

ISLAMIC COMMUNICATION ETHICS: CONCEPT AND APPLICATIONS

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Abstract: Humans are social creatures. As social creatures, of course humans cannot live without other humans. Human dependence on other humans is not only in terms of meeting their needs for food and drink, but to know themselves, humans also need the help of other people. So humans need a means to connect themselves with other humans. The means in question is communication. Communication has a very important role in human life, in the context of humans as social creatures, of course humans will interact and communicate with other people, intentionally or unintentionally (because every living creature must communicate). Conflicts often occur due to communication. Communication is also prone to misunderstandings if the intended message is not conveyed

Keywords: Ethic, concept, applications and communication

Introduction

Communication becomes a reference point for every human being to interact with other humans. Communication is like a second life or spirit after the first spirit. It is said that because life can become chaotic and full of humiliation if humans are unable to communicate (both vertically and horizontally) well. Hasn't Allah warned us in His words contained in Surah Ali Imran : 112 "Humiliation will befall them wherever they are, unless they (hold) to the rope (religion) of Allah and the rope (covenant) with humans. They will surely receive wrath from Allah and misery will befall them. This is because they deny the verses of Allah and kill the prophets without right (right reasons). This is because they are disobedient and transgress the limits."

Based on the introduction above, in this paper the author presents Islamic communication ethics; Concepts and Applications. The discussions presented include, the meaning of ethics and communication, the process and elements of communication, the role of communication ethics, the words of communication ethics in the Koran, the characteristics of communication ethics, the principles of communication ethics and the application of Islamic communication ethics in life (Juli Maini Sitepu, 2016) (Gunawan & Fanreza, 2020) (Robie Fanreza, 2021).

Literature Review

Ahmad Mustafa al-Maraghi explained that this verse explains that Allah swt. has reminded humans to establish a continuous and sustainable relationship with Allah SWT. as Khaliq and establish the best possible relationships with fellow humans in the field of muamalah so that humans avoid hardship and humiliation (Ahmad Mustafa Al-Maraghi, 1974) (Astrid S. Susanto, 1976) (Ayi Sofyan, 2012).

Based on Ahmad Mustafa Al-Maraghi's opinion, it can be understood that all humans will experience difficulties and hardships in their lives unless they maintain continuous and ongoing relationships with their Creator and maintain good relationships with fellow humans. This shows how important communication ethics are in navigating life as a cultured social creature. In order for communication to be established well and misunderstandings not to occur, every human being must have a shared commitment to making this happen. (Nur Rahmah Amini, 2024) (Robie Fanreza, 2017) (Ela Syahfriani, Mardia Ulfa Hasibuan, 2019) (Tubbs, Stewart L.; Moss, Sylvia, 2000) Among the commitments that can be made is understanding Islamic communication ethics and then practicing or applying them in everyday life.

Method

According to Harold D. Lasswell, the elements of communication are as stated in the definition of communication, namely: Who, says what, to whom, in which channel, with what effect. From this understanding, the element of communication consists of 6 elements. The communication process is divided into two stages, namely primary and secondary. The primary communication process is the process of conveying one's thoughts or feelings to another person using symbols as a medium. Symbols as primary media in the communication process are language, gestures, images, colors, and so on, which are directly able to translate the thoughts and/ or feelings of the communicator to the communicant (J. W. Creswell, 2017) (Sugiyono, 2017) (Moleong, 2001) (Ahmad Tafsir, 2002) (M. Amin Abdullah, 2002).

Results and Discussion

Its role in the religious realm

The role of communication in the religious realm greatly determines whether or not a religion is accepted by humans. In Islam, the first verse revealed is actually a command to convey or inform. Information or telling, that is the starting point of the presence of Islam. At a historic moment in the days of the month of Ramadhan in the Hira' cave at the top of Jabal Nur (the hill of light) not so far from the city of Mecca, in a moment full of silence and solemnity, through revelation, Muhammad al-Amin/a trusted man of his community, was shocked to hear a voice telling him that he was the apostle of Allah SWT.

As a communicator, one must realize that returning unbelievers to become obedient people or those whose souls are dirty due to sinful acts to become good people is not an easy job, but requires perseverance, patience and fortitude in dealing with them. Da'i must use various wise methods in targeted and planned operational steps. However, this does not mean that only preachers and muballigs function as communicators in spreading the Islamic religion. Islamic teachings require every follower to carry out communication, especially da'wah communication, because basically the essence of da'wah communication is to invite people to do good and prevent them from doing evil and evil.

Its role in the social sphere

Inviting the communicant to change his/her thinking and behavior is a very hard job and it is not as easy as just accepting what is conveyed, but if it has been thought through carefully and feels that it has advantages, then he/she will accept it. However, if what is

conveyed is detrimental, then of course the delivery is rejected (not accepted). For that, there are several things that prove that communication is needed in human thinking and behavior as can be seen in a special review from a sociological perspective. The formation of society occurs because it is always changing to adjust itself to the world around it according to its ideas, on the other hand, changes rarely occur suddenly except with the results of education and cultural results. The core of the change referred to above is the change of norms that are not good to be good.

Words of Communication Ethics in the Koran

Qoulan Ghaira

Then, the unjust people replaced the command with (another command) that was not ordered to them. So, We sent down calamity from heaven on the unjust people because they always did wicked things (Al Baqoroh ayat 59).

Qoulan Ma'rufan

There is no sin on you for insinuating to propose to women or (the desire to marry) that you conceal in your hearts. Allah knows that you will mention them. But do not promise them secretly, except with words of propriety. Nor do you establish a marriage contract before the end of the iddah. Know that Allah knows what is in your hearts. So fear Him. Know that Allah is Oft-Forgiving, Most Forbearing (Al Baqoroh ayat 235)

Qoulan Ma'rufan

Do not hand over your wealth (those who are in power) to people who are not yet perfect in their understanding, which Allah has made the basis of your life. Give them shopping and clothes from (the proceeds of wealth) and speak to them good words (An-Nisa ayat 8)

Qoulan Sadidan

Let them be afraid of those who should (die) leave behind them, weak offspring (whom) they fear. So, fear Allah and speak with the right words (in terms of protecting the rights of your descendants). (An-Nisa ayat 9).

Characteristics of Communication Ethics

Communication ethics have characteristics that need to be considered. This is so that communication carried out in everyday life is in accordance with Islamic teachings and is able to minimize the potential for conflict. The characteristics of communication ethics in Islam that need to be considered and must be practiced:

Honesty of Communication

Honesty in communication is an ethic based on data and facts. Information based on data and facts is the key to the ethics of honesty. Writing and reporting something that is done honestly, does not distort the existing facts. In other terms, facts are information that has been proven to be true and the person is trusted or can be recognized for their integrity and credibility. In the Qur'an, honesty can also be termed amanah.

Fair and impartial

In journalistic practice, the principles of ethics, fairness and balance apply. This means that works of thought must be presented impartially. Presenting news originating from various sources that have their own interests and competences, assessments or points of view on a case based on balanced and fair principles.

Fairness and Prosperity

In communicating, communicators must consider whether or not it is appropriate to convey news/information in written and image form with benchmarks that could endanger the safety and security of the state and nation.

Accuracy of Information

Data accuracy is one of the main points of communication ethics. The accuracy of information in communication is seen from the extent to which the information has been carefully and thoroughly examined, so that the information presented has achieved accuracy. Delivering information accurately is the main foundation for not causing the public to make mistakes.

Free and Responsible

Every human being is given freedom in carrying out activities. However, in carrying out this freedom, it must be in accordance with the applicable values and norms. Freedom must be within the corridor of applicable regulations. In communication, freedom contains an understanding of applicable ethical values. In obtaining and conveying the truth, one must have freedom.

Conclusion

Therefore, we humans are required to have ethics in communicating to minimize the space for conflict and misunderstanding. Islam has rules about how to communicate well and correctly, and have ethics and manners. This is what all Muslims should learn in order to minimize conflict and misunderstanding. In the Islamic perspective, communication cannot be separated from human life, because every aspect of life always carries out communication, such as: prayer, which is not only a form of gratitude but also a form of communicating with God. When the Quran was first revealed, the Prophet Muhammad SAW communicated with the angel Gabriel to receive the first revelation. From this example, we should already be aware of how important communication is in human life.

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