



# Interpersonal Communication from the Perspective of the Qur'an

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## Abstract

The activities of students who live in a wisma are certainly different from students who live in houses, boarding houses, or dormitories. This is of course very influential on the character possessed by students. The aim of this study is to find out how the efforts made in building the character of students living in Wisma. This research uses the method qualitative approach with a case study. The research data was taken from three informants who are students who live in Wisma through in-depth interviews. To strengthen the data, the authors also made direct observations of students living in Wisma. Research result shows that there are seven important themes in the effort to build student character at Wisma. The seven themes are implemented through: i) wisma rules (discipline, responsibility, independence), ii) social activities (tolerance, social care), iii) spiritual activities (religious, curious), iv) joint activities (honest, creative, democratic, appreciate achievement, friendly, loves peace, cares for the environment), v) daily worship practices (religious, hard work), vi) national day commemoration (national spirit, love of country), vii) Channeling interest in reading (likes to read). The results of this study can be used as information for students to be able to build character in everyday life.

## INTRODUCTION

As social beings, humans occupy a superior and noble position. This is because humans are creatures gifted with the ability to speak. This ability to speak enables humans to build social interactions. The ability to speak means the ability to communicate (Armadila, 2025). Communication can foster mutual understanding and foster friendship, nurture compassion, preserve civilization, and spread knowledge. However, according to Jalaluddin Rahmat, communication can also cause conflict and hinder thought. (Rakhmat & Surjaman, 1999).

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In the Qur'an there are verses that explain the command to communicate with fellow human beings, one of which is found in QS. An-Nahl: 125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٢٥﴾

Meaning: "Call (people) to the path of your Lord with wisdom and good teaching, and debate with them in a good way. Indeed, your Lord, He knows best who has strayed from His path and He knows best who is guided." (QS. An-Nahl 16: Verse 125).

The verse above explains that this verse is understood by some scholars as describing three types of da'wah methods that must be adapted to the target of the da'wah. Scholars with advanced knowledge are commanded to convey da'wah with wisdom, namely by engaging in dialogue with words of wisdom according to their level of intelligence. Lay people are commanded to apply *mau'* (prayers). *isbah* that is, giving advice and parables that touch the soul according to their modest level of knowledge. While against Ahl al-Kitab and adherents of other religions the order is *judal*/debate in the best way, namely with logic and gentle rhetoric, free from violence and curses. (Shihab & Q., 2002).

There are several types of communication recognized in communication science, namely intrapersonal and interpersonal communication. This article focuses on interpersonal communication. One example of interpersonal communication in the Quran is reflected in the conversation between the Prophet Ibrahim and Nimrod in Surah Al-Baqarah 2:258.

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ هَالِكًا الْمُلْكُ إِذْ قَالَ إِبْرَاهِيمُ رَبِّائِي الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أَحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ هَالِكًا بِآتِي بِالْبُحْبُوحِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَ هَالِكًا لَّ يَهْدِي الْقَوْمَ الضَّالِّينَ ﴿٥٨﴾

Meaning: "Don't you pay attention to the one who debated Ibrahim about his Lord because God has given him the kingdom (power). When Ibrahim said, "My God is the one who gives life and death," he said, "I can also give life and death." Ibrahim said, "God makes the sun rise from the east, so make it rise from the west." So the disbeliever was confused. God does not guide the wrongdoers.

Hamka, in his al-Azhar commentary, explains that the language used by Allah in the revelation to the Prophet Muhammad, when Abraham addressed his father with the word "ya abbati," is subtle and respectful. This demonstrates the eloquence of the Qur'an, choosing beautiful sentences to be arranged into kalam. Prophet Ibrahim continued his words by saying that the God who is worshiped does not hear or see anything that cannot give advice or be asked for help and cannot do anything. (Kusnadi, 2014).

Then, interpersonal communication between Prophet Ibrahim and his father is also explained in QS. Maryam/19: 42-46.

Which means: "(Remember) when he (Ibrahim) said to his father, "O my father! Why do you worship something that does not hear, does not see, and cannot help you in the slightest?" (QS. Maryam 19: Verse 42) "O my father! Truly, some knowledge has reached me that was not given to you, so follow me, surely I will show you the straight path." (QS. Maryam 19: Verse 43) "O my father! Do not worship the devil. Truly, the devil is disobedient to the Most Merciful God." (QS. Maryam 19: Verse 44) "O my father! I am really worried that you will be punished by the Most Merciful God, so that you become a friend of Satan." (QS. Maryam 19: Verse 45) "He (his father) said, "Do you hate my gods, O Ibrahim? If you do not stop, you will surely be stoned, so leave me for a long time." (QS. Maryam 19: Verse 46)

The verse above explains that Prophet Ibrahim warned his parents by saying "O my father", indeed I'm motivated by my love for you "fear that" if you linger in worshipping other than God without repenting, lest "you be afflicted with punishment from the Most Merciful God" and who has continuously showered his Mercy and love, "then you" as a result of the torment that befalls you" will become a friend of the devil "in hell" In this article, we will discuss various interpersonal communications based on the perspective of the Qur'an which relates to everyday life.

This research focuses on the variety of interpersonal communication involving interactions between people in the living environment. Therefore, it is hoped that this research will add to the Qur'anic study literature and serve as a reference for effective communication among humans.

## METHODS

In this research, the author uses a qualitative method with the type of research, namely, literature review or literature study and the author conducts a search for verses using keywords (*keyword*) to search for verses related to interpersonal communication. The type of data used in this study is qualitative data that focuses on information such as theories, concepts, and arguments from previous research and is further developed in this article. This literature review also aims to describe a core problem that is in accordance with the data obtained from several documents that implement communication and argumentation that occurs in society and in this study also uses data analysis. First, the researcher collects various aspects related to the research then analyzes and develops the components discussed and combines references that are in line with the content of this research and finally, concludes the various aspects that have been researched by the author from all discussions that refer to this research.

## RESULT AND DISCUSSION

### Definition of Communication

The word communication is etymologically a translation from English communication. Communication comes from Latin *communis* which means "the same or the same meaning". *Communis* is the most widely used term for the origin of the word "communication." Communication is the process of sharing meaning in the form of messages between communicators. Communication messages can be ideas or thoughts expressed through symbols that convey the same meaning among the communicators (Sudjatmiko & Hariyanto, 2024).

Each expert provides their own definition according to their respective perspectives, Frank E.X. Dance in his book, *Human Communication Theory*, states that there are 126 definitions of communication. The large number of definitions of communication demonstrates the breadth and diversity of its meaning, which can be viewed from various aspects. Therefore, definitions of communication have been put forward by various experts from various disciplines. (Syarifuddin, 2015).

Basically *paradigmatic*, communication can be defined as the process of conveying a message by one person to another with the aim of informing or changing attitudes, opinions or behavior, either directly through verbal communication or indirectly through the media. The following is the definition of communication according to several experts, namely:

Edward Depari: Communication is the delivery of ideas, hopes and messages conveyed through certain symbols which contain meaning, carried out by the message sender (communicator) to the message recipient (communicatee).

Everest M. Rogers, an American rural psychology expert: Communication is a process in which two or more people form or exchange information with each

other which in turn will lead to deep mutual understanding.

Joseph A. Devito: Communication refers to the act, by one or more people, of sending and receiving messages that are distorted by noise, that occur in a particular context, have a certain effect and there is an opportunity for feedback.

Stoner, Freeman and Gilbert: Communication is a process in which individuals attempt to share meaning through the transmission of symbolic messages. Communication can occur either directly or through various available communication media. Direct communication refers to communication that occurs without a mediator or intermediary, while indirect communication refers to the opposite.

Astrid: Communication is the activity of transferring symbols that contain meaning or significance that needs to be understood by the parties involved in the communication activity.

The general definition of communication is the process of creating, sending, receiving, and processing messages within an individual or between two or more individuals for a specific purpose. This definition provides several key insights, namely, that communication is a process involving the creation, sending, receiving, and processing of messages (Pohan & Fitria, 2021).

Based on this definition, it can be concluded that communication is a process in which someone conveys information and understanding to another person, either through words or nonverbal expressions, using certain symbols or signals, as long as the communication can be understood and comprehended by both parties.

According to Gordon (1971: 37), the goal of communication is to achieve quality throughout the communication process itself, including motivation. This goal encompasses all aspects of behavior involved in communication, involving humans as the primary actors. The primary goals of the communication process are to influence, arouse empathy, convey information, and attract attention.

Essentially, communication is directed at the activity of sending and receiving messages between two or more people using gestures, speech, images, symbols, or anything else that can be used as a medium for conveying a message. Types of communication include intrapersonal, interpersonal, and intergroup communication (Herlina, 2023).

### **Definition of Interpersonal Communication**

Interpersonal communication is the exchange of information between two people to gain meaning, identity, and relationships through interpersonal communication. Dedy Mulyana in Peranginangin defines interpersonal communication as face-to-face communication between people, allowing everyone involved to directly capture every reaction, both verbal and nonverbal. The effectiveness and quality of interpersonal communication is determined by the participants or people involved. (Harahap, 2024).

Wood (2013) defines interpersonal communication as a selective, systematic, and unique (ongoing) transactional process that enables individuals to build knowledge with others. Selective communication is important because it is impossible to communicate intimately with everyone we encounter in everyday life. Interpersonal communication is crucial because each party can immediately make corrections and find the best solution after intensive communication. (Panuju, 2018).

Richard L. Weaver (1993, in Budyatna, 2011) mentions the characteristics of interpersonal communication. According to him, there are several... characteristics in interpersonal communication, as follows: (Aestetika & M., 2018).

Involves at least two people: Interpersonal communication involves at least two people, according to Weaver, interpersonal communication involves more than two individuals.

Doesn't have to be face to face: Interpersonal communication doesn't have to be face-to-face, as long as it's conducted by individuals who already understand each other. However, according to Weaver, communication without direct interaction leads to less than ideal interpersonal communication.

There is feedback: In interpersonal communication almost always involves direct feedback.

Produce influence or *effect*: To be considered good interpersonal communication, a message must produce or have an effect or influence. This effect doesn't have to be immediate, but it must occur.

Doesn't have to involve or use words: We can communicate without words, such as through nonverbal communication. For example, a husband and his wife have agreed at a party that if he winks, it's a signal to come home soon.

Based on the characteristics of interpersonal communication described above, an important point to emphasize is that interpersonal communication is more effective when the communicator and the recipient interact directly, face-to-face, through verbal and nonverbal messages.

Interpersonal communication can be used for several specific purposes, such as getting to know oneself and others, learning about the outside world, creating and maintaining relationships with others, changing attitudes and behaviors, playing and seeking entertainment, and helping others (Mustofa & Wuryan, 2020).

Interpersonal communication is a means of expressing our feelings and thoughts, for example, to fellow friends. Interpersonal communication is a solution for individuals to build good relationships with others because through the interactions we have, there are many benefits (*benefit*) which is obtained if the communicator and the communicatee share interesting things, share experiences that can motivate the person they are talking to, so that we as the communicatee also share in the happy and cheerful feelings.

### **The Purpose of Interpersonal Communication**

Knowing yourself and others

One way to learn about yourself is through interpersonal communication. Through interpersonal communication, one can learn to open up to others. This doesn't mean everyone has to share everything about themselves with others. However, opening up to others wisely can certainly lead to new perspectives or understandings about one's attitudes, values, traits, and other things, even things the person themselves may not have known about.

Through interpersonal communication, one can also get to know another person. Through interpersonal communication, one can learn or predict their attitudes, traits, values, and personality traits. This allows for mutual understanding and complementarity. This is the primary purpose of interpersonal communication in human life.

Knowing the outside world

When someone engages in interpersonal communication, it also serves the purpose of understanding the outside world. This means that each person can understand their surroundings, events, objects, or other people. A variety of information from mass media such as television, newspapers, radio, and others is constantly presented to each individual. Interpersonal communication, in effect, provides material or sources of information that will be published in various media outlets.

### **Creating and maintaining relationships**

Humans are created as both individuals and social beings. Therefore, interpersonal communication activities aim to create and maintain relationships between one individual and another. Throughout life, everyone naturally needs help,

support, and a place to exchange ideas. This is why every interpersonal communication carried out by a person can reduce feelings of loneliness, indecision, and even self-depression. By creating good interpersonal communication, a person will certainly not only easily create relationships but also maintain harmonious relationships.

### **Changing attitudes and behavior**

In interpersonal communication, most people rely more on the attitudes or behaviors of others. In other words, everyone in interpersonal communication is always trying to persuade or influence one another. For example, when we recommend someone to see the latest movie at the cinema, read the latest book, invite them shopping, go for a walk, and so on, these are some of the things that actually change a person's attitude or behavior to follow the invitations of those around them. Here, we are also required to seek *circle* or a positive environment.

#### Playing and looking for entertainment

This fifth goal of interpersonal communication may seem simple. However, it actually has a positive impact on most individuals. Everyone needs a place to entertain themselves. This can be beneficial in reducing stress and sadness. Examples include sharing stories and learning new things together.

#### Helping others

One profession that consistently requires interpersonal communication is psychiatry and psychology. These professions illustrate one of the goals of interpersonal communication: helping others overcome problems. A simple example is when we, as friends, offer advice or counsel to a friend experiencing a problem.

This demonstrates that helping others is part of the purpose of interpersonal communication. (Purwati, 2024). Islam also teaches people to help each other in goodness or what is known as the term *thank you*. This is explained in the Qur'an, Surah Al-Maidah, verse 2:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

Meaning: "And help each other in (doing) good deeds and piety, and do not help each other in committing sins and enmity. Fear God, indeed, God is very severe in His punishment."

(QS. Al-Ma'idah 5: Ayat 2)

The verse above explains that Allah commands his people to help each other.

## **Interpersonal Communication Models**

### Linear Model (One-Way Communication)

A model is a representation of something and how it might work. The linear model is described as one-way communication, from a sender to a passive receiver. The implication is that the receiver never sends a message but merely passively absorbs what the communicator says.

### Interactive Model (Two-Way Communication)

The interactive model describes communication as a process in which the listener provides feedback in response to the message. The interactive model is an extension of the linear model. The system still views communication as a sequence in which two people act as communicators and recipients. This interactive communication model is certainly more ideal because it demonstrates a reciprocal communication process.

### Transactional Communication (Multi-Way Communication)

The transactional model emphasizes dynamic communication patterns and the various roles individuals play during interactions. One characteristic of this model is its relationship to the atmosphere, which demonstrates the fact that messages, distractions, and experiences constantly change over time. This model assumes that

distractions arise throughout the interpersonal communication process. The experiences of each communicator and the experiences shared in the communication process change over time. For example, people who are friends online decide to meet in the real world. This meeting can develop into a friendship or even a closer relationship (Rahmah, 2016).

### Interpersonal Communication from the Perspective of the Qur'an

The Islamic perspective on interpersonal communication, human interaction, and social relationships is based on the fact that humans, as individuals, need the help of others. Therefore, it can be understood that Islam is a religion based on communication. Allah created humans with the fundamental function of communication. This study explains the various forms of interpersonal communication in the Quran, as they relate to human life, as well as stories from the Quran. The following is an explanation.

Communication between parents and children

Communication plays a vital role in families, especially between parents and children. It must be well-established and effective because, as children grow, they need proper parental care to develop in accordance with the values and norms of society. To foster good communication between parents and children, the story of the Prophet Abraham and his son, Ismail, can serve as a foundation for fostering positive communication with children. This is explained in QS. Ash-Shaffat: 102.

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ قَالَ يَا بَتِ أَخَذْتُ مَا كُنْتُ أَفْعَلُ مَا نُؤْمَرُ سَتَجِدُنِي إِن شَاءَ هَالِكًا مِّنْ آلِ هَٰصِرِينَ ﴿١٠٢﴾

Meaning: "Then when he reached the age of being able to work with him, (Abraham) said, "O my son! I have dreamed that I am slaughtering you. So consider what you think!" He (Ishmael) said, "O my father! Do what you are commanded; God willing, you will find me among the patient." (QS. As-Saffat 37: Verse 102)

This verse tells the story of the Prophet Abraham and his son, Ishmael. It shows that when Abraham was about to sacrifice his son, Ishmael, he first asked his son what he thought about the dream he had. This verse can serve as a model for parents and children regarding the communication they should build.

Interpersonal communication between parents and children should always involve dialogue, allowing them to understand each other's thoughts and feelings. Children strive to understand their parents' thoughts and feelings with respect, while parents strive to understand their children's thoughts and feelings with love. This kind of relationship should be evident in everyday life. Parents should also be able to recognize and understand their children's desires and wishes. If both parties can understand each other, it will certainly be easier for them to communicate and interact (Wardani et al., 2023).

Allah Subhanahu Wa Ta'ala says:

إِذْ قَالَ لِيُوبَ لِيُبَيِّنْ لِي مَا تَعْبُدُ مَا لَ يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾

Meaning: "(Remember) when he (Ibrahim) said to his father, "O my father! Why do you worship something that does not hear, does not see, and cannot help you in the slightest?" (QS. Maryam 19: Verse 42).

The verse above explains that Prophet Ibrahim warned his parents by saying "O my father", indeed I" motivated by my love for you "fear that" if you linger in worshipping other than God without repenting, lest "you be afflicted with punishment from the Most Merciful God" and who has continuously showered His Mercy and love, "then you" as a result of the torment that befalls you" will become a friend of

the devil in hell".

And God also tells children to do good to their parents. As God says in QS. Al-Isra' verse 23.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا  
أُفٍّ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

Meaning: "And your Lord has commanded that you do not worship other than Him and that you should be kind to your parents. If one of them or both of them reaches an advanced age in your care, then you should never say to them the word "ah" and you should not scold them, and say good words to them." (QS. Al-Isra' 17: Verse 23)

The verse above clearly commands us to communicate well with our parents, speaking gently, as parents play a crucial role in a child's life. Likewise, parents must communicate gently with their children. Parents play a crucial role in teaching, guiding, determining behavior, and shaping children's perspectives on societal values. Families should instill these values in their children.

Communication between husband and wife

One way to create harmony is through communication and closeness, which must exist in the relationship between husband and wife. A lack of communication, or even a breakdown in it, can lead to arguments and even divorce. Every family has its own set of problems. Many family problems, whether child-related, infidelity, or divorce, stem from a lack of good communication within the family.

A family is like a building that must stand firmly, its foundation must be strong and not fragile. Any problems must be resolved through communication, because problems that occur in the family are caused by obstacles in the communication process and communication channels. The communication process can run well if the family understands each other and is open to understanding how to solve different problems. Mutual understanding is needed in the family to maintain family harmony. Openness is also needed to resolve problems by revealing information that is usually hidden. Therefore, communication within the family is very important for maintaining good relationships within the family.

As God says in QS. Ar-Rum/30: 21

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ  
لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

Meaning: "And among the signs (of His greatness) is that He created mates for you from your own kind, so that you may be inclined and feel at peace with them, and He created between you a feeling of love and affection. Truly, in such a thing there are truly signs (of God's greatness) for people who think." (QS. Ar-Rum 30: Verse 21)

The above verse explains that the family is the first and most important social environment. Children interact with their parents and other family members. In this context, the Quran encourages families to create harmonious interactions, develop shared values, and formulate social norms that apply to all members. (Andriani, 2023).

Communication between siblings

In the Quran, the brotherly relationship between Moses and Aaron is also described, and it can be viewed from another perspective with extraordinary understanding and awareness. One incident is illustrated when Aaron was gentle and understood how to calm his highly emotional and sensitive brother. He immediately confronted him, remembering the relationship that had been established without reacting harshly to Moses' behavior, because he understood the reason for his

brother's anger. The interaction between the two is described in Surah Al-A'raf/7:150.

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي أَعَجَلْتُمْ أَمْرَ رَبِّكُمْ وَأَلْقَى الْوَحْيَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ  
 إِنَّ أُمَّ لَنْ الْقَوْمِ اسْتَضْعَفُونِي وَكَادُوا يَقْتُلُونَنِي فَلَنْ تُشْمِتَ بِيَ الْعَدَاءَ وَلَنْ تَجْعَلَنِي مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٥٠﴾

Meaning: "And when Musa had returned to his people, with anger and sadness he said, "What a bad deed you did while I was gone! Do you want to go ahead of your Lord's promise?" Musa threw the tablets (Torah) and grabbed his brother's (Aaron) head while pulling him towards him. (Aaron) said, "O son of my mother! These people have considered me weak and they almost killed me, so don't make your enemies cheer at my misfortune, and don't make me the oppressors." (QS. Al-A'raf 7: Verse 150)

The command that Prophet Moses gave to Prophet Harun is as described in surah Al-A'raf verse 142 which means "and Moses said to his brother that is, Harun, replace me in leading my people, improve yourself and my people, and do not follow the path of those who do damage." The order of Prophet Moses is for Prophet Harun to replace his leadership temporarily over the people of Israel, because he will go to Mount Sinai for 40 nights in accordance with God's order to obtain the Torah book.

After his departure, he returned and saw that his people had worshipped idols. Moses' anger became unbearable when faced with the disobedience of his people. This anger was natural for Moses, as he was shocked by the changes in his people. Moses had instructed Aaron not to do anything new or heretical.

Then Prophet Harun tried to control his brother's emotions and calm his anger, then explained his position when his people deviated. He called him "O son of my mother!" This indicates that he addressed his brother with a gentle and affectionate term. Prophet Harun's response when his brother was angry showed that he had studied his brother's attitude and tried to calm him down. It appears that Prophet Harun's personality was calmer and more able to control his emotions than Prophet Moses. And Prophet Harun also explained that what his brother had ordered had been carried out according to his ability.

As an illustration of the wisdom of the verse above, brotherhood must be built on mutual understanding and compassion. If a problem arises, it's best to communicate it first to avoid misunderstandings. (Andriani, 2023).

Communication between teachers and students

The relationship between students and educators is defined as a reciprocal relationship that impacts each other in the learning process. Because it depicts an active, two-way relationship that results in significant creative connections, this interaction is referred to as educational. The Quran outlines the ethics that students should apply when speaking with their teachers. These include using good and correct words, refraining from using emotionally charged insults, and paying attention to the potential consequences of the words used. This is as Allah says in Surah An-Nisa: 9.

وَالَّذِينَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّتَهُمْ صَلَافًا خَائِفًا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾

It means: "And let those fear (God) those who, if they leave a weak offspring behind them for whose (well-being) they fear. Therefore, let them fear God, and let them speak the truth."

Interpersonal communication between teachers and students is crucial. Teachers must possess communication ethics to create a constructive and enjoyable

learning environment to achieve educational goals. Students must also communicate positively by applying Islamic communication principles, and they must also communicate to respect and appreciate their teachers by being humble, polite, courteous, and obeying what the teacher says for the sake of goodness. With good interpersonal communication between teachers and students, the learning process also runs smoothly because a sense of comfort is created during the interaction between the two. (Ilahi, 2024).

Communication of the prophet and his people

Communication between the Prophet and his people is explained in the Qur'an as follows:

Allah Subhanahu Wa Ta'ala says:

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾

Meaning: "(Remember), when Yusuf said to his father, "O my father! Indeed, I (dreamed) saw eleven stars, the sun, and the moon; I saw them all prostrating themselves to me." (QS. Yusuf 12: Verse 4)

The verse above (QS Yusuf verse 4) describes the communication that occurred between Yusuf As who acted as a communicator by telling about the dream he had experienced to his father as an active communicant who listened carefully to the words conveyed, and the father grasped the meaning of the message conveyed while responding back to the conversation.

This verse begins with interpersonal communication using an interactive model. This is evident in the emotional closeness that develops between the two. See Joseph calling his father with such emotional closeness (*Jemotional appeal*), "yes cure my father". In Tafsir Al-Misbah (2007) Quraish Shihab stated "he calls his father with a call that impresses the distance and the height of the father's position by starting to call him with the word yes/oh then with the word *abbots/my* father, and his father also calls with the call "ya bunayya-oh my son" a loving call.

The next communication process in this verse, (QS. Yusuf verse 5) after listening to Yusuf tell about his dream, his father said: "Do not tell your dream to your brothers, lest they plot (to destroy you). Indeed, Satan is a clear enemy to humans.

The interpersonal communication that took place between Joseph and his father involved many chain or continuous activities, namely Joseph, Joseph's father, dreams, brothers and treasonous acts that had not yet occurred, but were likely to occur, then there was the role or influence of Satan involved in the interaction that accompanied Joseph's life communication, and the ability of Joseph's father to see something metaphysical. This interaction in Communication Science is classified as Transactional Model Interpersonal Communication. This is the specialty of Joseph's story, namely that it begins with a big picture story of a conspiracy of the twists and turns of life that Joseph will face. The interpersonal communication model in the verse that marks the first episode begins with interactive model interpersonal communication that increases towards a transactional model, even involving the metaphysical realm.

After advising the son, Prophet Ya'qub peace be upon him calmed his heart and made him happy (QS Yusuf verse 6) by stating: "and perfected His favor to you and to the family of Ya'qub, as He had perfected it to your two fathers before that, Ibrahim and Ishaq."

The interpersonal communication established by the Prophet Jacob (AS) depicts a series of historical events, advice, and lessons for his son about who he and his family are, or the history of his origins, and his family's identity as Prophets (descendants of the Prophet). The interpersonal communication in this verse depicts

a transactional model, namely a series of long historical communication flows. Verse 6 of Surah Yusuf also depicts the communication rhetoric (the art of speaking) established by the Prophet Jacob (AS) for his son, describing "*emotional appeal*" extraordinary emotional closeness, the chemistry between father and son is so thick, and it is also depicted how high the understanding and application of the communicator (in this case the Prophet Ya'qub As) in the field of rhetoric understands the psychology/condition of the communicant (Prophet Yusuf As) namely by telling a picture of a good family (Prophet Yusuf As' ancestors were the prophets). (Rahmah, 2016).

## CONCLUSION

The Qur'an presents a variety of interpersonal communication models in everyday life, which we can use as a foundation and reference in communicating well and in accordance with the perspective of the Qur'an. The research findings discuss five types of interpersonal communication that are included in the two-way (interactive) and multi-way (transactional) interpersonal communication models. Points one to three are grouped into the two-way interpersonal communication model while points four to five are included in the multi-way interpersonal communication type, which with this research shows the breadth of the communication treasure of the Qur'anic Perspective that studies interpersonal communication.

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