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Writing as The Highest Level Of Civilization (An Analysis Study on the Writing History and Language Component)

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Abstract

This paper written with an intention of exploring point of view on how writing being the fundamental level of civilization. By recognizing the writing element since the history, marked the developing and advancing level of human being in utilized the facilities to build communication each other through skills. On the other hand, this paper is library research as the for the analysis study related to the subject or component of language writing. Such as history (*tarikh*) as a sign of the birth of the historical era, which ended prehistoric times, marked by the development of writing, language skill components. Further, the relationship between writing and speaking, the relationship between writing and reading. The last part will be discussed about writing as a reflection of listening, speaking and reading. In conclusion, writing gave numerous functions for communicating practice through the four skills, listening, speaking, reading and writing. As the result, writing is the elementary skill to be sharpened and practiced through the exercise and the culmination will be the beneficial for the advanced of human civilization.

Key words: Writing, civilization, language component.

INTRODUCTION

There are some researches on writing subject, therefore it might not deeply focus on its original stories of writing emerged. In relation to that, this paper endeavor to elaborate the historical background or the origin story of writing which consequently become the fundamental element of advanced civilization of humankind. Furthermore, writing is the most major factor in communication, not only in the past period century but also in current word of technology. In many sources, the level of advanced civilization emphasized on the ability of writing community. The history of Islamic caliphate most of the writer lead by scholar of Muslim. Muhammad Gharib Gaudah 2012 recorded in his book "*147 Ilmuwan Terkemuka dalam Sejarah Islam*" Gaudah elaborated the achievement Muslim scholar lead the fields superseded beyond the non-Muslim achievement in history. Most of Muslim scholar has produced some books in many sector of dominant. Such us Abdullah Muhammad bin Musa Al-Khawarizmi (847 M) he was one of the most well-known Muslim Scholar who mastered in the field of mathematic, aljabar, geometry, astronomy, geography and music. Al-Khawarizmi wrote the book entitled "*Aljabâr wal Muqâbalah*" this book introduced the first time formulation of numeral number 1,2,3,4,5,6,7,8,9 and 0. Many other scholar have took most influential position for the advanced of Islamic civilization.

Another Muslim scholar named Umar bin Ibrahim Al-Khayyam Al-Naisaburi or familiar name was Umar al-Khayyam (1131 M). He was also expert Muslim scholar in Mathematic, astronomy, physic and other sciences. He first formulated the accurate calendar for a year. He wrote many books in science and mathematics such us; *Risâlah fî al-Barahin alâ Masa'il fî al-Jabâr wa al-Muqâbalah*, *Risâlah fî al-Mizan al-Jabari*,

Risâlah fî Hisâb al-Hindî, Kitab Musykilât al-Hisâb, Muqaddimah fî al-Masahah. And many other different field of books. The Muslim scholar since their period of time, persistent in writing and did some research in inventing the new method of knowledge. No wonder, the legacy of their occupation being exemplified and transferred by the western civilization up to this day. However, western civilization did not make their invention benefit to the humanity. Modern science has created trouble and dangerous invention being used for the destruction of nature. For this dangerous invention of technology western civilization has invited damaged for the entire humanity all over the world.

The following discussion will elaborate the marked of civilization, since the prehistoric up to the inventing of writing as the symbol of advanced civilization.

METHOD

This research applied the qualitative method. Abrar (2018) states that Qualitative research is generally known as a major research methodology which focuses on the explanation, decipherment, and interpretation of people's behavior, feelings, perspectives, or life experiences.

Method of Collecting Data

Data for this research was collected through documentation or library research. according to Egmir, Erdem, and Kocyigit (2017), documentary method is a systematic procedure to review printed and electronic documents (computer-based and Internet-transmitted) material in the forms of journal, books, etc. in this research, the researcher searched information from printed and written resources such as journal, newspaper, etc.

Data was collected through some steps as follows:

1. search, read, and select the related written and printed resources
2. Read the selected resources carefully to get deeply information.
3. Selected the needed and the important information.
4. Wrote, quwoted, and elaborated the information

Method of Analyzing Data

Data of this research was analyzed through some steps as follows:

1. identified the selected information
2. classified the information into several catagories.
3. Figured out the symbols.
4. Explain and elaborated the data.

FINDING AND DISCUSSION

The Origin Story of Writing

Generally, when people talked concerning to pre-historic creatures, our assumptions point out to the depiction of a cave creature with a stone javelin in its hand and a bent posture. Another depiction is also run to the creature with a hunting culture. The names like Pithecanthropus Erectus and others, which are assumed to be prehistoric creatures. The term prehistoric creature is also addressed to extinct animals such as dinosaurs. In essence, our understanding of prehistoric times is this, that these ages have passed and we are currently living in a different era, namely historical times.

The word 'history' etymologically comes from the Arabic words (*sajâratun*) which means tree. Whereas in Arabic itself, what is meant by history is known as '*tarîkh*' which in Indonesian means it refers to 'period of time'. Whereas prehistory or 'nirleka' (*nir*: non-existent, *leka*: writing) refers to a certain period of time in a community in which the cultural product in the form of writing has not been found. (Ahmad Faizin Karimi, 2012).

By the end of prehistoric times and the beginning of historical times are not the same between one nation to another, from one community to another. The birth of historical times was marked by the increasing level of human civilization in terms of the use of writing.

For example, the historical era for the Egyptians began in 4000 BC with the discovery of hieroglyphic writing. Meanwhile, for the Indonesian people, it is believed have been started with the establishment of the Kutai Kingdom in the 5th century AD, this is evidenced by the discovery of writing in the Mulawarman inscription on the Mahakam river.

Writing it self began to appear since 5000 years ago in the civilization of the Sumerians (Iraq). At that time, the Sumerians, who were in the area between the Euphrates and Tigris rivers (currently Iraq), were the people who first created and used *cuneiform* letters which were the forerunners of the birth of the letters first developed in the world. However, when the Sumerians were conquered by other nations, those who had conquered Sumer mingled with the Sumerians, then took over the Sumerian writing. In the end, the Babylonians, Persians, and other nations developed these cuneiform letters, so that the letters they developed survived and were used until the beginning of the Western world counting years (Georg Scheder, 1985).

The history of letters is still oriented towards the Sumerians. Jean Key Gates, gives an illustration of how the Sumerians were the biggest contributor to human culture, and according to him, is the oldest known system. For example the word *Cuneiform*, which is an inscription in the form of 'Bajil', which describes the writing form is from *Cuneus* (Latin word for Bajil).

Why "writing" was acquainted signal for the entry of historical times? This question needs to be examined. Why were letters, writings or characters the beginning of the entry of historical times? On the contrary, why not a cultural product, for example; clothing, buildings, war equipment, home appliances and so on. Prehistoric perceptions in the communal sphere above are interesting to be studied in depth. If prehistoric times turn to historical times in the above context which is analogous to individual (personal) life, where are we in our current position? Has it been in historical times? Or is it still too primitive to fall behind in prehistoric times? The following elaboration on Civilization and writing skill component would help to make obvious the curiosity on this studied.

Definition of Civilization

In order to get obvious meaning of civilization, here would be stated the definition of civilization according to some Muslim Scholars and Western view of it. According to Ibn Khaldun in his book *al-Muqaddimâh*, Ibn Khaldun defined civilization as the normal condition of society such the fundamental building of structure. The different advancement according to spaciousness of life, the differentiated of *ummâh* event in numerous or least, and depends on the unlimited view (Ibn Khaldun, *al-Muqaddimâh*, 2001). Civilization is the power of mankind to establish the balance connection toward his God. The relationship among human in living together with growing and developing of it environment this definition stated by Raghîb al-Sirjani, in his book *Sumbangan Peradaban Islam pada Dunia*, 2011. While the Muslim Scholar al-Faruqi within his book *al-Tawhîd: Its Implications for Thought and Human Life*, defined the essence of civilization is Islam itself and the essence of Islam is *Tawhîd* which means worshipping toward one God the creature all of things of universe. (Isma'il Raji al-Raruqi, 1982). The different point of definition concerning to the civilization also given by Sayyid Quth as what was offered by human being in form of understanding, concept and virtue of value to guide the humankind to the straight path. (Sayyid Qutb, 1954).

Another explanation narrated by Prof. Hamid Fahmy Zarkasyi 2015, according to him, the word civilization derived from the Arabic *madâna*, then formulated to be noun *tamaddûn* which literally meaning as civilization, the city based on culture or culture citizenship. This city has its unique concept where the law of God ruled and practiced. Madinah is the central city of Muslim further recognized as the primary land of God and sacred city for the Muslim world. Through this place (Madinah) the Prophet Muhammad did *da'wah* (preaching) Islam as the true religion all over the universe.

On the contrary, the term of civilization being define by the non-Muslim scholar such the well-known Germany philosopher Friedrich Nietzsche 1990, he defined civilization as determination based on balanced and character, it's the free will of humankind to do everything. However character made humankind spineless weak then the character should be demolished. For Nietzsche, character is great dilemma or matter of the humankind. Great civilization would not be existed by character. Despites of Nietzsche, the author of the book *The Clash of Civilization* Samuel Huntington 1996, elaborated the meaning of civilization as the highest classifications from the extensive identity from a culture by identification through language, history, religion, habit and institution. Huntington tried to defined the civilization by emphasized the history and other elements which made more influenced. However, he neglects to prove that western civilization barren of its elements.

Western civilization currently existed without those elements, they only insert the advanced technology or science to measure the civilization by leaving religion or believe in Almighty God. Most of the western civilization disordered in defining the real term of civilization, as the result fallacious to apprise the term. By the end of defining term of civilization further, the discussion would be more intend on the language skill component and its relations to another.

Language Skill Component

Henry Guntur Tarigan divided language skills into four components. *First*, listening skills (listening skills). *Second*, speaking skills. *Third*, reading skills. *Fourth*, writing skills. Each skill has a close relationship with one another. In acquiring language skills, starting with regular sequence system relationships; first in childhood, we learn to *listen to the* language, then go to the stage of speaking; and afterward go to the *reading* process and the last toward the *writing*. Listening and speaking skills are learned outside of formal classrooms or before entering school. Meanwhile, reading and writing skills are mostly learned in the school world. However, these four skills are basically a unit that cannot be separated or commonly referred to as *single chess*. According to experts, these four skills must be mastered carefully.

As part of language skills, writing is a type of language skill that is used to communicate indirectly. Not done face to face with other people. According to Tarigan, writing is included in the category of productive and expressive activities. Because writing requires encouragement and the will that comes from the internal spirit of the person without frills of wages and so on.

In writing activities, a writer must be skilled in utilizing *graphology* (writing system), language structure and word choice. Writing skills do not come automatically but must go through a lot of practice and practice and continuously. Entering the modern era or millennial era as it is today, writing skills are needed. Writing skills are a characteristic of an educated person or an educated nation. Morsey, as Tarigan says in his book; "Writing is used to inform and influence. Such aims and objectives can only be successfully accomplished by people who can formulate their thoughts and articulate them clearly. The clarity depends on thought, organization, use of words and structure of sentences or writing."

If we traced three components of listening, speaking and reading skills all accumulate in one skill, namely writing skills. Writing skills are able to record and copy what is heard, what is discussed and what is read. A skilled writer will record what a person hears. Maybe, he will record it in his brain first, then he will record it on a sheet of paper. Recording messages heard or what someone talks about is indeed not easy, it takes practice and persistence, in order to avoid mistakes when copying what was heard and what was said.

In line with the above, Imam Bawani 1987, strengthens the argument about the importance of the four, especially listening and speaking skills. Moreover, these two skills (listening and speaking) are given priority because they may affect the quality of writing.

Relationship between Writing and Speaking

In the previous discussion, there has been a little mention of the *reciprocal* (reciprocity) between writing, listening and speaking. In this sub discussion the relationship between writing and speaking will be discussed.

Commonly, in speaking skills, there are three types of speaking situations, interactive, semi-interactive and non-interactive. Interactive speaking situations, for example, occur in face-to-face conversations and telephone conversations. Actors who play a role in interactive speech allow repetition of words or sentences. The semi-interactive speaking is, giving orations, public speaking. While non-interactive speaking situations include speeches via radio or television. Namely speaking through one direction and not through face to face.

According to Tarigan 1979, there is a close relationship between writing skills and speaking skills, both of which have the same side, namely productive and expressive. The difference between the two is that when writing requires sight and hand gestures, while speaking requires hearing and pronunciation. In different languages, it can be said that writing is indirect communication, not face to face. As for speaking, it is direct communication or communication requires face to face. If someone is talking without an *'interlocutor'* it may be that he is communicating non-interactively.

Basically, writing and speaking have something in common. Experts put these two components of language skills into a type of material called *rhetoric*. Rhetoric as it is known, means the art of composing or composing (words and sentences) that is effective and responsible, both in speech and in writing. Rhetoric is the use of language appropriately to communicate feelings and make sense. (Loban [et.al] 1969; 321).

In another perspective, writing is not the same as speaking, writing is not the same as speech. However, writing involves more than just transferring speech onto a single paper. From one side, conversation is an activity carried out with other speakers, whereas writing is only a one-way activity. Writing does not require gestures, intonation, facial expressions and so on like utterances. Writing, however, is able to provide excellent feedback from readers whose numbers reach a large scale. Thomas Stearns Elliot or better known as TS Elliot, a poet, critic and Nobel laureate in American literature, said, "If we write like talking we will find that no one will read the work. And if we speak like we write no one will listen to it. Oral language and written language do not need to be close together, as they do not need to be too far apart."

Referring to historically, speech has indeed preceded writing, not only historically but also genetically, it can also be traced to the psychology of children who are unable to see. will not encounter significant difficulties in speaking. Otherwise you will have difficulty writing. Hence, the spoken and written components of each complement one another. Written language would not be incarnate and would not exist today without spoken or spoken language. Writing puts the words to mind in their own way, sometimes even more clearly than the words spoken aloud. (Bolinger 1975: 474).

The conclusions of this sub-chapter can be digested through Buya Hamka's message "A good writer must and should be a good speaker at the same time" in other languages a good writer reflects the way he speaks well too. Even though in reality this situation is difficult to do. However, the ideal example of these two skills has stuck with Prof. Dr. Haji Abdul Malik Karim Amrullah (HAMKA). He is able to preach both orally and in writing.

Writing and Reading Relationships

In this section, we will describe the relationship between two important components in language skills, namely the relationship between reading and writing. Of course, these two components or *skills* have a very close relationship because writing activities are born from reading productivity. It can be ascertained that reading activity is a bridge for the birth of a written work. When writing something, in principle, you want the writing to be read by others. A writer's job is to move the reader and cause a certain change in the reader's impression image. A change in question is one that results in the reconstruction of images or impressions to change, expand and guide the horizons of the reader. JK Rowling said "Reading will open horizons of knowledge in addition to opening up opportunities for inspiration".

In 1940 Mortimer J. Adler wrote the book '*How to Read a Book*' unexpectedly; the book received a good reception from readers, then was updated again in 1967. After that it was written with Charles Van Doren in 1972. What's interesting about the book within 440 pages? Here on page 104, that Adler writes the subtitles '*The Reciprocal Arts of Reading and Writing*'. Adler provides an analogy between the art of reading and the art of writing similar to the arts of teaching and learning. Adler wrote;

"Writing and reading are reciprocal, as a teaching and being taught. If they failed to unify them and order their parts, there would be no point in directing readers or listeners to search for the unify and uncover the structure of the whole."
(Writing and reading have a relationship between one another, the relationship is like teaching and learning. If the author and the teachers do not regulate the communication, and if they fail to achieve unity and the parts become a whole, then there is no point in directing the reader to find the harmony and reveal the structure as a whole)

However, some of these rules are like the emphasis on communication and coherence is not fully applied by readers and writers. Adler further explained that *readers* try to 'open or uncover' the message framework hidden in the book. Meanwhile, the *writer* tries to 'protect or hide' the message in the frame of which is written, the point is to apply his art as a writer in order to protect the structure of the writing.

A question arose, why did the writer do this? Or why do readers curiously want to immediately know what is in the book they are reading? The answer to the first question is, because an author or author does not want to present information that is original, ambiguous, or does not contain and is detailed. The author wants to present matters that are important as well as provide 'life' in the book that is written. The author wants the reader not to immediately guess the desired message. If the reader wants to explore the depth of information in a book then he must dive together with the detailed pages of the discussion contained in the book being read. This is the answer to the second question.

The relationship between reading and writing is sometimes lack of harmonious. The reality that is not a little sticking out is the occurrence of 'misunderstandings' between the readers of the books being read. Usually readers are too quick to make a decision, after not getting the information or reference intended. The reader will conclude that the book is no good. The book does not match the title on the *cover*. The book does not present interesting content, and so on. In my opinion, a reader should not be too quick to draw a conclusion or judgment on a book. Because, maybe the reader is wrong. Not a

book that is read. This is what triggers the emergence of the phrase "*Don't judge the book by its cover*". This expression appears because many people read books based on the cover title, they don't dive into the written sheets in it.

When viewed at a glance, the meaning of reading (*reading*) is *bringing meaning to and getting meaning from printed or written material*. Reading is picking and understanding the meaning or meaning contained in written language. (Finochiaro and Bonomo, 1973: 119). So from here it is clear that reading is a process that has something to do with writing skills. Therefore, reading activities can affect a person's writing and understanding. Shallow understanding will create misunderstandings in reading and make it difficult for readers to understand the patterns of their written images.

Georg Scheder describes the importance of reading as an obligation for a writer. The writer is said to be a traitor if he sets aside reading; "Because not reading is a betrayal," he said. Of course, it is an absolute obligation for anyone to read, it is not only emphasized to the writer but reading activities must be done by everyone. Because reading will avoid *stagnation*, ignorance of information or knowledge, on the contrary brings intelligence and understanding something holistically.

Writing and reading as said by linguists are activities that are able to collect wild ideas or ideas into structured points. Ideas that settle in the head can be transferred easily if they are continuously processed by continuing to read and expressed in written form.

Both *skills are* reading and writing such as sharpening and swords. A sharp sword is one that is always well sharpened. The sharpness of a sword will be lost if it is used continuously but rarely or never sharpened. Because of that, prepare sharpening to keep the sword sharp. Writing is a product of what is read and understood. Writing that is rich in messages is the fruit of reading habits. The strength of writing lies in the persistence of reading.

Reading can also be interpreted as the process of understanding what is implied in the express. Seeing the thoughts contained in the written word. The level of relationship between the meaning the writer intends to convey and the reader's interpretation or interpretation also determines the reading accuracy. The meaning of reading does not lie in the written page, but is in the minds of the readers. The reader's mind will determine the purpose and purpose of the text being read.

Regarding reading interpretation, Prof. Raghil As-Sirjani 2007, mentioned two conditions for reading to avoid misinterpretation of the reading. *First*, reading must be in the name of Allah. That is, not just reading but reading requires intention. Read with good intentions in order to increase knowledge of the greatness of Allah. Reading in this context is important in order to avoid misunderstanding in interpreting the object being read. *Second*, reading should make a person more humble. Don't be arrogant with their knowledge. Throwing away a big sense of self. The knowledge gained from reading does not necessarily make him arrogant or feel smart. The most important thing from this second condition is that reading must be directed in order to win the pleasure of Allah.

Reading patterns like the conditions above will have a big influence on what is read. So, the *output* from the reading source will directly give the color *dah spirit* to the reading, which when copied into writing. The quality of the writing is of course directly proportional to the quality of the reading. These two qualities must be in line, so that the mission of reading and writing is able to educate and increase knowledge and be close to the giver of knowledge.

Most people read only in moderation, do not have a clear intention when reading, as a result they feel bored, uncomfortable and tend to be boring. This kind of phenomenon occurs because reading is not accompanied by the intention of being an activity to absorb knowledge. To avoid reading activities like this, Tarigan said there are 7 reading goals.

First, *Reading for details or facts*. Second, *reading for main ideas*. Third, *Reading for sequence or organization*. Fourth, *reading for inference*. Fifth, *reading to classify*. Sixth, *reading to evaluate*. Seventh, *Reading to compare or to contrast*. The purpose of reading in general is to seek information and understand the meaning of the reading. And the meaning (*meaning*) is very closely related to our purpose and intensity in reading. With a lot of reading a person's degree will increase to the point that he will be called the title 'bookworm'.

We often hear the term 'bookworm' a metaphor that describes someone's familiarity with books. The author suspects that the Arabic proverb (*khairû jalîsin fîzzam'ni kit'bun* ' as best as a friend is sitting is a book, is a metaphor pinned to them as 'bookworm' experts. Among the scholars, scientists, from time to time books have always become their loyal friends. People who have an advantage in memorizing still recommend books to bind (writing) knowledge. Imam Bukhari when asked, "How not to forget the unknown knowledge?" He replied, "By reading books frequently"

A writer in the class of Imam Bukhari who wrote thousands of hadiths turned out to be a 'bookworm'. What does it mean if he is compared to us, the millennial community, who hold more *cellphones* than books. Thus, it is almost impossible for great writers to produce monumental works without reading. There are beautiful stories from scholars who are familiar with books.

An Ibul Jahm, his habit is to read books to treat drowsiness. When drowsiness whacks, he reads a book until his eyes are awake and refreshed. It seems that this is contrary to our habit of getting sleepy easily when reading books, let alone reading the Koran, is drowsy *double*.

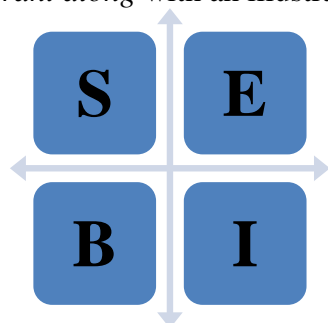
In contrast to al-Hasan al-Lu'lu'I, he almost spends his waking time reading books until he falls asleep. It is even said that for 40 years he was accustomed to sleeping while books were always in his arms. What happens is the opposite to our current reality, most of people at this time, waste the time sleep in front of the TV and don't even have time to turn it off.

As it distinction stated in the book *hilyatul auliya* ' by Abu Nu'aim al-Ashbahani that an al-Khatib al-Baghdadi wherever he walks and travels in his pocket or bag there is always a book accompanying him to read. For us, inside the bag contains cellphones, wallets and cigarettes.

Hopefully we can study the lessons from them, be able to read well with good writing skills too. Read and write something useful and inviting *benefit*, not reading and writing something that exhorts it.

Writing as a Reflection of Listening, Speaking, and Reading

Within the book *The Cashflow Quadrant* by Robert T. Kiyosaki 2006, in the introductory chapter, there are two questions that will be asked of the reader. *First*. Which quadrant are you in? *Second*, are your quadrant position correct? Naturally, the question can be guessed where it is going, because it is very closely related to financial problems or financial problems. To answer these two questions, Kiyosaki created a map, *Cash flow Quadrant along* with an illustration;

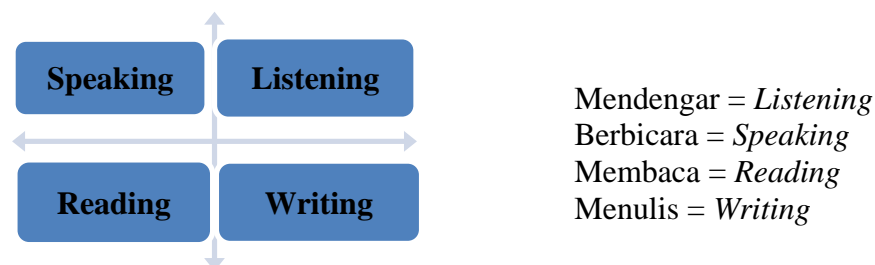


The letters in each quadrant represent:

- E** = for *employees* (employees)
- S** = for *self employed* (freelancers)
- B** = for *business owners* (business owners)
- I** = for *investors* (investors)

After reading the location of the quadrant above, you will be able to see carefully where and where you are? What do you act as in that quadrant? Is it as an employee or an ordinary employee? Or as a freelancer? Or as a company owner or as an investor in the company? Definitely, interesting discussions are presented in the book. If the reader is curious about Kiyosaki's review in the book, especially for those of you who are interested in finance. Please have the book, because here it will not be discussed in depth about financial matters. After all, financial problems are the realm of business, the scope of knowledge is wide, it needs sharp analysis. Meanwhile, writing does not require large capital or analysis and theory only armed with courage and immediately put it into practice.

An interesting thing that can be taken from the Kiyosaki quadrant map was how do we analogize the quadrant map with the four language skills discussed in the earlier sub-chapter. Certainly, by borrowing the quadrant map above then putting the four language skills in it. Below is a quadrant of the converted 'language skills' version of the financial quadrant.



Four language skills quadrant

If we refer to the diagram above, surely we can guess, where are we in the position of these four skills? Readers may borrow the questions asked in the *cash flow quadrant* above. Are you in the listening position? Or prefer to talk? Like to read or in the last position, write? Of course, this must be honestly recognized the position. Because, honesty determines the dominant position in which position you are now. If someone in the first position *listening*, it must be admitted that the listening position is a basic and fundamental skill. From listening skills, vocabulary, sentences and utterances will be constructed. Hearing is the same as absorbing and filtering. Filter all components of speaking, reading and writing skills. If you want to be a good speaker, be a good listener. "Before talking a lot, listen more" as stated by Oh Su Hyang

As for the quadrant *speaking*, it needs to be emphasized that this skill has become an important art and skill that can hypnotize listeners. The importance of *skill* this is because it can influence communication situations. As in the expression "If in the world of music there is a term *tone deafness*, in speaking there are those *who are speech blind*". This speech-blind person spoils the atmosphere of communication. Good communication is built from being a good listener too. Appreciate the other person then get *feedback* good from him. From speaking positively, good dialogue will be established with the other person. This is emphasized by South Korean writer, Oh Su Hyang in his book *'The Secret Habit to Master Your Art of Speaking'* which is translated by Asti Ningsih *'Talking is Art'* 2018.

The most important thing was also declared by Lawrence Harvey King or better known as Larry. King is the author of the book, *'How to Talk to Anyone, Anytime,*

Anywhere' there are four foundations that can make a successful conversation, namely honesty, the right attitude, interest in others, and openness to yourself. The American writer suggests speaking on the basis of honesty, experience and expressing what we feel. The expressions and utterances that we convey must be in the right way, not just talk without meaning but must be conveyed in a good way. Including, when talking to the interlocutor requires emotional closeness, meaning that you must feel attracted to the other person, do not think he is a stranger, say anything openly.

Usually, in a speaking skill position, there will be many references for written material. This is because speaking means discussing what is written, what is heard and what is read. Anyone in this quadrant is required to be able to write about their speaking experiences, like motivators, radio broadcasters, *TV announcers* or *hosts of every great event*. Author's advice for anyone in this position, immediately writes and *share* success with others. Talking is important, but writing what is being said is much more important.

Furthermore, the third quadrant is *reading* skills. Readers who are at this level are those who always remember how important it is to dig up information. There is no doubt, the information about new knowledge or knowledge. The different levels in each quadrant show the fact or level where a person's maximum position is using his language skills. A person who performs activities at the reading level has *de facto* connected the rope of information and the rope of knowledge. Reading is tantamount to digging up knowledge as well as hoarding old-fashioned knowledge. Not everyone can occupy the reading level, except for people who see the importance of new knowledge and information, and see the importance of broad insights.

Insights or knowledge can only be obtained by reading activities. Reading equals fostering underdevelopment of understanding, knowledge and insight. Without reading, the window of knowledge feels narrow, insights like being crushed in the end become a disease. The disease of 'reading' is currently chronic in the body of the people, namely the lack of interest in reading. In fact, by reading the knowledge and insight increases in abundance.

Basically, reading is synonymous with interests and talents. The ability to read in theory begins to grow in a person if the surrounding environment supports him. When looking at reading experts, generally the family environment is the main supporter of the growth of interest in reading, in addition to being supported by the school environment and the community environment. The tradition of our society (Islam) is basically a tradition of knowledge that departs from reading awareness. The importance of reading awareness and the importance of science are the starting points to support the advancement and development of literacy culture and civilization.

Talking about reading awareness is certainly deemed necessary. It is in this quadrant that intelligent people gather. Those who are in this quadrant are people who are never satisfied with insight. They thirst for new knowledge. They don't want to be left behind in notifications and information, curious about other people's thoughts and ideas. They are eager to read and examine other people's thoughts and then try to combine, tie and match their thoughts with the thoughts in the content of the book they read. Of course this is classified as a great job. Because, it will provide the *knowledge exchange* or what is commonly known as "*pertukaran pengetahuan*" exchange of ideas and conceptions.

In conclusion, whoever you are who is still far from the reading quadrant, get closer as soon as possible. Reading awareness must be reached immediately. Don't procrastinate or be indifferent. Especially with the excuse '*I don't have a hobby of reading*'. If you still use such cheap excuses, you are one of the causes for the decline of Islamic civilization. Therefore, go straight to the reading quadrant. If you are still lazy to read, force yourself.

Do not indulge laziness because laziness to read is tantamount to betraying Allah's orders which have been given in the Qur'an 'ân Surah al-Alaq. "Iqra "" read !.

The last quadrant is skills *writing*. Of course, readers already understand the important points of this quadrant. Therefore, the author will not explain in length by width, each of us already knows that writing is the highest peak of a skill. If you want to get to this point, then start by writing. Practice writing skills. The meaning of practicing here, pick-up pen or laptop and begin to type or write. It nonsense to have the high idea or inspiration without a reason to practice on it. Puthut EA, in his book '*Buku Catatan untuk Calon Penulis*' stated "The main problem of the new writer is writing itself. Just omitted the word "don't" from the writer's mind and starting to write right away"

CONCLUSION

Writing is basically a link between two different ages, prehistoric times to historical times. The historical age finally developed marked by the discovery of ancient inscription frameworks of letters and symbols. From the outline of letters, symbols to forming word formations, sentences to paragraphs, it signifies the rapid development of human civilization. If writings could not be found, then humans would not have moved on from the prehistoric dark ages. There cannot be civilization without a symbol called writing. Writing as explained above is the highest estuary of language skills possessed by humans. When a person writes it is as if he is showing his entity. An entity that wants to escape from the shadows of prehistoric times into a historical age that will change everything. An era where thoughts, ideas and insights serve as the foundation for progress and reject stagnation. By writing means that someone has recorded history in his life. History that others will always read. Finally, what is written is a history that can be awakening, not for confusing and dubious writing.

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