



Communication in the Perspective of the Quran: A Normative Approach to Community Moral Development

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Abstract

The Quran is the primary source of Islamic teachings, which not only conveys principles of faith but also teaches good and ethical communication in social life. In a social context, communication is not merely a process of conveying messages but also a means of shaping character and noble morals. The Quran presents various prophetic communication models rich in moral values such as honesty, courtesy, empathy, and constructive firmness. This study aims to identify the principles of communication according to the Quran and analyse their contribution to the fostering of public morals. The methodology used is a qualitative approach with a library research method. Data sources are examined through thematic interpretations of Quranic verses related to interpersonal communication, da'wah communication, and communication ethics, then analysed using a normative-theological approach. The results of the study indicate that Quranic communication emphasises principles such as i) speaking truthfully (qawlan ṣadīdan), ii) speaking kindly (qawlan karīman), iii) speaking gently (qawlan layyīnan), and iv) engaging in wise dialogue (mujādalāh bi allatī hiya aḥsan). The implications of this research indicate that the values of communication in the Quran can serve as a normative foundation for character education, Islamic da'wah, and social communication practices in the modern era. The integration of Quranic communication principles into various aspects of life can help form a society that is ethical, tolerant, and dignified.

INTRODUCTION

Communication is a fundamental aspect of human life. It is the main tool in conveying ideas, influence, and changing social behavior. In the context of Islam, communication is not only understood as a technical process of conveying messages, but also as a means of preaching, education, and moral development. The Quran as the main source of Islamic teachings contains various instructions on effective and ethical communication, which is not only aimed at individuals, but also the wider community in forming a civilized social order (Sholikhah & Makinuddin, 2025).

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In the Quran, Allah SWT provides many examples of forms of communication that are full of values, both through dialogue between the prophet and his people, and in the form of advice, commands, prohibitions, and invitations towards goodness. The verses that talk about *qaulan sadīdan* (correct words), *Qaulan Karīman* (noble words), *Qaulan layyīnan* (soft word), as well as *qaulan ma'rūfan* (good words), shows that communication in Islam is not merely informative, but also normative and transformational, namely being able to change the behavior, attitudes, and awareness of society for the better (Raudhatinur, 2019; Sugiyono & Iskandar, 2021).

In a modern society characterized by moral crisis, social disintegration, and the rapid flow of information without value filters, it is important to re-explore the principles of Quranic communication that can be a guideline for interacting ethically, constructively, and building civilization. Therefore, this study is important to examine how communication in the Quran plays a role as an instrument for changing people's behavior, and how these values can be implemented in the contemporary socio-religious context. Communication is an important factor for the development of human life as a social being. Without communication, humans cannot possibly develop normally in their social environment, because no human being lives and develops without communicating with other humans (Amiruddin, 2021). Therefore, communication is essentially a process in which a person or group of people (communicators) convey stimuli that are usually in the form of symbols in the form of words, to change the behavior of the communicant. Meanwhile, Harold D. Lasswell stated that a good way to create communication is to answer the question: who says what in which channel to whom what effect? Thus, it can be explained that communication is the process of conveying messages by the communicator to the communicant through the media (channel) or directly, which causes certain effects (results) (Wahib, 2021).

Communication is part of everyday human life, because without communication, social interaction processes will not be possible, either individually or in groups. As social beings, humans are required to interact with each other, to act and react both verbally (spoken and/or written words) and non-verbally (gestures, attitudes, behavior) (Mg, 2017). The Quran as a source of Islamic teachings is like an ocean full of wonders and uniqueness that never fades away. The Quran introduces itself among others as (*ذٰلِكَ*) and as a book that was revealed so that people can come out of darkness into the light. For Prophet Muhammad peace be upon him. The Al-Quran is the main symbol of prophethood and the main divine treatise that was revealed through the mouth of Gabriel to be delivered to mankind alongside the Prophet's hadith as an explanation for the Al-Quran itself. Whereas for Muslims the Quran is a guide and there is no doubt in it. Therefore, Muslims are ordered to understand the meaning and content of the Quran to be implemented in daily life (Sukino & Muttaqin, 2019; Sulfa, 2020). As the main reference for Muslims, the historical process has proven that the Quran has a very fantastic influence throughout the history of human history. This is proven by the development of Muslims in most of the continents in the world, which makes the Quran an interesting object of study from various aspects. These studies are carried out by both Muslim academics and non-Muslims. The strong interest in studying the Quran is evidenced by the works of Muslim scholars from the past and contemporary mufassirin today, there are various works that they produce from various perspectives. This reality is clear evidence of the strong interest in studying the interpretation of the Quran. And these intellectual works have certainly contributed a lot to religious thought for Muslims throughout the world as well as for academics (Hanafi et al., 2019.; Suseno, 2021).

Starting from such a spirit, the Quran as a book of guidance for Muslims, can be applied in daily life in society by studying the meaning and messages it contains

(Nasrullah et al., 2020). The following author is interested in one of the themes in the Quran, namely: Principles of Communication in the Quran that can be applied in communicating in society. This theme then becomes something interesting to study when in the Quran itself there are various verses that have the meaning of communication in various contexts. The Quran calls communication one of the natural qualities of humans, as stated in QS. al-Rahman (55): 1-4 which means

الرَّحْمَنُ عَلَّمَ الْقُرْآنَ خَلَقَ الْإِنْسَانَ عَلَّمَهُ الْبَيَانَ

The Most Gracious God. Who taught the Quran. He created man. Taught him to speak eloquently.

Communication is a very fundamental thing in human life, even in the midst of a society where competition is getting tighter in getting business opportunities and improving careers, persuasive, tactical and dialogical communication techniques are increasingly needed. To find out how people should communicate, the keywords used by the Quran must be traced (Anshari, 2025; Auliyah et al., 2024).

METHODS

This study uses a qualitative approach with a library research method. This method was chosen because the focus of the study is on the analysis of the content and meaning of the verses of the Quran related to the principles of communication in Islam and their impact on community behavior. The main data source in this study is the Quran, which is studied thematically (maudhu'i), by referring to a number of classical and contemporary tafsir books, such as *Tafsir al-Misbah* by Quraish Shihab, *Tafsir Ibn Kathir*, And *In Zilal al-Quran* Sayyid Qutb's work. In addition, secondary literature such as books, scientific journals, and relevant academic works in the field of Islamic communication and sociology of religion were also used (Engkizar et al., 2025; Guspita et al., 2025; Jaafar et al., 2025.; Kasmar et al., 2019; Syafril et al., 2021). The data analysis process was carried out through a hermeneutic approach, namely interpreting the text of the Quran contextually to understand the communication message contained therein, and connecting it with communication theories and the current social reality of Muslims. The analysis was also directed at identifying Quranic communication values such as honesty (ṣidq), politeness (ḥilm), wisdom, and good dialogue, and assessing their effectiveness in the process of changing people's behavior. The validity of the findings was maintained by triangulating sources and interpretations, as well as cross-consulting various authoritative Islamic communication literature.

RESULT AND DISCUSSION

Speaking the Truth (Qawlan Ṣadīdan) as a Pillar of Quranic Communication

In the Quran, the principle of telling the truth (*proverb ṣadīdan*) is the main foundation in building ethical, honest and responsible communication. This expression is explicitly mentioned in QS. Al-Ahzab (33): 70:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

O you who believe! Fear God and speak the truth (qawlan ṣadīdan).

This verse not only calls for spiritual piety, but also emphasizes that honesty in speech is a manifestation of piety itself. In the context of communication, *proverb ṣadīdan* does not merely mean speaking according to the facts, but also includes honesty of intention, sincerity of delivery, and responsibility for the impact of those

words. It becomes a bridge between internal ethics (intention) and social ethics (influence on others). Honesty as a form *proverb ṣadīdan* has transformative power in shaping people's behavior (Auliyah et al., 2024; Mutia et al., 2025). In a world filled with hate speech, slander, and information manipulation especially in the digital era this principle is present as a moral filter that guides people so that they do not fall into destructive communication. People who are accustomed to telling the truth will be trusted, respected, and become a source of reference in society. On the other hand, lies, even if wrapped in beautiful rhetoric, can destroy social trust, trigger conflict, and damage community cohesion. Further, *proverb ṣadīdan* also contains elements of moral courage. In many examples in the Quran, the prophets are commanded to convey the truth even when facing pressure or threats, as in the story of the Prophet Moses and Pharaoh. This shows that telling the truth is a form of prophetic communication that is not subject to momentary interests, but is on the side of justice, honesty, and the safety of the people (Amin et al., 2025).

Saying Good (Qawlan Karīman) as a Mirror of Noble Morals in Quranic Communication

Principle *Qawlan Karīman* or saying good is an important teaching in Quranic communication which emphasizes politeness, respect for the person you are speaking to, and respect for human dignity. This phrase is stated in QS. Al-Isra' (17): 23, in the context of the command to do good to parents:

وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

"...and speak to them noble words (*qawlan karīman*)."

Say *curryman* comes from the root word *karam* which means noble, honorable, and full of appreciation. So, *Qawlan Karīman* not only soft or non-rude speech, but speech that contains values of respect, gentleness, and kindness, even to those who are weak, old, or have different views. Communication like this not only maintains interpersonal ethics, but also reflects the depth of a Muslim's morals. In social practice, saying good things becomes an important instrument in fostering harmonious relationships between individuals. A society that is accustomed to *Qawlan Karīman* will be more open to dialogue, avoid verbal conflict, and be able to resolve differences in a civilized manner (Mahfudx, 2015; Mubasyaroh, 2017). In the context of the family, for example, good speech is the foundation for children's moral education, respect for parents, and the creation of a peaceful household. In the wider social environment, speaking well will foster trust, solidarity, and cooperation between groups. Furthermore, this principle is very relevant in today's digital culture, where communication is often done quickly and anonymously. When society loses its ethics of speech, social media becomes filled with hate speech, sarcasm, and online bullying. Therefore, bringing the values to life *Qawlan Karīman* It is very important to create a healthy communication ecosystem, build the character of a society with noble morals, and prevent social disintegration due to destructive words (Budiman, 2020.; Ridho & Hariyadi, 2021).

Speaking Softly (Qawlan Layyinan) as an Empathic Communication Strategy in the Quran

One of the noble principles in Quranic communication is to speak softly (*qawlan layyinan*), namely speaking with gentleness, empathy, and not hurting the person you are speaking to (Meilia et al., 2024; Salsabilla et al., 2025). This principle is

immortalized in QS. Ṭaha (20): 44, when Allah SWT ordered the Prophets Moses and Aaron to preach to Pharaoh:

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ

"So speak to him both of you with gentle words (*qawlan layyinan*), hopefully he will remember or fear (God)."

Interestingly, this command was given in the context of facing the most cruel and oppressive ruler of the time. This means that being gentle in speaking is not a sign of weakness, but rather a strong and civilized communication strategy, which is more likely to touch the heart, reduce resistance, and open up space for spiritual awareness. *Qawlan layyinan* in this verse reflects the superiority of an approach that is not frontal, but touches the heart, honors the listener, and subordinates the ego through empathy and respect. In the modern social context, the principle *saying the lines* becomes very important especially in dealing with differences, conflicts, or when conveying sensitive truths. Harsh, rude, and demeaning communication will only create resistance and worsen the conflict. On the contrary, gentle and polite words can open up space for constructive dialogue, reduce tension, and build bridges of understanding between different parties (Achmadin, 2023; Engkizar et al., 2023). This is the psychological and moral power of Quranic communication that emphasizes a compassionate approach. Furthermore, *saying the lines* is also the basis of education, spiritual guidance, and preaching. Educators, preachers, and parents are required to communicate values and advice with gentleness, not with anger or coercion. This is in line with the words of the Prophet Muhammad SAW:

"Truly the tenderness is not found in something but will adorn it, and is not removed from something but will harm it." (HR. Muslim).

Thus, the principle *saying the lines* is an effective, Islamic and humanistic communication method that is greatly needed in forming a harmonious, tolerant and loving society.

Wise Dialogue (Mujādalāh Bi Allati Hiya Aḥṣan) Pillar of Inclusive Communication in the Quran

One of the main principles of communication in the Quran is *The reward for all this is great*, namely having a dialogue in the best, most polite and wisest way. This principle is explicitly mentioned in QS. An-Nahl (16): 125, which reads:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَن ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

"Call (people) to the way of your Lord with wisdom and good lessons, and argue with them in the best way (*mujādalāh bi allati hiya aḥṣan*)."

This verse emphasizes that in conveying the truth and the invitation to religion, a Muslim should not use verbal violence or a demeaning approach. Instead, the Quran commands dialogue with civility, logical argumentation, empathy, and respect for the common sense and dignity of the interlocutor (Darmawan, 2024; Wulandari et al., 2025). *Mujādalāh* in the Quranic sense, it is not a horse-drawn debate or a verbal power struggle, but rather a form of critical and constructive dialogue

aimed at finding the truth, not bringing down the opponent *thank you* (best) demonstrates the highest standards of communication etiquette namely expressing opinions politely, avoiding provocation, and paying attention to the psychological condition and background of the person being spoken to. In social practice, this principle is very relevant in situations that require clarification, negotiation, or differences of opinion, whether within the family, education, or wider community. Dialogue conducted in the best way can create a conducive atmosphere, mutual understanding, and open up space for introspection and change of attitude without having to impose one's will. In today's pluralistic society and digital era, *The reward for all this is great* become the basis for civilized and productive cross-cultural, inter-religious, and intergenerational communication (Arifin, 2022).

This principle also shows that Islam is a religion that values dialogue and freedom of thought, not a silencing dogma. The Prophet Muhammad himself often used a dialogical approach in preaching, such as when he spoke to the Christian delegation of Najran, the polytheists of Quraysh, or the Jews of Medina (Hamzah et al., 2024). In all these contexts, the Prophet showed an example in debating without belittling, refuting without attacking, and responding with knowledge, gentleness, and manners. Thus, *The reward for all this is great* not only the principles of da'wah, but also the relevant Quranic communication framework to be applied in education, counseling, mass media, and public spaces. It builds a healthy dialogue civilization, creates an ethical society, and paves the way for changes in attitudes that arise from awareness, not coercion (Tanjung & Abdullah, 2025; Wahid, 2022).

CONCLUSION

Based on the results of the study, it can be concluded that communication in the Quran is not only informative, but also normative and transformative. The principles of Quranic communication such as *proverb ṣadīdan* (correct words), *Qawlan Karīman* (noble words), *saying the lines* (soft words), and *the reward for all this is great* (dialogue in the best way), shows that communication in Islam highly upholds honesty, ethics, gentleness, and a wise approach in conveying messages. These principles not only shape the behavior of individuals who are moral, but also play an important role in fostering a harmonious, respectful, and socially responsible society. The values of Quranic communication have proven effective in changing people's behavior, both in a personal context (such as politeness and empathy) and in a collective context (such as tolerance, openness to dialogue, and rejection of verbal violence). In the current digital era and moral crisis, reviving the principles of Quranic communication is an urgent need as part of the strategy for fostering morals and character education of the nation. Thus, the Quran not only provides theological guidance, but also contributes an ethical, solution-oriented, and relevant communication paradigm to form a civil society. This research is expected to be the basis for the development of da'wah communication, Islamic education, and social practices that are more dignified and based on divine values.

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