



Islamic Communication Values based on Hadith: An Analysis of Daily Life Practices

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Abstract

Communication in Islam is not only seen as an activity of conveying messages, but also as a form of worship that must be based on noble moral values. The hadiths of the Prophet Muhammad SAW contain various ethical principles of communication, such as speaking truthfully, speaking politely, avoiding gossip, and fostering empathy and open dialogue. This study aims to explore Islamic communication values based on hadith and examine how these principles are reflected in the daily lives of Muslims. The study employs a descriptive qualitative approach using library research methods. Data is analysed from major hadith collections such as *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, and *Riyāḍuṣ Ṣāliḥīn*, and is supplemented by contemporary Islamic communication literature. The focus of the study is directed towards identifying Islamic communication values and their application in social relations within the family, community, and public spaces. The results of the study reveal five main values: i) *ṣidq* (honesty) in speech; ii) *ḥilm* and *rifq* (courtesy and gentleness); iii) *iḥtirām* (respect and appreciation); iv) *ta'āwun* (cooperation in social dialogue); and v) *tawāḍu'* (humility in conveying the truth). These values contribute significantly to building dignified, harmonious communication rooted in Islamic spirituality. The implications of this research underscore the importance of Islamic communication education based on hadith in the fields of education, media, and da'wah, so that a society that is emotionally intelligent and noble in communication can be created.

INTRODUCTION

Communication is one of the most basic social activities and inseparable from human life. In the Islamic perspective, communication is not merely considered as a tool to convey information, but also as a medium to uphold moral values, strengthen brotherhood, and reflect the quality of faith. Therefore, Islam emphasizes the importance of ethics in speaking and behaving when interacting, both in the family environment, society, and public spaces. These values are widely explained through the hadiths of the Prophet Muhammad SAW, which practically show how communication can be used as a means of worship and preaching (Razzaq, 2022).

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Communication is a fundamental aspect of human life, which not only functions as a means of exchanging information, but also as a means of building social relations, forming perceptions, and strengthening cultural values. In the context of Islam, communication has a strong spiritual and ethical dimension. Islam does not separate speech and moral responsibility, so communication is considered part of a person's morals and a reflection of faith (Masyhudi et al., 2020).

Discussion of the hadith seems that communication is one of human nature and with communication humans can express themselves, form social interaction networks and develop their personalities. Of course there is a difference between humans who are trained to communicate and humans who are closed so that it is difficult to build interactions with other individuals. Someone who is active in communication and interaction with others will certainly not experience difficulties in their lives (Azizi, 2020; Andini et al., 2021). Someone who is always passive and reluctant to communicate and interact will be faced with many difficulties in their lives. These difficulties are due to their limitations in communicating. As social beings, humans should live in society and avoid individual attitudes that tend to form passive individuals. Living in society will require someone to interact little by little so that good communication ethics are formed (Ritonga et al., 2025).

The hadiths of the Prophet Muhammad SAW contain various principles of communication that are loaded with value and relevant to the social life of Muslims. Rasulullah is known as a eloquent, polite, honest, and empathetic communicator. He taught his people to speak well (qawlan karīman), speak gently (qawlan layyinan), avoid backbiting and slander, and be humble in conveying messages. These principles are not only theoretical, but are applied in real terms in his relationships with family, friends, enemies, and even children (Sari & Haris, 2023). The Prophet SAW not only conveyed the message of revelation, but also became a perfect model in the art of communication. His hadiths teach various principles relevant to Islamic communication, such as the importance of honesty (ṣidq) as the basis of trust, speaking kindly and gently (qawlan karīman and qawlan layyinan) as a form of love, guarding one's tongue from slander and slander, as well as building empathy and respect in dialogue (Kurniawan, 2025).

These concepts are not just idealism, but have been consistently practiced by the Prophet in dealing with various social situations, both when educating the people, wisely reprimanding, and building consensus in differences. In contemporary life, these values have begun to be eroded by a culture of instant, haphazard, and often emotional communication, especially in the era of social media and digital communication (Aliyah, 2022; Auliyah et al., 2024). Phenomena such as hate speech, online provocation (cyberbullying), slander in chat groups, and the spread of unverified information are serious challenges that threaten the values of politeness in society. This confirms that today's communication crisis is not only due to technology, but also because of the absence of values and morals in the use of such communication. Therefore, it is important to conduct a more serious study of the values of Islamic communication in the hadith as an effort to restore morality in social interaction. This study will not only enrich the academic treasury, but also serve as a practical guideline in forming a communication pattern that is more ethical, dignified, and in accordance with the guidance of sharia (Fitria, 2023; Hamid, 2024). Thus, this article attempts to thematically analyze various hadiths related to communication, and relate them to the daily life practices of Muslims so that these values can be internalized in a more contextual and applicable manner.

METHODS

This study uses a descriptive qualitative approach with a library research method. This approach was chosen because the focus of the study is on the analysis

of Islamic normative texts sourced from the hadiths of the Prophet Muhammad SAW related to communication, and how these values can be interpreted and applied in the context of contemporary social life. The main data sources for the study consist of authentic hadith books such as *Surah Al-Bukhari*, *Ṣaḥīḥ Muslim*, *The name of Abi Dāwūd*, *Riyāḍuṣ Ṣāliḥīn*, as well as the hadith collection in the book *Adab al-Mufrad*. In addition, secondary sources are also used in the form of scientific literature in the form of books, journal articles, and other scientific works that are relevant to the topic of Islamic communication, Islamic ethics, and social interaction. Data collection techniques are carried out through the identification and codification of hadiths related to the principles of communication, such as honesty (ṣidq), speaking well (qawlan karīman), speaking softly (qawlan layyinan), empathy, verbal control, and dialogue (Afifah et al., 2020; Darmayanti et al., 2024; Engkizar et al., 2022; Guspita et al., 2025; Mutathahirin et al., 2021.; Mutiaramses, 2025; Yati Oktavia et al., 2022). The data are then analyzed using thematic content analysis, namely by grouping hadiths based on the main themes of communication ethics, and examining their meaning, context, and implications in everyday social life. To maintain the validity of the interpretation, the analysis of the hadith text is based on the sharia and contextual approaches, namely considering the explanations of scholars in the book of syarh (explanation of hadith), and linking them to the dynamics of communication in today's society. The results of the analysis are interpreted inductively-critically in order to provide a complete and relevant understanding of the values of Islamic communication that can be implemented in the daily practices of the community.

RESULT AND DISCUSSION

Honesty (Ṣidq) in Islamic Communication Ethics

Honesty or *it's funny* is one of the most fundamental values in Islamic communication. In the perspective of the hadith, honesty is not only a personal virtue, but also an important pillar in building dignified, trustworthy, and socially positive communication. The Prophet Muhammad SAW said:

"Indeed honesty leads to goodness, and goodness leads to heaven. A person will continue to be honest until he is recorded in the sight of Allah as an honest person." (HR. Bukhari and Muslim)

This hadith confirms that *it's funny* is the main requirement for communication integrity. Someone who tells the truth will form a credible self-image, strengthen social relationships, and avoid conflict or misunderstanding. In the life of the Prophet himself, the title "al-Amīn" (the trustworthy) was given by the people of Mecca even before he was appointed as a prophet, because he was known to be consistent in his words and deeds (Haningsih, 2022). This shows that honesty is not only a teaching, but a character that is lived in all aspects of life. In everyday communication practices, *it's funny* very relevant, especially in the context of the dissemination of information, both verbally and in writing. In the digital era, the crisis of honesty in communication is a major challenge, with the rise of hoaxes, data manipulation, and misleading statements (Agustianti et al., 2021; Kurdi, 2023). The principle *it's funny* become a counterweight that can protect people from social damage that arises due to incorrect information. Unverified news, baseless opinions, or manipulative rhetoric are contrary to values. *it's funny* taught by the Prophet.

More than just not lying, honesty in Islam includes consistency between speech and intention, between words and deeds. Honesty in communication requires a person to tell the truth even if it is bitter, and to distance oneself from pretense or the impression of deception (Haeba et al., 2024; Sembiring et al., 2024). In a social context, honesty builds trust, and without trust, communication will lose its function as a social glue. Therefore, internalization of values *it's funny* need to be part of character education and Islamic communication preaching. In families, schools, and public spaces, instilling honest habits in speaking will form a generation that is not

only intellectually capable, but also moral and responsible in media and direct interaction.

Ḥilm and Rifq (Politeness and Gentleness) in Islamic Communication Ethics

In Islamic tradition, polite and gentle communication is an integral part of the character of the Prophet Muhammad SAW. Two key concepts that reflect this character are ḥilm (patience and calmness in the face of difficult situations) and rifq (gentleness in speech and action) (Sa'diyah & Kusumawati, 2025). These two values are not only moral virtues, but also effective strategies in fostering social relationships and preaching full of wisdom.

The Prophet SAW said:

"Indeed Allah is Most Gentle and likes gentleness in all matters."

(HR. Bukhari and Muslim)

This hadith shows that rifq is a divine attribute that is loved by Allah and must be actualized by humans in every aspect of life, including in communication. In another hadith, the Prophet also said:

"There is no softness in something except to decorate it, and no softness is removed from something except to make it bad."

(HR. Muslim)

Prophet Muhammad SAW is known as a very ḥalīm figure, namely patient, calm, and non-reactive in the face of provocation. When insulted, he did not respond with harsh words. When cursed, he responded with silence or with soothing sentences (Triwibowo, 2023). He exemplified that the power of communication does not lie in the harshness of words, but in the wisdom in choosing words and when to speak. In everyday communication practices, the values of ḥilm and rifq are very relevant, especially in the context of family, education, da'wah, and social media. Politeness in language not only reflects personal morals, but also creates an atmosphere of safe, open, and mutually respectful dialogue. Gentle communication will avoid conflict, foster emotional closeness, and facilitate the acceptance of messages, as proven by the success of the Prophet's da'wah to various groups, including enemies who eventually converted to Islam (Hasbullah & Idi Warsah, 2022; Widiastuti et al., 2025).

In the midst of a modern communication culture that often emphasizes emotional and even aggressive expressions, the values of ḥilm and rifq are very important to be put forward. Harsh comments on social media, hate speech, and harsh debates are a reflection of the loss of the spirit of Islamic communication. Reviving the ethics of politeness and gentleness is not a weakness, but a form of spiritual strength that builds civilization (Tanjung & Abdullah, 2025). Therefore, it is important for Muslims to emulate the Prophet's communication style by applying the values of ḥilm and rifq in all forms of interaction, both in private and public spaces, so that communication becomes a means of spreading grace, not creating hostility.

Iḥtirām (Attitude of Respect and Appreciation) in Islamic Communication

In Islamic teachings, good communication is not only determined by honesty and gentleness, but also by the attitude of iḥtirām, namely an attitude of respect and appreciation for the person you are talking to. The concept of iḥtirām includes respect for a person's position, opinion, age, social status, and psychological condition when interacting (Zuhri et al., 2023). This is the core of ethical communication, which maintains human dignity as a noble creature (QS. Al-Isra': 70). The Prophet Muhammad SAW provided an extraordinary example in instilling the value of iḥtirām in communication. He respected guests, paid attention to children, did not interrupt other people's conversations, and was polite to both older and younger people. In a hadith, he said:

"Those who do not respect the elders, do not love the younger, and do not know the rights of the scholars are not among us."

(HR. Ahmad)

This hadith shows that respect is not only social etiquette, but also part of Islamic faith and identity. In the context of communication, *iḥtirām* is manifested in the form of: not interrupting, listening attentively, not belittling other people's opinions, and delivering criticism in a polite and constructive manner. In daily life practices, the value of *iḥtirām* is very necessary, especially in the family, education, organizational, and social media environments (Engkizar et al., 2023). When someone respects the person they are talking to, social relationships become more harmonious, productive, and full of blessings. Conversely, communication that contains elements of belittling, insinuating, or cursing tends to create distance, conflict, and a breakdown in brotherhood.

Furthermore, *iḥtirām* is also relevant in cross-generational and cross-cultural interactions. In a pluralistic society, respect for differences in perspective and background is an important part of constructive dialogue. Islam does not encourage domination in communication, but rather dialogue that is mutually respectful—as reflected in the verse, *"And do not argue with the People of the Book, except in the best way..."* (QS. Al-ʿAnkabut: 46). Thus, *iḥtirām* is not only a social ethic, but also a reflection of the Prophet's morals and the embodiment of Islamic grace in communication (Abdullah & Mohammad, 2022; Salleh et al., 2019). Cultivating respect in speaking and interacting is one of the main foundations for building a dignified, united, and mutually supportive society in goodness.

Facing ʿāwun (Cooperation in Social Dialogue) in Islamic Communication

In Islam, communication is not seen as an individualistic activity, but rather as a means to build *taʿāwun*, namely cooperation, collaboration, and mutual assistance in goodness. This concept is emphasized in the word of Allah:

"And help each other in (doing) virtue and piety, and do not help each other in committing sins and enmity."

(QS. Al-Maʿidah: 2)

This verse is not only the basis for social behavior, but also provides direction for communication ethics: that every form of communication should aim to strengthen collaboration in goodness, strengthen brotherhood, and encourage the creation of a constructive and inclusive society (Engkizar et al., 2021). *Taʿāwun* in social dialogue means that healthy communication involves active participation from all parties with a spirit of mutual respect and building joint solutions. In the practice of prophecy, the Prophet Muhammad SAW demonstrated a dialogical attitude that prioritized the principle of *taʿāwun*. When faced with differences of opinion among his companions, he did not impose his will, but instead opened up a space for deliberation (Husein, 2018). He built collective communication in various important events such as the Battle of Badr, the Treaty of Hudaibiyah, and in the management of waqf and zakat. All of this was done through participatory communication that upholds the spirit of mutual advice, listening, and making decisions based on joint considerations.

In the modern era, the principle of *taʿāwun* is very relevant in overcoming social disintegration caused by selfish communication and conflicts of interest. In the community, family, and educational and government institutions, dialogue that fosters *taʿāwun* will strengthen synergy and avoid blaming each other. In social media, this value can be applied by spreading narratives of goodness, establishing collaboration in digital *daʿwah*, and avoiding unproductive debates (Qorib & Afandi, 2024). *Taʿāwun* in communication also reflects a commitment not to dominate the

conversation, but to create a healthy and civilized two-way dialogue space. This is in accordance with the ethics of the Prophet Muhammad who listened attentively, facilitated the aspirations of his companions, and gave space for every voice to be recognized. Thus, *ta'awun* as an Islamic communication value directs human interaction towards the common good, not just selfexpression. Collaborative communication not only accelerates social solutions, but also reflects the grace of Islam as a religion that encourages unity and cooperation (Arahman et al., 2025).

Tawaḍu' (Humility in Conveying the Truth) in Islamic Communication

Tawaḍu', or humility, is one of the noble principles in Islamic teachings that is very important in the context of communication. In Arabic, *tawaḍu'* means to humble oneself without humiliating the truth (Wahid et al., 2022). This is an attitude that keeps one away from arrogance in speaking, especially when conveying knowledge, truth, or advice. In communication, *tawaḍu'* keep the message delivered with wisdom, not with arrogance, sarcasm, or moral superiority. The Prophet Muhammad SAW gave the best example of *tawaḍu'*. Although he was the messenger of God and the leader of the people, he still spoke gently, listened to the opinions of others, and never conveyed the truth in a way that hurt or humiliated the interlocutor. In a hadith, he said:

"Whoever humbles himself for the sake of Allah, Allah will exalt him."

(HR. Muslim)

This attitude is reflected in various events in the life of the Prophet, such as when he was in dialogue with non-Muslims, responding to questions from lay people patiently, and accepting input from his companions. He never put his ego first or felt that he was the most correct, even though he was above the real truth. This shows that in Islam, the truth must be conveyed with manners, not arrogance. In the context of social communication, *tawaḍu'* plays a big role in creating an open and productive dialogue atmosphere (Pangastuti et al., 2025). When someone conveys an opinion or advice humbly, the other person will more easily accept the message without feeling blamed or belittled. On the other hand, communication delivered in a patronizing or belittling tone tends to cause resistance, even though the message is correct.

In today's era of social media, the value *tawaḍu'* much needed. Many convey opinions or truths in a rude, demeaning, or emotional manner. This phenomenon is not in line with the spirit of the Prophet's communication. *Tawaḍu'* teaches that conveying the truth is not only about the content of the message, but also how and with what attitude the message is conveyed (Muhlis & Hajar, 2023). Therefore, Islamic communication demands that those calling for goodness (preachers, teachers, leaders, even parents) always emulate the attitude *tawaḍu'* in every interaction. Truth delivered with humility will more easily touch the heart and pave the way for positive change.

CONCLUSION

The values of communication in Islam as reflected in the hadith of the Prophet Muhammad SAW have a depth of meaning that is not only theological, but also very practical in everyday life. This study shows that Islamic communication is built on the foundation of noble morals that reflect faith, politeness, and social responsibility. The five main values that were successfully identified and studied were honesty (*it's funny*), politeness and gentleness (*hilm* and *rifq*), respect and appreciation (*ihtiram*), collaboration in dialogue (*ta'awun*), as well as humility in conveying the truth (*tawaḍu'*) are important pillars in creating ethical and valuable communication. In practice, these values are very relevant to today's communication challenges which

are colored by disinformation, hate speech, and the loss of ethics in social interactions, especially in the digital space. Therefore, internalization of Islamic communication principles derived from the hadith is an urgent need, both in formal education, preaching, and family and community development. In conclusion, Islamic communication is not just a speaking skill, but a reflection of morals, spirituality, and social responsibility. The consistent implementation of these values will encourage the creation of a more civilized, inclusive, and harmonious society, in accordance with the mission of Islam as a blessing for the universe.

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