



Critical Review of Communication in the Qur'an: Textual and Interpretive Dimensions

Ikhsan Habib¹, Armadila², Yuli Andriani³

^{1,2} STAI YDI Lubuk Sikaping, Indonesia

✉ Habibikhsan368@gmail.com

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Abstract

Communication is a fundamental element in human interaction, and the Qur'an pays special attention to this aspect as a guide for the lives of Muslims. In addition to serving as a spiritual and legal source, the Qur'an also serves as a reference in building ethical and moral communication. This research uses a qualitative approach with a literature study method, including analysis of Qur'anic verses, classical and contemporary interpretations, and scientific literature related to the concept of communication. The main objective of the research is to explore the scope of communication in the Qur'an and identify the forms, principles, and values of communication contained therein. The findings indicate that Qur'anic communication encompasses the relationship between God and humans, interactions between humans, and communication in the context of da'wah and social life. Values such as honesty, politeness, truthfulness, and responsibility are the main foundations, so that the principles of Qur'anic communication remain relevant and applicable in modern society.

INTRODUCTION

Communication is a fundamental element in human life that has been the object of study across disciplines for centuries (Hendri Yanti et al., 2024). In the global intellectual treasury, communication scholars such as Aristotle, Shannon and Weaver, and Habermas have developed various theories to understand the process of conveying messages between individuals and groups (Littlejohn, Stephen et al., 2017).

However, in the context of Islamic civilization, communication is not merely seen as a technical process of exchanging information, but as a moral and spiritual practice that is subject to divine values (Sandra & Dewi, 2019). The Qur'an, as the final revelation revealed to the Prophet Muhammad SAW, contains a comprehensive set of principles and guidelines for communication, encompassing verbal, nonverbal, interpersonal, and transcendental communication dimensions between humans and their God (Heriah Fitria & Alwizar, 2025).

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The study of the dimensions of communication in the Qur'an thus becomes an important bridge between the Islamic scientific tradition and the development of contemporary communication science (Kustiawan, 2019).

Academic attention to communication from an Islamic perspective has grown significantly in the last two decades. A number of scholars such as Mowlana (1996), Nasr (2002), and Bakar (2008) have attempted a synthesis between Islamic epistemology and Western communication theory, although these studies are still partial and have not yet fully explored the depths of the Qur'anic text systematically (Holy Rafika Dhona & Risky Wahyudi, 2022). Existing studies tend to focus solely on the ethical aspects of Islamic da'wah communication or rhetoric, without comprehensively mapping the conceptual framework of communication constructed by the Qur'an as a complete and integrated system (Mokodenseho et al., 2024). On the other hand, classical tafsir studies such as the works of Al-Qurthubi, Ibn Kathir, and Al-Thabari do touch on communicative themes in the Qur'an, but the approach used is atomistic, namely interpreting verse by verse without building a conceptual map that connects all dimensions of communication thematically and analytically (Kusumawardana et al., 2024).

The development of the digital era and the information revolution have presented new challenges that have fundamentally changed the landscape of human communication. The post-truth phenomenon, the proliferation of hoaxes, hate speech, and social polarization amplified by social media algorithms pose a real threat to global societal cohesion (Bakhri, 2020). In the context of the world's more than 1.9 billion Muslims, this challenge is even more complex, as it concerns Islamic identity, religious authority, and moral responsibility in speech. Data from various research institutions shows that countries with Muslim majorities are among the most vulnerable to digital disinformation (Nababan et al., 2024). This condition creates an academic urgency to re-explore the principles of Qur'anic communication as a normative basis that can answer the ethical issues of communication in the contemporary era (Heriah Fitria & Alwizar, 2025).

A review of the existing literature reveals several significant research gaps in the study of Qur'anic communication. First, there has been no research that comprehensively maps all dimensions of communication in the Qur'an, from intrapersonal, interpersonal, group, public, to transcendental communication, within a single, integrated analytical framework. Second, existing studies are still dominated by a normative-descriptive approach without critical analysis that questions the relevance, contextuality, and applicability of these concepts in the realities of modern communication. Third, there is a scarcity of studies that use thematic methods (*mawdhu'i*) rigorously combined with contemporary communication theory to produce a productive conceptual synthesis. Fourth, there has been no systematic effort to identify the typology and hierarchy of utterances (*qawl*) in the Qur'an, such as *qawlan sadidan*, *qawlan ma'rufan*, *qawlan balighan*, *qawlan layyinan*, *qawlan kariman*, and *qawlan maysura* as a coherent and interconnected normative communication system. These gaps are the main basis for formulating this research.

Methodologically, previous studies on communication in Islam also show limitations in terms of analytical approaches. The majority of studies use conventional textual interpretation approaches that are inadequate to address the multidimensional nature of contemporary communication issues. Several researchers who attempt to integrate modern communication perspectives, such as Hamid Mowlana in **Global Communication in Transition** (1996) or Akbar Ahmed in **Islam Under Siege** (2003), primarily examine the phenomenon of Muslim communication as a sociological object rather than exploring the Qur'an as an autonomous source of communication epistemology. Thus, there is an urgent need for an approach that is not only descriptive-normative, but also critical and analytical, capable of reading the Qur'anic text contextually while still respecting the integrity of revelation as a source of transcendent truth. The critical review approach used in this study directly responds to

this methodological need.

The novelty of this research lies in three main aspects that distinguish it substantively from previous studies. First, this research offers a new conceptual framework in the form of a "taxonomy of Qur'anic communication" that integrates all dimensions of communication in the Qur'an into a single hierarchical, functional, and contextual system a theoretical contribution never before explicitly addressed in the existing literature. Second, this research employs a critical review approach that allows not only the identification and description of concepts but also a critical evaluation of how Qur'anic communication concepts are understood, interpreted, and applied by scholars and academics, resulting in sharper insights and high academic value. Third, this research explicitly builds a bridge between the dimensions of Qur'anic communication and contemporary communication theories such as speech act theory, ethical communication theory, and media literacy theory, resulting in a relevant contribution to both Islamic studies and communication science in general.

The relevance of this study is further strengthened in the context of Indonesia, the country with the largest Muslim population in the world. The dynamics of communication in Indonesia's public sphere, both online and offline, are often marred by serious ethical communication issues, ranging from the spread of narratives of intolerance, the politicization of religion in public discourse, to the weakening of a culture of constructive dialogue. In this context, the Quran, as a holy book believed in by the majority of the Indonesian population, should be a source of authoritative and transformative communication ethics. However, this potential has not been fully explored and translated into practical guidance applicable to community life. This research, by critically mapping the dimensions of communication in the Quran, is expected to fill this gap and make a real contribution to the development of a healthier, more ethical, and dignified communication culture within Indonesian and global Muslim communities.

Based on the description above, this study aims to conduct a critical review of the dimensions of communication in the Qur'an, with three specific objectives: first, to identify and classify the various dimensions of communication contained in the Qur'an systematically and comprehensively; second, to critically analyze the principles, values, and ethics of Qur'anic communication and their relevance to contemporary communication theory and practice; and third, to formulate a conceptual framework of Qur'anic communication that can be a theoretical contribution to the development of Islamic communication science. With a *mawdhu'i* (thematic) approach strengthened by interdisciplinary critical analysis, this study is expected to not only enrich the treasury of Islamic science, but also provide a fresh and constructive perspective for the global communication discourse that increasingly requires an ethical foundation and universal values.

METHODS

This research uses a qualitative approach based on library research with a critical-analytical approach to examine the concept of communication in the Qur'an and its relevance to contemporary communication theory (Moleong & Lexy J, 2021). Research based on an integrative paradigm that combines bayani, burhani, and irfani Islamic epistemologies so that the analysis is not only academic and logical, but also respects the spiritual dimension of the sacred text (Nurjamilah et al., 2025). The main data sources for this research are the Qur'an, authentic hadiths, and various classical and contemporary tafsir books, while secondary sources include Islamic communication literature, scientific journal articles, and modern communication theory (Heriah Fitria & Alwizar, 2025).

Data collection was carried out through literature searches in academic databases such as Scopus, Web of Science, Google Scholar, and JSTOR with keywords related to Qur'anic communication and Islamic communication ethics (Hafni Sahir, 2022). Relevant literature was then systematically selected and codified using digital

recording techniques based on themes, communication concepts, and their relevance to contemporary communication theory (Deddy Mulayana, 2004). This process produced a corpus of literature consisting of tafsir books, Islamic communication monographs, scientific journal articles, and books on modern communication theory (Sulaiman Saat & Sitti Mania, 2020).

Data analysis was carried out through three main stages, namely thematic interpretation (mawdhu'i), qualitative content analysis, and critical comparative analysis (Heriah Fitria & Alwizar, 2025). The Mawdhu'i interpretation method is used to collect and analyze communication verses in the Qur'an thematically and contextually, while qualitative content analysis is applied to identify and categorize communication concepts from various literature (Effendy, 2015; Hafni Sahir, 2021). Next, a critical comparative analysis is used to compare Qur'anic communication principles with contemporary communication theories to identify similarities, differences, and new theoretical contributions. Data validity is maintained through source triangulation, expert confirmation, audit trails, and researcher reflexivity (Husnullail et al., 2024).

RESULT AND DISCUSSION

Taxonomy of Communication Dimensions in the Qur'an

The results of a literature review of the Qur'anic text using the thematic method identified four main dimensions of communication that are consistently present in various suras and verses. These four dimensions form a hierarchical, functional, and interrelated communication system, thus formulating the "Qur'anic Communication Taxonomy," which is the main theoretical finding of this study.

The Transcendental Dimension of Communication (Al-Ittishal al-Ilahi)

The first and most fundamental dimension in the Qur'an is transcendental communication, namely the communicative relationship between humans and Allah SWT (Hendri Yanti et al., 2024). A study of the verses of the Qur'an shows that Allah established Himself as the primary communicator (al-mutakallim al-awwal) who conveys messages through revelation, inspiration, and signs of the universe (ayat kawniyyah) (Armadila, 2023). Dalam Surah Al-Syura ayat 51, Allah berfirman:

وَمَا كَانَ لِنَبِيٍّ أَنْ يَكْلِمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا

(Q.S. Asy-Syura [42]: 51)

"And it is not for a human being that Allah should speak to him except by revelation or from behind a veil, or by sending a messenger (angel)."

This verse explicitly identifies three channels of transcendental communication: direct revelation, communication through the veil, and the intercession of the messenger. This finding has significant relevance to modern communication theory, particularly the Shannon-Weaver transmission model (1949), which distinguishes between the message source, the channel, and the recipient. In the transcendental dimension, God acts as the source who selectively chooses the communication channel based on the capacity and readiness of the recipient (human). On the other hand, worship, especially prayer, is a regular, structured, and two-way channel of communication between humans and God, as stated in Surah Al-'Alaq verse 19 and various Qudsi hadiths that emphasize God's response to every recitation of Al-Fatihah.

Dimensions of Intrapersonal Communication (Al-Munajat al-Nafsiyyah)

The second dimension identified is intrapersonal communication, namely, the internal dialogue between humans and themselves. The Qur'an acknowledges the existence of this inner dialogue and pays normative attention to its quality (Hendri

Yanti et al., 2024). Draft "al-nafs al-lawwamah" (a self-pitying soul) in Surah Al-Qiyamah verse 2 and "al-nafs al-muthma'innah" (the tranquil soul) in Surah Al-Fajr verse 27 indicate that the Qur'an views the intrapersonal communication process as a determining factor in a person's mental and moral health. This finding is in line with the self-talk theory in communication psychology developed by Vygotsky (1934) and later Bandura (1986) in self-efficacy theory, which emphasizes the influence of internal dialogue on individual behavior and motivation. Furthermore, the concepts of tafakkur (deep reflection) and tadabbur (contemplation of the Qur'an) commanded in Surah Al-Hashr verse 59:18 are forms of structured intrapersonal communication directed towards spiritual growth.

Dimensions of Interpersonal and Social Communication (Al-Tawasul al-Insani)

The third dimension is the most extensive in the Qur'an. Thematic studies identify no less than six typologies of utterances (qawl) that constitute the Qur'anic system of interpersonal communication: 1) Qawlan Sadidan (Q.S. Al-Ahzab: 70): O you who believe! Fear Allah and speak the truth. Honest, on-point communication, and consistency between words and actions are the foundation of communication with integrity in social relations. 2) Qawlan Ma'rufan (Q.S. Al-Nisa: 5, 8): good communication, polite, and in accordance with applicable social norms, especially in the context of relationships with vulnerable groups. 3) Qawlan Balighan (Q.S. Al-Nisa: 63): Effective, influential communication that is able to touch the hearts of the audience is equivalent to the concept of persuasive communication in modern communication theory. 4) Qawlan Layyinan (Q.S. Thaha: 44): gentle and non-confrontational communication, especially when dealing with stubborn or authoritative parties, as was commanded to the Prophet Moses when facing Pharaoh. 5) Qawlan Kariman (Q.S. Al-Isra: 23): communication that honors and respects, especially in relationships with elders and parents. 6) Qawlan Maysura (Q.S. Al-Isra: 28): communication that is easy to understand, not difficult, and full of openness, especially when someone is unable to fulfill someone else's request.

These six qawl typologies, when analyzed systematically, form a contextual communication spectrum. This means that the Qur'an does not prescribe a single communication style, but rather encourages communicative flexibility based on context, audience, and purpose (Armadila, 2023). This finding is highly relevant to situational and adaptive communication theories in contemporary communication science (Spitzberg & Cupach, 2002).

Dimensions of Da'wah and Public Communication (Al-Tawasul al-Da'wi)

The fourth dimension encompasses public communication in the context of da'wah (the dissemination of the message of Islam) (Nurmayanti & Rofi'i, 2025). Surah Al-Nahl verse 125 formulates three hierarchical da'wah communication strategies:

Call to Way Your Lord for

Wisdom And the sermon The good deed And argue with them By that she better (Q.S. Al-Nahl [16]: 125)

"Invite (people) to the way of your Lord with wisdom and good instruction, and argue with them in the best way."

A critical study of this verse reveals that the Qur'an has formulated three progressive approaches to public communication: (1) hikmah, an approach based on wisdom and rational arguments aimed at audiences with adequate intellectual capacity; (2) maw'izhah hasanah, an educational-emotional approach that touches the heart and conveys messages through narratives, stories, and examples; and (3) mujadalah billati

hiya ahsan, a dialogical-argumentative approach used when facing rejection or differences of opinion. This tripartition is surprisingly parallel to Aristotle's persuasive communication approach (logos, pathos, ethos) which is the foundation of Western rhetoric, although both are born from different traditions and epistemologies. This finding strengthens the argument that Qur'anic communication principles have a universality that can dialogue productively with cross-cultural communication theory.

Principles of Communication Ethics in the Qur'an

The second finding of this study is the identification of five universal and cross-contextual principles of Quranic communication ethics. These principles were extracted through a comprehensive analysis of verses that directly and indirectly regulate human communicative behavior.

Principle of Honesty and Verification (Tabayyun)

The Quran strictly mandates verification of information before dissemination. Surah Al-Hujurat, verse 6, states: "O you who believe, if a wicked person comes to you with news, ascertain its truth." This principle of verification is directly relevant to the problem of infodemics and hoaxes in the digital age, where the speed of information dissemination often outweighs accuracy and verification. From a communication theory perspective, this principle aligns with the concepts of media literacy and critical information literacy developed by Potter (2004).

The Principle of Moral Responsibility for Speech

The Qur'an emphasizes that every human utterance is recorded and will be accounted for. Surah Qaf, verse 18, states: "No word is uttered but there is a watcher with him, always ready (to record)." This principle fosters awareness that communication is not merely a social act, but also a moral act that has consequences in this world and the hereafter. In the context of contemporary communication, this principle can be interpreted as the foundation of ethical communication that emphasizes the communicator's accountability for the impact of the message conveyed (Littlejohn, Stephen et al., 2017).

The Principle of the Inadmissibility of Destructive Communication

The Qur'an explicitly prohibits various forms of destructive communication, including: ghibah (speaking badly of others, Q.S. Al-Hujurat: 12), namimah (slandering, Q.S. Al-Qalam: 11), kidzb (lying, Q.S. Al-Tawbah: 119), and sukhriyyah (demeaning and mocking, Q.S. Al-Hujurat: 11). These prohibitions form a "negative communication code of ethics" that is comparatively more detailed and comprehensive than the journalistic code of ethics or the professional communication code of ethics that exists in the Western tradition.

The Principle of Inclusivity and Respect for Differences

The Quran recognizes human diversity as a divine law and commands inclusive communication. Surah Al-Hujurat, verse 13, emphasizes that differences in ethnicity and nation are a means of mutual understanding (li ta'arafu), not of mutual demeaning. This principle is directly relevant to the intercultural communication theory developed by Hall (1976) and Gudykunst (2004), which emphasizes the importance of cross-cultural communication competence in a pluralistic society.

Principles of Proportionality and Contextuality

One of the most original findings of this study is that the Qur'an does not teach a single, monolithic model of communication, but rather emphasizes proportionality and contextual sensitivity. The use of different qawl typologies demonstrates that communication effectiveness, from a Qur'anic perspective, depends heavily on the

appropriateness of message, style, channel, and context. This principle aligns with situational leadership communication and adaptive communication in modern organizational theory.

The Relevance of the Qur'anic Communication Dimension to Contemporary Communication Theory

The third and most significant finding of this study is the identification of points of convergence and distinction between the Qur'anic communication system and contemporary communication theories. This comparative analysis yields three theoretical propositions that constitute the study's original contributions.

Convergence with Speech Act Theory (Austin & Searle)

The speech act theory developed by Austin (1962) and Searle (1969) distinguishes between locutionary act (the act of speaking), illocutionary act (the intention behind the utterance), and perlocutionary act (the effect produced by the utterance). A study of the typology of qawl in the Qur'an shows that the Qur'an has implicitly developed a similar analytical framework for speech acts: each form of qawl has locutionary (literal sound and meaning), illocutionary (moral intention and context), and perlocutionary (expected social and spiritual impact) dimensions. What distinguishes the Qur'anic framework from the Austin-Searle theory is the moral-spiritual dimension that accompanies each speech act, where the Qur'an analyzes not only the social effects of speech but also its moral implications before God.

Distinction from Secular-Positivist Communication Theory

This study also found a fundamental distinction between the Qur'anic communication paradigm and the secular-positivist communication paradigm that dominates the Western scientific tradition. While the positivist tradition views communication as a neutral process aimed solely at efficiency and effectiveness, the Qur'an views communication as an act of worship (a form of devotion to God) that has a vertical-transcendental dimension. Every act of communication from the Qur'anic perspective is simultaneously a moral act assessed based on intention (*niyyah*), process (*kaifiyyah*), and impact (*atsar*). This epistemological distinction emphasizes the need for an autonomous Islamic communication paradigm, not merely an adaptation or Islamization of Western communication theory, as a contribution of Islamic civilization to the global scientific treasury.

Potential Contributions to Digital Communication Ethics

The findings of this study indicate that the principles of Qur'anic communication, particularly *tabayyun* (religious communication), the prohibition of backbiting, gossiping, and the obligation of *qawlan sadidan* (religious communication), have very high relevance as a basis for digital communication ethics. In the context of social media platforms whose algorithms tend to amplify polarization and disinformation (Luluatu Nayiroh, 2024), these Qur'anic principles can be a normative alternative sourced from non-Western civilizational traditions, thus contributing to the global discourse on internet ethics and digital information governance. This contribution is in line with UNESCO's (2023) call for an inclusive and respectful framework for AI and digital communication ethics.

Conceptual Framework of Qur'anic Communication (Integrative Model)

Based on the overall findings above, this study formulates an integrative conceptual framework called the "Qur'anic Communication Model" (QMC). This model has three interconnected layers of analysis:

Ontological Layer: communication in the Qur'an is based on *tauhid* (the oneness

of Allah) as the foundation, which means that all human communication practices ultimately lead to accountability to Allah as *al-mutakallim al-awwal*.

Epistemological Layer: The Qur'an and Sunnah are sources of norms and ethics of communication that are transcendent and go beyond cultural relativism, while also being contextual because they demand situational sensitivity in their application.

Axiological-Practical Layer: Qur'anic communication is oriented towards *maslahah* (common good), justice, and social harmony, not just message efficiency, thus making ethics the core of every communication practice.

This integrative model transcends the partial approaches that have dominated Islamic communication studies, combining theological, ethical, and practical dimensions within a coherent framework. It is hoped that this model can serve as a reference for future research examining communication from an Islamic perspective and can be adapted as a communication ethics curriculum in Islamic educational institutions.

CONCLUSION

Overall, this study yields four main findings that answer the research questions and fill the gaps identified in the literature review. First, the Qur'an contains a comprehensive and multidimensional communication system, encompassing transcendental, intrapersonal, interpersonal, and public-*da'wah* dimensions, which can be systematically taxonomized. Second, there are five universal ethical principles of Qur'anic communication: honesty-*tabayyun*, moral responsibility, prohibition of destructive communication, inclusiveness, and proportionality-contextuality. Third, the Qur'anic communication dimension has productive points of convergence with contemporary communication theories as well as epistemological distinctions that affirm the autonomy of the Islamic communication paradigm. Fourth, all findings can be integrated in the Qur'anic Communication Model (MKQ) which is based on three layers: ontological, epistemological, and axiological-practical. These findings collectively confirm that the Qur'an is not merely a book of law and theology, but also a rich source of communication epistemology that is relevant to human life in all ages.

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