1: 128). This demonstrates how the incooperation of the community in the high time of conflict is pertinent even if help is not asked (Amr Abdalla et al. 2001).

**Intercultural communication**

According to Davito (2006), intercultural communication is the exchange of information between individuals who are un-alike culturally. Islam recognizes intercultural communication, based on the fact that “you may know each other”. (Q2:13). It is also stated in Surat al-Rum verse 22 that among Allah’s signs are his creation of the heavens and the earth and the variations of your languages and colours.
It is clearly seen that there is intercultural communication between prophet Yusuf and the two companions of the prison. He (Yusuf) was an Israelite while the two companions happened to be Egyptians. The communication between them was a meaningful and successful one, according to the two companions “tell us (they said) the truth and meaning thereof: for we see you are one that does good (to all).” Q12:36.

The instances of intercultural communication are seen from the perspective of the personality of Yusuf. The culture of the Israelites as represented by Prophet Yusuf was taken to Egypt, as understood from the communication experience which occurred between him and the king, the king’s wife, the prison mates and the community in general. The communication between him and prison mates was successful because, he (Yusuf) was sincere and trustworthy. In this while, the Islamic intercultural relationship is based on the principle of “equality of all”. The most honored are the most pious ones. Intercultural communication can only be successful, if both sides understand the principle of “give and take”. This simply, means giving to people the best (character) in us and taking from people the least best (character) they offer.

Suratul-yusuf is full of intercultural communication management ideas. The management of cultural differences covers the management of intercultural communication. This surah explains vividly, as we see in the case of prophet Yusuf when he was in Egypt. The intercultural communication between him and the Egyptian was successful simply because of the guidance and wisdom given to him by the Creator, to be able to communicate with those who share different culture with him. A good example of intercultural communication management in suratul yusuf is how Yusuf managed to convince and interpret the dreams of the prison-mates and how he spoke to the king of Egypt, on his ability to save the people from starve and hunger through the method of food processing and preservation techniques. The lesson derived teaches that human being can still live better together despite their cultural background and differences especially in this period of globalization.
Conclusion
The types of communication identified and presented in this analysis suggest that in this particular chapter, we can learn from the very basic element of communication, which is non-verbal communication to the much complex type – intercultural communication.

Thus, this study suggests that, if chapters in the holy Qur’an are examined deeper, it can yield something new, that enable us to learn from the past and will not repeat the same mistake. This then enhances the function of Quran, which is a guidance to the entire world.

Finally, it is good to say that, this study is a stepping stone and not destination, which calls for further research and test to authenticate the usefulness of suratul-yusuf for achieving effective explanation of communication in the holy Qur’an. This will explain that communication is an important tool for the understanding of the religion and the roles of the Muslims and mankind generally.

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