EFFECTIVE COMMUNICATION PRINCIPLES IN THE QURAN: FOSTERING HARMONIOUS INTERPERSONAL RELATIONSHIP

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Abstract: This study aims to identify the principles of effective communication found in the Quran and evaluate their application in daily life to build harmonious interpersonal relationships. While extensive research has been conducted on effective communication, studies specifically examining Quranic communication principles and their practical implementation remain limited. The Quran, as the holy book of Islam, not only provides spiritual guidance but also offers communication principles that can address contemporary communication challenges. This study uses a qualitative approach to explore these principles. Primary data is derived from Quranic verses related to communication, while secondary data includes Quranic tafsirs, books on Islamic communication, and academic articles on effective communication theories. Text analysis is conducted to categorize verses based on themes such as honesty (qaulan sadidan), kindness (qaulan ma'rufan), wisdom (qaulan balighan), empathy and compassion (qaulan layyinan), and respect (qaulan kariman). The findings reveal that Quranic communication forms align closely with the effective communication theories of Stewart L. Tubbs and Sylvia Moss, and the interpersonal communication theories of Muhammad Budyatna and Leila Mona Ganiem. These principles emphasize understanding, honesty, clarity, respect, and gentleness, which collectively enhance communication quality and interpersonal relationships. This study provides practical solutions for improving communication in a complex and diverse society, recommending the adoption of Quranic communication forms in daily practices to foster understanding, build trust, and create a harmonious communication environment.

INTRODUCTION

Effective communication is the foundation of harmonious interpersonal relationships (Johnson 2021; Johnson and Johnson 2021). However, in modern-day life, many people face communication challenges (Turkle 2015). Misinterpretations and miscommunications often lead to individual conflicts and tensions (Tannen 2007). Moreover, communication in the

digital age tends to lack emotional and ethical aspects, further deteriorating the quality of interpersonal relationships (Baym 2015; Derks, Fischer, and Bos 2008).

While extensive research has been conducted on effective communication, studies specifically examining the principles of communication in the Quran and their implementation in daily life remain limited (Leaman 2006). The Quran, as the holy book of Islam, not only contains spiritual guidance but also offers communication principles that can help address many communications problems society faces today (Esack 2002).

This study aims to identify the principles of effective communication found in the Quran and evaluate how these principles can be applied in daily life to build harmonious chiadinterpersonal relationships. The primary focus of this study is to understand the implementation of these principles both verbally and nonverbally in various interpersonal communication situations (Chiad 2020) .

By exploring and applying communication principles from the Quran, this study is expected to provide practical solutions for improving the quality of communication and interpersonal relationships in an increasingly complex and diverse society (Shekarbeygi 2020).

LITERATURE REVIEW
Communication Ethics in the Quran

Islamic teachings encompass all aspects of life, including communication ethics. The foundational principles of Islamic communication are integral to faith in Allah (SWT) and the Last Day. The Prophet Muhammad (PBUH) said: "Whoever believes in Allah and the Last Day should speak good or remain silent. Whoever believes in Allah and the Last Day should honor his neighbor. Whoever believes in Allah and the Last Day should honor his guest" (Bukhari and Muslim).

Several Quranic verses guide communication ethics:

1. Qaulan Ma'rufan (Good Words)

وَإِذَا حَضَرَ ٱلْقِسْمَةَ أُوْلُواْ ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينُ فَٱرْزُقُوهُم مِّنْهُ وَقُولُواْ لَهُمْ قَوْلًا مَّعْرُوفًا

"And when the relatives and the orphans and the needy are present at the [time of] division, then provide for them [something] out of it and speak to them words of appropriate kindness" (Qur'an, An-Nisa'/4: 8).

This verse, addressing inheritance distribution, concludes with "qaulan ma'rufan" - good words. M. Quraish Shihab explains these as words that align with societal customs, provided they don't contradict religious values (Shihab 2002). Hamka emphasizes the power of kind words to heal hearts, often more appreciated than material gifts (Hamka 2017).

2. Qaulan Sadidan (Truthful Words)

وَلْيَخْشَ ٱلَّذِينَ لَوْ تَرَكُواْ مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَٰفًا خَافُواْ عَلَيْهِمْ فَلْيَتَّقُواْ ٱللَّهَ وَلْيَقُولُواْ قَوْلًا سَدِيدًا

"And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice" (Qur'an, An-Nisa'/4: 9).

This verse emphasizes truthful and righteous communication, particularly in educating future generations. M. Quraish Shihab and Wahbah Az-Zuhaili highlight the importance of careful, respectful language, especially with orphans (Az-Zuhaili 2005; Shihab 2002).

3. Qaulan Balighan (Effective Words)

أُوْلَٰئِكَ ٱلَّذِينَ يَعْلَمُ ٱللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُل لَّهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا

"They are the ones of whom Allah knows what is in their hearts, so turn away from them but admonish them and speak to them a far-reaching word" (Qur'an, An-Nisa'/4: 63).

This verse addresses the nature of hypocrites and concludes with "qaulan balighan," or effective words. M. Quraish Shihab emphasizes clarity, conciseness, and sincerity in delivering impactful messages (Shihab 2002). Hamka underscores the role of sincerity and the Prophet's (PBUH) mastery of language in effective communication (Hamka 2017).

4. Qaulan Kariman (Noble Words)

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

"And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], 'uff,' and do not repel them but speak to them a noble word" (Qur'an, Al-Isra'/17: 23).

This verse emphasizes monotheism and respecting parents. "Qaulan kariman" means speaking gently, respectfully, and with affection. Hamka stresses using noble words that reflect good character and manners, as exemplified by the Prophet Muhammad (PBUH) (Hamka 2017).

5. Qaulan Layyinan (Gentle Words)

فَقُولَا لَهُۥ قَوْلًا لَّيِّنًا لَّعَلَّهُۥ يَتَذَكَّرُ أَوْ يَخْشَىٰ

"And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]" (Qur'an, Taha/20: 44).

This verse instructs gentle communication, especially in difficult situations. Ibn Kathir and Az-Zuhaili interpret "qaulan layyina" as using gentle, logical, and heartfelt words (Ar-Rifai 2001; Az-Zuhaili 2005).

In conclusion, understanding and practicing these principles—qaulan ma'rufan, qaulan sadidan, qaulan balighan, qaulan kariman, and qaulan layyinan—are essential for building harmonious and respectful communication. They collectively emphasize kindness, truthfulness, effectiveness, nobility, and gentleness in speech, reflecting the comprehensive and profound nature of Islamic teachings on communication.

There are some empirical researches that supports the application of these principles. Here are some relevant empirical studies that can be included.

Study by Fredrickson (2001): Fredrickson found that positive words and communication can improve emotional well-being and strengthen social relationships. The principle of "qaulan ma'rufan" which emphasizes the use of kind words is in line with the finding that positive communication can build more harmonious relationships (Fredrickson 2001).

Study by Levine et al. (2010): This research shows that honesty in communication significantly increases the level of trust and cooperation in groups. Levine et al. found that individuals who consistently spoke honestly were more likely to be perceived as trustworthy and this improved overall group dynamics (Levine, Asada, and Park 2006).

Study by Clearfield et al. (2008): This research highlights the importance of clear and effective communication in education and childcare situations. Clearfield et al. show that clear and direct communication helps children better understand instructions and develop cognitive skills. (Clearfield, Osborne, and Mullen 2008)

Study by Anderson and Guerrero (1998): This study examines how respectful communication influences power dynamics and interpersonal relationships. Results show that individuals who speak respectfully are more likely to be treated respectfully, leading to more balanced and harmonious relationships (Andersen and Guerrero 1996).

Study by Butler and Gross (2009): This research examines the effects of empathetic and gentle communication on emotional responses and interpersonal relationships. The results show that communication with gentleness and empathy can reduce stress and improve the quality of interpersonal relationships (Butler and Gross 2009).

These researches above show the relevance and practical application of these principles in various modern communication contexts.

Effective Communication

According to Stewart L. Tubbs and Sylvia Moss, effective communication is characterized by several key elements that contribute to its success (Tubbs and Moss 2002).

Firstly, understanding is a fundamental aspect of effective communication. This means that the message must be clearly conveyed and comprehended by the receiver. When both parties understand each other, the likelihood of miscommunication and misunderstanding is significantly reduced.

Secondly, effective communication can generate pleasure. When communication is pleasant and enjoyable, it creates a positive atmosphere that enhances the interaction between the communicators. This aspect of communication helps in building rapport and making the exchange more engaging and satisfying for everyone involved.

Thirdly, influencing attitudes is another critical component of effective communication. Through thoughtful and persuasive communication, it is possible to shape or alter the attitudes and perceptions of the receiver. This influence can be used to foster positive change, motivate action, or reinforce existing beliefs.

Moreover, effective communication improves social relationships. By communicating effectively, individuals can strengthen their social bonds, build trust, and create a sense of community. Good communication practices help in resolving conflicts, understanding diverse perspectives, and fostering a collaborative environment.

Lastly, effective communication ultimately leads to action. When communication is clear, persuasive, and engaging, it prompts the receiver to take the desired action. Whether it's making a decision, performing a task, or changing behavior, effective communication is essential in driving the intended outcomes.

In summary, Stewart L. Tubbs and Sylvia Moss highlight that effective communication is marked by understanding, generating pleasure, influencing attitudes, improving social relationships, and prompting action. These elements work together to ensure that communication achieves its intended purpose and has a positive impact on those involved.

Interpersonal Communication

Interpersonal communication theory, as explained by Budyatna and Ganiem, emphasizes the significance of direct interaction between individuals. This theory focuses on the exchange of messages in a way that facilitates understanding and relationship building. According to Budyatna and Ganiem, interpersonal communication is not merely about the exchange of information but also about the social and emotional connections formed during the interaction (Budyatna and Ganiem 2021).

A key aspect of Budyatna and Ganiem's theory is the concept of mutual understanding. Effective interpersonal communication occurs when both parties clearly understand each other's messages, intentions, and emotions. This mutual understanding is crucial for building trust and fostering a meaningful relationship. The theory suggests that achieving this level of understanding requires active listening, empathy, and feedback.

Another important element in Budyatna and Ganiem's theory is the role of context in communication. Interpersonal communication is influenced by various contextual factors such as cultural background, social norms, and the specific situation in which the interaction takes place. These factors shape how messages are interpreted and understood. Therefore, effective communicators need to be aware of and adapt to the context to ensure their messages are received as intended.

Additionally, Budyatna and Ganiem highlight the dynamic nature of interpersonal communication. It is a continuous process that evolves over time as individuals interact with each other. This dynamic aspect means that interpersonal relationships are constantly being negotiated and redefined through communication. Effective communication strategies must, therefore, be flexible and responsive to changes in the relationship and the communication environment.

In summary, Budyatna and Ganiem's theory of interpersonal communication underscores the importance of mutual understanding, the influence of context, and the dynamic nature of communication. By focusing on these elements, individuals can improve their interpersonal communication skills, build stronger relationships, and navigate social interactions more effectively.

RESEARCH METHODOLOGY

This study employs a qualitative approach to explore Quranic principles of effective communication and their implementation in fostering harmonious interpersonal relationships (Ali 2004). The methodology follows structured stages to ensure the validity and accuracy of findings (Creswell 2013).

Primary data comprises Quranic verses related to communication principles, identified through textual analysis using thematic indexes and tafsirs. Secondary literature includes Quranic tafsirs such as "Tafsir al-Mishbah" by Muhammad Quraish Shihab and "Tafsir al-Azhar" by Hamka, along with books on Islamic communication and academic articles on effective communication and interpersonal communication theories.

Identified Quranic verses are categorized based on themes: honesty (qaulan sadidan), kindness (qaulan ma'rufan), wisdom (qaulan balighan), empathy (qaulan layyinan), and respect (qaulan kariman). In-depth analysis considers historical context, asbabun nuzul, and scholars' interpretations (Hamka 2017; Rahman 2009; Shihab 2002).

Quranic interpretations are compared with modern communication theories (Adler and Proctor 2013; Tubbs and Moss 2002) and frameworks for effective and interpersonal communication (Budyatna and Ganiem 2021). This comparison helps develop a model of effective communication based on Quranic principles, providing practical guidance for Muslims.

Data triangulation ensures the validity of findings by comparing results from various secondary sources (Lawlor, Tilling, and Davey Smith 2016). Expert discussions in Islamic

studies and communication further refine interpretations and applications of Quranic communication principles (Creswell 2013).

The research results are compiled into an academic report, including an introduction, methodology, analysis results, and conclusions, complemented by practical recommendations for applying Quranic communication principles in daily life. This structured qualitative approach aims to provide in-depth insights into building harmonious interpersonal relationships through Quranic guidance.

RESULT AND DISCUSSION

Quran's Communications and Effective Communications

The communication in the Quran, such as Qaulan Ma'rufan, Qaulan Sadidan, Qaulan Balighan, Qaulan Kariman, and Qaulan Layyinan, strongly align with the theory of effective communication proposed by Stewart L. Tubbs and Sylvia Moss. Tubbs and Moss assert that effective communication is characterized by understanding, generating pleasure, influencing attitudes, improving social relationships, and prompting (Tubbs and Moss 2002). Understanding how these communication forms correspond to effective communication theory can enrich communication practices in everyday life.

Qaulan Ma'rufan, meaning to speak kindly and appropriately, creates an environment where messages are more easily understood (understanding) because they are conveyed in a respectful and appropriate manner. Politeness in communication also generates pleasure for the receiver, making them feel respected and comfortable. This aligns with the aspect of effective communication that emphasizes delivering messages in a manner that provides comfort and pleasure to the receiver.

Qaulan Sadidan, which means speaking truthfully and firmly, plays a crucial role in influencing attitudes and prompting action. Honesty and firmness build credibility, which is vital in communication. When the receiver trusts the speaker, they are more likely to change or reinforce their attitudes in line with the conveyed message. Furthermore, a clear and firm message motivates the receiver to act according to the given information.

Qaulan Balighan, meaning to speak clearly and effectively, ensures that the message is well understood (understanding). Clarity in communication is essential for ensuring that the receiver comprehends what is expected of them, subsequently leading to the desired action. Messages delivered with clarity eliminate ambiguity and facilitate accurate understanding, which is a key element of effective communication.

Qaulan Kariman and Qaulan Layyinan significantly contribute to improving social relationships and generating pleasure. Qaulan Kariman, speaking respectfully and honorably, strengthens social bonds as the receiver feels valued and respected. Similarly, Qaulan Layyinan, speaking gently and kindly, enhances social relationships by creating a warm and empathetic atmosphere. Both forms of communication are highly effective in building and maintaining positive social relationships and providing comfort to the receiver.

Thus, the communication forms in the Quran not only reflect ethical values in speaking but also support the principles of effective communication as outlined by Stewart L. Tubbs and Sylvia Moss. Implementing these communication forms can enhance overall communication effectiveness in social, professional, and personal contexts.

Quran's Communications and Interpersonal Communications

The communication in the Quran can be analyzed in the context of interpersonal communication theory as explained by Budyatna and Ganiem. (Budyatna and Ganiem 2021). This theory emphasizes the significance of direct interaction between individuals, involving effective message exchange to build understanding and social relationships. Below is a discussion of the forms of communication in the Quran and their connection to interpersonal communication theory.

In the Quran, Qaulan Ma'rufan means speaking kindly, politely, and appropriately. In the context of interpersonal communication theory, speaking kindly and politely creates an atmosphere conducive to mutual understanding. Politeness in communication helps reduce tension and enhances openness, which is crucial for achieving mutual understanding, as emphasized by Budyatna and Ganiem.

Qaulan Sadidan in the Quran means speaking truthfully, honestly, and firmly. Honesty and firmness in communication form the basis for effective feedback. In Budyatna and Ganiem's theory, feedback is a critical element that allows both parties to understand each other better. By speaking truthfully and firmly, communication becomes more transparent and encourages constructive feedback.

Qaulan Balighan means speaking clearly and effectively. Clarity in communication ensures that the message is correctly understood, which is very important in interpersonal contexts. Budyatna and Ganiem emphasize that context plays a significant role in communication. Messages delivered clearly and appropriately, considering cultural, social, and situational contexts, are more easily understood and accepted by the receiver.

Qaulan Kariman in the Quran means speaking respectfully and honorably. This form of communication aligns with the principles of relationship building in interpersonal communication theory. Budyatna and Ganiem highlight that respectful and honorable communication can strengthen social bonds and build closer relationships. By speaking respectfully, we show appreciation towards the receiver, which strengthens trust and intimacy in interpersonal relationships.

Qaulan Layyinan means speaking gently, kindly, and with compassion. This approach reflects empathy, which is a crucial component in Budyatna and Ganiem's theory. Empathy in interpersonal communication means understanding and feeling what the other person is experiencing. Speaking gently and with compassion shows concern and care for the receiver's feelings, which helps deepen interpersonal relationships and enhance the quality of interactions.

The forms of communication taught in the Quran reflect the essential principles of interpersonal communication theory as explained by Budyatna and Ganiem. By focusing on mutual understanding, feedback, contextual appropriateness, relationship building, and empathy, these forms of communication not only promote ethical speaking but also enhance the effectiveness and quality of interpersonal communication. Integrating these values into daily communication practices can help build better and more harmonious interpersonal relationships.

CONCLUSION

The communication principles found in the Quran, such as Qaulan Ma'rufan, Qaulan Sadidan, Qaulan Balighan, Qaulan Kariman, and Qaulan Layyinan, closely align with the

theories of effective communication proposed by Stewart L. Tubbs, Sylvia Moss, and the interpersonal communication theory by Budyatna and Ganiem. These Quranic forms of communication promote understanding, pleasure, influence, social relationship improvement, and action initiation, which are key aspects of effective communication according to Tubbs and Moss.

Specifically, Qaulan Ma'rufan emphasizes kindness and appropriateness, creating a respectful environment that fosters understanding and comfort. Qaulan Sadidan focuses on honesty and firmness, building credibility and motivating action. Qaulan Balighan highlights the importance of clarity, ensuring messages are well understood. Qaulan Kariman and Qaulan Layyinan, which stress respect and gentleness, enhance social bonds and generate empathy, crucial for strong interpersonal relationships as per Budyatna and Ganiem's theory.

Overall, the communication practices in the Quran not only adhere to ethical values but also enhance the effectiveness and quality of interpersonal communication in various contexts, including social, professional, and personal interactions. Integrating these forms of communication into daily life can lead to better and more harmonious relationships.

Our recommendation is to incorporate Quranic communication principles into daily practice to enhance understanding, trust, and positive relationships by ensuring messages are clear and truthful, thus building credibility and avoiding misunderstandings. Use respectful and gentle language to strengthen relationships and create a harmonious communication environment. Develop empathy and maintain a positive attitude to support constructive interactions. Engage in continuous learning and practice of these principles to improve communication skills, benefiting various aspects of life. Additionally, we recommend conducting research to further explore the impact of Quranic communication principles on interpersonal relationships and communication effectiveness, providing empirical evidence and deeper insights into their application and benefits.

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