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Abstract

This article discusses the importance of communication in pandemic governance. The community will understand and implement the government's instructions to fight the pandemic, there will be effective communication, and instead of Versa. So, this study aims to find out communication in pandemic governance. The study uses a qualitative method with theoretical literature or library research. This study found that communication during the pandemic is communication that has characteristics such as easy-to-understand language, simple, compact, focus, correct timing, repetition of information. This study also found that Islam provides recommendations for communication models during pandemics and endemics through the Qur'an and the Sunnah of the Prophet Muhammad SAW. The study can help the ministry of communications, community leaders, and schools improve their communication skills. Communication needs to be adapted to reality and the local situation to give motivation and stimulation to fight the pandemic. Someone can practice anywhere effective communication in fostering public confidence in pandemic risk governance. We suggest in the future a study related to public feedback on government communication during the pandemic.

Keywords: Comitative Strategy, Islamic Communication, Covid-19 Pandemic, Communication Model.

Introduction

Communication refers to the actions of one or more parties who send or receive messages and have the possibility of interference that can have a certain effect and have the opportunity to respond back. Communication is important in our lives. But mistakes in communication can cause terrible effects from the communicating party. It can carry

communication out in various conditions, including in a pandemic or endemic environment. Risk communication, for example, is informing about the threat of physical hazards such as workplace safety, environmental damage, life-threatening viral outbreaks such as Covid-19. Meeting face to face or using communication media can be used for notification.

Throughout the history of human life, diverse types of natural disasters have occurred, such as earthquakes, tsunamis, volcanic eruptions, floods, landslides, typhoons, and droughts. Even the latest is the Covid-19 pandemic, which is one of the biggest disasters that has befallen humanity and resulted in the death of millions of human lives.

People who live in cities or the Covid-19 pandemic have affected villages. Losing a source of income, being fired, mental stress, or dropping out of school are among the effects of the Covid-19 pandemic. Starting from 2019 until 2022 alone, the number of deaths reached 6 million human deaths worldwide. In addition, the Covid-19 pandemic has resulted in extraordinary trauma and panic among the community.

Medical professionals are the frontline in facing pandemic situations and bear the responsibility of saving human lives. The government needs to make sure that the risk is controlled. Meanwhile, the community needs to continue to give support and trust to the authorities in efforts to manage the pandemic and control the spread of the Covid-19 outbreak. In short, all parties need to play their respective roles to curb the spread of the Covid-19 virus.

If conducted with effective communication and connected with each other, all the above will be implemented. According to our observations, during the Covid-19 pandemic, there was a flurry of communication between the government and the people. Information that reaches the people causes fear and anxiety in the community. Communication that should give correct information and can reduce fear and emotional turmoil, thus bringing worse results. This, of course, needs to get the attention of all parties responsible for managing the Covid-19 pandemic.

Research related to communication during a pandemic is beneficial to parties interested in managing pandemic risk. It is important to understand the effectiveness of communication during a Pandemic to reduce the risk. Therefore, the effort to develop a communication model that can be practiced during a pandemic to convey messages and information is to be achieved through this study.

This is because of the limitations of the existing communication model that only focuses on messages and information. However, no matter how good a message is, if it is not delivered in the right way, then the message will not achieve its goal. Based on observations, poor communication worsens the pandemic situation. An atmosphere of chaos surrounds the government, civil society, frontline workers, even volunteers. Thus, through the improvement of existing communication models based on Islamic communication practices, it benefits efforts to improve socialization and education capabilities to reduce the risk of pandemics. In addition, this study wants to produce a new concept in managing pandemics to reduce the risk of pandemics.

Therefore, this study was conducted to find a solution in the Islamic communication model related to communication that should be done during the Covid-19 pandemic. This is important to decrease the risk of a pandemic.

Background Research

Communication plays a key role in connecting people and conveying information to others. Communication can furthermore cause fights and even murder because of errors in

communication. Thus, communication can bring benefits and bring harm depending on the way it carried communication out among people. The element of trust and confidence is an essential element in successful communication.

Risk communication during a pandemic is a person's physical and spiritual condition that affects how to manage information related to the Covid-19 pandemic. Action is the process of processing information from the five senses and the process of thinking that is realized as movement or stored in memory. Pandemic outbreaks show the weakness of humans using their own abilities to overcome them. Therefore, in that situation, help from other parties is needed. Effective communication from all parties is the effort to reduce the risk of increasing public awareness of pandemic risk. Actions of education, training, courses, whether modern or traditional, aim to save people from the threat of pandemic.

The question is, in delivering information in pandemic risk management, is the information delivered effective? Simply put, we say a communication to be effective when the recipient of the information can understand the wishes of the information provider.

Based on observations, communication during the Covid-19 pandemic is ineffective. Unfortunately, the griping atmosphere of the pandemic is exacerbated by poor communication. An atmosphere of uncertainty occurs as a result of poor communication. It faced the government with the difficulty of controlling the chaotic situation during the pandemic. There is a misunderstanding among the authorities and the public about information and information related to pandemic risk management. The community feels frustrated because of the lack of authentic information that reaches them. Volunteers and NGOs furthermore find it difficult to help those who deserve help because of incomplete information to them. So, all the above must be resolved to save people from suffering communication problems during the pandemic.

Based on the background of the study above, we conducted this study to discuss the research question; How is disaster communication in the Covid-19 pandemic? How is the communication model according to Islam in the communication of the Covid-19 pandemic? The Islamic strategy for increasing communication readiness in the face of a Pandemic? Therefore, the study was conducted to achieve the aims of the study:

1. Explaining communication during a pandemic in the Covid-19 pandemic.
2. Develop a communication model during a pandemic to reduce the risk of a pandemic for the community according to Islam.

Literature Review

Previous researchers have carried studies related out. They generally relate studies related to communication to communication to save victims from disasters and the improvement of the community's knowledge of disaster risk.

A study conducted by Abidin (2021) related to disaster communication in preventing and reducing community panic during the Covid-19 pandemic. The study found that disaster communication is essential to building community trust and furthermore, to prevent mass hysteria. In addition, the use of communication media becomes the source of panic itself and the need to correct and quick notification to reduce panic.

Communication plays a significant role during and before the pandemic. Community preparation in disaster-prone areas must be done. Adequate information about disaster risk, education about disaster must be conveyed to the community. This is in line with the study of Suherman (2018) who found the need for an interactive communication strategy in disaster preparedness that involves village committees, the selection of messages that are accepted

by the community, the use of communication media that suit the characteristics of the local community.

While we can do physical training for the community to enable them to know how to save themselves during a disaster. A study conducted by Risk (2019) at Gunung Sinabung in Karo Regency, North Sumatra related to the practical communication model of disaster preparedness through tabletop exercise (TTX). The Risk Study (2019) found that it rated the Mount Sinabung eruption disaster preparedness communication model through table gladiators as satisfactory. So, the study suggests that such communication needs to be improved during a mountain eruption.

But pandemic disasters occur in unpredictable situations and time periods. So, this situation causes preparations to face the pandemic to be uncertain. Even the government is when it is not ready to face the pandemic. The pandemic has caused social changes in society, loss of property, death, causing a surge in daily needs, limited movement. Pandemics also cause anxious and traumatized moods and feelings. So communication furthermore plays an important role in dealing with emergency situations during a pandemic. According to Dody Ruswandi, BNPB Preparedness Deputy (Kompas, 2014) supports the Indonesian government's agenda to create a blueprint for disaster planning through communication. Even heart communication is one of the important forms of communication when facing panic during a disaster (Kaddi et al., 2020).

Therefore, the community's readiness is determined by the extent of notification and dissemination of pandemic information through good communication. Besides physical readiness, physical preparation is also required to face the Covid-19 pandemic. It also needed adequate communication equipment in panic situations during a pandemic. This is in line with the study of Hendra et al (2018); Badri (2008) who found that the amount of information related to disasters is not sufficient however can be communicated well to the community. Their study also found the community's need to get information and understanding about disaster risk through disaster communication and rescue activities. The study also suggested a disaster safety communication model that uses local wisdom through traditional figures, community leaders and religious leaders so that disaster safety communication can be mobilized effectively.

Therefore, uncertainty in communication can create recent disasters in times of the pandemic. So, the experience of managing earlier disasters should be used as a lesson for all parties to ensure effective communication in pandemic risk management. Finally, mismanagement of information can worsen the chaos that occurs in pandemic risk management.

Research Methodology

This study uses a qualitative method. This study aims to analyze the communication model during the Covid-19 pandemic. The research data is based on the literature method. Books, articles, journals are primary data for this study. In addition, we also used documentation as secondary data. Research data analysis techniques by categorizing based on important findings according to specific topics. We then used the collection of the data in the preparation of the communication model during the pandemic. Next, we will combine the model that has been prepared with the Islamic communication model.

Discussion of The Study

The discussion in this section will be divided into the concept of communication and the Islamic communication model in the face of the Covid-19 pandemic.

A. Concept of Communication and Effective Communication

As receivers of messages, humans are the target of communication. Developing understanding and understanding to fellow human beings is the purpose of human communication. Therefore, the object of communication is human. Communication comes from the Latin “communication” which means the same.

Whereas communication in terminology means the process of conveying information from one person to another. Communication occurs between people involved in communication related to something communicated.

But the reality is that communication is inconsistent. This is because the recipient of the message misunderstood the intended meaning. According to Wenburg et. al. as in Islami’s study (2013) there are three types of communication; (1) Communication as a one-way action. In this context, communication is used to convey a one-way message, such as the director’s instructions to the person under his supervision or his group directly or indirectly. (2) Communication as a tool of interaction. Understood communication in this model as a two-way process between actions and reactions and cause and effect. We see the type of interactive communication as more dynamic. The response from the other party is the priority in this second model of communication. (3) Communication is considered a transaction of communication used to interpret the behavior of others. It did verbally the communication process or nonverbally. This communication model will become more complicated as the number of people involved increases. However, the concept of the third type of communication is broader because it is not only limited to intentional communication.

In short, communication is understood as an activity related to relationships, mutual exchange of opinions. In fact, communication can also be understood as the contact relationship between and between people, both individuals and groups, by giving one-way information, or expecting a response from the other side (two-way) or involving numerous people.

B. Pandemic Communication According to Islam

The discussion in this section is based on the type of communication during a pandemic or endemic based on Islam:

1. Simple Use of Words

Panic and anxiety have been caused by the outbreak of the Covid-19 Pandemic. The critical situation in the early stages of the pandemic greatly determines how the government and society manage to face the challenges of the pandemic. The situation became worse when all parties were still looking for ways to deal with the Covid-19 pandemic. Therefore, readiness and preparation are very necessary during the beginning of the pandemic. The threat of a pandemic should not be taken lightly. This is because of the number of deaths, mental stress, loss of a source of income or trauma in a long time between the effects of the pandemic.

The chaotic situation during the pandemic also contributes to the occurrence of stress. Therefore, the complicated words that are conveyed to the listeners or those who receive the message cause the message to be conveyed cannot be easily understood by the listeners.

Even an emergency results in someone misunderstanding the message conveyed to them. A study conducted by Rahma (2018) shows that the proper language to use during a disaster is a sentence that is easy for listeners to understand. This situation corresponds to the situation of people who face a disaster and do not have enough time to understand a long message. This is also in line with the study of Prasanti & Fuady (2017) which shows the same study findings.

This is in line with the al-Quran signal that provides instructions about a warning against danger with simple and easy-to-understand sentences. The information given in the Qur'an regarding the warning of dangers that will be faced is easy to understand. For example, the words of Allah SWT in surah al-Anfal verse 8 which means: "Save yourselves from the torment that is not specific to those who are unjust among you. Know that God is very severe in His punishment". This verse generally tells people to do good deeds and warns people against evil deeds (*munkar*). The information from Allah in the verse above is very simple, easy to understand and provides a reward for good and a reward for bad when abandoning the practice of *amar makruf nahi munkar*.

In addition, His Majesty the Prophet Muhammad SAW during the plague outbreak in Medina took the approach of giving warnings using a simple and easy-to-understand vocabulary. Prophet Muhammad SAW gave information to the companions not to enter the area where the Taun pandemic is spreading. On the other hand, His Majesty the Prophet Muhammad forbade anyone who was in the Plague epidemic area to go out to an area that has not yet been infected with the Plague epidemic. The words of the Prophet Muhammad SAW which mean: "When you hear about it (epidemic) in a place, then do not go there. And if it happens in your place, then do not run away from it." (Hadith narrated by Imam Muslim). Thus, the Treasury of sentences that are easy to understand and understand the meaning of the community at that time.

Therefore, effective communication during a pandemic is to use simple and simple words. Authorities need to be wise in choosing sentences that are easy for all parties to understand when communicating information during a pandemic. Words and terms that are difficult to understand should not be used. Even words that are difficult to understand can cause difficulty in understanding the meaning of the information given. It even requires another explanation to explain the meaning of the previous information. However, time is very limited during the pandemic. Therefore, the government and the public need to avoid polemics by using sentences and words that are difficult to understand explaining the necessary and unnecessary requirements before, during the pandemic and during the endemic. Using simple words during a pandemic will definitely have a positive impact.

2. Clear, Concise, Short and Direct Information

Thoughts, energy and focus during the pandemic are all directed to how to manage risks and challenges during and after the pandemic. Morale could weaken if the pandemic ends in a long period. Covid-19, which has been happening for over two years from 2020 until now, has caused both physical and spiritual situations to further erode morale in the face of the pandemic challenge. It even exists among people who have given up hope because of the never-ending pandemic situation.

The communication that is needed during a pandemic is the provision of clear, concise and directly focused instructional information. Giving unclear instructions causes the burden of stress on the community to increase. A study conducted by Ismiyatun (2017) shows the need for clear and concise communication and short and direct focus to enable the

community to receive orders well. Even a friendly message if delivered in a convoluted manner and requires a lengthy explanation causes the public to ignore the message. This is because the community is tired of facing the pandemic situation. So, through clear, short and direct communication to the goal of reducing the existing burden on the people affected by the pandemic.

Allah SWT through the Qur'an has signaled the need to provide clear, concise and direct sentences when facing disasters. For example, the story of Prophet Yusuf who faced a long drought. A clear, short and focused message is one of the success factors of Prophet Yusuf A.S in preparing himself, the administrators of the Egyptian government and the community to face the drought disaster. Through verse 47 of Surah Yusuf, Allah SWT explained to humans that situations of anxiety and panic require simple, clear and focused sentences.

His Majesty the Prophet Muhammad SAW showed an exemplary example in using words when facing the Taun epidemic. The selection of clear and concise words, short and focused gives an understanding to the people of Madinah against the threat of the plague epidemic, the residents of Medina apply clear communication in conveying information about the plague epidemic to the surrounding community. Among the words of the Prophet Muhammed that show the use of simple sentences: "The sick should not come to the healthy." (Hadith narrated by Imam Bukhari and Imam Muslim). The words that Prophet Muhammad communicated to the people of Medina were easy to understand by everyone. Therefore, simple sentences and meeting the wishes of the presenter provide ease in understanding the community at all levels. Also, in today's era, the population is larger with different levels of education, requiring communication ability that is easy to understand at all levels of society.

The companions of the Prophet also practiced the way taught by the Prophet Muhammad SAW. Among them, the companions dropped the obligation of Friday prayer due to harm. Based on the narration of Imam Bukhari and Muslim that Abdullah bin Abbas r.a. has instructed the muazzin during heavy rain to add to the call to prayer "صلوا في بيوتكم" (Pray in your homes). Ibn Abbas r.a. then said: Do you feel puzzled about this? Indeed, it was done by someone more noble than me (i.e. Rasulullah s.a.w.). Indeed, Friday prayer is an obligation, and I dislike telling you to go out (to perform Friday prayer) when you are walking on dirt and mud." The information above shows a simple and clear sentence from the friend Abdullah ibn Abbas regarding the fall of the obligation of Friday prayer because of heavy rain that may cause harm to the public. They can also use this in pandemic situations that cause harm using a simple, clear and concise, short and focused explanation.

The culture of using simple, short and focused messages provides convenience to the authorities in controlling the pandemic. The public will more easily understand and apply information in the face of a pandemic outbreak. We can reduce the burden of difficulties facing a pandemic after the community realizes the pandemic situation it is facing (Faisal et al., 2022).

C. There is an element of humor

An anxious and scary situation as the consequence of the pandemic causes people to be depressed and stressed. Even stress during a pandemic can lead to depression. Even some in the community feel hopeless in the pandemic's face. When these things are left and neglected, they can cause actions outside of sanity such as suicide.

According to press reports, during the Covid-19 pandemic there were individuals in Malaysia who committed suicide due to not being able to restrain themselves from the stress

caused by the Covid-19 pandemic. According to the Berita Harian newspaper, a total of 638 suicide cases were reported in Malaysia between January and July 2020, which is a 143 percent increase compared to the same period in 2019 (Roslan, 2022). It is clear that the pandemic puts pressure on a person's emotions and feelings.

Communication must be done to address the critical issue of emotional distress. Both the government and the community try to communicate with each other. There is an element of humor in the government's delivery of information and instructions. This aims to reduce the extreme level of stress in the community. However, the element of humor included in the instructions should not be excessive.

This provides benefits to the community. Legal instructions are obeyed by the community and stress can be reduced, which is a goal to be achieved through an effective communication strategy. The element of humor in life has an impact in the effort to create goals and ideals. A study conducted by Santi (2019) supports this, who found that there is an influence of sense of humor on the achievement of learning performance on 72 respondents among students at SMA Negeri 2 Percui Sei Tuan Medan Indonesia. The findings of another study conducted by Dalimunthe (2021) also found that the use of parody and irony humor techniques in delivering preaching in Sei Rotan village, Percut Seituan district caused the congregation (community) to be interested in listening to the sermon delivered. In addition, through humor, the community is not easily bored and causes the atmosphere to be more enjoyable and has a beneficial effect on the lectures delivered. It also supported the findings of the above study by Kuntoro's (2020) study, which found that the burden of students' feelings in completing assignments will be easier to deal with when students have a sense of humor. Students can change the situation of feeling stressed to become more relaxed and motivating. Therefore, appropriate humor can be used during the Covid-19 pandemic to attract public interest in Covid-19 pandemic information related to SOPs, prohibitions or instructions to deal with during the Covid-19 pandemic or during an endemic.

In Islamic literature, humor and jokes are allowed in situations that do not lead to sins and vices. For example, the practice of His Majesty the Prophet Muhammad SAW who delivered the news to an old woman who asked about her eligibility to enter heaven. The old woman returned to her house crying because she had no chance to enter heaven. Prophet Muhammad sent his companions to inform the old women that there are no old women in heaven. In fact, there are only young women (Al Baghawi, 1983). Prophet Muhammad's earlier words did not show that the old woman did not deserve to enter heaven. It will resurrect even old people in a young state when they enter heaven. This caused the old woman to smile happily.

Increased stress and pressure during the pandemic or post-pandemic must be controlled. Humor can be used as the way of communication that gives stimulation to the brain to be more relaxed and control the mind instead of continuously facing fear (Rodden, 2018). Shariat allows jokes at a variable rate to help leaders and the community face extreme pressure during and after the pandemic.

D. Exact Pause Period

Effective communication is not a continuous flow of information. Even choosing the right time and the right pause period benefit the listener. Giving information about a situation and event is more effective when the human mind already has certain information and is repeated at other times with a period and distance that is not too far or too close.

This is in line with the study of Ais (2020) who found that notification of the spread of Covid-19 will be more effective when done with a certain time interval. When news related to Covid-19 about deaths, movement control orders, the practice of frequent hand washing or the ban on being in narrow and crowded places causes people to feel tired of hearing and hearing the same information every time. The results of the above study are in line with the study of Setyanto (2017) who found that effective learning-teaching interaction and communication between teachers and students requires a transition period (pause) to avoid the exhaustion of the mind receiving learning.

In Islamic literature, pauses are needed when conveying information or instructions. In the Qur'an, for example, there is a warning about rewards and sins that will be inflicted in this world and even in the afterlife, as stated in surah al-Adiyat verses 7 and 8. After that, in the next surah, God informs about war horses. Based on the information above, we can take the help of honest communication is not continuous in just one piece of information. But it is necessary to pause for other notifications to avoid a sense of saturation with information and messages. Therefore, we can use the Quran as a guide in developing effective communication during the pandemic.

In addition, His Majesty the Prophet Muhammad SAW set a good example in establishing effective communication between the leadership and the people. When faced with the plague epidemic situation in Medina, Prophet Muhammad gave guidance to the people of Medina not to go out to places affected by the plague epidemic (Al-Bukhari Narrative, No. hadith 5728). While the people who are in the place of the plague epidemic, do not go out to other places to prevent the plague disease from spreading to other places. After the information, Prophet Muhammad no longer gave instructions until some time had passed. After that, Prophet Muhammad gave instructions for healthy people not to visit plague patients (Hadith narrated by Imam Bukhari, hadith number 577; Imam Muslim, hadith number 2221).

Therefore, information and instructions must have a pause to give people space and time to think. The saturation of receiving information can cause people to ignore instructions because of the constant pressure from instructions. Effective communication during a pandemic can be carried out through instructions and information interspersed with certain time intervals.

E. Correct choice of words

The choice of words that are right for the pandemic situation deserves attention from the government and the community. The right words at the right time can help the community to be more enthusiastic and help each other together (Gable et. al., 2018). Routledge. facing the violence of the pandemic. On the other hand, the wrong choice of words in informing instructions or information related to the pandemic caused rejection and even disobedience from the community which is the target in the fight against the spread of the Covid-19 pandemic. Even more so when rude words cause a psychological burden to the community, causing the pandemic situation to become uncontrollable.

A study conducted by Yahya & Radzi (2021) found that the use of language style in informing the important issue of the Covid-19 pandemic outbreak provided a sense of calm among the community. In addition, the choice of words that are simple and noble and energetic when conveying information on Covid-19 plays an important role as an element of highlighting to convey information based on a specific context and has a positive influence on Malaysians (Yahya & Radzi, 2021). The findings of the study above are in line with the study

conducted by Ekasiswanto & Wibowo (2020) related to effective communication requiring the correct use of the speaker's language has proven to convey a message clearly to the party who is the target of communication. Even the correct use of language can change the behavior of the party to whom it communicated an information. In fact, according to a study by Ekasiswanto & Wibowo (2020), the use of appropriate and accurate language can increase community awareness of the Covid-19 pandemic in the village of Nyangkringan, Bantul Village, Bantul District, Yogyakarta Special District. However, the study carried out by Setiana (2022) found that there are obstacles in using speech that is in line with the expectations of the party conveying information. This is because each person will use a different message according to the situation and the listener. However, during the pandemic, the new normal situation has its own obstacles where the delivery of meaning is less effective, resulting in misunderstanding of communication. This can be because of the lack of mastery of words by the communicator and incorrect choice of words and less accurate timing.

While in Islamic literature, His Majesty the Prophet Muhammad SAW is an example of choosing the right words during a pandemic. For example, the choice of words chosen by the Prophet when announcing the outbreak of the Taun pandemic. The words of the Prophet Muhammad SAW: "The sick should not come to the healthy." (Hadith narrated by Imam Bukhari, hadith no. 5771; Imam Muslim, hadith no. 2221). The choice of words used is simple, easy to understand by all sections of the community and does not burden the minds of the community.

Therefore, choosing words that are difficult to understand, long and require a long explanation results in ineffective communication. Authorities need to be efficient in choosing the right and easy words to communicate with the community, whether conveying information related to the Covid-19 pandemic outbreak or the right choice of words in giving instructions and actions to be enforced to the community.

F. Speaking speed and intonation

The educational, economic and cultural background must be considered for the communicating parties. This affects the level of ability of the listener to understand and adapt to the wishes of the communicating party. Lower-level society such as farmers and those with low education need to have a simple conversation and the speed of the trial is simple and is slow. In fact, sometimes it is necessary to repeat information and the use of conversational intonation is not too fast. Because their intellectual efficiency is limited. Voice pitch also influences effective communication (Thompson, 2018). This is because in society there are among them the elderly, the disabled, children, teenagers, adults with different mental abilities. All these matters need to be celebrated if the government wants better results from the information and instructions given.

The study conducted by Hardiyanto & Pulungan (2019) states that the speed of speaking to subordinates requires a medium-speed trial. The impact of the speed of talking to the community has implications for the community's understanding of the dangers caused by the pandemic. The findings of the study above are also supported by a study conducted by Syagitta et al (2017) which explains that effective communication can be produced through a moderate speaking speed that is easy for patients to understand. The results of the study revealed that patients will be more open about the problems they face because of the impact of their trust in nurses who communicate in simple words and at a moderate speed. Therefore, the satisfaction of patients receiving treatment when doing effective

communication. The authorities can also practice properly this and regularly when managing the Covid-19 pandemic.

In Islamic literature, Allah SWT's instruction in reading the Qur'an in a *tartil* manner (moderate and not sloppy) means that the trial should not be too fast. The word of Allah SWT in surah Al-Muzammil verse 4, which means: "Read the Qur'an with a *tartil*". *Tartil* means reading the Quran slowly and quietly (Ibn al-Jazari, 2005, 1/210). Humans can learn from this lesson. Not to mention in a pandemic atmosphere, people are in fear and worry, need to be calmed down with calm and easy-to-understand words. In addition, the repetition of the story of Prophet Moses, the story of the people of Prophet Luth, the story of the people of the Prophet Soleh, the story of the Prophet Ibrahim in the Qur'an teaches to repeat words at other times unless there is a need.

While the Prophet Muhammad SAW gave essential information when talking to people using proper sentences and a moderate speed of conversation. The words of the Prophet Muhammad SAW which mean: "Speak to people through a language and a way they understand. Do you want Allah and His Messenger to be denied?" (Hadith narrated by al-Bukhari from Ali Bin Abi Talib). In addition, Prophet Muhammad SAW will repeat valuable information three times to the people of Medina and its surroundings. We intend this for people to pay attention and be able to understand the words well and clearly and conduct the instructions from the Prophet Muhammad. Prophet Muhammad also used the intonation of the voice, which caused the listeners to clearly hear the information being conveyed.

Therefore, the government needs to improve the ability to speak with people who have multiple understanding abilities and multiple races who do not understand well the meaning of speech from the government. Therefore, the authorities need to adapt to the community situation with the use of simple speech and not too fast when conveying important information related to the pandemic outbreak. We expect this to help the people and the government. Conveyors of information and information can give the impression of reliability from the recipient of the message as well as have appeal so that the message delivered can be understood and applied when facing pandemics and endemics.

Conclusion

The major objective of this study is to develop an effective communication model in communication during a pandemic to reduce the risk of the Covid-19 pandemic for the community. In addition, this study provides a new perspective on the importance of communication in managing the pandemic crisis. According to the findings of the study, speaking speed and intonation, the right choice of words, accurate pauses, humor elements, clear, concise, short and direct messages, simple vocabulary are all associated with effective and meaningful communication. The contribution of this study during Covid-19, even in endemic times, effective communication plays an important role in improving this role in better managing the current and post-pandemic crisis. As a result, the effectiveness of the function may help in reducing the infection of the Covid-19 epidemic with increased attention and focus from the community to collectively fight the spread of the Covid-19 pandemic. This effectiveness may also occur during an endemic to arouse a passion for the challenge of post-pandemic recovery. In addition, during the pandemic, movement control, banning face-to-face meetings caused psychological stress to all parties. Therefore, the increase in risk perception has the effect of improving the psychological well-being of the community and the government in facing the pandemic challenge.

There are various limitations in this research. First, this study is only limited to the Covid-19 outbreak by using the library method to prevent the possibility of being infected with the Covid-19 outbreak. We also limited this study to observations and experiences during the pandemic and endemic period. Therefore, the possibility of biased analysis must be considered. But from time to time an alternative approach will be needed to prepare a stronger society in the face of pandemics and a more efficient government to help manage pandemic risks. Finally, this study contributes importantly to the current literature on effective communication to empirically strengthen the impact of Covid-19.

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