

Health Communication in The Quran: Charles Saunders Pierce's Semiotic Analysis

ABDUL BASIT

State Institute on Islamic Studies Purwokerto, Indonesia

ABSTRACT

Health communication that has been developed is dominated by Western point of view in which it is lack of religious values; while among the Muslim scholars, the conception of health communication has not been developed systematically. It is because the health communication is a discipline that has been started to develop during the contemporary era and the health communication practices have not shown any significant developments. By the development of science and information technology, the role of health communication starts to have significant role in Muslim society. This paper investigates the Quranic terms about the health communication and their ideologies. It is conducted by implementing library research of the verses of the Quran and their interpretation as the main data. Then the data were analyzed using Charles Saunders Pierce's (1839-1914) semiotic approach through the analysis of semantics, syntactic, and pragmatics. The results show that the terms of *quwwah*, *ithma'anna*, *thaharah*, *tazkiyyah*, *maridh*, *adza*, *rijsun*, *saqiyyun*, and *syifa* are the terms that have the meaning of health. After conducting Pierce's semiotic analysis, those terms express health and communication elements in which those terms are orderly structured into a series of verses whose meanings are arranged holistically and systematically. So, pragmatically, it contains ideology or guidance than can be developed in terms of health communication.

Keywords: *Health communication, verses of the Quran, semiotics, Charles Saunders Pierce, healthy behaviors.*

INTRODUCTION

Health communication discipline is an interesting study and it has a promising field in the future. However, the facts show that health communication studies are still dominated by studies come from the Western perspective in which they have secularist and materialistic paradigm. Therefore, it is important to provide alternative health communication that comes from an Islamic perspective.

In Islamic tradition, health communication studies have not become a public discourse to be investigated and discussed among many Muslim scientists. During the early Islamic era (the third century AH/IX AD), Muslim scientists were interested in Greek's medical and treatments views. In addition, they were also interested in the investigation of the Prophet's views of diseases and treatment. They started to do a collection of the Prophet's hadiths related to diseases and the treatment, as conducted by Bukhari (d. 256 AH/870 AD). In *Shahih Bukhari* specifically discuss the book of *al-Mard* (diseases chapter) and the book of *al-Tibb* (treatment chapter). Likewise, Ibn Majah (d. 273 AH/887 AD), in the book of *Sunan Ibn Majah* contains the book of *al-Tibb* (Perho, 2010, p. 54).

Initiated by those hadiths, Islamic scholars became interested in conducting written studies. The earliest book discussing *al-Tibb al-Nabawi* (The Prophetic treatment) written by Abu Nu'aym Isfahani (d. 430 AH/1038 AD). That book is a compilation of the Prophet's hadiths about treatment. In that book, Isfahani has not given any views and opinions about health and the treatment. The book that significantly reviews the importance of the Prophet's advices or

teachings in terms of treatment, started from the writings of 'Abd al-Latif al-Baghdadi (d. 629 AH/ 1231 AD) who authored the book of *al-Arba'in al-Tibbiyah* (40 medical traditions) and 'Ala al-Din al-Kahhal Ibn Tarkhan (d. 720 AH/1320 AD) who wrote the book *al-Ahkam al-Nabawiyya fi al-Sina'a al-Tibbiyah* (the Prophet's rules of the treatment as an art). Next, Dhahabi (d. 748 AH/1348 AD) and Ibn Qayyim al-Jawziyyah (d. 751 AH/1350 AD) which provide a lot of explanations about the treatment supported by some arguments derived from the Quran. The writings authored by the last two scholars can ultimately initiate some other writings that develop in that contemporary era which is actually related with the treatment that comes from the Western views.

Besides the increasing number of various writings about the treatment; in the classical history of Islam, it has also evolved a hospital specialized in Islamic treatment. The first Islamic hospital was established in the time of Caliph al-Walid in the year of 87 AH/706 AD. Hospitals then were considered as the forerunner of the modern hospital built by Caliph Harun al-Rashid (169-193 AH/786-809 AD) and considered as governmental hospitals (Munawar, 1983, p.98). There are some interesting points related to the development of the first Islamic hospital. First, the medical personnel consist of Muslims, and non-Muslims. Second, many books about health that comes from the Greek tradition were translated into Arabic language. Third, the location of the hospital was placed near the Jami' mosque. Fourth, the hospital was not only used as a treatment center, but also as a place to train medical personnel candidate. Fifth, the hospital's financial sources were derived from zakat and waqf. And sixth, medical personnel provided services in terms of medical field (physical medicine) and also provided spiritual motivation or treatment (Basit, 2006, p. 136).

Although the medical studies and practices have existed in Islamic tradition, the medical studies and practices focusing on health communication has not been explored specifically. This is because health communication is a part of communication field that developed in the late 19th century, as reported in the beginning of this study. Therefore, in the classical era of Islam, the studies of health communication have not been investigated. The practice of Islamic medication has not shown specific activities of health communication. The Islamic medication developed is related to physical and spiritual medication. The existing literature, especially among the Muslims, is more focused on the study of health or treatment that comes from the Prophet or philosophers such as al-Razi (250-312/865-925) and Ibn Sina (369-428/980-1037).

Based on these considerations, it is crucial to examine the study of health communication that comes from the Quran. For the researcher, the Quran is a source of reference that will guide the development of science, as stated by Mahdi Ghulsyani (1998, p .144), "*Even though the Quran is not an encyclopedia of science, but there is an important message inside of the verses that involve the phenomena, and Muslim scholars should emphasize that mission rather than involve themselves in the aspects of the Quran's miracle in science*". Ghulsyani's thought encourages me to examine the messages of the Quran in terms of health communication. This paper investigates the terms of health communication in the Quran and the ideology that are developed by the Quran regarding health communication.

By reviewing health communication related to Quranic perspectives, it can provide benefits for the development of Islamic discipline, particularly in the study of Quranic semiotics. It is able to provide more insights and new knowledge about health communication that exist in Islamic communication field to strengthen the discourse of the development of

health communication that is recently intensified in terms of theoretical and practical perspectives.

LITERATURE REVIEW

Communication is not only understood as the process of delivering messages from one person to another, conducted directly or indirectly by using certain communication tools. It is understood as the generation of meaning. In fact, communication is also understood as an interconnected system between one element and the other element (Cangara, 2006, p.49).

Meanwhile, health is not only understood in terms of biological matter, but it is understood as a comprehensive definition of health including biological, psychological, social, and spiritual aspects. Such understanding makes it possible to analyze the comprehensive human or as a perfect human (*insan kamil*). Humans are able to use their complete potencies given by Allah in the forms of mind, senses and spirit in which those qualities have their roles to grasp or achieve knowledge.

According to a comprehensive definition related to communication and health; for the purpose of this writing, health communication is interpreted holistically. Therefore, health communication concerns health education, social marketing, and behavioral and social change theories.

Health communication is a part of discipline that focuses on communication field developed in the late 19th century and it is holds important contexts on interpersonal communication (Reardon, 1987, p.201). Its studies concern how people obtained the source of valid information about health or healthy living, the procedure to complain a doctor's inappropriate prescription or treatment (malpractice), building relationships with medical personnel, therapeutic communication, and other studies related to health communication.

The first research on communication among individuals in the health care context is conducted by Adler (1977). Adler examines the relationship of communication between doctor and the patient. According to him, a doctor is the source of information of any the symptom of a disease, thus patients can take advantage of this information to proceed with medical science treatment or with alternative medicine treatment. Therefore, a doctor needs to recognize such informal way and give the rights to the patients to determine their choice, whether the patients receive advice from a doctor or otherwise (Thompson, 1994).

After Adler published the results of his research; a few years later, there were numerous studies on health communication in terms of theoretical and practical studies. Renata Schiavo (2007) examines health communication for both theoretical and practical studies, and Jane T. Bertrand (2003) investigates strategies in designing health communication.

The results of those studies indicate that health communication is an area of study that is important and interesting for everyone. Moreover, everyone undoubtedly needs studies concerning health issues. In addition, health crisis also becomes another interest in terms of health communication. It is reported by Rimal and Lapinski (2009, p. 247), that "Health communication has much to celebrate and contribute. The field is gaining recognition in part because of its emphasis on combining theory and practice in understanding communication processes and changing human behaviour. This approach is pertinent at a time when many of the threats to global public health (through diseases and environmental calamities) are rooted in human behaviour. By bringing together researchers and practitioners from diverse disciplines and adopting multilevel theoretical approaches, health communicators have a unique opportunity to provide meaningful input in improving and saving lives".

Moreover, Kathleen K. Reardon (1987, p.204) also suggests the importance of health communication studies, "*Health communication, an important and interesting area of study, affects us all. As people become increasingly aware that they are in large part responsible for reviews their own health, they may seek more information about how they can increase of reviews their chances for long lives. Patients may become and interpersonal channels can increase awareness and change behavior in ways that facilitate health. Much research remains to be done in this area, but it has a promising future*".

In Islamic point of view, Mohd Khairie Ahmad and John Harrison (2007) examine the implementation of Islamic values in developing a communication strategy to promote human behavioral changes in terms of health matter. There are some familiarities between this writing and those studies, especially concerning Islamic values in the development of health campaign. However, this paper does not specifically investigate health communication in the Quran. J. H. Sinaulan (2012) in his book discusses on Islamic therapeutic communication. Fazlurrahman (1999) in his study elaborates on medical ethics taught by the Prophet and also the concept of treatment made by Muslim philosophers, particularly Ibn Sina. Irmeli Perho (2010) conducts a study on the treatment and the Quran. In his writing, he highlights the historical aspects of treatment that exist in the Muslim point of view during the classical to contemporary periods that relied on the Quran.

In contrast to previous studies, this paper focuses on health communication from the perspectives of the Quran. To warrant this study, I implement the diffusion of innovation theories developed Rogers in 1962. This particular theory support behavioral changes that occur at any time and is highly dependent on the stages: awareness, knowledge and interest, decision-making, testing, and the behavior of acceptance or rejection. Based on the diffusion of innovation theories, the researchers combine it with convergence theory that put more emphasis on information sharing, mutual understanding and collective action in human behavioral changes.

METHODOLOGY AND SEMIOTIC ANALYSIS

Semiotics in this paper has the role as the main analysis instrument in reviewing the verses of the Quran related to health communication. According to Bronwen Martin and Felizitas Ringham (2000, p.7-8), there are four basic principles that must be considered when using semiotics as an analysis instrument. First, the meaning is not inherent in the object and the object does not have the meaning by itself. Second, the semiotics views the text as a unit that delivers their own requirements (autonomous). Therefore, the study of semiotics is started by the studies of structure and the existing language in the text. Third, semiotics shows that the structure of the story or narration is built based on the comprehensive discourse, not only based on explicit knowledge. Fourth, semiotics also shows a level of meaning or ideas.

Charles Saunders Pierce's (1839-1914) semiotics is built from his interest to investigate how people think in which he concludes that semiotics is synonymous by logic. The central point of Pierce's semiotics is a basic tracheotomy concerning on the "stands for" relation between the sign and its object through interpreter, as shown in the Figure 1.

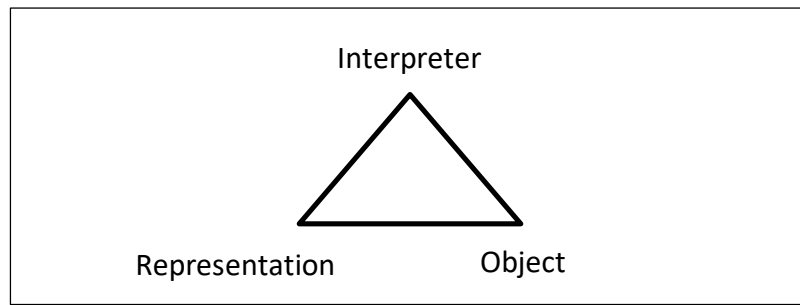


Figure 1: Charles Saunders Pierce's semiotics

Representation is something that is perceptible or it also means a material that serves as a sign. Its presence evokes interpreter, which is another sign equivalent to the representation in the mind of the person (interpreter). In other words, both representation and interpreter essentially has the meaning as the sign, which is something that can replace something else. However, representation comes before interpreter, while the interpreter is constructed by representation. The object pointed by a sign or something whose presence is replaced by the sign that is called as 'reality' or something that is considered to exist. It means that the object is not necessarily concrete, but it can be another object that is also abstract, imaginary or fictitious. The relation among representation, object, and interpreter form a triadic structure.

A simple example of Pierce's triadic structure: the language signs or verbal form of sounds /e/, /y/, /e/ and /s/ that are constructed into a series so that we can say and then we can write as "eyes". The word "eyes" is a sign of eyes or a representation because it replaces the specific object, called as the eyes. The word also reminds other signs in our minds; for example: the sight or the tools to see. Such other sign is called as interpreter.

Three fold process between representation, object and interpreter known as semiosis process in which it can undoubtedly be a real object of study for each part of semiotic disciplines. If the three fold process is applied in analyzing the verses of the Quran containing health communication, so the verses of the Quran become the objects of semiotics. Then, the verses of the Quran that remind the signs of health communication become representation. The verses containing the health communication become other signs as interpreter, the interpretation according to *asbab al-nuzul*, *munasabah al-ayah*, and contexts of the verses.

In addition, Pierce's semiotics also recognizes three interconnected relationship and it constructs meanings or values such as icons, indices, and signs. The icon is a sign related to the similarity with the object of semiotics. An index is a sign associated with the object of semiotics concerning on the effect of natural or causal (natural or casual relation). Furthermore, a sign is the relationship between the sign with more complex semiotic object based on the results of social convention (Merrell, 2001, p. 31).

Categorization conducted by Pierce, if it is applied to examine health communication in the Quran perspective, the icon is words or verses that have similarities with the meaning of health communication. Meanwhile, the index is a causal or natural relationship among the verses of health communication, in terms of semantics, discourse, and hermeneutics. Then, the signs are the meanings that reach agreement among the scholars of The Quran's explanation, linguists and Muslim scientists about health communication. More details can be seen in the Table 1:

Table 1: Categorization of Pierce's semiotics

Types of the Signs	Icon	Index	Signs
Pierce's semiotics Quranic Analysis	Similarity <i>Mufrodat</i> similarities between the verses in the Quran and health communication	Causal or natural relationship Relationship in terms of semantics, discourse, and hermeneutics	Social convention The Quran's interpreters' point of view, linguist and Muslim scholars

In a more practical level, triad of meaning based on Pierce's semiotics in examining the key words in the verses of the Quran regarding the health communication can be conducted by using semantic, syntactic, and pragmatic analysis (Littlejohn & Foss 2009, p.55). Semantic analysis investigates the similarities between the terms of health and the vocabularies that contain the terms of health communication in the Quran. Such analysis can be obtained through the process of finding the meaning based on the dictionary. Then syntactic analysis examines the relationship among verses, vocabulary, meaning, and even discourse. While the pragmatic analysis observes conventional meaning to build the whole notion concerning on health communication found in the Quran.

RESULTS AND DISCUSSION

Terms of Health Communication

According to A. Luthfi Hamidi (2010, p. 10), "Understanding the key concepts embodied in the keywords of the Quran will have significance in understanding the holistic perspective of the Quran". The selection of keywords in this paper is based on an understanding of health communication terms. The term health communication consists of the words health and communication. There is no specific word or term in Arabic to represent health communication terms. Therefore, I apply Alo Liliweri's (2013, p.46) technique in trying to understand health communication and it is actually attached to the conceptual relationship between 'communication' and 'health', so the concept of communication has the role of communication for the following words. It means that the word health has the core understanding toward health communication. Therefore, some relevant keywords is used directly with the word health, while communication will be viewed from the arrangement of the verses concerning on health. Some keywords (the terms) analyzed in this paper is shown in the Table 2 below:

Table 2: Term of health in the Qur'an

No.	The terms in the Quran	Quantity	Definition
1	Quwwah (قوة)	42 times	Strong in terms of physic, mental and mind
2	Ithma'anna (اطمئن)	12 times	Healthy concerning on psychic (heart and soul)
3	Thaharah (طهارة)	25 times	Clean regarding physic, psychology, and from sin, vile, and shirk.
4	Tazkiyyah (تزكية)	23 times	Clean in relation to soul (psychic)
5	Maridh (مريض)	24 times	physical and psychiatric diseases
6	Adza (أذى)	23 times	physical illness, breakdown of social relationships, and diseases caused by nature
7	Rijsun (رجس)	8 times	Dirt regarding physic, indecency, and the temptations of Satan
8	Saqiyyun (شقي)	12 times	Wretched and disappointed
9	Syifa (شفاء)	6 times	physical, spiritual and spiritual medicine

Semantically, the terms above do not indicate the meaning of health communication. All the words related to the meaning of health in terms of physical, psychic and spiritual health. However, syntactically, the all terms indicate a relationship with the word of communication represented in the words of communication such as *qala* (to say or saying), *indzar* (reminder containing threats), *tadzkir* (to remember or warnings), and *an-nida* (calling). Based on such relation, the conception of health communication can be constructed and it has a holistic structure of meaning. So, pragmatically, those terms can construct one ideology or Islamic guidance in understanding health communication. The ideology is not only constructed theoretically but also practically so that it can be applied in human life in the future.

Ideology or Guidance of the Quran about Health Communication

Based on Pierce's semiotics studies, some terms of health communication can be found in the Quran. They are ideology or guidance of the Quran about health communication, such as healthy behavior.

Allah reveals to the Quran to Prophet Muhammad to convey the teachings for the overall human being (Quran, 2: 185) as a guide, differentiator, explanation, grace, and medicine. Based on the logical consequences regarding the Quran's purpose, the teachings of the Quran are universal for all mankind. Similarly, the health communication as the crucial focus of discussion in this study, the conception of health communication taught by the Quran is also universal for the entire mankind.

Signs obtained from keywords have a close relation to the health communication. They are the command shown to mankind to pay a careful attention toward healthy behavior in order to gain better life in the world and the hereafter and also to get the blessings form Allah. One of the examples in the Quran is in the *Surah Al-Mudatsir* verses 1-7 as a sign of health communication related to healthy behaviors. The *Surah Al-Mudatsir* verses 1-7 are translated as, "O you who cover yourself (with garment), arise and warn, and glorify your Lord, and purify your clothing, and flee from the bad deed. Do not give if you think to gain greater, and be patient unto (fulfill the command of) your Lord".

Reason of the revelation of the verses above is addressed to Prophet Muhammad to spread Islam. However, based on the substance of the meaning, the implementation of the verses is also addressed to all mankind. The all mankind is called by Allah to rise up and communicate to Him and others to carry out three major issues in healthy behavior, which glorifies the Lord, maintaining physical, psychical, and spiritual health.

The Quran uses the word '*faandzir*' as the signs that indicate the communication in the verses. The word *Indzar* literally means to convey the message by conveying reminder to nurture a sense of fear and caution, both for the communicators and communicant. *Indzar* is always associated with reminding people in order not to do anything that harms themselves in the future, both in this world and hereafter (Hefni, 2015). One title of the Prophet Muhammad is *Mundhir* or the Admonisher (QS., 13:7).

Prophet Muhammad has accomplished his duties successfully and he has raised the Companions' awareness to anticipate the deed that can bring disadvantages to them as well as to foster a sense of fear of disobeying the law. The success is evidenced by the Companions' response to construct preventive approach and minimum crimes or immorality that occurred in the time of the Prophet.

The Prophet's duty of communicating the needs of healthy behavior after the death of the Prophet is continued by the Companions, *Tabi'in*, and subsequently by the Cleric and his

faithful followers until the end of time. That holy duty must be firmly embedded in the Muslims' awareness who claim to be followers of Prophet Muhammad. According to Maududi, communicating the teachings of Islam, including health communication, is a logical consequence of a man who declare himself as a Muslim (Basit, 2000).

The key point to communicate health is the behavioral changes in a person, family, group or community. The teachings of the Quran is introduced to human, not just as a discourse, but as a crucial need to transformation or change of the behaviours of human (Shihab, 2007). Many verses of the Quran criticize people who simply make the holy book as a discourse, reminders while ignoring their real acts, as stated in the Quran, signified as '*quwwah*' in the *Surah Al-Baqarah* (2) verses 93.

To be able to accomplish healthy behavioral changes, the Quran teaches the people to understand the concept of health. Based on the keywords that provided at the beginning of this paper; in general, there are three meanings of health developed by the Quran. They are spiritual, psychical, and physical health. For the purpose of this writing, spiritual health refers to human behavior when it comes to Allah. Humans should be free from polytheism, disbelief and hypocrisy in dealing with Allah.

In the teachings of Islam, spirituality is one of the main elements that humans have and it is identified as *thabi'iyah*. Allah bestows human nature (*fitrah*) to mankind to get to know about Allah (Quran, 7:172). Such human nature is permanent or unchanged (Quran, 30:30). That human nature will develop when humans take advantage of intellect and heart to find it. Furthermore, human nature will continue to develop perfectly if they find other human nature that Allah reveals in the form of the Quran and as-Sunnah. The Prophet explained in one hadith about the human nature; "*The Prophet told us, there are two hadith, I knew one of them and I waited for another hadith. We were conveyed that the mandate has been sent down from one's heart (fitrah maqbullah), to teach Quran and as-Sunnah (fitrah munajjalah)*".

Psychical health is the health of mental nature that humans have. The psychical dimension is very complex. It is in line with the psychical structure in the humans' body that is also complex. According to al-Ghazali (d. 1111 AD), there are four (4) potencies that the humans have such as *qalb* (heart), *ruh* (spirit), *nafs* (soul), and '*aql* (intelligence). *Qalb* is the center of understanding that can only be perceived subjectively. *Ruh* is something abstract, performing in a biological cavity as a carrier of life. *Nafs* is anger (desire), and it also means the human beings' identity that has the ability to know. Then, '*aql* is the overall knowledge placed in the heart or the space that shield the knowledge.

There are a lot of words in the verses of the Quran that conveys psychical health, some of which are, *thaharah*, *tazkiyyah*, and *ithma'anna*, and "*liyathma'inna qalbi*" (Quran, *Al-Baqarah*, 2:260), and "*yaa ayyatuhan nafsul Mutmainnah*" (Quran, *Al-Baqarah*, 2:232). It is part of the signs that talk about psychical health. Psychical health is basic human need that is very crucial in which it has the same important role as the needs of eating, drinking and clothing that are required to maintain physical health. Psychical health is an essential need for human beings because they have a psychical dimension that requires certain treatment and control so that they can prevent themselves from disgrace and sins.

The last element of health that is also the main concern in Islam is physical health. Physical health is a situation that the body is far away from a variety of physical ailments caused by bacteria, viruses, or caused by other physical diseases.

When humans have the element of psychical health but they do not have the physical health element, so they cannot perform activities in the best way. Proverb says that "*al-aql al-*

salim fi al-jism al-salim" (a healthy mind resides in a healthy body). Prophet Muhammad provides many examples that show the importance to maintain physical health. Some of which taught by him are brushing teeth, taking a bath, cleaning the private parts, cutting nails, doing sport of archery, swimming, and horseback riding as well as some other directions. Such physical health is as a main concern of the Quran, as expressed in the words *rijsun* (dirt), *adza* (diseases), and *maridh* (illness), located in the Quran, *surah Al-Mudatsir* verse 4; Quran, *Al-Baqarah* verse 222; and Quran, *Al-An'am* verse 125.

After learning the concept of health in Islamic perspective; then, Islam encourages Muslims to develop their healthy behaviors. One of the steps to develop healthy behaviors is by recognizing the needs of health communication. In this context, health communication is not only trying to understand from the perspective of conveying messages related to health. For the purpose of this writing, I define health communication as the efforts to inform and influence the decisions of individual and community; motivate themselves and others; change behaviors; improve knowledge and understand health issues and empower people. Therefore, I elaborate the following concepts regarding Islamic health communication associated with other forms of health communication.

There are several forms of health communication taught by the Quran to mankind in order to have healthy behaviors. The kinds of communication meant for this paper can be interpreted as a type, pattern or communication system made by humans (human communication). The following categories of communication below will be explained by the author. The categories are considered as the efforts or steps taught by the Quran to construct healthy behaviors. The forms of health communication expressed in the Quran are in line with the keywords that have been described in the beginning of this study. They are as follows:

a. Transcendental Communication

Transcendental communication is a communication between a servant and the creator of the universe or between a slave and something supernatural. According to Nina Winangsih Sham (2015), transcendental communication is a communication performed inside of the individuals with something outside of the individuals that is recognized by them because of their awareness about the essence of the nature.

Transcendental communication is accomplished by the servants by using their heart. The humans' heart should be clean from polytheism, pagan, hypocrisy, and other bad deeds. So, the individuals should have a healthy heart. A healthy heart is a heart that is peaceful and filled by faith and devotion to the Almighty Allah. A peaceful heart will be achieved when human beings always perform *dzikr* to Allah.

In the Quran, *surah ar-Ra'd* verses 27-28 and other verses, the communication term is also mentioned by using the term *tadzkir*. The word is derived from the word *dzakara* which means remembering. Meanwhile, the word *tadzkir* means reminding or warning. *Tadzkir* is one of communication methods that are significant to give early warning to people in order not to forget the real purpose of life. Because humans have a tendency to fail to take early warning and forget the human nature, therefore, they need the presence of people who deliver reminders. By the presence of the people who provide reminders, so there will be more chances for other people to take lesson or warning and also more chances to generate the people who always have their remembrance of Allah. Those who never fail to remember Allah in any situations while standing, sitting, and lying down can accomplish spiritual health. The positive impact when people have the spiritual health is that they can be certainly

introspective toward their utterances, attitudes, and behaviors. It is because they are aware that every single thing that they do will be observed by Allah and they will be in charge of their deeds at the end of the day. Furthermore, the people that have spiritual health will perform utterances, attitudes, and positive behavior in accordance with the values taught by Allah.

The remembrance of Allah can be done by reciting Allah's beautiful names, reading the Quran, and having the awareness of Allah's presence in overall daily activities, such as at the mosque, home, workplace, and so on. The awareness of Allah's presence inside the deepest heart is an important key for the spiritual health element. Such condition of spiritual health has become a strong foundation for developing other elements of health. Allah associates the condition of people who have spiritual health to be strong like trees with deep root system, thick trunk, and high branches.

b. Emotional Communication

Emotional communication is very important in order to grow and develop healthy behaviors. According to Ari Ginanjar Agustian (2001, p.56), most people with high IQs show poor job performance; while people with average IQs, their job performances are very outstanding. Academic ability and high scores of the academic report cannot be a measure of how well their job performance. It is precisely that the success of job performance is determined by emotional intelligence. The Prophet stated, "*Sin makes the heart be distressed*". Those who purify their souls will prosper and those who suppress their soul will be ruined (Quran, Ash-Shams verses 9-10).

In addition, emotional communication is fundamental to accomplish faith in Allah; for example, in the story Abraham who wanted to know how Allah resurrects the dead in order to strengthen his faith in Allah (Quran, *Al-Baqarah* verse 260). Likewise, the followers of Isa perform communication for the peace of their souls (QS. *Al-Maidah* verse 113).

The signs in the verses above clearly indicate the presence of health communication. Those verses contain signs of the words '*qaaluu*' or '*qul*' which means they say or say. The second word is derived from the word *qaala* or *qaul* that have the meaning of words. The word *qaul* is mentioned 1,722 times in the Quran, which is mentioned 529 times in the form of *qala*, 92 times in the form of *yaqulun*, 332 times in the form of *qul*, 13 times in the form of *qulu*, 49 times in the form of *qila*, 52 times in the form of *al-qaul* and 12 times in the form of *qauluhum*.

According to Ibn Mandzur (1992), *qaul* is utterance which is spoken whether the meaning is perfectly constructed or not. By Ibn Mandzur's definition, *qaul* can have the meaning as a word or sentence. Based on Indonesian language, the appropriate meaning for those words is sentence. Besides having the meaning, *qaul* is a speech uttered by the speakers because of their purposes, as expressed in *surah Al-An'am* verse 93.

c. Social Communication

Social communication is a communication that is performed between one person and others, among individuals, groups of individuals, or individuals and society. Social communication has a crucial role to establish self-concept, self-actualization and human endurance. Furthermore, through social communication, humans can work together with community members to achieve common goals. Therefore, the main keyword used in social communication is a relationship. One of the indicators of a healthy person is that the person has the ability to establish social relationships well. According to Eloy Zalukhu (2012, p. 189), "*No individuals achieve great success by himself. It is impossible for one person to accomplish a great success*".

In order for human beings to have the ability in social communication, the Quran teaches several steps, as symbolized by the keywords related to health communication. First, it is important to purify themselves by having the faith in Allah and performing righteous deeds according with the guidance of Islam. Secondly, they must have consistency between their words and deeds (Quran, *Al-Baqarah*, 2:93). Third, they are to speak with appropriate words (Quran, *Al-Ahzab* verse 32). Fourth, they do not hurt others (Quran, *Al-Ahzab* verse 58). Fifth, they share or help the others (Quran, *At-Tawbah* verse 103). Sixth, they are to lower their gazes and guard their private parts (Quran, *An-Nur* verse 30). Seventh, they need to ask for permission when entering someone else's houses (Quran, *An-Nur* verse 28).

To support healthy behaviors to be implemented successfully, it is necessary to support health infrastructure. Healthy behavior is not only encouraged by the behavior that comes from one's internal factor, but it is also influenced by external factors such as infrastructure and a healthy environment in which those two factors are very important. As stated in convergence theory, the information sharing, mutual understanding and collective action are important external factors for healthy behavioral changes. The followings are some external factors that support the healthy behaviors expressed in Quran. They are: clean water, prohibition of consuming forbidden beverages and foods, needs for adequate rest for the body, and the urgency of doing sport and exercises for health.

CONCLUSION

The direct and explicit terms concerning health communication cannot be found in the Quran. There are two separate terms between communication and health found in the Quran. Based on the explanation of health communication in which it is a study to communicate health, so its main focus is on the word health.

The terms *quwwah*, *ithma'anna*, *thaharah*, *tazkiyyah*, *maridh*, *adza*, *rijsun*, *saqiyyun*, and *syifa* are the terms in the Quran that have the meanings of health. After conducting Charles Saunders Pierce's (1839-1914) semiotic analysis, those terms contain the elements health and communication which are built into a series of verses whose meanings are arranged holistically and systematically; so these terms refer to ideology or guidance which can be established in health communication.

The conception of health communication in the Quran is interconnected with the importance of human's health behavioral changes. It is certainly in line with the functions of the Quran as a guide, explanation, differentiator, advice, mercy, and medicine. Healthy behavior begins with a comprehensive understanding of health that consists of physical, psychical, and spiritual health. To meet those three elements of health's comprehensive understanding, it is essential to have spiritual communication, emotional communication, social communication, and healthy environmental support. It is in line with the existing theories in health communication, the diffusion of innovation theory that emphasizes human's internal factors to implement health communication and convergence theory, which emphasize the importance of external factors (environment) to support the implementation process of health communication to the individual and society.

BIODATA

Abdul Basit was completed his doctoral program of Islamic Studies at UIN Syarif Hidayatullah, Jakarta. Since 1998, he has joined the Faculty of Islamic Preaching at IAIN Purwokerto, Central Java, as a Lecturer. Now, he is appointed as the Director of the Postgraduate Program at IAIN Purwokerto, Indonesia. Email: abdulbasit1969@gmail.com

REFERENCES

- Adler, K. (1977). Doctor-patient communication: A shift to problem oriented research. *Human Communication Research*, 3, 179-190.
- Agustian, A. G. (2001). *ESQ*. Jakarta: Arga Wijaya Persada.
- Al-Jauziyyah, Ibn Q. *Al-Tibb al-Nabawi*. Beirut: Dar al-Nadhwah al-Jadidah.
- Al-Muqaddasi, al-H. *Fath al-Rahman Lithalib ayat al-Quran*. Surabaya: al-Hidayah.
- Baalbaki, M., & Baalbaki, R. (2006). *Kamus Al-Maurid: Arab-English-Indonesia*. Surabaya: Halim Jaya Publisher.
- Basit, A. (2006). *Wacana Dakwah Kontemporer*. Yogyakarta: Pustaka Pelajar and STAIN Press.
- Bertrand, J. T. (Ed.). (2003). *A field guide to designing a health communication strategy*. Baltimore, MD: Johns Hopkins Bloomberg School of Public Health/Center for Communication Programs.
- Cangara, H. (2006). *Pengantar ilmu komunikasi*. Jakarta: PT. Raja Grafindo Persada.
- Fazlurrahman. (1999). *Etika pengobatan Islam*. Bandung: Mizan.
- Ghulshyani, M. (1998). *Filsafat sains menurut Al-Qur'an*. Bandung: Mizan.
- Hamidi, A. L. (2010). *Semantik Al-Quran dalam perspektif Toshihiko Izutsu*. Yogyakarta: Grafindo Litera Media & STAIN Purwokerto Press.
- Hefni, H. (2015). *Komunikasi Islam*. Jakarta: Kencana.
- Ibn Mandzur. (1992). *Lisan al-Arab*. Beirut: Dar Shadir.
- Liliweri, A. (2013). *Dasar-dasar komunikasi kesehatan*. Yogyakarta: Pustaka Pelajar.
- Littlejohn, S. W., & Karen, A. F. (2009). *Teori komunikasi*. Jakarta: Salemba Humanika.
- Martin, B., & Ringham, F. (2000). *Dictionary of semiotics*. New York: Cassell.
- Merrell, F. (2001). Charles Saunders Peirce's concept of the sign. In P. Cobley (Ed.), *The Routledge Companion to Semiotics and Linguistics*. New York: Routledge.
- Mohd Khairie Ahmad, & Harrison, J. (2007). *Untapped potential: Cultural sensitivity-Islamic persuasive communication in health promotion programs*. Paper presented at the Global Communication and Development Conference 16-21 October, Shanghai, China.
- Munawar, A. A. (Ed.). (1983). *Health Sciences in Early Islam* (Vol. 1). USA: Noor Health Foundation and Zahra Publications.
- Munawwir, A. W. (1984). *Al-Munawwir: Kamus Arab-Indonesia*. Yogyakarta: Krapyak.
- Perho, I. (2010). Pengobatan dan Al-Qur'an. In D. F. Eickelman (Ed.), *Al-Qur'an, sains, dan ilmu sosial*. Yogyakarta: eLSAQ Press.
- Reardon, K. K. (1987). *Interpersonal communication where minds meet*. California: Wadsworth Publishing Company.
- Rimal, R. N., & Lapinski, M. K. (2009). Why health communication is important in public health. *Bull World Health Organ*, 87(4), 247-247a.
- Schiavo, R. (2007). *Health Communication from theory to practice*. San Francisco: Jossey-Bass.
- Shihab, M. Q. (2007). *Tafsir al-Mishbah* (Vol. 1-15). Jakarta: Lentera Hati.
- Sinaultan, J. H. (2012). Komunikasi terapeutik dalam perspektif Islam. *Jurnal Komunikasi Islam*, 2(2).
- Syam, N. W. (2015). *Komunikasi transcendental*. Bandung: Remaja Rosdakarya.
- Thompson, T. L. (1994). Interpersonal communication and health care. In M. L. Knapp & G. R. Miller (Eds.), *Handbook of Interpersonal Communication* (2nd ed.). London: Sage Publications.
- Zalukhu, E. (2012). *Life success triangle*. Jakarta: Gramedia.