Ethical Patterns of Communication in the Framework of the Quran Islamic Perspective

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Abstract

This study examines the Ethical Pattern of Communicating in the Framework of the Qur'an from an Islamic Perspective. The focus of this research is to find out what the patterns and ethics are when communicating according to the Qur'an and Islam. The formulation of the problem in this study is 1. What is the meaning of communication in the Qur'an from an Islamic Perspective? 2. What are the Communication Ethics in the Qur'an and Islam, 3. What are the Communication Principles in Islam and the Qur'an?. The research methodology used in this scientific paper uses the library method by taking from various sources relevant to the discussion in this study, both from previous journals and several supporting books. The results of this study are that there are several principles in communicating according to the Qur'an, namely Qaulan Sadida, Qaulan Baligha, Qaulan, Ma'rufa, Qaulan Karima, Qaulan Layina, Qaulan Maysura, then the results of further research Communication has ethics in its delivery and prayer as a means in communicating with God. The pattern of Communicating Ethics in the Qur'an aims to create a vertical relationship with Allah SWT and also with fellow human beings.

I. Introduction

Communication has a meaning as a process of conveying a message in the form of thoughts, ideas and also information to other people. The one who conveys the message can be called the communicator (sender), while the one who receives the message is called the communicant (receiver), communication in Islam is a process of conveying a message through the principles set out in the Qur'an. Islamic communication can also be defined, namely communication patterns whose contents are religious and Islamic messages. This definition of Islamic communication is in line with the meaning of the da'wah communication pattern. This communication includes "What" (What) is then communicated back with "How" (how) this is done (West, S.G & Wicklund, R.A, 1980).

Allah SWT has set the ethics of communicating in conveying information to others, for example a command in advising people to remind each other and be patient, then do good and stay away from all bad things. Communication is closely related to ethics, for that in carrying out good communication it must be in accordance with speech and norms, especially for Muslims. Communication that is considered good, namely communication is considered in accordance with the values contained in the Qur'an and Sunnah.

Islam refers to morality in speech and behavior. This is a differentiator when communicating Islam with non-Muslims. According to Muis (Fakhri, 2006) that this difference discusses communicating messages that are bound by what religion commands, then the message content elements related to communication elements, meaning that communicators must also uphold their ethics, then must also have high ethical values when delivering messages, when talking, playing films, speeches, sermons, lectures in news

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broadcasting, news writing and when writing articles in public life. Communicators are not allowed to use symbols and harsh words that can offend when communicating and then are not allowed to also pay attention to movements and behavior or the way they dress that violates religious provisions. Then Allah mentions in Surah An Nisa verses 148-149:

﷽ لَّا يُحِبُّ ٱللَّهُ ٱلْجَهْرَ بِٱلسُّوٓءِ مِنَ ٱلْقَوْلِ إِلَّا مَن ظُلِمَ ۚ وَكَانَ ٱللَّهُ سَمِيعًا عَلِيمًا ۝

إِن تُبْدُوا۟ خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا۟ عَن سُوٓءٍ فَإِنَّ ٱللَّهَ كَانَ عَفُوًّا قَدِيرًا ۝

"Allah does not like that the evil should be uttered in public except by him who has been wronged. And Allah is Ever All-Hearer, All-Knower (148) Whether you disclose a good deed or conceal it, or pardon an evil, verily, Allah is Ever Pardoning, All-Powerful (149)."

The Qur'an is a book whose contents are laws, instructions and legislation whose presence is a core teaching and cannot be denied the truth. The Qur'an provides provisions as well as various general rules and basic teachings as a whole. The Qur'an contains the commands of Allah SWT for the Messenger of Allah and provides information for humans and all that is implied in all the principles, teachings and rules in detail and detail. This is also in line with the following word of God in Surah An Nahl: 44

بِٱلْبَيِّنَٰتِ وَٱلزُّبُرِ ۗ وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

"With clear signs and Books (We sent the Messengers). And We have also revealed the Dhikr to you so that you may clearly explain to men what was revealed to them, and that perhaps they may reflect."

II. Review of Literature

2.1 Ethics

Ethics (Tafsir, 2005: 40) is a word that comes from the Greek, namely ethos (singular) and ta etha (plural) which means habits, customs and character. Meanwhile, according to Lillie (Zuhari, 1995:15) ethics is a normative science whose task is to give consideration to the behavior of a human being in society, later judged to be good or bad, right and wrong. The KBBI defines ethics as knowledge about something bad or good, and about moral and moral rights and obligations (Ministry of National Education, 2008).

Ethics in Islam is also known as Adab and Morals. Ethics in Islam is one of the noblest matters above from science, this is because when someone who has knowledge when there is no ethics in him then that person cannot practice it from the side of that knowledge. Likewise, when people have ethics, it is certain that they have knowledge. Because it is impossible for that person to know about good and bad ethics without having knowledge. So there is a slogan in Islam that says AlAdabu Fauqal Ilmi, meaning that adab is higher than knowledge (Alfiansyah, 2021).

2.2 Islamic Communication

The origin of the word communication, namely communicatio, refers to the word communis which has a similar meaning. Similar means the same meaning and the same meaning. Communication can occur when there is something in common in its meaning about a message that is conveyed through a communicator and can be received by the communicant, because communication cannot occur if there is no similarity in terms of meaning between the communicator and the communicant (less communicative) (Ukhyana Effendy, 1993: 23). Communication is the process of delivering messages by someone to other people to tell, change attitudes, opinions or behavior either directly orally or indirectly through the media. In this communication requires a reciprocal relationship between the delivery of messages and recipients namely communicators and communicants (Hasbullah, et al: 2018).

Islamic communication is defined as a process of moving and stepping on and acting through thoughts and actions that are prohibited by Allah SWT for all actions that are pleasing to Allah SWT (Writing Team, 2001: 12).

III. Research Method

Methodologically this writing uses Library Research, commonly called library research, in collecting data through several references related to the research theme, both from journals and previous research as well as various study materials related to the research theme. In the study of understanding and content in the content of this journal, the approach used is of a qualitative type, where later the researcher will examine the verses of the Qur'an that are related to the discussion of communication in Islam, in presenting the results of the research it will be in a descriptive form.

IV. Results and Discussion

4.1 Meaning of Communication

Communication is the process of exchanging information simultaneously and relating between individuals for an information sharing or sharing of information and relationships between participants in the information process (Elly M & Kolip, 2011: 56). Communication is a contact relationship between individuals or groups by way of verbal or non-verbal. Simply put, communication has the meaning of a process of conveying messages along with information through messengers to those who receive messages, namely groups of people whose implementation can be direct or indirect. This communication process can be carried out verbally, namely in the form of spoken or written sentences that prioritize discussion and non-verbal, namely through symbols when communicating.

There are at least three (3) examples of communication described in the Qur'an, namely:
a. The communication between Allah SWT with angels and prophets;
b. The Prophet's communication with humans; and
c. Communicating with fellow human beings.

Islamic communication focuses on communication theory that was developed from Islamic thinkers (Abdullah, 1990: 56). Communication in Islam has the main goal of being a particular alternative to upholding human values in accordance with the nature of the creation of a human being. In accordance with the value of communication with the dimensions of the creation of human nature, it provides benefits for the welfare of an

individual's life, so for this perspective Islamic communication is a process of conveying and exchanging information using the rules and principles of communicating in the Qur'an.

قَالَ اللهُ عَزَّ وَجَلَّ: أَنَا الرَّحمنُ، وَأَنَا خَلَقْتُ الرَّحِمَ، وَاشْتَقَقْتُ لَهَا مِن اسْمِي، فَمَنْ وَصَلَهَا وَصَلْتُهُ، وَمَنْ قَطَعَهَا بَتَّهُ

"Allah says, I am Ar-Rahman, the creator of the womb and I am also the one who takes it through my name. Whoever connects, I will protect his rights and whoever decides, then I will also cut off." (HR Ahmad 1/194)

His relationship with Allah SWT is built from worship done to Allah. This is actually the goal of Allah to create creatures and jinn to devote themselves to Allah SWT, as His word:

وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُون

"I did not create the Jinns and the human beings except for the purpose that they should worship Me." (Surah Az-Zariat: 56)

His relationship with Allah SWT is carried out through a determination to carry out his orders and stay away from his prohibitions. Especially in communicating with Allah SWT, it is done through prayer as a means of praying for Allah SWT. Prayer is a place where we complain, beg and complain to Him which takes place solemnly and well. After the prayer, this communication process continues by praying to Allah.

Thus, Islamic Communication according to Jalal (1998: 34), can be interpreted as a process of conveying Islamic values from communicators to communicants through communication principles that are adapted to the teachings of the Qur'an and Hadith. In an Islamic perspective, communication can be developed from the Islamic World-View and then becomes the principle of forming a theory of Islamic communication, for example the aspect of absolute power belongs only to Allah, the role of Ulama and mosques to connect communication with the people and aspects of sharia supervision are a support in life.

On the other hand, communication theory is presented from the West through emphasizing the empirical aspect and ignoring the normative and historical aspects. The theory found from this approach is premature universalism and naive empiricism. Majid Tehranian (1988: 34) explains that this approach has different implications in the context of other community lives which have different backgrounds.

4.2 Communication in Islam
a. Ethics in Communication
Ethics in communication contained in the Qur'an Surah An Nisa verses 148-149 which contains the meaning: (Nurasima, 2018: 84)
1. The disclosure of bad and dirty words that are not good, and Allah does not like it very much, except when he is persecuted,
2. Individuals who are being persecuted are given leniency in disclosing the ugliness committed by the persecutors.
3. All that is good, whether done secretly or openly, will later get the reward of Allah SWT.
4. It is allowed to show the goodness of himself and other individuals, as long as his sincerity is not disturbed and provides benefits to others.

5. Replying to evil is still permissible as long as it can give a zero effect to the unjust nature and defend what is right.
6. Forgive and get glory not when you don't have the ability to fight.
7. Basically Allah loves good and hates evil.

b. 6 (Six) Principles of Islamic Communication

Islamic communication has a variety of literature, there are at least 6 types of speaking styles or speeches that can be categorized, namely the principles, rules and ethics of communicating in Islam. These six communication principles are mentioned in the Qur'an as follows: (1) Qaulan Sadida, (2) Qaulan Baligha, (3) Qulan Ma'rufa, (4) Qaulan Karima, (5) Qaulan Layinan, and (6) Qaulan Maysura.

1. Qaulan Sadida

Qaulan sadida (true speech) which means "not lying and vanity in the speech." The word sadid comes from the word sadda which means to block, close and stem. Qaulan Sadida when spoken, then its function is to block when there is an attitude of Zhalim and an attitude of munkar. The proof of the believer's piety is that he likes to say this (Surah Al-Ahzab [33]: 70).

Qaulan Sadidan means a true word and conversation, both from its substance (content, material) or from the editorial language.

وَلْيَخْشَ ٱلَّذِينَ لَوْ تَرَكُوا۟ مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَٰفًا خَافُوا۟ عَلَيْهِمْ فَلْيَتَّقُوا۟ ٱللَّهَ وَلْيَقُولُوا۟ قَوْلًا سَدِيدًا

"And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So, let them have Taqwa of Allah and speak truthfully." (Surah An-Nisa [4]:9).

In terms of substance, Islamic communication is required to provide information and convey the truth of something that is honest and factual, and does not manipulate and manipulate a fact.

وَٱجْتَنِبُوا۟ قَوْلَ ٱلزُّورِ

"... And stay away from lying words" (Surah Al-Hajj:30).

As for the hadiths that support telling the truth, among them are: "You must hold on to a truth (Shidqi) because truth is the leader of a good and that goodness will later lead to Heaven" (HR. Muttafaq 'Alaih).
Another hadith mentions.
"Tell the truth even though it tastes bitter" (HR Ibn Hibban).

Viewed from the editorial point of view, Islamic communication should use the right words, good and in accordance with the rules of the language that are applied.

وَإِذْ أَخَذْنَا مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ لَا تَعْبُدُونَ إِلَّا ٱللَّهَ وَبِٱلْوَٰلِدَيْنِ إِحْسَانًا وَذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ

وَقُولُوا۟ لِلنَّاسِ حُسْنًا وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنكُمْ وَأَنتُم مُّعْرِضُونَ

"And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allah (alone) and be dutiful and good to parents, and to kindred, and to orphans and (the poor), and speak good to people and perform As-Salah and give Zakah. Then you slid back, except a few of you, while you are backsliders" (Surat al-Baqarah: 83).

2. Qaulan Baligha

Baligha is from the word baligh which means accuracy, eloquence, straightforwardness and clear meaning of the word. Another definition uses the words effective, right on target, communicative and easy to understand, and to the point without being long-winded.

أُو۟لَٰٓئِكَ ٱلَّذِينَ يَعْلَمُ ٱللَّهُ مَا فِى قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُل لَّهُمْ فِىٓ أَنفُسِهِمْ قَوْلًۢا بَلِيغًا

"They (hypocrites) are those of whom Allah knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word to reach their inner selves" (Surah An-Nissa :63).

In order for the communication process to be right on target, this can be seen from the style of speaking through the message he wants to convey, for that it must also be adjusted to the level of intellectuality of a communicant by using language that is easy to understand.

وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

"And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allah misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise" (Surah Ibrahim: 4).

The style of speaking and the choice of words when communicating must be adapted to the person we are addressing according to the context in which we speak, whether in a seminar, casual conversation, or in academia.

3. Qaulan Ma'rufa

The word Qaulan Ma`rufan Allah mentioned in Q.S An-Nissa: 5 also 8, Q.S. Al-Baqarah: 235 then at 263, and Al-Ahzab: 32. Qaulan Marufa has the meaning of a kind word, a proper expression, polite using satire, not rude and offending others. Then it has the meaning of conversation that brings benefits and gives rise to benefits

وَلَا تُؤْتُوا۟ ٱلسُّفَهَآءَ أَمْوَٰلَكُمُ ٱلَّتِى جَعَلَ ٱللَّهُ لَكُمْ قِيَٰمًا وَٱرْزُقُوهُمْ فِيهَا وَٱكْسُوهُمْ وَقُولُوا۟ لَهُمْ قَوْلًۭا مَّعْرُوفًۭا

"And give not unto the unwise your wealth which Allah has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice" (Surah An-Nissa: 5).

"And when the relatives, and the orphans, and the poor are present at the time of division, give them from the property, and speak to them words of kindness and justice" (Surah An-Nissa: 8).

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِ مِنْ خِطْبَةِ ٱلنِّسَاءِ أَوْ أَكْنَنتُمْ فِىٓ أَنفُسِكُمْ ۚ عَلِمَ ٱللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ

وَلَٰكِن لَّا تُوَاعِدُوهُنَّ سِرًّا إِلَّآ أَن تَقُولُوا۟ قَوْلًا مَّعْرُوفًا ۚ

"And there is no sin on you if you make a hint of betrothal or conceal it in yourself, Allah knows that you will remember them, but do not make a promise (of contract) with them in secret except that you speak an honorable saying. And do not be determined on the marriage bond until the term prescribed is fulfilled. And know that Allah knows what is in your minds, so fear Him. And know that Allah is Oft-Forgiving, Most Forbearing" (Surah Al-Baqarah: 235).

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّن صَدَقَةٍ يَتْبَعُهَآ أَذًى ۗ وَٱللَّهُ غَنِىٌّ حَلِيمٌ

"Kind words and forgiving of faults are better than Sadaqah (charity) followed by injury. And Allah is Rich (free of all needs) and He is Most Forbearing." (Surah Al-Baqarah: 263).

يَٰنِسَاءَ ٱلنَّبِىِّ لَسْتُنَّ كَأَحَدٍ مِّنَ ٱلنِّسَاءِ ۚ إِنِ ٱتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِٱلْقَوْلِ فَيَطْمَعَ ٱلَّذِى فِى قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا

"O wives of the Prophet! You are not like any other women. If you keep you have Taqwa, then be not soft in speech, lest he in whose heart is a disease should be moved with desire, but speak in an honorable manner." (QS. Al-Ahzab: 32).

4. Qaulan Karima

Qaulan Karima is a noble saying, followed by respect and pleasing to the ear, gentle and has manners. In this verse noble words must be carried out when talking to parents. And forbid us to yell at him and say things that can hurt parents' hearts.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا

"And your Lord has Qada [decreed] that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor reprimand them but address them in terms of honor" (Surah Al-Isra: 23).

Qaulan Karima is used especially when communicating with parents, elders or respected people. When drawn to the context of journalism, this means using polite words, avoiding bad taste, such as disgust, disgust and others.

5. Qaulan Layina

Qaulan Layina is a person who speaks with gentleness through a pleasant, friendly voice that can touch his heart. In Ibn Kathir's Tafsir it is said, the meaning of Layyina is the word satire, neither frankly nor sarcastically.

$$\text{فَقُولَا لَهُ قَوْلًا لَيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ}$$

"And speak to him mildly, perhaps he may accept admonition or fear (Allah)." (Surah Thaha: 44).

This verse is God's command for Moses and Aaron to be gentle in speech, not harsh when dealing with Pharaoh. Through Qaulan Layina, the communicant's heart will be touched and his soul moved when he receives the message conveyed. Not with harsh words and loud and high intonation.

6. Qaulan Maysura

Qaulan Maysura is an easy word, which is easy to understand, understood by the communicant. Another definition is a word that is fun and contains joy.

$$\text{وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا}$$

"And if you turn away from them and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft, kind word" (QS. Al-Isra: 28).

c. Prayer: A Means of Communication with Allah SWT

Prayer is a medium for humans and their God for mutual dialogue and expression of feelings for the most holy substance. There are no barriers or intermediaries, you don't have to be of high status when you want to meet (Nurhadi, 2015). Even though he has major sins, ordinary people and the very poor, Allah will always accept the presence of his servants when praying (Mubarak, 2017). This is where prayer is meaningful as a form of intense and close communication between Allah and His Servant (Thadi, 2017).

In a Hadith about communication to Allah SWT.

$$\text{مَنِ اتَّقَى رَبَّهُ، وَوَصَلَ رَحِمَهُ، نُسِّئَ فِي أَجَلِه وَثَرَى مَالَهُ، وَأَحَبَّهُ أَهْلُه}$$

"Whoever fears his Lord and keeps the ties of friendship, his life will be extended, his wealth will be multiplied and his family will love him." (HR Bukhari)

When the prayer process, whether before, during or after prayer. So it is required to condition yourself so that you can connect an intense relationship with God. Until there are various things that must be considered. First, create an environment that encourages solemnity. Not noisy and too many pictures in the room when praying because it can interfere with solemnity in prayer. Second, condition yourself so that you are always in good condition. It means a healthy and clean body, no itching, no heat, and so on. Third, understand that when worshiping we must tadzakkur and tadabbur, contemplation of the greatness of Allah and contemplating the meaning of prayer readings until it feels like a dialogue with Allah is not equated with meaningless spells.

V. Conclusion

The purpose of communication in the Islamic perspective is to create a vertical relationship to Allah, then to establish information horizontally to all humans. Communication with humans can also be realized by emphasizing social relationships which are reflected in many aspects of life. For Muslims, communication is a medium in being ethical to Allah SWT and to others through the regulation of the Qur'an and Hadith that will teach and demand people for good deeds and stay away from actions that Allah forbids.

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