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Islamic Communication Ethics: A General Principles

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Abstract: Communication is an activity that cannot be separated in everyday life. However, it's application still does not reflect good ethical manners. Islam has provided keywords on how to communicate properly through the Al-Qur'an and Hadith as the basis for basic guidelines in speaking. How important it is to study communication ethics in Islam so that we can evaluate ourselves when talking to others and also avoid bad words so as not to offend others. This study uses a qualitative approach to the type of research library. Where the researcher wants to clearly describe the current situation related to the lack of good speaking manners in perspective Islam. Data analysis using content analysis. The results of the study show that daily activities in Indonesia such as politics, television shows, social media, and business ought to be framed from this point of view. Good ethics in communication is ethics that refers to the concept of keywords in the Al-Qur'an and Hadith.

Keywords: Communication, ethic, Islamic communication.

Introduction

In Indonesian general dictionary, ethics is the science of the principles of morality. The word ethics also be interpreted as several principles or moral values. Ethics deals with moral issues. The communication is the process of delivering a message by someone to another person through a medium and for effect. Eventually communication ethic is a procedure to communicate in accordance with moral values in judging right or wrong behavior and associated with Islamic elements that direct people to *maslahah* in this world and the hereafter (Zaheril, 2017).

Islam has taught us all so that we can communicate well in order to avoid a bad word. At this time, we have encountered many related problems regarding the ethics of talking to other people or in public. The emergence of freedom of speech began in the era of reformation. This happens because the Indonesian people have experienced the loss of freedom of speech for 32 years. When that time happened, they were prohibited from commenting anything on government and politics. Those who violate will be sought and killed in return (Hamid, 2019).

To find out how effective, good, and correct communication is, we need to learn about the concept of good and correct communication according to the Al-Qur'an and Hadith. In Islamic teachings, there are many values about the life in it, including the ethics of good talk. There is a verse in the Al-Qur'an which talks about how humans should communicate (Taufik, 2017).

When we talk about political activities in Indonesia, we rarely encounter Islamic elements in it. Likewise, in the case of television in Indonesia. The various programs that are broadcast are still far from the concept of good speaking ethics in Islam, we can take one of the cases in the infotainment program. Ethics in media, especially for netizens, need to be done to know their rights and obligations in the virtual world. Basically, there are three things that netizen do on the Internet: communicate with other netizens, voice their opinions such as providing opinions and comments, and collaborate through the web applications used (Fakhruroji, 2019).

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In the business world, the media should be mediator and no one harmed consumers between them. However, at this time we can also find some traders who are not good with customers. They are just looking for big profits without wanting to lose in their business. It would be nice if a good business is a business that prioritizes trust in buyers. Likewise, in terms of communication between patients and nurses. Many patients who suffer from illness have a wrong perception of the pain that befalls them. It is the duty of nurses to communicate with fundamental Islamic concepts so that the patient avoid prejudice bad as anxiety to despair (Zarkasyi et al., 2020). There are may be an importance to write about Islamic values as based of the science of communication after several arguments above mentioned.

Materials and Methods

In writing this journal, researchers used qualitative methods with the type of library research. This method is a series of activities relating to the method of collecting library data, reading and taking notes related to the things being studied, namely in terms of communication ethics according to an Islamic perspective. The data collection technique uses a type of content analysis by examining and exploring problems related to the lack of ethics in communication. After obtaining the material data, it is combined with the concept of communication ethics in Islam.

Results and Discussion

To find out how humans are supposed to communicate, the Qur'an provides us with keywords. Keywords that we can find in it such as *Al Bayan* and *Al-Qoul*. From this *Al-Qoul* can be found several other concepts of good and true speech. In the end it can be concluded, that there are the six principles of communication in the Qur'an: (Muslimah, 2016; Taqiyuddin et al. 2021)

1. Qoulan Sadidan, (QS. An-Nisa: 9 and Al-Ahzab: 70)
2. Qoulan Balighan, (QS. An-Nisa: 63)
3. Qoulan Maisyuran, (QS. Al-Isra: 28)
4. Qoulan Layyinan, (QS. Taha: 44)
5. Qoulan Kariman, (QS. Al-Isra: 23)
6. Qoulan Marufan, (QS. An-Nisa: 5)

In terms of freedom of speech about what, how and who. Then out the concept *qoulan sadidan* in the Qur'an that mention of freedom of speech, meaning of *qoulan sadidan* this is saying containing honesty no lies in it. As for the verse Al-Qur'an as follows: "O you who believe, fear Allah and Say the true Word" (Al-Ahzab: 70)

Rasulullah SAW also speaks of the commandment to speak the truth and the effect it has. As narrated by Bukhari-Muslim: From Ibn Mas'ud ra, from the Prophet PBUH, said that truth actually leads to goodness and goodness brings heaven. A person will always act honestly so that he is written on the side of Allah as an honest person. And in fact, that lie leads to evil and that evil leads to hell. A person always lies so that he is written with Allah as a liar. (Narrated by Bukhari-Muslim)

As time, cause effect for Muslims who are often disadvantaged because of false news. But this lie cannot penetrate the authenticity of the Qu'ran as the holy book of muslims. However, the interpretation of the meaning of the Qur'an is often a lie only for the benefit of a certain person or group. Not only can the interpretive meaning of the Qur'an be changed, Hadits Rasulullah SAW also often found in the contents of the hadith lies. This hadith is often referred to as *maudhu 'hadith* and its author is often referred to as *Al-Wadhadha* or *al Kadzab* and at the time of the Prophet referred to as *Al Fasiq*. Therefore, the Science of *Mustalah Al Hadith is* very useful for knowing the true and false hadiths.

The consequences of speaking a lie are not only found within the scope of the Islamic ummah's holy guidelines, but also in the political activities that exist in government. Communication in the era of open politics and is often used as a means of personal interests or groups that aspire called democracy. This is certainly contrary to the concept of *qoulan sadidan* because there are distortions in communication that only prolong the suffering of the little people. Therefore, debate in the public

space must be carried out with the concept of *qoulan sadidan*, namely communication in which neither party is harmed nor contains elements of coercion, suppression and dominance.

From the problems experienced by Muslims above to the political realm, it can be concluded that lies in the era of openness in communication today are often found. From that lie will cost many people and add to the burden. Therefore, it is necessary to refer to the concept of *qoulan sadidan,* which is to say honestly and truthfully.

Furthermore, there is the concept of *qoulan baligan* which means words that are accurate, communicative, and easy to understand (Muslimah, 2016; Setyaningsih et al., 2020). As the Word of Allah SWT in the verse An-Nisa: 63. In Arabic, *Baligh* contains the meaning of hitting a target or achieving a goal. When associated with *qoul*, it contains fluent, clear, clear, and precise meanings. An example is Rasulullah SAW. The sermon is short in duration but uses words that contain clear, precise and easy to understand meanings. The Prophet usually call these words as *"Jawami Al Kalam"* which speaks with a serious face and choose words as much as possible to touch the hearts of listeners.

The third form of *Qoul* is *Qoulan Maysura*, which is a light word. The Qur'an has directed communicators to speak in language that is light and easy to understand. As Allah says in Surah Al-Isra 28 it is explained. In the above word of Allah rooted in the sentence *maysura* which comes from the word *ya-sa-ra.* Which means easy. So, the commandment of Allah is to speak in a word that is easily understood by the communicant speaking. Sending messages that are easy to understand will make it easier for people to talk to take the essence of the message contained in it.

After that there is a form of *qoulan layyina*. What is contained in the word of Allah in Surah Thaha verse 44. Word of God above is the command Allah to Moses and Aaron when he was sent to bring the truth to Pharaoh's instructions. Allah has provided the right form of communication strategy, namely speaking as long as it is gentle with the hope that Pharaoh will be aware of and fear Allah SWT. This form of gentle speech is so that our interlocutors do not hurt their hearts and feelings. Rasulullah SAW often speak and speak soft words so that it is very touching for anyone. Therefore, our duty when speaking is to speak in soft words under any circumstances.

Apart from speaking honestly, easy to understand, and gently speaking, there are other forms of speech that we can use as ethical guidelines for speaking to others, namely *qoulan kariman.* As the word of Allah SWT in Surah Al-Isra Verse 23. The essence of the word in the verse is found in the word *karima,* namely noble. The meaning of the word *karima* when applied to the concept of communication is how the speaker does not belittle others or does not speak in dirty words and is condescending to others (Muslimah, 2016). This speaking ethic is to speak with respect, honor others and be polite. The final u- form we can take is *qoulan ma'rufa.* As the Word of Allah SWT. In Surah Al-Ahzab verse 32.

The meaning of *ma'rufa* is good. So that when it is associated with *qoulan ma'rufa it* is a form of speech that is good and does not hurt others. Apart from saying good words, *ma'rufa* is also a form of conversation that is useful and not in vain. It has been mentioned above in relation to politics. Political ethic is philosophy which examines the political dimension of human life. Political ethics concerns the ethical legitimacy of power relating to the moral of a person and community to use the power they have. We often encounter them on the sidewalks of *umbul* roads-political advertisements on display to advertisements on TV and social media related to politicians. The existence of this advertisement is a form of symbol and image of a certain group.

The existence of various kinds of political parties in demonstrating their existence in society results in competition between them. The competition that occurs has resulted in knocking out one another and attacking each other with other party forces. What should be propagated is the program of excellence possessed by each party in a healthy and clean manner. The many riots between one party and another prove that ethics are not interwoven in political activities.

There are formats that have been regulated in the Islamic religion related to political advertising

programs that should be implemented effectively. These include:

1. Sincerity. Campaign activities must be intended as worship with sincere intentions and sincere motivation. So that it will maintain a good and healthy campaign.
2. Obedience or commitment. This is the implementation of the applicable rules or programs that have been propagated in the campaign.
3. Exemplary. The form of campaign delivery is in a good way without slandering the existing parties.
4. Honesty. Is one of the keys to the success of a political party. Because the promise that has been spoken will have to be realized properly without any lies.
5. Brotherhood (*Ukhuwah*). The campaign is an event to strengthen the brotherhood between one another and not as a place to overthrow each other and prejudice which creates a commotion.
6. Educative. What is displayed in the campaign must be educational, normative, gentle, and also polite without any coercion in it.
7. Humble. Humility means not feeling that a party group is the right and the best among other parties. Presenting the advantages possessed can still be done as long as it does not undermine another group (Almuzanni, 2018).

According to some basic ethical concepts in communication above directs every Muslim to use Islamic ethics in communicating. With the advantages of speaking given by Allah SWT to humans makes them able to build good social relationships with good communication as well. There are several forms unexplained happened in Indonesia on television shows impressions Indonesia which is contrary to the concept of Islamic communication. One of them is the *Infotainment* event.

This event is a combined form of two meanings, namely information and entertainment (providing information as well as entertainment). Initially, infotainment originated from the United States, namely informative event packaging presented attractively and entertainingly for the audience. Initially, infotainment was more reflective of contemporary society. However, its application in the State of Indonesia is often associated with celebrity news with a unique delivery.

There are several characteristics of infotainment events in Indonesia, namely:

1. Targeting personal issues of celebrity life such as divorce, fighting and others.
2. Provide information by exaggerating compared to the reality that is happening.
3. Infotainment appears in contemporary society which has a free and unlimited information system method.

Viewed from the development and characteristics of infotainment in the State of Indonesia, the Indonesian Ulema Council issued a fatwa that the Infotainment program included in the category of unlawful (Rahmi and Ristiana, 2018). For which there is an element of *backbiting* (Gossip) and *Namimah (complaining Sheep)* are contrary to the rules of Islamic communication. However, infotainment which remains in the corridor and does not violate the existing broadcasting ethics, is permissible. We hear the word netizens from being foreign to what we can interpret as internet citizens (netizens). They are people who are often actively involved in social media activities. So, netizens are people who surf social media such as facebook, Twitter, Instagram, and youtube.

In the communication carried out by netizens, especially in surfing on social media, almost all of them are found to use non-standard language (Dewi, 2019). Like Instagram is an application that is often used by the public to find information about online shops, fashion, to spilling stories as a form of writing or photos which rarely use ethics in media. In addition, it is common to find netizens giving rude curses to an accounts they don't like. In fact, it is not uncommon for bullying to happen to something that is bad and is going viral.

From several communication activities and netizen comments on Instagram, it is still classified as not reflecting Islamic communication ethics. So, we need a system to determine what is good and bad which we call ethics. In Islam communication is not only used to convey messages but also

deliver the benefit and glory between the communicator and the communicant. Therefore, we can use Islamic communication ethics such as *qoulan sadidan, baligan, maysuran, layyinan, kariman, ma'rufan* in media. Do not use harsh, provocative, pornographic, or racist words. Don't post something that causes conflict to spread hoaxes. Netizens must use relevant and polite language. Ethics in media are very important because social media is in the public sphere.

This era, which is already sophisticated 4.0, is an age that almost entirely uses the internet for all kinds of activities. From it we can also access extensive information. But of all the information, many of them contain elements of lies in them (hoax). Fake because it is unclear the source and truth and the form of its spread without going through clear clarification. Everyone can easily access the internet.

Hoax is actually not only in the sophisticated era of media networks as it is today, but has existed since the time of Prophet Adam AS (Istriyani and Widiana, 2016). Who got fake news from the devil so he had to get out of Heaven. From events the hoax continues to occur and information can be encountered until now. The impact of this lie was more devastating than the effect of a bomb that exploded somewhere. Its awesomeness is capable of destroying not just one generation but many generations to centuries. For example, such as the hoax that was spread by Abdullah Bin Saba which was able to make a group (*Shia*) hate and hostile to the friends of the Prophet Muhammad. For examples like Abu Bakr ash Shidiq, Umar Bin Khattab, and Uthman Bin Affan.

So great is the effect of hoaxes that it requires us to check the truth of the information we receive. As Allah commands to be careful when receiving information: "O you who believe, if a wicked person comes to you with a message, then be earnest in seeking clarity so that you do not impose a disaster on a people without knowledge that causes you for your actions to become regretful people." (Al-Hujurat: 6)

Sorting out information and ensuring its accuracy is a form of media literacy that we can use to be more careful when using media. Basically, guidelines for behaving and behaving in the internet environment according to normative rules already exist and are known as *netiquette. Netiquette* comes from the words networks and etiquette which means ethics in using the internet so that internet players can feel comfortable interacting in cyberspace.

In the study of Islamic ethics, communication in the real world and cyberspace has no difference in ethics. Both have the same portion to get communication results that do not harm others. In order to avoid communication that has a hoax impact, there are principles of communication ethics which we can use: (Setyaningsih et al. 2020; Zarkasyi et al. 2020).

a) Principle of Sincerity, namely the principle that must be used for communicators and communicants to convey messages sincerely and with the intention of *Lillahi Ta'alaa.*
b) The principle of merits and sins. Every message that is delivered will have consequences for rewards and sins. Saying kind words and avoiding speaking dirty will make humans get rewarded by just communicating.
c) The principle of honesty, among forms of honesty in communicating is not to distort the facts and not lie.
d) Principle cleanliness. Islam always emphasize cleanliness in everything to communication. A good message will provide comfort for the communicant.
e) Principles say positive. Always talking about useful things and making other people happy is a form of saying positive things.
f) The principle of package (heart, verbal, deed). Oral will speak well if his heart is also kinds and vice versa. Consistency between heart, word, and deed is the hallmark of a successful human being.
g) Principle two ears and one mouth. Much to listen and be careful in speaking is as gratitude the human being has two ears and one mouth.
h) Principle of supervision. Whatever we do and what we say will always be supervised by Allah SWT especially noted by angels. People who who feel always being watched it will be careful to do.

i) Principle of selectivity and validity. Talking using accurate data can make our message easier to believe by others.
j) Principle of influence. The purpose of communication is actually to have an effect by influencing each other.
k) Principle of news balance.
l) Principle privacy. This principle emphasizes everyone to be careful regarding the privacy rights of themselves and others so that they are not easily exposed in the public space.

Communication gets great attention in Islam and directs it so that every Muslim uses Islamic ethics in communicating. In communication ethics, which consists of the six principles of *qoul* in the Qur'an, we can take the essence of them: (Muhardinsyah, 2017)

1. Command to communicate well.
2. Command to communicate correctly.
3. In communicating not by saying nasty.
4. Prohibition of saying a lie.
5. Lower your voice when communicating.
6. Command to communicate fairly.
7. Women are prohibited from being spoiled when communicating.

After we know the ethics in communication that refer to the Al-Qur'an and Hadith, now is the time for us to practice them in our daily lives. Starting from communication in real life or face to face to communication in the virtual world (media). Many of the phenomena we encounter are still contrary to the ethics of communication in the teachings of Islam. Because Islam actually teaches us to be useful in any activity. Even in communicating, we cannot harm others. So that our communication can be maintained properly and correctly.

We often hear about public relations or public relations activities in a company. If we associate the term public relations with Islamic teachings, it can be interpreted as preaching to the public. The purpose of this public relations is to introduce the teachings of Islam. This goal is in line with the basic principles of public relations in general, namely as a partnership builder from an internal and external perspective based on the main values that guide the company's philosophy. With the concept of delivery that is good, correct and effective, this activity is highly recommended in Islam. About how the procedures or ethics of good public relations in Islam have been contained in surah Al-Ahzab verses 70-71 (Rahmawati, 2014).

"Do you believe, fear Allah and Say the true words, (71). Surely Allah will correct your practices and forgive you your sins. and whoever obeys Allah and His Messenger, then surely he has got a great victory. "

One of the public relations that we can take for example is the form of communication (transactions) that occur in business activities. The figure who really inspired us in this activity was the Prophet Muhammad SAW. It is said that at one time the Prophet Muhammad SAW was carrying out a transaction with a buyer named Abdullah. At that time Abdullah felt interested in buying merchandise brought by the Prophet but he forgot to bring money and finally they both agreed to meet again at another time. But a few days later Abdullah forgot to meet up after remembering that three days had passed. Then Abdullah came to the place that had been agreed between the two and still found the Prophet Muhammad SAW still waiting at that place. Then the Prophet said: "You have made me restless, three days I waited for you in this place." (Narrated by Abu Daud).

The short story above proves that the Prophet Muhammad SAW is a person who is very responsible in terms of transactions. So, do not be surprised if it makes stakeholder's feel satisfied on service transactions performed by the Prophet. Nowadays, it is very difficult to find traders or business people who carry out responsibility because of their tendency to get profit without looking at the normative aspects in transactional terms.

The success of the Prophet Muhammad SAW in carrying out the business world cannot be separated from all the noble qualities inherent in him. Its success that brought it to success comes from its characteristics *siddiq* (honesty), *fathonah* (intelligent), *tabligh* (openly, human relations), and *amanah* (trust). Hence, he earned the nickname Al Amin and became a role model for anyone who wanted to be successful in business activities.

Between patients and nurses, good and effective communication is also needed for the patient's recovery. This communication is known as therapeutic communication. As for Stuart GW and Sundeen SJ (1995) stated that therapeutic communication is an interpersonal relationship between nurse and client, in this relationship the nurse and client gain shared learning experiences in order to improve the client's emotional experience (Sinaulan, 2016). The difference between social communication and therapeutic communication is that the nurse has a deeper understanding of the patient's emotions so that it becomes one of the driving factors for the patient's recovery from illness.

When a person feels pain, it will also have an effect on the psychological or mental shock he experiences. Disorders experienced such as mild to severe stress, anxiety, fear of pain he feels. There are also people who are in a state of despair about healing that never comes to them. In Islam, this shows the weakness of the soul of faith that is in him. He did not feel that pain until death was a destiny that had been decided by Allah SWT.

Related to pain and healing are two things that cannot be separated from the will of Allah SWT. Because true pain is a disaster brought by Him and of course there is wisdom behind it. Rasulullah SAW said:

"Nothing befell a Muslim, unless Allah forgives his sins, to the point that he is even sick from being pricked by a thorn." (Narrated by Bukhari)

In his other hadith regarding the disaster:

"From Abu Hurairah R. A. Prophet Muhammad SAW said: It is not a Muslim afflicted by calamity, distress, sadness, disease, disturbances accumulate in him unless Allah SWT erases his sins." (Narrated by Bukhari and Muslim)

By referring to the two hadiths above, it is clear that disease is the will that Allah sends down to some of his servants so that he is patient and takes wisdom in it. The relationship with therapeutic communication ethics is how the nurse can be an emotional driving factor for the patient's recovery. By planting basic things related to spiritual provisions and Islamic values will build the correct perception in the patient.

Because it is often found that patients develop a false perception of the pain they are feeling. There are those who do not want to understand why they are actually sick and what is the wisdom behind it all. Thus, the ethics of communication required by a wat good in giving encouragement and motivation for their healing. The implementation of therapeutic communication will be very meaningful if the nurse understands the science of communication based on Islamic principles and values. Through the actions taken by nurses, how they understand and communicate will have a big impact on patients. If the perception that is built is correct and good, it will reduce the burden of pain on him and then the healing comes to him with the permission of Allah SWT.

The development of the times until now makes it easier for everyone to get something they don't know about. The emergence of the media as an intermediary bridge between communicators and the general public to obtain information. This is used by preachers or preachers in spreading religious understanding and other matters related to Islam. Preachers who previously delivered their *da'wah* orally in front of the public, now can only do it through an article or a short video.

The effectiveness that exists in the virtual world of media today is not inferior to the real world. The message conveyed by the media contains the assumptions of the hypodermic needle theory which means that there is a significant influence on net citizens. So that messages in the media are likened to bullets that can go through the minds of the public (Sinaulan, 2016). How ethics need to be developed in social media is an issue that has been the task of all of us until now. Because social media is a fusion between interpersonal communication and mass communication which has the most extensive communication coverage. Media users are not seen as directly affect the ethics of communication in the media. However, ethics is very necessary so as not to offend anyone who receives information in the media. One of the ethical bases that can be applied in social *media* refers back to the six *qoul* in the Qur'an, namely *qoulan sadidan, qoulan maysuran, qoulan ma'rufan, qoulan baligan, qoulan layyinan,* and *qoulan kariman.*

There is a study of Islamic communication ethics in social media expressed as (Zaheril 2017; Khasanah 2019; Taqiyuddin et al. 2021):

1. There is a form of responsibility. Every content that is sent must be accountable for its truth to fellow humans up to Allah SWT.
2. Content accuracy and objectivity. The point is that any information sent must be in accordance with the reality without slander and backbiting.
3. Look at the principle of fairness. Fair is not only for individuals, but also for the public so that it does not harm or humiliate them

Conclusions

Communication is said to be effective if the content of the message is clear, concise, and also hits the hearts of the communicants. When *adab* in communication is applied, it will reduce the error rate in understanding messages and also avoid saying bad words. Reliable reference sources are the Al-Qur'an and Hadith as the basic foundation for speaking to the public. Indonesia is a country whose people have an Islamic priority. So, all the activities in it should reflect as true Muslims, especially in terms of communication. Therefore, it is necessary to apply the concept of Islamic ethics in political activities, business, social media and in other activities.

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