

## **Developing Qur'anic Communication Corpus “MGG&&Tf Qur'CC INNOVA” For Pedagogical Delivery**

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**Abstract:** Corpus (plural: corpora) or text corpus is a large and structured set of texts about a particular subject. In this present study, Qur'anic Communication Corpus (henceforth “MGG&&TfQur'CC INNOVA”) refers to the Qur'anic communication constructs found in Al-Quran. Extensive study has been on developing linguistic corpus, however to date there is not any communication corpus based on Al-Quran as its prime source of reference. This will jeopardize the development of quality society in practicing communication act. Further, although some corpora (plural of corpus) have been developed, these corpora tend to overlook the element of religion and moral which is essential for the development of communication act and utilitarian. Hence this study aims to develop a Qur'anic Communication Corpus (“MGG&&TfQur'CC INNOVA”) to enhance pedagogical delivery. The study has threefold objective (a) to identify the related communication corpus found in Al-Quran (b) to investigate the co-occurrence of each related Quranic communication construct found in Al-Quran (c) to propose new pedagogical delivery based on Quranic Communication Corpus (“MGG&&TfQur'CC INNOVA”). The studies deploy content analysis method to address the research objectives. Content analysis is a research tool used to determine the presence of certain words or concepts within texts or sets of texts. Researchers adopt the content analysis' basic methods i.e. conceptual analysis or relational analysis. The present study holds three significance; (1) “MGG&&TfQur'CC INNOVA” allows statistical analysis, checking occurrences or validating within a Communication domain/discipline (2) “MGG&&TfQur'CC INNOVA” will increase our knowledge about Islamic communication (3) “MGG&&TfQur'CC INNOVA” provides new pedagogical deliverables in enhancing communication delivery domain. It is expected that this communication corpus study benefitted the ummah/society in enhancing pedagogical deliveries. The study concludes with an outlook on some proposed pedagogical methodologies to enhance communication domain studies. This study will contribute towards the Quranic Communication Corpus (“MGG&&TfQur'CC INNOVA”) development and knowledge pertaining to communication domain and new pedagogical deliverable in teaching and learning of communication domain.

**keywords:** Qur'anic Communication Constructs, Communication Corpus, Pedagogical Delivery.

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### **1. Introduction**

The Holy Qur'an is a basic living guidance for Muslims. The depth of the sea of knowledge in the Holy Qur'an gives its own attractiveness to many researchers to conduct exploration involving automated application. In short, al-Qur'an presents a sea of knowledge. In retrieving the knowledge, several researchers propose a lot of retrieval methods and models for extraction, build an ontology, developing new corpora. The techniques used to retrieve information from the Qur'an can be classified into two types: semantic-based and keyword-based. Semantic-based search techniques are concept-based which retrieves results by matching the contextual meaning of terms as they appear in a user's query, whereas the keyword-based search technique returns results according to the letters in the word(s) of a query (Sudeepthi et al., 2012).

### **2. Problem Statement**

Extensive study has been on developing linguistic corpus, however to date there is not any communication corpus based on Al-Quran as its prime source of reference. This will jeopardize the development

of quality society in practicing communication act. Further, although some corpora (plural of corpus) have been developed, these corpora tend to overlook the element of religion and moral which is essential for the development of communication act and utilitarian.

### **3. Research questions**

The study attempts to address the following research questions:

- 3.1 What is the communication constructs found in Al-Quran?
- 3.2 Why are the related Qur'anic communication constructs can enhance teaching delivery?
- 3.3 How are the Qur'anic communication corpuses enhance pedagogy delivery?

### **4. Objectives of the research**

- 4.1 To identify the related communication corpus found in Al-Quran.
- 4.2 To investigate the co-occurrence of each related Quranic communication construct found in Al- Quran.
- 4.3 To propose new pedagogical delivery based on Qur'anic Communication Corpus ("MGG&&TfQur'CC INNOVA").

### **5. Literature Reviews**

Since the pioneering work of John Sinclair on building and using corpora for researching, describing and teaching language, much thought has been given to corpora in Applied Linguistics (Hunston 2002), how to use corpora in language teaching (Sinclair 2004), teaching and learning by doing corpus analysis (Kettemann / Marko 2002) and similar themes. In tandem to that, the present research is looking into how Quranic Communication Corpus can be developed by identifying the related communication constructs found in Al-Quran. A corpus can be defined as a systematic collection of naturally occurring texts (of both written and spoken language) "Systematic" means that the structure and contents of the corpus follows certain linguistic principles ("sampling principles", i.e. principles on the basis of which the texts included were chosen). For example, a corpus is often restricted to certain text types, to one or several varieties of language and to a certain time span. If several subcategories (e.g. several text types, varieties etc.) are represented in a corpus, these are often represented by the same amount of text. "Systematic" also means that information on the exact composition of the corpus is available to the researcher (including the number of words in each category and in the whole corpus, how the texts included in the corpus were sampled etc). Although "corpus" can refer to any systematic text collection, it is commonly used in a narrower sense today, and is often only used to refer to systematic text collections that have been computerized.

The Quran is a significant religious text written in Quranic Arabic, and is followed by believers of the Islamic faith. The Quran contains 6,236 numbered verses (ayāt) and is divided into 114 chapters. It is widely regarded as the finest piece of literature in the Arabic language. The Quran describes itself as a book of guidance. It sometimes offers detailed accounts of specific historical events, and it often emphasizes the moral significance of an event over its narrative sequence. Quran as media of communication, Allah subhanahu wa taala and His creature. Quran use different word to show the communication activities such as: yuridu, ya'muru, yasya, kutiba, yaqdzi and fi'il amri. In an effort to understand the Qur'an and pass it to anyone is a communication activity. The constructs that can be used as evidence to understand the Quran as communication activities are reading (al-'Alaq: 1-2), remember (Abasa: 11-12), study (Ali Imran: 79), finding explanation (al-Furqan: 33), take action (al-Furqon: 52). In communication, there are eight ethic codes that accordance with Islamic teach: responsibility, freedom, independency, sincerity, truthfulness, accuracy, impartiality, fair play, and decency.

A pedagogical methodology is seen, simply as a set of procedures that a teacher can develop in order to help all students learn, not just those who learn almost spontaneously. Note the important verb "develop" in this statement: a methodology is not something one can receive from others. It is the complex result of instruction, personal experience and reflection. Pedagogical methodologies can vary and change. For example, some decades ago, reinforcing (the relationship between the incidence of behavior, the occurrence of a consequence, and the increased or decreased likelihood of that behavior occurring in the future) was seen as the essential aspect of a good methodology. Nowadays reinforcement is still considered an important aspect but others are considered more relevant to learning. E.g., exploring multiple representations (verbal, graphical, analytical, etc., particularly in science and mathematics) and concrete experience of abstract concepts are two of current essential aspects to consider on an effective methodology (Vitor Duarte Teodoro and Mônica Mesquita, 2011).

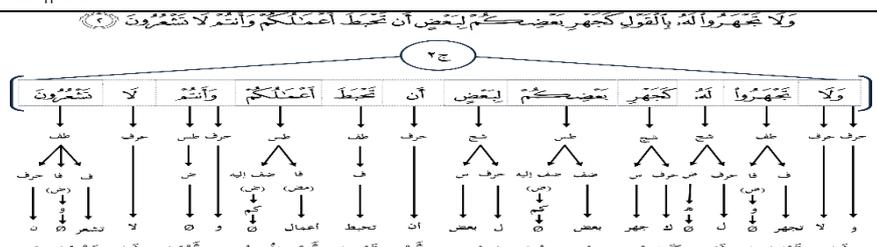


Figure (1.1) Developing Qur’anic Communication Corpus “MGG&Tf Qur’CC INNOVA” by Asma Adul Rahman (2003-2007)&(2007-2019)

**أَيْحَسِبُ الْإِنْسَانُ أَن لَّنْ نَجْمَعَ عِظَامَهُ**

<b>البنية العميقة</b>	: <b>أَيْحَسِبُ الْإِنْسَانُ الْكَافِرُ أَلَّنْ نَقْدِرُ عَلَى جَمْعِ عِظَامِ الْإِنْسَانِ.</b>
أَيْحَسِبُ الْإِنْسَانُ (الْكَافِرُ) أَلَّنْ نَقْدِرُ عَلَى جَمْعِ عِظَامِ الْإِنْسَانِ.	← <b>المخالف</b> أَيْحَسِبُ الْإِنْسَانُ أَلَّنْ نَقْدِرُ عَلَى جَمْعِ عِظَامِ الْإِنْسَانِ.
أَيْحَسِبُ الْإِنْسَانُ أَلَّنْ (نَقْدِرُ عَلَى) جَمْعِ عِظَامِ الْإِنْسَانِ.	← <b>المخالف والإحلال</b> أَيْحَسِبُ الْإِنْسَانُ أَلَّنْ نَجْمَعَ عِظَامِ الْإِنْسَانِ.
أَيْحَسِبُ الْإِنْسَانُ أَلَّنْ نَجْمَعَ عِظَامِ الْإِنْسَانِ.	← <b>النسخ</b> أَيْحَسِبُ الْإِنْسَانُ أَلَّنْ نَجْمَعَ عِظَامَهُ.
<b>البنية السطحية</b>	: <b>أَيْحَسِبُ الْإِنْسَانُ أَلَّنْ نَجْمَعَ عِظَامَهُ.</b>

**بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نَسُوِيَ بَنَانَهُ**

<b>البنية العميقة</b>	: <b>بَلَىٰ، سَنَجْمَعُهَا، وَنَحْنُ قَادِرُونَ عَلَىٰ أَنْ نَجْعَلَ بَنَانَ الْإِنْسَانِ سَوِيًّا.</b>
بَلَىٰ، (سَنَجْمَعُهَا) وَنَحْنُ قَادِرُونَ عَلَىٰ أَنْ نَجْعَلَ بَنَانَ الْإِنْسَانِ سَوِيًّا.	← <b>المخالف</b> بَلَىٰ، وَنَحْنُ قَادِرُونَ عَلَىٰ أَنْ نَجْعَلَ بَنَانَ الْإِنْسَانِ سَوِيًّا.
بَلَىٰ (وَنَحْنُ قَادِرُونَ) عَلَىٰ أَنْ نَجْعَلَ بَنَانَ الْإِنْسَانِ سَوِيًّا.	← <b>الإحلال</b> بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نَجْعَلَ بَنَانَ الْإِنْسَانِ سَوِيًّا.
بَلَىٰ قَادِرِينَ عَلَىٰ (أَنْ نَجْعَلَ بَنَانَ الْإِنْسَانِ سَوِيًّا).	← <b>الاستبدال</b> بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نَسُوِيَ بَنَانَ الْإِنْسَانِ.
بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نَسُوِيَ بَنَانَ الْإِنْسَانِ.	← <b>النسخ</b> بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نَسُوِيَ بَنَانَهُ.
<b>البنية السطحية</b>	: <b>بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نَسُوِيَ بَنَانَهُ.</b>

Figure (1.2) A new Innovative Model Developing Qur’anic Communication Corpus “MGG&Tf Qur’CC INNOVA” by Asma Adul Rahman (2003-2007)&(2007-2019)

**6. Methodogy**

The study deploys content analysis method to address the research objectives. Content analysis is a research tool used to determine the presence of certain words or concepts within texts or sets of texts. Researchers quantify and analyze the presence, meanings and relationships of such words and concepts, then make inferences about the messages within the texts, the writer(s), the audience, and even the culture and time of which these are a part. To conduct a content analysis on any such text, the text is coded, or broken down, into manageable categories on a variety of levels--word, word sense, phrase, sentence, or theme—and then examined using one of content analysis' basic methods: conceptual analysis or relational analysis.

**6.1 A general categories of content analysis**

There are two general categories of content analysis namely the conceptual analysis and relational analysis. Conceptual Analysis Conceptual analysis begins with identifying research questions and choosing a sample or samples. Once chosen, the text must be coded into manageable content categories. The process of coding is basically one of selective reduction. By reducing the text to categories consisting of a word, set of words or phrases, the researcher can focus on, and code for, specific words or patterns that are indicative of the research question. Once the research question has been established, the researcher must make his/her coding choices with respect to the eight category coding steps indicated by Carley (1992) listed below:

- a) Decide the level of analysis.
- b) Decide how many concepts to code for.

- c) Decide whether to code for existence or frequency of a concept.
- d) Decide on how you will distinguish among concepts.
- e) Develop rules for coding your texts.
- f) Decide what to do with "irrelevant" information.
- g) Code the texts.
- h) Analyze the results.

## 6.2 Relational Analysis

Relational analysis, like conceptual analysis, begins with the act of identifying concepts present in a given text or set of texts. However, relational analysis seeks to go beyond presence by exploring the relationships between the concepts identified. Relational analysis has also been termed semantic analysis (Palmquist, Carley, & Dale, 1997). In other words, the focus of relational analysis is to look for semantic, or meaningful, relationships. Individual concepts, in and of themselves, are viewed as having no inherent meaning. Rather, meaning is a product of the relationships among concepts in a text. Carley (1992) asserts that concepts are "ideational kernels;" these kernels can be thought of as symbols which acquire meaning through their connections to other symbols. The steps involved in relational analysis is as follows:

- a. Identify the Question.
- b. Choose a sample or samples for analysis.
- c. Determine the type of analysis.
- d. Reduce the text to categories and code for words or patterns.
- e. Explore the relationships between concepts (Strength, Sign & Direction).
- f. Code the relationships.
- g. Perform Statistical Analyses.
- h. Map out the Representations.

## 7. Conclusion

The "MGG&&TfQur'CC INNOVA" is a new Innovative model of Developing Qur'anic communication corpus for delivery provides new pedagogical deliverables in enhancing communication delivery domain. It is expected that this communication corpus study benefitted the *ummah*/society in enhancing pedagogical deliveries. The study conclude with an outlook on some proposed pedagogical methodologies to enhance communication domain studies. This study will contribute towards the Quranic Communication Corpus ("MGG&&TfQur'CC INNOVA") development and knowledge pertaining to communication domain and new pedagogical deliverable in teaching and learning of communication domain.

This study will contribute towards the Quranic Communication Corpus (Qur'CC) development and knowledge pertaining to communication domain and new pedagogical deliverable in teaching and learning of communication domain and its will benefit to Ummah and also to the communication dynamics in Malaysia.

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