

GROUNDING ISLAMIC COMMUNICATION IN THE KORAN

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Abstract: The family in the Qur'an is defined as a collection of men and women who are bound by marriage and in which there are people who are their dependents, such as children and in-laws. The family has a very strategic role and a very useful function. These roles are as a protector, educator of family members, liaison in the community, meeting their economic needs, fostering religious life, organizing family recreation and creating a safe and comfortable atmosphere for all family members and especially for husband and wife, as a place to meet their biological needs. . In Islam, the Qur'an has generally explained about communication within the family. This communication can be divided into three parts, namely communication between husband and wife, and communication between parents and children, as well as communication between siblings. If these three communications work effectively, then family integrity, harmony and happiness will be achieved.

Keywords: *Communication, Islam, Al-Quran.*

Introduction

Communication is something that can not be separated in everyday human life. Whether he realizes it or not, every human who interacts with other humans has already carried out a communication process. This communication occurs in the form of verbal and non-verbal communication. Communication can occur anywhere, the family environment is one of them.

The family has two main components, namely parents and children. In a pedagogical view, parents are the primary and first educators for their children. It is from parents that children first receive education. Parents educate their children from the moment they are born, even when the children are adults, parents still have the right to give their advice to children as emphasized in the Qur'an surah an-Nisa' verse 36.

Al-Qur'an, sunnah are the main sources of Islam which is a religion whose teachings are noble, comprehensive and universal. These noble Islamic religious teachings are transferred and instilled in children through education given in the family by parents. With harmonious communication between parents and children, education can take place well. General and religious education. Especially religious education where the Qur'an and sunnah are the main sources.

There are many verses of the Qur'an that contain communication in it. One of the communication processes contained in the Qur'an is the communication between Prophet Ibrahim and Prophet Isma'il, which also has the meaning and values of the communication process.

Literature Review

1. Islamic Communication

The word communication or communication in English comes from the Latin *communis* which means "same", *communico*, *communicatio*, or *communicare* which means "to make common". The first term (*communis*) is the term most often used as the origin of communication, which is the root of other similar Latin words. Communication suggests that a thought, a meaning, or a message is shared the same way. (Deddy Mulyana, 2000: 4)

Communication is the process of conveying a message in the form of meaningful symbols as thoughts and feelings in the form of ideas, information, beliefs, hopes, appeals, and as a guide carried out by one person to another, either directly face to face or indirectly through the media, with the aim of changing attitudes, views or behavior (Effendy, 2000: 60). According to the communication carried out with the aim of changing attitudes (attitude change), changing opinion (opinion change), changing behavior (behavior change) and social change (social change). (Effendy, 2000: 48)

Communication functions to convey information (to inform), educate (to educate), entertain (to entertain), and influence (to influence). In order for communication to be effective, the message in communication must be successful in growing the intended communicant's response to be effective, the communicator must know which audience will be targeted and what goals he wants. The communicator must be skilled in making messages so that the communicant can capture the message conveyed by the communicator and to create good communication (Effendy, 2000: 48).

Communication is a very basic and vital process in human life. It is said to be fundamental because every human society, both primitive and modern, wishes to maintain an agreement regarding various social rules through communication. It is said to be vital because each individual has the ability to communicate with other individuals thereby increasing the individual's chances of surviving. (Rachmat, 2001: 1)

If in the eyes of Islam, good communication is in accordance with Islamic ethics. Communication ethics in Islam is divided into two, namely transcendental communication ethics (*hablum minallah*) and human communication (*hablumminanas*). Transcendental communication ethics is a communication ethics related to human attitudes and behavior when communicating with Allah SWT.

Meanwhile, human communication ethics is communication ethics related to human attitudes and behavior when communicating between individuals and groups. (Djamarah, 2004: 103)

Communication ethics in Islam is built on the guidance of the Qur'an and sunnah. Islam teaches communicating in a respectful manner, with respect, respect for the person being spoken to, and so on. When talking to other people, Islam provides a clear foundation on how to speak. The procedure for talking to other people, for example, only talking about good things, avoiding debate, avoiding complicated talks and problems, adjusting to the other person, not praising yourself, and not praising others in lies. (Djamarah, 2004: 104)

There are six principles of communication ethics in Islam. First, the principle of *qawlan kariman* or noble words. Second, the principle of *qawlan sadida* or words that are true and straight. Third, the principle of *qawlan ma'rufa* or good words. Fourth, the principle of *qawlan baligha* or effective speech/openness. Fifth, *qawlan layyina* or gentle words. The six *qawlan maisura* (appropriate speech). (Djamarah, 2004: 105)

Method

A study cannot be said to be research if it does not have a research method (Koto, 2021). The research method is a process of collecting and analyzing data that is carried out systematically, to achieve certain goals. Data collection and analysis is carried out naturally, both quantitatively and qualitatively, experimentally and non-experimentally, interactively and non-interactively (Koto, 2020). The research method used is normative juridical research, namely legal research conducted by examining literature or secondary data (Koto, 2022). In qualitative research, the process of obtaining data is in accordance with the research objectives or problems, studied in depth and with a holistic approach (Rahimah & Koto, 2022).

Result and Discussion

1. Islamic Communication in the Family

There are two forms of family communication, namely interpersonal communication and group communication. The forms of family communication can be explained as follows (Enjang, 2018: 44-62)

a. Interpersonal Communication in the Family

Interpersonal communication can be interpreted as interpersonal communication. This form of communication is most often used by family members because it requires face to face communication. This form of communication is also considered effective in changing one's attitudes, opinions, and behavior.

This interpersonal communication is dialogic, and there is direct feedback or feedback in communication. This is the reason why families use more interpersonal communication. The family will immediately know for sure the effect of the communication, accepted or rejected so that the communication can be seen as successful or achieved or failed.

There are several functions of interpersonal communication in the family, namely meeting psychological needs, developing self-awareness, improving and maintaining relationships, gathering information, and influencing. In terms of meeting psychological needs, family members want to be cared for, heard, and interact with other members to meet their psychological needs.

Likewise in interpersonal communication will develop self-awareness. Family members will be self-aware or introspective and improve their quality so that they are accepted by family members. This communication function can also improve and maintain relationships. Families must insert free time to always be together in interpersonal communication, so that they will become more familiar, respect and be respected by each other.

Communication within the family functions to provide each other with accurate and valid information both about the growth and development of their children in terms of education, relationships, and the various problems they face. In addition, interpersonal communication in the family will try to influence the attitudes, choices, actions, behavior and decisions of family members about something.

Families must use this communication properly. Therefore, there are several characteristics that this communication has and can help various internal problems faced by families, namely openness and trying to open up with family members, feelings of empathy, support, positive feelings, and similarities because when we meet face to face engenders the

same feelings among family members. Thus, family members use intimate communication and have an intimate or close distance in communicating both verbally and non-verbally.

In addition, so that various conflicts do not occur, the family must maximize interpersonal communication by improving the quality of personal relationships between husband and wife and children. In addition, minimize differences in interests, goals, ego and mutually agreed violations.

b. Group Communication in the Family

Group communication is an inseparable part of human life as social beings. As social beings, humans have families, and are members of certain tribes or races, and are an inseparable part of the society where we live, work, have the same ideology, and have the same hobbies so that we are gathered in a certain association.

Group communication within the family is formal and informal group communication. It is called formal group communication because there are goals to be achieved, mutual benefits to be obtained, there is the head of the family, there is the head of the household who manages household activities so that there are work units and work teams that work together to achieve a happy and prosperous family.

In the family, group communication can run well if family members respect each other, pay attention to each other, there are no fights and no one feels more powerful, the position is higher and lower so that mutual trust and trust arise. Families must appear egalitarian in communication, solve problems wisely, heart to heart, and use two-way or multi-way communication. Thus, the family will be happy and harmonious.

Communication in the family consists of 3 parts, namely communication between husband and wife, and communication between parents and children, as well as communication between siblings (RI National Library, 2011: 348). For more details about this, the author will explain it in detail as follows:

This communication is needed to keep the family intact. Family unity will be created if this communication is maximized. Therefore, family or husband and wife must know the right, effective and efficient way of doing this communication.

Examples of communication between husband and wife in the Qur'an are found in Q.S. at-Tahrim/66:3:

قَالَتْ بِهٖ نَبَأَهَا فَلَمَّا بَعْضٌ عَنِ وَأَعْرَضَ بَعْضُهُ عَرَفَ عَلَيْهِ اللهُ وَأَظْهَرَهُ بِهٖ نَبَاتٌ فَلَمَّا حَدِيثًا أَرْوَاجَهُ بَعْضٌ إِلَى النَّبِيِّ إِسْرًا وَإِذْ
الْحَبِيرُ الْعَلِيمُ نَبَأَنِي قَالَ هَذَا أَنْبَأَكَ مَنْ

Meaning: And remember when the Prophet spoke secretly to one of his wives (Hafsah) an incident. So when (Hafsah) narrated the incident (to Aisha) and Allah told it (Hafsah and Aisyah's conversation) to Muhammad then Muhammad told some of it (what Allah had told him) and hid some of the others (to Hafsah). So when (Muhammad) told the conversation (between Hafsah and Aisyah) then (Hafsah) asked: "Who told you this?" The Prophet replied: "It has been informed to me by Allah, who is all-knowing, all-knowing.

The verse above provides instructions in communicating between husband and wife by always taking the time to communicate, either in finding solutions to the problems they face or just sharing stories, as did the Prophet Muhammad. when taking the time to dialogue with Hafsah. Not only that, when communicating between husband and wife, you have to choose the right sentences so that they don't offend or corner your partner. Reprimands may be made, but delivered in a subtle and not arrogant manner so as not to offend the partner.

a. Communication between parents and children

Family harmony lies in the good relationship between parents and children. Communication between parents and children has an important influence in shaping the child's personality. Children have good personalities and are far from negative things because communication between children and their parents is well established. Vice versa. Communication between children and parents is carried out by means of children doing good to their parents with affection, love, and respect for parents.

In the Qur'an there are examples of communication between parents and children, as in Q.S. As-Saffat/37:102 :

مِنْ اللَّهِ شَاءَ إِنْ سَأَلْتَنِي لَأُؤَمِّرَنَّ مَا أَعْلَمُ يَأْتِي قَالَ تَرَىٰ مَاذَا فَاَنْظُرْ أَذْبَحُكَ أَنِّي الْمَنَامُ فِي أَرَىٰ إِنِّي يُبْنِي قَالَ السَّعْيِ مَعَهُ بَلَّغَ فَلَمَّا الصَّابِرِينَ

Meaning: So when the child reached (the age of being able to) try with Ibrahim, Abraham said: "O my son, I actually saw in a dream that I slaughtered you. So think about what you think!" he replied: "O my father, do what you are commanded; God willing, you will find me among those who are patient."

The verse above provides instructions in communicating between parents and children by using language that expresses affection, like what the Prophet Abraham did, by using the phrase "O my son" by not calling his child's name. In addition, this can be done by giving a detailed explanation of the events or problems that exist, so that the child understands and understands them.

With this way of communication, family life will be harmonious without conflict and fights between parents and children, so that a happy family is created.

Communication between siblings is no less important than other communications within the family. Good communication between siblings will support family unity. Therefore, Islam strongly encourages humanity to always establish family unity through friendship. As in Q.S. an-Nisa/4:1 :

اللَّذِي اللَّهُ وَانْفُوا ۚ وَنِسَاءً كَثِيرًا رَجَالًا مِنْهُمَا وَبَتَّ زَوْجَهَا مِنْهَا وَخَلَقَ وَاحِدَةً نَفْسًا مِّنْ خَلْقِكُمْ الَّذِي رَبَّكُمْ اتَّقُوا النَّاسُ بِأَيْهَا رَقِيبًا عَلَيْكُمْ كَانَ اللَّهُ إِنَّ ۖ وَالْأَرْحَامَ بِهِ نِسَاءً لُّونَ

Meaning: O people, fear your Lord, who created you from a single person, and from him, Allah created his wife; and from both of them God gave birth to many men and women. and fear Allah with (using) His name you ask one another, and (maintain) friendly relations. Indeed, Allah always protects and watches over you.

The friendly relationship referred to above is a brotherly relationship, both close and distant relatives. One of the efforts to perpetuate the relationship between siblings is through good interaction and communication.

2. Cases of Present Family Communication

In increasing intimacy in interpersonal communication, the communication relationship between husband and wife is a level of relationship that belongs to intimate relationships. It is categorized as close relationship because it is characterized by high levels of friendliness and affection, trust, self-disclosure, and responsibility.

In general, communication between husband and wife goes well when each of them carries out their roles. However, with the development of the times and the high needs of life, there are more and more women who continue to have careers after marriage. This of course makes the pattern of communication relations more vulnerable. There are three indicators for the adjustment process as disclosed by Glenn (in SRI Lestari, 2012), namely conflict,

communication and various household tasks. Successful adjustment in marriage is not marked by the absence of conflict.

Misunderstandings in communication, especially husband and wife communication, can lead to conflict, which often occurs due to the use of negative communication styles. According to Ali Qaimi (2009) it is too much for a husband and wife to speak in an official language style and with the dialect of an official or a people's leader. However, what is required is to be careful in speaking. Because, slipping the tongue sometimes brings fatal consequences. (Karel et al, 2014)

Nowadays, many married couples lack good communication skills, especially in applying interpersonal communication between them, so they are unable to cope with "household storms". Until there is an increasingly crowded divorce. So to build a harmonious family, husband and wife are required to be a solid team. Therefore interpersonal communication skills are very important. (Abidin, 2011).

This is in accordance with the divorce data handled by the Medan Religious Court, which are generally triggered by economic problems in the family. Mostly because the husband is not responsible. Apart from that, there is also the lack of harmony, interference from third parties, or physical cruelty that is experienced by one of the parties while married, which is handled by the Medan Religious Court, generally triggered by economic problems in the family. Mostly because the husband is not responsible. In addition, there is also because there is no harmony, interference from third parties, or physical cruelty experienced by one party during the household. There was even a case that I handled, a divorce occurred because the husband did not want to be invited to the wife's parents' house. There are also wives who sue their husbands, because the wife does not like her husband giving money to the husband's parents. This problem often causes them to quarrel. husband's family problems have WIL and vice versa. Problems with husband or wife using drugs, or both taking drugs. And other problems.

Even though divorce is lawful in religion, this act is hated by Allah. Marriage is like an ark in the ocean, it must be hit by waves every time. So if there is a problem, it should be returned to religion.

This theory can be used to explain cases that occur in everyday life, whether in the family, school, work, information institutions, or wherever communication events take place. Apart from that, this theory can also be used to give certain directions and suggestions by one person to another in an intimate, personal atmosphere, and maybe even private and confidential (Yusup, 2009:1214-125).

Such parental communication must maintain the honor of a child. Children need help putting their feelings into things. Parents can help him with cuddles and many other things. Parents need to avoid negative communication, because boys' feelings should not be discussed or expressed with other people.

Many parents today are less able to communicate with their children. This creates tension or relationship conflict, on the other hand parents who can accept their children as they are, the children tend to be able to grow, develop, make constructive changes, learn to solve problems, and are psychologically healthier, more productive, creative. and able to actualize its full potential. The role of parents in terms of children's education should be a priority. Sometimes parents don't realize how important it is to communicate with their children when they are at home. (Mohibu, 2015)

The family is the place where the process of primary social interaction takes place and is the place where moral and religious education is instilled. So that families, especially parents,

must take responsibility in guiding their children. Parents are the main source of information and become the motor of supervision and guidance for the younger generation who will continue the nation's ideals. Effective communication can be a way for parents to monitor and guide their children. But sometimes, parents and teenagers are too busy with their own activities so they are reluctant to have a conversation together. Parents also play a role in building children's self-confidence including being a good listener, showing respect, giving opportunities to help, sorting out parental praise for children, helping children to be optimistic, cultivating children's interests and talents, inviting them to solve problems, finding ways to helping others, and directing to prepare for the future. (Ariyanti 2018).

However, in reality there are still many styles of speaking parents who are rude to children, so that children imitate what they say. His parents said harshly and misbehaved so that the child looked for a figure of vigure that was considered good but turned out to be wrong. Then the problem is children who don't feel at home because family communication is broken, so children choose to hang out with friends who use drugs to relieve stress at home.

Some other cases that have come to the attention of the public some time ago, for example regarding children who left home because they did not feel comfortable living with their parents, and there were cases of suicide in several children. On the other hand, family conflict can trigger things like domestic violence, teenage brawls, lack of tolerance in society, drug abuse and suicide. So that the role of the family is also needed in the process of community education in addition to the socialization of values through education.

Another case that has caught the public's attention is child rape. Even though there is an appeal from police officials that parents need to really pay close attention to the daily life of children when they are active and socializing. In this case it can be concluded that parents should communicate and supervise their children more often. Not infrequently parental communication and supervision of children also causes conflict. Children don't like being watched too much, or parents don't know exactly how to dialogue with children to supervise.

Whereas parents and educators have a big responsibility in educating their children. The focus of education emphasized by (Ulwan, 2007) is instilling character education. Admittedly, character education is education that is very fundamental in answering all educational problems that are currently happening.

Several recent facts regarding family conflicts can be viewed from several aspects. Among other things, for example, conflict between siblings. It can be seen that there are so many cases of people who abuse their own siblings, even though the problem cannot be solved by violence, instead this triggers conflict or disharmony in family relationships.

Almost all education experts agree that character education must be instilled in children earlier than other education. Because character education is the main bridge to a better human life. So that there is no conflict between siblings. In addition, according to Ulwan, parents provide faith education by instilling the basics of faith in children by habituating to respect each other, knitting closer brotherhood so that conflict does not occur.

Conclusion

The family in the Qur'an is defined as a collection of men and women who are bound by marriage and in which there are people who are their dependents, such as children and in-laws. The family has a very strategic role and a very useful function. These roles are as a protector, educator of family members, liaison in the community, meeting their economic needs, fostering religious life, organizing family recreation and creating a safe and comfortable atmosphere for all family members and especially for husband and wife, as a

place to meet their biological needs. . In Islam, the Qur'an has generally explained about communication within the family. This communication can be divided into three parts, namely communication between husband and wife, and communication between parents and children, as well as communication between siblings. If these three communications work effectively, then family integrity, harmony and happiness will be achieved.

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