



THE PRINCIPLES OF INTERNALIZATION OF QAWLAN MA'RUFAT PERSPECTIVE OF THE QURAN AND IT'S RELEVANCE TO ETHICS CONTEMPORARY COMMUNICATION

Khairuddin

Universitas Islam Negeri Sultan Syarif Kasim Riau
khairuddin.72@uin-suska.ac.id

Husin

Sekolah Tinggi Ilmu Quran (STIQ) Rakha Amuntai South Kalimantan
hafizhihusinsungkar@gmail.com

Usman

Universitas Islam Negeri Sultan Syarif Kasim Riau
usman1969@uin-suska.ac.id

Muhlasin

Universitas Islam Negeri Sultan Syarif Kasim Riau
muhlasin@uin-suska.ac.id

Pipir Romadi

Universitas Islam Negeri Sultan Syarif Kasim Riau
pipir.romadi@uin-suska.ac.id

Abstract

This article aims to explain the principles of qaulan ma'rufa which is one of the principles of communication found in the Qur'an. This aims to answer the public's anxiety where there is often a lack of ethics in someone's communication. This research belongs to library research, namely library research, because all of the primary data is written data, especially related to the verses of the Qur'an about the principles of qaulan ma'rufa and their internalization of contemporary communication. The main source is the Qur'an. Also displayed are sources from the hadiths of the Prophet that are related to research where there are also hadiths of the Prophet related to the research. The results of this study indicate that the principles of qaulan ma'rufa as a form of communication that bring benefit to the community must be internalized in the life of the community itself, especially since these principles are part of Islamic teachings.

Keyword: qaulan ma'rufa, al-Quran, contemporary communication

Abstrak

Artikel ini ingin menjelaskan tentang prinsip-prinsip qaulan ma'rufa yang merupakan salah satu prinsip komunikasi yang terdapat dalam al-Quran. Hal ini bertujuan untuk menjawab kegelisahan masyarakat di mana banyak ditemukan kurangnya etika seseorang dalam berkomunikasi. Penelitian ini tergolong pada library reseach yakni penelitian kepustakaan, karena semua data primer tersebut merupakan data tertulis khususnya terkait dengan ayat-ayat al-Quran tentang prinsip-prinsip qaulan ma'rufa serta internalisasinya terhadap komunikasi kontemporer. Sumber utamanya adalah al-Qur'ān. Juga di tampilkan sumber dari hadis-hadis Nabi Saw yang berkaitan dengan penelitian dimana juga terdapat hadis-hadis Nabi yang terkait dengan penelitian tersebut. Hasil penelitian ini menunjukkan bahwa prinsip-prinsip qaulan ma'rufa sebagai salah satu bentuk komunikasi yang mendatangkan kemaslahatan masyarakat harus di internalisasi kan dalam kehidupan masyarakat itu sendiri terlebih prinsip tersebut merupakan bagian dari ajaran Islam.

Keyword: qaulan ma'rufa, al-Quran, komunikasi kontemporer

INTRODUCTION

In comprehensively examining the term *qawlan ma'rufa* (good speech) it will be something foreign because it is rarely found today. If we pay attention to the context of social life, especially in educational activities that have not fully emphasized the aspect of maturity when communicating by applying the principles of *qawlan ma. 'rufa* (good speech). Social facts show that many students, after finishing studying and coming home from school, when they hang out with their friends while hanging out in a shop, with cigarette smoke blowing from their mouths, they don't hesitate to communicate by saying dirty words and it is not appropriate to say even if it is just a joke.

Islam has actually given full attention to the principles of communication and provides guidance on how to implement these Islamic values in everyday social life, especially when communicating. Because, when someone wants to say something, of course, he has gone through a thought process which is also influenced by conditions and moods. For example, the case of religious blasphemy which is currently spreading among Muslims is a form of thought process that is not clear and a condition of the heart which is indicated to be hatred of Islam and Muslims, thus giving words that are not good for consumption by the public.¹ This includes the amount of hoax information, hatred, pitting one against the other, slander and so on which is spread through various social media. It often causes uproar and social conflict.

Besides basing it on the three aspects above, *qawlan ma'rufa* is also influenced by an understanding of the situation and the motivation of the communicator who at the same time must recognize the audience and the direction of the conversation he wants to aim at.

Today's contemporary communication problems that are still unfinished, regarding the ability of the communicator to recognize his audience in order to convey the messages he wants convey will be well received and understood. Because, good words are not necessarily good for a group of audience, but it could be the opposite. For this reason, every communicator is required to be intelligent in explaining the intent and the purpose of speaking with *qawlan ma'rufa*.

RESEARCH METHODS

This research belongs to library research, namely library research, because all of the primary data is written data, especially related to the verses of the Qur'an about the principles of *qawlan ma'rufa* and their internalization of contemporary communication. Because this research directly relates to the Qur'an, the first and main source is the Qur'an.

For the completeness of the information, sources from the hadiths of the Prophet Saw related to the research are also presented, where there are also hadiths of the Prophet related to the

¹ Dedi Mulyana, *Ilmu Komunikasi Suatu Pengantar*, (Remaja Rosdakarya : Bandung, 2013), h.69

research. Other sources are research results in the form of theses, dissertations, books, journals and other sources that are considered representative and relevant to this research. While the method used in this study fully uses qualitative methods that use qualitative data, namely data in the form of data, sentences, schemes and pictures.

RESULTS AND DISCUSSION

Terminology of *Qawlan Ma'rufa*

The term *qawlan ma'rufa* consists of two words "*qawlan*" and "*ma'rufa*" both of which are Arabic. The word "*qawlan*" is a form of isim masdar from the word "*qaul*" which is defined as "*spoken verbally whether the meaning is perfect or not*".² What is meant is a word that contains meaning that comes out of the mouth on the basis of intention and full awareness of the person who utters it.

While the word "*ma'rufa*" is a form of *isim maf'ul* which comes from *madhi nya 'arafa*. And some etymological meanings of '*ma'rufa*' include *al-khair* or *al-ikhsan*, which means the good. So *qawlan ma'rufan* contains the meaning of good and appropriate words or expressions.³

The word "*qawlan*" itself is found in the Qur'an 19 times, which counts as 10 times mentioned in Makkiyah verses and 9 times mentioned in Madaniyah⁴ verses. Therefore, to make it easier to do this research, the authors only focus on the term *qawlan ma'rufa*.

In the Qur'an *qawlan ma'rufa* is found in four places, namely: QS al-Baqarah /2:235, QS al-Nisa/4:5, QS al-Nisa/4:8, and QS. al-Ahzab/33: 32. One of the verses related to the term *qawlan ma'rufa*, among others, in QS. al-Ahzab/33: 32 as follows:

لَيْسَ آءِ النَّبِيِّ لَسْتُ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا

It means: *O wives of the Prophet, you are not like other women, if you are pious. So do not be submissive in speaking so that the person who has a disease in his heart desires and say good words (QS al-Ahzab / 33: 32).*⁵

The verse above by Imam al-Qurthubi explains about the command to the wives of the Prophet, where Allah Swt has warned the wives of the Prophet Saw, that those who are known as "*ummahatul mukminin*" cannot be equated with their position with believing women who others, both in terms of their priority and respect if they are truly pious. No woman can resemble or even equalize them, let alone exceed their virtues because their husbands are "*sayyidul anbiya' wal-mursalin*" namely the Prophet Muhammad Saw.

² Ahmad Warson Munawwir, *Kamus Arab- Indonesia*, h. 1172.

³ Mafri Amir, *Etika Komunikasi Massa Pandangan Islam* (Jakarta: Logos, 1999), h. 85

⁴ Muhammad Fuad Abd al-Baqi, *Mu'jam al-Mufarras li-Alfaz al-Qur'an*, (Beirut: Dar al Kutub al Mishriyyah, 1364 H/ 1945 M), h. 577

⁵ Depag RI, *Al-Quran Terjemahnya*, (Jakarta: J-ART, 2004), h. 38

Therefore, if they are having a conversation with other people, then they are prohibited from lowering their voice which could cause bad feelings towards their sanctity and honor, especially if those who are facing them are wicked or hypocritical people whose good faith is doubted.⁶

The above verse was revealed in the Medina period. And as it is well known that in Medina the people are more heterogeneous compared to the people of Mecca. So that QS. al-Ahzab verse 33 above, the term *qawlan ma'rufa* means demands on women (the wives of the Prophet Saw) to speak naturally, no need to be spoiled, shy, whiny or an exaggerated attitude that will invite lust the opposite man.

However, if examined further, the context of *qawlan ma'rufa* in the Qur'an is more aimed at women or people who are less fortunate in their lives, such as orphans and the poor. This demand is meant for someone to communicate properly, because their feelings are very sensitive and sentimental.

So that the term "*ma'ruf*" etymologically means something that is good according to Islamic teachings and reason. So the benchmark is good according to Islamic teachings and rational. The term *ma'ruf* can also be interpreted as good according to '*urf* (customs), because usually customs or habits contain kindness. Because there is a goodness in it, it is done over and over again so that it becomes a habit.

Jalaluddin Rahmat explained that *qawlan ma'rufa* means good words. God uses this phrase when speaking of the obligations of rich or powerful people to poor or weak people. So that the term *qawlan ma'rufa* is useful talk, gives knowledge, enlightens thinking, shows solutions to difficulties to people who are weak, if we cannot help them materially, then we must be able to provide psychological assistance.⁷

Hamka himself in his interpretation interprets the term *ma'ruf* in polite words.⁸ Namely subtle satire. This is based on what has been narrated by Ibn 'Abbas, Mujahid, Sa'id bin Jubair, al-Suddi, al-Tsauri, and Ibn Zaid, that the meaning of *qawlan ma'rufa* is anything that was previously permitted, namely making an application with subtle insinuations, such as; "indeed I desire you".⁹ Or similar sentences, so that in this way, this verse absolutely prohibits men (husbands) from saying something to women (wives) who are undergoing their 'iddah period with words that are not well, if you want to say words to him, let him say words that are *ma'ruf*, that is polite and honorable, in accordance with Islamic guidelines.

⁶ Depag RI, *Al-Quran Terjemahnya*, (Jakarta: J-ART, 2004), h. 38

⁷ Jalaluddin Rahmat, *Islam Aktual*, (Bandung: Mizan, 1992), h. 76

⁸ Hamka, *Tafsir al-Azhar*, Jilid 2 (t,th.), h.242

⁹ Ibnu Katsir, *Tafsir al - Qur'an al-Adzim.*, (t,th) h. 34

Islam has also taught that when giving to others who ask for alms it must be accompanied by good words, not accompanied by harsh words. Because harsh words can hurt other people's feelings. If you are unable to give, then it must be refused with kind and polite words so that the person asking for the alms is happy to hear it. Islam also teaches that forgiving is better than apologizing.

Therefore, if someone has done something wrong to another, because of a wrong speech, for example, it is better to forgive each other than to harbor the mistake. Looking for other people's faults is not a solution, it is a form of error. Because people who like to find other people's faults, tend to vilify that person by using the worst words. People like this, can be judged as people who have no ethics in communicating.

Even in the context of communicating, preachers must also be careful in seeing and even reading the situation and condition of their mad'u. Smart preachers, if they are going to convey material to mad'u, it must be in accordance with what they need regarding the problems they face, and how to overcome them

So that the ethics of da'wah taught here emphasizes good manners as the da'wah that was once carried out by the Prophet SAW, he was sent to perfect morals, even though at the time of the Prophet SAW there was no term like that, with different situations and conditions, different backgrounds, but the principles and goals are the same.¹⁰

The success of the Prophet's way of communicating in preaching was because he knew and understood the psychology of the mad'u he was dealing with so he knew when and when to speak and when to be silent, when to be tough and when to be gentle. The success of the Prophet's da'wah in fostering society was marked by four things, and among them were strong arguments, careful wording, and noble morals.

If the Prophet Saw just applied the principles of communication in his activities, then it can be understood that communication is one of nature in human life. So that by communicating, humans can express themselves, form social interaction networks both vertically and horizontally individually and develop their personality. Humans who are trained to communicate and humans who are closed and reluctant to build interactions with other individuals are really different. Those who actively communicate and interact with other individuals will not find significant difficulties in their lives.

Unlike the case with closed humans, he will find many difficulties in his life, because of his inability to express himself. As is well known, that humans are social beings who cannot

¹⁰ Amir, Mafri. *Etika Komunikasi Massa dalam Pandangan Islam*. (Jakarta: Logos.1999) h,60

possibly live alone, so in this case communication is a bridge that takes humans to socialize and build empathy between one individual and another.¹¹

This is as expressed in the interpretation of al-Qurtubi above, so it can be concluded that the term *qawlan ma'rufa* is the principle of politeness in communicating, the principle of convenience or appropriateness, which is an internalization of the principle of goodness.

***Qawlan Ma'rufa* Internalization of the Principles of Kindness**

The concept of good is usually interpreted as beautiful, proper, appropriate, orderly, neat, right, and not evil. Good language is language that is expressed in accordance with the rules of language pronunciation. The contents must show the values of goodness and truth, and be pronounced in accordance with the circumstances so as not to cause misunderstandings among individuals and individuals, individuals and groups, groups and groups.¹²

This principle must underlie individual behavior to always try to do good in interacting with their environment. Thus, this principle of kindness usually relates to human values such as respect, compassion, helping others, and so on. In essence, humans always want to do good, because by doing good they will be accepted by their environment.

However, with the emergence of this diversity, it is not uncommon for misunderstandings to occur between tribes, between cultures, between religions which can lead to prolonged conflicts. The conflict was caused by the loss of the principles of goodness, respect, respect, love, understanding, instead what happened was slandering, insulting, insulting, blaspheming between groups. Thus, in order for the principle of kindness to be maintained in a society and country that has many tribes, cultures, ethnicities and religions, the principles of *qawlan ma'rufa* must be internalized in social life because it is part of Islamic teachings for the benefit of mankind.

Communication can be fatal if not controlled. The fact that there are not a few disputes that occur due to unethical communication. Some of them even caused terrible bloodshed. This will never happen if humanity correctly understands the ethics of communicating as taught by the Qur'an and Sunnah. In all things, Muslims should always rely on the example of the Prophet Muhammad. He is the ultimate example for all mankind.¹³

As is well known, the Prophet Muhammad was a very successful figure, both in his position as a servant of Allah, as a Prophet and Messenger, as well as as a model of human life worthy of being emulated by his followers until the end of time.¹⁴ Even regarding the speech and

¹¹ Muh. Syawir Dahlan, *Etika Komunikasi Dalam al-Qur'an dan Hadis*, Jurnal Dakwah Tabligh Vol. 15, No. 1, Juni 2014, h. 117.

¹² Kamus Besar *Bahasa Indonesia* (Jakarta : Pers 1995), h 9

¹³ Abdullah Syihata, *Dakwah Islamiyah*, terj. Ibrahim Husein dkk (Proyek Pembinaan Prasarjana dan Sarjana Perguruan Tinggi Agama: Depag RI, 1986), h. 23.

¹⁴ M. Munir, *Metode Dakwah*, cet. 2, (Jakarta: Kencana, 2006), h. 204.

oral of the Prophet when communicating, al-Jāhiz said that in the speech of the Prophet, Allah has placed love and collected on him authority and sweetness, nothing is derailed, nothing is disputed and no enemy is able to oppose it.¹⁵ It is because of this that humanity, especially Muslims, should emulate the Prophet's way of communicating.

In a hadith narrated by Imam al-Bukhārī, the Prophet Saw explained the dangers that can arise when someone ignores ethics in speaking in communicating. The hadith is as follows:

عَنْ أَبِي هُرَيْرَةَ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يَتَّبِعُ فِيهَا يَزُلُّ بِهَا فِي النَّارِ أَبْعَدَ مِمَّا بَيْنَ الْمَشْرِقِ 16

It means: From Abu Hurairah, he heard the Messenger of Allah say: *"Indeed, a servant who utters a sentence without being scrutinized for which he is thrown into hell as far as the distance to the east.* (Narrated by al-Bukhari)

Ibnu Hajar explained that the above hadith is a warning from the Prophet to all his people to always maintain the principles of communication. That is, guarding speech so as not to utter words that are not good according to syar'i and are not needed by the person being spoken to.¹⁷ Maintaining the principles is considered very important, because it determines the end of the journey of human life, in heaven or hell. In fact, in another hadith, the Prophet Saw emphasized that it is more important to remain silent than to utter bad words. Even in this hadith, it has been stated that good speech is a characteristic of a believer. The hadith reads:

عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكَلِّمْ خَيْرًا أَوْ لِيَصْمُتْ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكَلِّمْ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكَلِّمْ ضَيْفَهُ 18

It means: From Abu Hurairah from Rasulullah Saw, he said: *"Whoever believes in Allah and the Last Day, let him say kind words or silence. And whoever believes in Allah and the Last Day, let him glorify his neighbors. And whoever believes in Allah and the Last Day, let him glorify his guest."* (HR. Muslim)

According to the hadith above, maintaining speech can be done in two ways, namely by saying good things or if you can't then keep silent. Thus silence is of a lower position than saying good things, but it is still better than saying bad things. There is also another hadith where the Prophet SAW explained about the guarantee of heaven for people who are able to apply the

¹⁵Abdurrahman Azam, *Keagungan Nabi Muhammad Saw: Kepahlawanan dan Keindahan Kehidupan Rasulullah* (Jakarta: CV Pedoman Ilmu Jaya, 1982), h. 113.

¹⁶Muhammad bin Ismā'il bin al-Mughīrah al-Bukhārī, *Ṣaḥīḥ al-Bukhārī* (Riyādh: Maktabah al-Rusyd, 2006), h. 897

¹⁷Ibnu Hajar al-Asqalāni, *Fath al-Bārī*. Terj. Amir Hamzah (Jakarta Selatan: CVPustaka Azzam, 2009), Jilid 31, h. 267.

¹⁸Abu al-Husain Muslim bin al-Hajjāj al-Naisābūrī, *Ṣaḥīḥ Muslim*, Jilid I (Beirut: Dār al-Kutub al-Ilmiyah, 1991), h. 68.

principles of communication. In this hadith, it is described about the enormity of speech which can bring humans into heaven if it is cared for and cared for. The hadith reads:

¹⁹ عَنْ سَهْلِ بْنِ سَعْدٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ يَضْمَنْ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ

It means: From Sahl bin Sa'd from Rasulullah Saw he said: *"Whoever can guarantee me something that is between his cheekbones and between his two legs, then I will guarantee him heaven."* (HR. al-Bukhari)

There are so many hadiths of the Prophet concerning the principle of communicating, but very few practice them in everyday life. Even what is happening today is very contrary to what is taught by religion. Today there are very many unethical speeches, lies, even slander and *namimah* are rampant in every corner of the country. Even though the threats against the perpetrators of lies, backbiting, *namimah*, slander and other oral diseases are very clearly stated in the hadith of the Prophet.

The Relevance of *Ma'rufa's Qawlan* to Contemporary Communication Ethics

From a number of moral and ethical aspects of communication, there are at least four principles of communication ethics described in the Qur'an which include fairness, accuracy, responsibility and welfare. In QS. al-Nur verse 19 mentioned:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفُحْشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

It means: *"Verily, those who wish (the news) of this abominable act to be spread among those who believe, for them will be a painful punishment in this world and the hereafter. And Allah knows, while, you do not know"*.

In matters of accuracy and caution when receiving information, the Qur'an, for example, orders to check and recheck the information received. In QS. al-Hujurat verse 6 mentioned:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

It means: *"O you who believe, if a wicked person comes to you with news, check it carefully so that you do not inflict a calamity on a people without knowing the circumstances that cause you to regret what you did"*.

Al-Quran has also provided quite a lot of space in explaining the ethics of constructive criticism in communication. One of them is listed in QS. Ali Imran verse 104 as follows:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

It means: *"And let there be a group of people among you who call for good, order those who are good and prevent those who are evil, they are the lucky ones"*.

¹⁹ Al-Bukhāri, *Ṣaḥīḥ al-Bukhāri*...,h. 897

By internalizing the principles of communication, mutual understanding will be established because communication has several very important functions, including: a) Information function. To notify something (message) to certain parties, with the intention that the communicant can understand it, b) Expression function. As a form of expression of the communicator's feelings and thoughts on what he understands about a matter or problem, c) Control function. Avoiding something unwanted from happening by giving messages in the form of orders, warnings, judgments and so on, d) Social functions. For recreational purposes and the familiarity of the relationship between communicators and communicants, e) Economic function. For the purposes of business transactions (business) related to finance, goods and services, f) Da'wah function. To convey messages of religious advice and messages of common struggle.

There are many benefits that can be obtained by applying good and effective communication ethics, including: a) Conveying ideas or thoughts to others clearly according to what is intended, b) There is mutual agreement between the communicator and the communicant in a problem, so as to avoid misperceptions, c) Maintain good relations and silatur rahmi in a friendship, community or jama'ah, d) The activity of 'amar ma'ruf nahi munkar among fellow human beings can be realized in a more persuasive and peaceful manner.

Therefore in Islam, ethics in communication is seen as a way and effort to build a relationship vertically with Allah and also to establish communication horizontally, namely relations with fellow human beings. The ethics of communication with Allah is reflected through predetermined acts of worship such as prayer, fasting, zakat, and pilgrimage, remembrance and so on with the aim of getting closer to Him and forming the character of piety in the servant. While the ethics of communication with fellow human beings is manifested through an emphasis on social relations called muamalah which is reflected in all aspects of human life, such as social, cultural, political, economic, artistic and so on with the aim of realizing human goodness and welfare.²⁰

Good communication ethics will create good and harmonious relations between people. Conversely, without knowledge of communication ethics, there will be misunderstandings that lead to disputes and fights that can divide human life. Communication ethics is very influential in human life which is a guide for humans in communicating or behaving in everyday life. In communication there are communicators and communicants who must respect each other, so that effective communication can be established. The effectiveness of communication is largely determined by the extent to which the communicator and the communicant understand the language conveyed during the conversation. Conversely, when speakers and listeners do not understand the language conveyed there will be a failure in communicating.

²⁰ Joko Susanto, "Etika Komunikasi Islam", Jurnal Waraqat, Vol.1, No.1, 2016, h. 3.

CONCLUSION

Based on this description, it is explained that the internalization of the principles of communication is very effective in the life activities of Muslims, including preaching, because communication and da'wah cannot be separated and have interrelated relationships, both in terms of understanding, components and goals. While the difference lies only in the content of the message.

The communication of the contents of the message is general in nature, while the da'wah of the contents of the message is of a special nature, namely concerning religious issues. The term qawlan ma'rufa has also taught us to respect each other and appreciate differences by using good communication language, through thought processes and heart conditions. The importance of maintaining interpersonal communication with the *ma'ruf* principle will help intellectual and social development of fellow human beings, a person's identity and identity will be formed, then able to understand the reality of social life around him and can affect one's mental health.

REFERENCE

- Abū Abdillāh Muhammad, 2001, Al-Qurthubi, *al-Jamī' li Ahkām al-Quran*, Beirut: Muassasah Risālah
- Depag RI, 2004 *Al-Quran dan Terjemahnya*, Jakarta: J-ART,
- Effendy Onong Uchjana, 2009, *Ilmu Komunikasi Teori dan Praktek*, Bandung: PT Remaja Rosdakarya.
- Fauzi Ichwan, 2010. *Etika Muslim*, Jakarta: Pustaka Kanz Birry.
- Hadi Sutrisno, 1994. *Metodologi Research*, Yogyakarta: Andi Offset.
- Haramain Muhammad, 2019. *Prinsip-Prinsip Komunikasi Dalam al-Qur'an*, (Sulawesi Selatan: IAIN Parepare Nusantara Press).
- Hamka, *Tafsir al-Azhar*, jilid 2
- Hefni Harjani, 2015. *Komunikasi Islam*, Jakarta: Kencana.
- Junaedi Didi, 2013. *Lima Langkah Menuju Sukses Dunia Akhirat*, Jakarta: PT Elex Media Komputindo.
- K. Bertens, 2007, *Etika*, Jakarta: PT Gramedia Pustaka Utama.
- Kurniawan Irgan, 2010. *Etika Pola Komunikasi Dalam al-Qur'an*, Skripsi, Jakarta: UIN Syarif Hidayatullah Jakarta.
- Liliweri Alo, 2017, *Komunikasi Antarpersonal*, Jakarta: Kencana.
- Munawwir Ahmad Warson, 1997. *Kamus Munawwir Arab-Indonesia*, Surabaya, CV. Pustaka Progressif.
- Muhammad Aminullah, 2008, *Himpunan Istilah-istilah Komunikasi*, Jakarta, Grasindo Persada.
- Mafri Amir, 1999, *Etika Komunikasi Massa Dalam Pandangan Islam*, Jakarta: Logos
- Nata Abuddin, 1996, *Akhlaq Tasawuf*, Jakarta: Bulan Bintang
- Novianti Evi, *Teori Komunikasi Umum dan Aplikasinya*, Yogyakarta: Andi (Anggota IKAPI)

Nurhadi Fachrul Zikri, 2017. *Teori Komunikasi Kontemporer*, Depok: Kencana.

Pananrangi Rasyid Andi dan Murlinah, 2017. *Etika Birokrat*, Makassar: CV. Sah Media.

Rahmi Siti, 2021, *Komunikasi Interpersonal dan Hubungannya Dalam Konseling*, Banda Aceh: Syiah Kuala University Press

Romli Khomsahria, 2016 *Komunikasi Massa*, Jakarta: PT Grasindo

Sa'adYusuf Mahmud Abu Aziz, 2017. *Ensiklopedi Hak dan Kewajiban Dalam Islam*, Jakarta: Pustaka al- Kautsar.

Saefullah Ujang, 2007, *Kapita Selekta Komunikasi Pendekatan Budaya dan Agama*, (Bandung: Sembiosa Rekatama Media.

Solihin Mu'min Amir, 2011. "Etika Komunikasi Lisan Menurut al-Qur'an: Kajian Tafsir Tematik, Skripsi, Jakarta: UIN Syarif Hidayatullah.

Asriadi, 2018. "Komunikasi Antar Budaya Dalam Perspektif al-Qur'an Surah al-Hujurat Ayat 13", Jurnal Retorika: Vol. 1, No. 1

Badruzaman Abad, 2014. "Etika Berkomunikasi Kajian Tematik Term Qaul Dalam al-Qur'an", Jurnal Institut Agama Islam Negeri IAIN Tulungagung, Vol. 9, No. 1

Baihaki, 2016. "Studi kitab Tafsir al-Munir Karya Wahbah Az-Zuhaili dan Contoh Penafsiran nya Tentang Pernikahan Beda Agama", Jurnal Analisis, Vol. 16, No. 1

Dahlan Muh. Syawir, 2014, "Etika Komunikasi Dalam al-Qur'an dan Hadits", Jurnal Dakwah Tabligh, Vol. 15, No. 1

Ismail, 2018, "Etika Komunikasi Dalam Al-Qur'an", Jurnal Peurawi UIN ar-Raniry Banda Aceh, Vol. 1, No, 1

Junaidi Mahbub, 2017, "Komunikasi Islam (Melacak Teori Komunikasi Efektif alQur'an, Universitas Islam Negeri Darul Ulum (UNISDA) Lamongan, Dar el-Ilmi: Jurnal Studi Keagamaan, Pendidikan dan Humaniora, Vol. 4, No. 2

Kusnadi, 2014. "Komunukasi Dalam al-Qur'an, Studi Analisis Komunikasi Interpersonal pada Kisah Nabi Ibrahim", Jurnal Intizar Univerisitas Islam Negeri Raden Fatah, Vol. 20, No. 2

Norhidayati Rahmah Mariyatul, 2016, "Model Komunikasi Interpersonal Dalam Kisah Nabi Yusuf", Alhiwar Jurnal Ilmu dan Teknik Dakwah, Vol. 04. No. 7 Januari-Juni

Nurdin Ali, 2014, "Akar Komunikasi Dalam al-Qur'an (Studi Tematik Dimensi Komunikasi Dalam Al-Qur'an)", Jurnal Kajian Komunikasi, Vol. 2, No. 1 Juni