

**INTERPERSONAL COMMUNICATION IN THE QUR'AN:
ANALYSIS OF THE STORIES OF THE PROPHETS**

Ulvah Nur'aeni

Bandung Islamic University, Indonesia
ulvah.nuraeni@unisba.ac.id

Nurul Afrianti

Bandung Islamic University, Indonesia
nurulafrianti28@gmail.com

Fitroh Hayati

Bandung Islamic University, Indonesia
fitrohhayatiunisba@gmail.com

Kasimah binti Kamaruddin

Universiti Sultan Zainal Abidin, Malaysia
kasimah@unisza.edu.my

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Abstract

This article focuses on exploring interpersonal communication in the Qur'an through a study of verses related to the stories of the prophets. This study is motivated by the urgency of face-to-face interpersonal communication, which is currently being neglected due to advances in technology and social media that facilitate communication anywhere and anytime. Although communication offers advantages in life, it cannot represent the feelings and emotions of someone who is talking and discussing in the same space face-to-face. Therefore, this article analyzes the urgency of interpersonal communication and the lessons behind the communication of the prophets. To achieve this goal, this study uses a thematic approach by collecting verses on interpersonal

communication found in the stories of the prophets in the Qur'an. This study also focuses on verses from the stories of the prophets that show interpersonal communication between individuals in a two-way, face-to-face dialogue. Thus, this study uses a qualitative approach based on a literature review. Based on the study using this method, this research concludes that there are several types of interpersonal communication in the Qur'an, including communication between parents and children, husbands and wives, siblings, prophets and rulers, and communication between rulers. These types of communication reflect the interpersonal communication methods taught in the Qur'an, which are adapted to the context of the speaker and emphasize positive aspects of communication such as openness, speaking gently and politely, freedom of expression, empathy, reassurance, argumentation, and persuasion.

Keywords: *Al-Qur'an, Thematic, Interpersonal Communication, Communication Types.*

Abstrak

Artikel ini fokus menggali informasi komunikasi interpersonal dalam al-Qur'an melalui kajian atas ayat-ayat yang berkaitan dengan kisah-kisah nabi. Kajian ini dilatarbelakangi oleh urgensi komunikasi interpersonal tatap muka saat ini yang mulai diabaikan karena kemajuan teknologi dan media sosial yang memudahkan komunikasi di mana saja dan kapan saja. Meskipun komunikasi menawarkan keuntungan dalam kehidupan, tetapi belum bisa mewakili perasaan dan emosi seseorang yang berbincang dan berdiskusi di ruang yang sama dengan tatap muka. Oleh karena itu, penelitian ini menganalisis cara komunikasi interpersonal yang diajarkan oleh para nabi dalam berbagai konteks dalam al-Qur'an. Mencapai tujuan tersebut, penelitian ini menggunakan pendekatan tematik dengan mengumpulkan ayat-ayat komunikasi interpersonal yang terdapat dalam kisah-kisah nabi dalam al-Qur'an. Penelitian ini juga memfokuskan pada ayat-ayat kisah nabi yang menunjukkan komunikasi interpersonal antar individu dalam kondisi dialog dua arah dan tatap muka. Dengan demikian, penelitian ini menggunakan pendekatan kualitatif dengan bertumpu pada kajian pustaka. Berdasarkan kajian dengan metode tersebut, penelitian ini menyimpulkan bahwa ada beberapa ragam komunikasi interpersonal dalam al-Qur'an, diantaranya adalah komunikasi antara orang tua dan anak, suami dengan istri, antar saudara, antara nabi dan penguasa, dan komunikasi antar penguasa. Ragam komunikasi tersebut mencerminkan cara komunikasi interpersonal yang diajarkan dalam al-Qur'an disesuaikan dengan konteks pembicaraannya dan mengedepankan aspek komunikasi positif seperti

keterbukaan, berkata lembut dan penuh kesopanan, kebebasan berpendapat, sikap empati, menenangkan hati, argumentatif, dan persuasif.

Kata Kunci: *Al-Qur'an, Tematik, Komunikasi Interpersonal, Ragam Komunikasi.*

Introduction

Since its inception, the internet has been rejected by fundamentalists and religious groups. This rejection is due to the fact that social media can have an impact on the mental and moral well-being of its users. Especially in today's digital age, popularity can be measured by the number of "likes" or "subscribes," which leads users to post statuses that attract attention and opens up the possibility of cyberbullying from others.¹ This can lead to depression, isolation from the surrounding environment, and avoidance of face-to-face communication.²

In the Indonesian context, re-intellectualization or the dissemination of Islamic teachings in social media often leads to group debates and even political and religious contestation. As Lim asserts, he states that social media in Indonesia can shape contestation among the public in extraordinary ways.³ In the Indonesian context, re-intellectualization or the dissemination of Islamic teachings in social media often leads to group debates and even political and religious contestation. As Lim asserts, he states that social media in Indonesia can shape contestation among the public in extraordinary ways.⁴

A series of facts about the negative impact of social media does not deny the convenience offered by these advanced technological products. Social media has become ingrained in society and has both possibilities and challenges. It has become a reliable tool for business.⁵ penyediaan informasi yang cepat dan melimpah, ruang alternatif untuk mengekspresikan opini,⁶ as well as a process of re-intellectualization for religious groups. However, it also poses a challenge to people's offline lives. People have become very individualistic, and their social sensitivity has begun to erode.

¹ Lisa M. Cookingham and Ginny L. Ryan, "The Impact of Social Media on the Sexual and Social Wellness of Adolescents," *Journal of Pediatric and Adolescent Gynecology* 28, no. 1 (February 2015): 2–5, <https://doi.org/10.1016/j.jpag.2014.03.001>.

² Deborah Richards, Patrina Hy Caldwell, and Henry Go, "Impact of Social Media on the Health of Children and Young People," *Journal of Paediatrics and Child Health* 51, no. 12 (December 2015): 1152–57, <https://doi.org/10.1111/jpc.13023>.

³ Merlyna Lim, "Freedom to Hate: Social Media, Algorithmic Enclaves, and the Rise of Tribal Nationalism in Indonesia," *Critical Asian Studies* 49, no. 3 (July 2017): 411–27, <https://doi.org/10.1080/14672715.2017.1341188>.

⁴ Dedy Djameluddin Malik, "New Media and Sectarianism in Indonesia," *Proceedings of the International Conference on Media and Communication Studies (ICOMACS 2018)* (Bandung, Indonesia), Atlantis Press, 2018, <https://doi.org/10.2991/icomaes-18.2018.75>.

⁵ K. A Begley, *Komunikasi Tatap Muka* (Trans. by A. Cahyani) (Jakarta: PT. Indeks, 2010).

⁶ Liesbet van Zoonen, Farida Vis, and Sabina Mihelj, "Performing Citizenship on YouTube: Activism, Satire and Online Debate around the Anti-Islam Video *Fitna*," *Critical Discourse Studies* 7, no. 4 (November 2010): 249–62, <https://doi.org/10.1080/17405904.2010.511831>.

It is important to realize that no matter how sophisticated social media technology is, it cannot represent human emotions and cannot replace the intimacy of people chatting in the same space.⁷ Naisbitt even predicted that at the same time humans are able to communicate through social media, intensive interpersonal communication will also be necessary.⁸

Based on the possibilities and challenges offered by social media, the urgency of interpersonal communication has become increasingly clear. Moreover, the Qur'an has provided a fairly clear picture of how humans should communicate, avoid fake news or hoaxes, check and recheck the information received, and so on. The Qur'an even provides examples of how to communicate in various situations and with different interlocutors.

This study presents a form of two-way interpersonal communication conducted by two individuals who interact with each other. Therefore, this article aims to answer the questions: what are the various forms of interpersonal communication in the Qur'an? What moral messages can be learned from this diversity? To answer these questions, this paper uses a thematic method. The stages carried out in this method are to collect Qur'anic verses related to interpersonal communication through keyword searches, examine the collected verses, select the collected verses in accordance with the limitations of interpersonal communication theory related to conversations found in the Qur'an, and determine and divide the selected verses into various themes. These themes include communication between parents and students, between husbands and wives, between siblings, between teachers and students, between prophets and rulers, and between rulers.

To narrow down the meaning of interpersonal communication referred to in this paper, the author refers to several views. First, Devito's definition that interpersonal communication is "the delivery of a message by one person and its reception by another person or a small group of people, as well as the opportunity to provide direct feedback to each other."⁹ Second, referring to Hartley's view, which limits interpersonal communication media to face-to-face communication only.¹⁰ Third, based on the types of interpersonal communication, which consist of individual-to-individual communication, individual-to-group communication, and group-to-group communication, this paper limits the number of members involved in the

⁷ John A. Naslund et al., "Social Media and Mental Health: Benefits, Risks, and Opportunities for Research and Practice," *Journal of Technology in Behavioral Science* 5, no. 3 (September 2020): 245–57, <https://doi.org/10.1007/s41347-020-00134-x>; Emily Van Duyn and Ashley Muddiman, "Emotion Work on Social Media: Differences in Public and Private Emotions about Politics and COVID-19 on Facebook," *Social Media + Society* 9, no. 4 (October 2023): 20563051231207853, <https://doi.org/10.1177/20563051231207853>.

⁸ John Naisbitt, Nana Naisbitt, and Douglas Philips, *High Tech High Touch: Technology and Our Search for Meaning* (London: Nicholas Brealey Publishing, 1999).

⁹ Joseph A. Devito, *Komunikasi Antarmanusia. (A. Maulana, Trans.)* (Tangerang: Karisma Publishing, 2011).

¹⁰ Peter Hartley, *Interpersonal Communication* (London: Routledge, 1991).

communication process to only two individuals.¹¹ Fourth, the communication referred to here is verbal communication where the people involved in the communication are present in the same place.

Communication in the Qur'an

Communication itself is defined as the interaction of one or more people who avoid various obstacles or sounds in a particular context and the presence of feedback.¹² Communication is human nature, which is why humans are referred to as "hayawān an-nāṭiq," or talking animals. Some also say that humans are animal symbolicum, animals that use symbols to express their intended meaning. These symbols can be verbal or non-verbal.¹³

Humans, as beings created in the most perfect state, are obliged to make the best use of communication in order to fulfill their obligations as caliphs in the world. This mandate requires humans to use communication as a means of preaching, both verbally and in writing, because both are capable of influencing the listener. In this regard, what the prophets did when communicating face-to-face with their followers can serve as an example. They interacted solely for the sake of preaching and teaching and demonstrating the Oneness of Allah.¹⁴ Meanwhile, preaching through writing can be exemplified by scholars who have written various religious books, including interpretations, fiqh, Sufism, history, and so on. The form of communication they use in their preaching has influenced generations of Muslims.

The impact, which is so widespread through linguistic symbols and in written form, is apparently very influential and long-lasting. No wonder in the Qur'an Allah swears by the pen in Surah al-Qalam/68:1;

نَّ وَالْقَلَمِ وَمَا يَسْطُرُونَ

Translation: "Nun. By the pen and what they inscribe."

The oath contained in the above verse shows that the pen is one of the great things, because Allah will not swear except by things that are great and awesome. This greatness is proven by the fact that through the pen and writing, civilization can be built, because with the pen and writing, knowledge can be transmitted from generation to generation.¹⁵

When contextualized with current conditions, the model of preaching through social media has a broader influence. Technological sophistication facilitates the

¹¹ Jucy C. Pearson et al., *Human Communcation*, 4th ed. (New York: McGram-Hill, 2006).

¹² Devito, *Komunikasi Antarmanusia*. (A. Maulana, Trans.).

¹³ Muchlis M Hanafi, *Tafsir Al-Qur'an Tematik; Komunikasi Dan Informasi* (Jakarta: Lajnah Pentashih Mushaf Al-Qur'an, 2011).

¹⁴ Ulvah Nur'aeni, "Komunikasi Interpersonal in the Qur'an" (Skripsi, UIN Sunan Kalijaga Yogyakarta, 2014).

¹⁵ Hanafi, *Tafsir Al-Qur'an Tematik; Komunikasi Dan Informasi*.

transmission of Islamic knowledge in an efficient and effective manner.¹⁶ Therefore, utilizing technology for preaching and other beneficial activities is actually encouraged in the Qur'an.¹⁷

The above description shows that the Qur'an pays attention to communication issues in every situation and condition, providing solutions and guidance on how to communicate properly.

This attention is also marked by various signals contained in the terms of communication recorded in the Qur'an, including the use of the words (قال) qāla, (نطق) naṭīqa, (كلم) kallama, (تكلم) takallama. The word (قال) qāla and its various derivatives appear in 141 verses in 57 surahs and are repeated 1722 times. Meanwhile, the word natiqa and its various derivatives are repeated 12 times in 12 verses in 11 surahs. The words kallama and takallama and their various derivatives are repeated 75 times in 72 verses in 35 surahs.¹⁸

Based on the above search terms, the Qur'an provides various signals regarding communication. In fact, the Qur'an itself is a form of communication between God and His servants. The Qur'an is a representation of the presence of God and His Messenger, who are always open to dialogue and offering solutions to the problems faced. Muslims can receive or accept the Qur'an in various ways. As explained by Rafiq in his dissertation, there are three ways of accepting the Qur'an, namely *exegetical reception*, *aesthetical reception* and *functional reception*.¹⁹

These three methods are ways in which humans communicate with the Qur'an in order to suit their needs. In the form of exegetical reception, Muslims understand the Qur'an by reading its translation and interpreting it using certain methods so that it remains relevant to the times. This form of exegetical reception is based on several things. First, the Qur'an is the center of contemplation for every Muslim. This is because the Qur'an declares itself to be a guide for mankind. Second, Muslims are limited in their ability to understand the Arabic language of the Qur'an. This inability to understand Arabic encourages Muslims to use translations and interpretations of the Qur'an that are in a language they understand.²⁰ Second, the efforts of translators and interpreters to ensure that the teachings of Islam contained in the Qur'an can be

¹⁶ Ulvah Nur'aeni and Arfian Hikmat Ramdan, "IDEOLOGICAL CONTESTATION ON YOUTUBE BETWEEN SALAFI AND NAHDHATUL 'ULAMA IN INDONESIA," *Journal of Contemporary Islam and Muslim Societies* 7, no. 1 (June 2023), <https://doi.org/10.30821/jcims.v7i1.15244>.

¹⁷ Risqiatul Hasanah, "INTEGRATION OF TECHNOLOGY IN DA'WAH: UTILIZATION OF SOCIAL MEDIA AND MULTIMEDIA CONTENT TO IMPROVE ACCESSIBILITY AND DA'WAH STRATEGIES OF GUS IQDAM," *Indonesian Journal of Islamic Communication* 7, no. 1 (June 2024): 14–38, <https://doi.org/10.35719/ijic.v7i1.2144>.

¹⁸ Muhammad Fu'ad 'Abd Baqi', *Al-Mu'jam al-Mufahras Li Alfāzh al-Qur'ān* (Egypt: Dar al-Hadith, 1996).

¹⁹ Ahmad Rafiq, "The Reception of the Qur'an in Indonesia: A Case Study of the Place of the Qur'an in a Non-Arabic Speaking Community" (Dissertation, Temple University, 2014).

²⁰ Ahmed S Elimam and Alysia S. Fletcher, *The Qur'an, Translation and the Media A Narrative Account*, 1st ed. (New York: Routledge, 2022).

understood, used as guidance, and remain relevant throughout time and place, using various methods appropriate to educational backgrounds and the surrounding hermeneutical aspects.²¹ Then, in the form of *aesthetic reception*, Muslims engage in dialogue with the Qur'an through an artistic approach. For example, the recitation of the Qur'an by Qari. The Qur'an sounds so beautiful with the accompanying melody. Finally, *functional reception* is engaging with verses of the Qur'an for specific purposes, such as healing the sick or religious rituals closely tied to local traditions.

The form of dialogue with the Qur'an above shows that the Qur'an is deeply ingrained in Muslim life. In addition, Muslims' dialogue with their holy book reveals various motivations. These motivations may be driven by the rapid development of Qur'anic studies, personal spiritual experiences, the need to receive guidance from Allah through His words, academic needs, the legitimacy of their arguments, efforts to refute the views of others, and so on.²²

The categories of communication in the Qur'an are divided into three, namely intrapersonal communication, interpersonal communication, and metapersonal communication.²³ Intrapersonal communication is a type of communication with oneself and does not involve anyone else. Its scope is quite broad, ranging from thinking about what is in one's heart to hopes for the future. Interpersonal communication is communication that involves other people face-to-face, whether the interlocutor is one person or a group. Meanwhile, metapersonal communication goes beyond normal communication between people. In the Qur'an, it is described as interacting with animals, jinn, angels, and others.

Referring to this division, this paper focuses on exploring information about interpersonal communication in the Qur'an and only involves communication between individuals.

Interpersonal Communication in the Qur'an

Etymologically, the word interpersonal comes from the word inter, which means between, and person, which means people. Therefore, literally, interpersonal communication is communication that occurs between people. In the context of the Qur'an, interpersonal communication as referred to in this article is characterized by several terms, namely:²⁴

1. قال "he (male) said" (2: 258), (3: 37), (5: 27, 31), (7: 106, 150), (11: 43), (12: 4-5, 36-47, 42-43, 45-47, 50-51, 54-55), (17: 101-102), (18: 60-64, 66-76), (19: 42,

²¹ Bruce Fudge, "Qur'ānic Exegesis in Medieval Islam and Modern Orientalism," *Die Welt Des Islams* 46, no. 2 (2006): 115–47, <https://doi.org/10.1163/157006006777896858>.

²² Gito Supriadi, Abdul Azis, and Shania Aprilia, *Pengaruh Motivasi Terhadap Kemampuan Menghafal al-Qur'an Siswa SMP Islam Terpadu Al-Manar Pangkalan Bun*, n.d.; Bustari et al., "Motivasi Dalam Al-Qur'an Dan Hadis: Landasan Spiritual Untuk Meraih Kesuksesan Dalam Pendidikan," *Mauriduna: Journal of Islamic Studies* 6, no. 1 (January 2025): 169–83, <https://doi.org/10.37274/mauriduna.v6i1.1333>.

²³ Hanafi, *Tafsir Al-Qur'an Tematik; Komunikasi Dan Informasi*.

²⁴ Baqi', *Al-Mu'jam al-Mufahras Li Alfāzh al-Qur'ān*.

46-47), (20: 49-52, 57, 59, 61, 92, 94-97), (26: 18, 20, 23-31), (27: 44), (28:15, 18-25, 27-28), (37: 102), (40: 28-29), (66: 3).

2. قالت "she (female) said" (3: 37), (27: 42, 44), (28: 25-26), (66: 3).
3. قالتا "two people (women) said" in (28: 23)
4. قيل "said" on (27: 42, 44)
5. كلمه "He has spoken with so-and-so" is found in (12:54)

Although this term represents interpersonal communication in the Qur'an, it is not yet able to reveal the comprehensive meaning of the verse. This is because these verses are related to other verses that form a narrative and complementary meanings. Therefore, the *munasabah* of the verse is necessary in order to reveal the meaning contained in the values of interpersonal communication.

Varieties of Interpersonal Communication in the Qur'an and Its Moral Ideals

Based on the above terms and their corresponding verses, it can be concluded that interpersonal communication consists of six themes. These themes include communication between parents and children, communication between husband and wife, communication between siblings, communication between teachers and students, communication between prophets and rulers, and communication between rulers.

1. Communication between Parents and Children

Interpersonal communication between parents and children is mentioned in four contexts in the Qur'an, in QS. 12: 4-5, QS. 37: 102, QS. 3: 37, QS. 11: 41-43, and QS. 19: 41-48. These verses have different contexts of interaction. In QS. 12: 4-5, QS. 37: 102, and QS. 3: 37, communication is effective on both sides. In QS. 11: 41-43 and QS. 19: 41-48, one of the parties involved behaves defensively.

Effective interpersonal communication is found in the conversation between Prophet Yusuf and Prophet Ya'qub, as illustrated in QS. 12: 4-5. These verses describe Prophet Yusuf telling his father about the dream he had experienced. Based on the communication between the two, there are three things that need to be explained and used as examples. First, tell the person who is knowledgeable about the problem you are experiencing. It is said that Prophet Ya'qub was known as an expert in interpreting dreams. This is evidenced by Prophet Ya'qub's premonition that the dream was a sign of a major religious problem that his son would experience. In addition, Prophet Ya'qub also advised that the dream should not be shared with Prophet Yusuf's other brothers because it would have a negative impact on Prophet Yusuf's future life.²⁵

Second, communication is a means of strengthening relationships. The context of communication between Prophet Yusuf and Prophet Ya'qub illustrates open, harmonious, intimate, and loving communication. Openness is evident in Prophet Yusuf telling his father about his dream. According to DeVito, three aspects are

²⁵ Said Qutb, *Tafsīr Fi Zilāl Al-Qur'ān* (Egypt: Dar Asy-Syuruq, 1972).

needed to determine openness.²⁶ First, the communicator is open to the person they are talking to. This aspect is demonstrated by Prophet Yusuf, who even explains in detail what he saw in his dream. Second, there is a positive response from the person they are talking to. This response is marked by Prophet Ya'qub, as the person they are talking to, directing and advising Prophet Yusuf on what to do. Third, the aspect of ownership and feelings. This aspect is described by Prophet Yusuf with the word "I" as a sign that he realizes he has said it and has experienced it. The openness between the two parties shows that the intensity of their communication is going well, forming a harmonious, intimate, and loving relationship.

Third, speak gently, kindly, and respectfully to your parents. The gentle words illustrated by Prophet Yusuf are found in his address to his father with the words "ya abati" (my father). According to the scholars of Bashrah, this word reflects affection and places his father in a high position. Prophet Yusuf's treatment of his father is confirmed by another verse regarding how to behave towards parents. That verse is Q 17: 23. The use of the word *وَبِالْوَالِدَيْنِ إِحْسَانًا* contains the meaning of *ilsāq*, which means "attachment." This reflects a value that requires a child to always be close to his parents because Allah wants children to be as close as possible to their parents. This is further clarified by the word *إِحْسَانًا* after the above word, which commands children to be polite to both parents in accordance with the customs and culture of society so that parents feel happy and their needs are met according to their children's abilities.²⁷

Another example of effective communication can be seen in the conversation between Prophet Ibrahim and Prophet Ismail in Q 37: 102. This verse reflects the communication patterns and positive parenting exemplified by Ibrahim and his son. The form of greeting, freedom of expression, and morals displayed by the two characters in this verse provide a good lesson. According to Ibn Ashur, Ibrahim's greeting to his son with the word *يَا بُنَيَّ* "my son" reflects gentleness, affection, and love. This greeting shows closeness and a harmonious relationship and reflects parenting based on love rather than fear, as well as providing guidance that parents need to calm their children even though they are experiencing and will experience difficult and heavy things. This opening interaction makes the situation calmer, and the information to be conveyed is clear and easy to understand. The child also understands what his parents want. In addition, beginning the greeting with gentleness and reassurance before explaining the command revealed to Ibrahim indicates that Ibrahim was able to control his emotions. He did not show excessive concern about losing his son, nor did he force his son to obey Allah's command.

The phrase *فَانظُرْ مَاذَا تَرَى* is interpreted differently by various exegetes. At-Thabari interprets it as a way to test his son's determination and patience in obeying Allah's command.²⁸ Another example of effective communication can be seen in the

²⁶ Devito, *Komunikasi Antarmanusia*. (A. Maulana, Trans.).

²⁷ Muhammad Quraish Shihab, *Tafsir Al-Misbāh* (Jakarta: Lentera Hati, 2011).

²⁸ Abu Ja'far Muhammad bin Jarir Thabari (al), *Tafsir At-Thabari: Jami al-Bayan 'an Ta'wil Ay al-Qur'an*, 1st ed., vol. 5 (Dar Hijr li at-Thaba'ah wa an-Nasyr wa at-Tauzi' wa al-I'lan, 2001).

conversation between Prophet Ibrahim and Prophet Ismail in Q 37: 102. This verse reflects the communication patterns and positive parenting exemplified by Ibrahim and his son. The form of greeting, freedom of expression, and morals displayed by the two characters in this verse provide a good lesson. According to Ibn Ashur, Ibrahim's greeting to his son with the word *يا بُنَيَّ* "my son" reflects tenderness, affection, and love. This greeting shows closeness and a harmonious relationship and reflects parenting based on love rather than fear, as well as providing guidance that parents need to calm their children even though they are experiencing and will experience difficult and heavy things. This opening interaction makes the situation calmer, and the information to be conveyed is clear and easy to understand. The child also understands what his parents want. In addition, beginning the greeting with gentleness and reassurance before explaining the command revealed to Ibrahim indicates that Ibrahim was able to control his emotions. He did not show excessive concern about losing his son, nor did he force his son to obey Allah's command.

The phrase *فانظر ماذا ترى* is interpreted differently by various exegetes. At-Tabari interprets it as a way to test his son's determination and patience in obeying Allah's command.²⁹ Al-Alusi explains this sentence in more detail. According to him, there are three purposes contained in Ibrahim's question. First, to determine his son's readiness to face trials from Allah. Similar to what al-Biqai'i stated, Ibrahim was a very loving and sincere person, so he wanted to see what was in Ismail's heart. This is a form of parental validation of their child because confirming the feelings experienced by children can be done in several ways, such as empathy, acknowledgment, explanation and discussion, exploration and expression, and taking action to overcome their feelings. Through this validation effort, Ibrahim encouraged his son to explore his emotions, develop his understanding, get involved in decision-making, help his son to be responsible, show acceptance of his fears, and foster emotional understanding. In addition to validation, Ibrahim also knew and understood his son's developmental stage. The questions asked by Ibrahim reflected that his son was old enough to express his opinions and provide solutions to problems. Second, to discuss the tests and problems faced. Family discussions are crucial for building strong relationships and fostering closeness among family members. In this case, Al-Alusi explains that Ibrahim made deliberation a sunnah. This is because deliberation can lead to a better understanding of one another, resolve conflicts, and support one another through difficult times. In addition, Ibrahim's efforts built trust, showed respect, and created a safe and comfortable space for his son to express his feelings and make decisions. This form of good communication requires good listening skills so that family members feel heard and valued. Third, to strengthen his son's faith. Ibrahim's empathy prepared his son to face trials and strengthen his faith in Allah's commands.³⁰

²⁹ Ibnu Katsir, *Tafsir Al-Qur'an al-'Adzim* (Egypt: Dar Ibn al-Jauzy, n.d.).

³⁰ Mahmud Al-Alusi, *Ruh Al-Ma'ani Fi Tafsir al-Qur'an al-'Adzim Wa as-Sab' al-Matsani* (Lebanon: al-Ihya at-Turats al-'Arabi, n.d.).

Ibrahim's effective communication and positive parenting style encouraged his children to do what he expected of them. In addition, Ibrahim's openness and empathy helped his children feel comfortable expressing their thoughts, emotions, and concerns, and developing important life skills such as effective problem solving, emotional regulation, and healthy interpersonal relationships.³¹ This can be achieved by actively listening to your child, respecting their opinions, and providing guidance and support when needed. Therefore, because of this form of positive parenting, the child responded to the problem with *يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ* "O my father, do what (Allah) commands you!". He was able to resolve the issue responsibly, manage his emotions patiently, and remain steadfast in his faith despite facing extraordinary trials.

2. Communication between husband and wife

The communication exemplified here is a conversation between the Prophet Muhammad and one of his wives, recorded in Surah at-Tahrim/66: 3-4.

وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ إِنَّ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَعَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيْلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ

Translation: “And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allah showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, “Who told you this?” He said, “I was informed by the Knowing, the Acquainted.” If you two [wives] repent to Allah, [it is best], for your hearts have deviated. But if you cooperate against him – then indeed Allah is his protector, and Gabriel and the righteous of the believers and the angels, moreover, are [his] assistants.”

This verse tells of one of the Prophet's wives who revealed the Messenger of Allah's secret to another wife. According to one account, the wife referred to here is Hafsa, while the other wife referred to is 'Aisha. The secret that was revealed to the other wife was about the caliphate after the Messenger of Allah's death.³² Another opinion states that there are two possible cases that led to the revelation of this verse. First, Prophet Muhammad drank honey at the house of Zainab bint Jahsh. Second, Prophet Muhammad had intercourse with Maryam. Based on the chain of narration, the first case is more likely. However, the second case is closer to the meaning intended in the verse and provoked the anger of the Messenger of Allah.³³

³¹ Mahbub Ghazali, “A SUFISM PSYCHOLOGICAL ANALYSIS OF ISMĀ'ĪL'S INTRAPERSONAL COMMUNICATION IN SURAH AL-SĀFFĀT [37]: 102,” *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir* 5, no. 2 (December 2020): 240–58, <https://doi.org/10.32505/at-tibyan.v5i2.1471>.

³² Qutb, *Tafsir Fi Zilal Al-Qur'an*.

³³ Qutb.

Based on the conversation in the above verse, there are several lessons that can be learned. Among them are:

- a. Keeping your partner's secrets well. Keeping secrets is one of the keys to creating a harmonious family. Secrets in a family can be about honor, livelihood, property, or secrets related to the "bedroom." The Prophet Muhammad once warned his followers in a hadith: "Indeed, the worst position on the Day of Judgment will be that of a man (husband) who has intercourse with his wife and then reveals her secrets." (HR. Muslim). The Prophet's statement, which indicates a low position on the Day of Judgment, reflects behavior that is detrimental and dangerous to family life. Moreover, the above verse explains the emotion displayed by the Prophet, which is anger. The disclosure of family secrets to others can not only reduce family harmony, but can also cause doubt, distrust, and even separation.
- b. Admonish your spouse within necessary limits and clarify without accusing. The above verse describes how the Prophet Muhammad did not directly accuse Hafsah and corner her, even though he had clearly received the information directly from Allah. Moreover, the Prophet Muhammad reprimanded Hafsah only moderately by conveying only part of what he knew. This was intended so that Hafsah would still feel respected and was a way to maintain a good relationship.
- c. Correct your spouse if they commit a sin. What the Prophet did illustrates a household that is always close to Allah. Reminding each other of mistakes and avoiding all transgressions in the family is a command from Allah mentioned in Surah al-Tahrim/66: 6; "O you who believe, protect yourselves and your families from the fire of Hell."

3. Communication Between Siblings

The interactions between siblings recorded in the Qur'an are described through the stories of Cain and Abel, as well as the prophets Moses and Aaron. A meaningful and exemplary conversation is when the prophet Aaron calms his brother, who is consumed by anger. This is reflected in Surah al-A'raf/7: 150;

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ وَأَلْقَى الْأَوْاحِ
وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّفُونِي وَكَادُوا يَفْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا
تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ

Translation: "And when Moses returned to his people, angry and grieved, he said, "How wretched is that by which you have replaced me after [my departure]. Were you impatient over the matter of your Lord?" And he threw down the tablets and seized his brother by [the hair of] his head, pulling him toward him. [Aaron] said, "O son of my mother, indeed the

people oppressed me and were about to kill me, so let not the enemies rejoice over me and do not place me among the wrongdoing people.”

The verse tells us that Prophet Moses was upset and angry with Prophet Aaron for allowing his people to worship a golden calf. Prophet Moses' anger became even more apparent when he pulled his brother's hair. Prophet Moses did this because he had entrusted the responsibility of his people to Prophet Aaron while he had to go to Mount Sinai for 40 days. Therefore, when he saw that his people had disobeyed his command upon his return from the mountain, he blamed Prophet Aaron as the person who had been entrusted with the responsibility.

Responding to his brother's anger, Prophet Aaron did not immediately retaliate harshly. Instead, he calmed his brother with the words "my mother's son." These words indicate two things. First, Prophet Aaron tried to calm his brother with a gentle and loving tone. This shows that Prophet Aaron understood his brother's sensitive nature and tried to calm him down with a touch of brotherly love.³⁴ Moreover, Prophet Aaron explained that he had done what his brother commanded him to do to the best of his ability. Second, Prophet Aaron's words were an attempt to remind them of the bond and affection they had shared with their mother. After all, the bond between siblings who share the same mother is often stronger than that between siblings who share the same father.³⁵

The above conversation teaches us that mutual understanding and trust are necessary in brotherly relationships. In addition, the above verse shows that good, calm, and gentle communication brings peace, emotional control from the other party, and awareness of mistakes.

4. Communication Between Teachers and Students

This conversation was held by Prophet Moses as a student of a righteous servant of Allah, Khidr. Surah al-Kahf/18: 66-70 recounts their conversation;

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا وَكَيْفَ تَصْبِرُ
عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ
شَيْءٍ حَتَّىٰ أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا

Translation: “Moses said to him, “May I follow you on [the condition] that you teach me from what you have been taught of sound judgement?” (66). He said, “Indeed, with me you will never be able to have patience (67). And how can you have patience for what you do not encompass in knowledge?” (68). [Moses] said, “You will find me, if Allah wills, patient, and I will not disobey you in [any] order.” (69). He said, “Then if you follow me, do not ask me about anything until I make to you about it mention” (70).”

³⁴ Qutb.

³⁵ Shihab, *Tafsīr Al-Miṣbāḥ*.

The above verse reflects effective communication between teacher and student, as well as etiquette in seeking knowledge. This is evident in several ways, including: (1) Prophet Moses did not immediately confirm and ask Khidr to be his teacher. According to al-Nuhas, Prophet Moses' question هَلْ أَتَّبِعُكَ "may I follow you?" is a highly ethical expression because the meaning behind it is actually "are you willing and do you have no objection?".³⁶ (2) Sincerity in accepting lessons from teachers. The letter ت in the word أَتَّبِعُكَ "to follow" indicates sincerity in accepting the intended object. This expression is also Prophet Moses' acknowledgment of Khidr's vast knowledge. (3) Understanding the psychology of students. Khidr's doubts about Prophet Moses' patience stemmed from his knowledge that what Prophet Moses would face would appear to be an immoral act. This shows that Khidr understood that Prophet Moses would not be able to bear witnessing immorality happening right before his eyes.³⁷ (4) Relying on Allah and being patient in seeking knowledge. In response to Khidr's doubts, Prophet Moses did not immediately affirm that he would be patient. Instead, he first relied on Allah with the phrase سَتَجِدُنِي إِنْ شَاءَ اللَّهُ. According to Abu Hayyan, the combination of relying on Allah and expressing patience indicates the gravity of the problem that will be faced.³⁸ The behavior of Prophet Moses seems to encourage seekers of knowledge to always involve Allah and be patient in seeking knowledge because of the severity of the trials and the possibility of misunderstanding in understanding. Prophet Moses' statement regarding his willingness to follow Khidr's instructions also shows that a student must respect and treat the teacher's advice as a command, and to ignore it is a violation. (5) This verse signals that communication is the best means of transmitting knowledge from generation to generation and a medium for building civilization.³⁹

5. Communication Between Prophets and Rulers

The Qur'an offers various methods of communication, including qaul balīgh (words that leave an impression) and qaul layyin (gentle words).⁴⁰

In the context of communication between prophets and rulers, qaul balīgh was exemplified by Prophet Ibrahim to the king who debated him. This conversation is recorded in Surah al-Baqarah/2: 258.

أَلَمْ تَرَ إِلَى الَّذِينَ حَاجَّوْا إِبْرَاهِيمَ فِي رَبِّهِ أَنْ أَنَّهُ اللَّهُ الْمَلِكُ ۖ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۖ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

³⁶ Abu Bakar al-Qurthubi, *Al-Jami' al-Ahkam al-Qur'an* (Muassasah ar-Risalah, n.d.).

³⁷ al-Qurthubi.

³⁸ al-Qurthubi.

³⁹ Ulvah Nur'aeni, *Kritik Fenomena Bid'ah dalam Tafsir Tamsiyiyah Al-Muslimin Karya KH. Ahmad Sanusi* (Jakarta: Publica Institute Jakarta, 2020).

⁴⁰ Hanafi, *Tafsir Al-Qur'an Tematik; Komunikasi Dan Informasi*.

Translation: “Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship? When Abraham said, “My Lord is the one who gives life and causes death,” he said, “I give life and cause death.” Abraham said, “Indeed, Allah brings up the sun from the east, so bring it up from the west.” So the disbeliever was overwhelmed [by astonishment], and Allah does not guide the wrongdoing people.”

The argument presented by Prophet Ibrahim shows that he used the *qaul balīgh* method in dealing with his king. *Qaul balīgh* is defined as communication that uses effective, targeted, communicative language, adapts to the intellectual level of the interlocutor, and is firm, straightforward, and easy to understand.⁴¹ This method is evident in arguments involving the divine nature of Allah. Prophet Ibrahim wanted to show the superiority of his Lord's nature, which no creature on earth possesses. This issue was raised because life and death are mysteries that only Allah knows. However, the king thought that he was also capable of doing this thanks to his power. Receiving this response, Prophet Ibrahim shifted his argument to a challenge. He firmly and concisely challenged the king to make the sun rise from the east. This challenge reflected a well-aimed argument because he knew full well that the king would not be able to do so.

The context of the above communication not only informs us about effective debating techniques, but also illustrates that communication should be aimed at inviting others to the truth and pointing out errors. This is what Prophet Moses did when he invited Pharaoh to accept the religion of Allah.

It is narrated in the Qur'an that Prophet Moses was mocked and ridiculed by Pharaoh for mentioning Pharaoh's care for Prophet Moses. Moreover, Pharaoh threatened both of them for daring to oppose him. Nevertheless, Prophet Moses responded with patience and gentleness. He and Prophet Aaron continued to introduce their God to Pharaoh, explaining His creation and dominion over the heavens and the earth in language that was easy to understand, firm yet gentle. According to al-Zamakhsyari, Prophet Moses and Prophet Aaron's invitation to observe the heavens and the earth was an effort to make Pharaoh realize that there is one God who is different from other creatures.⁴² The method used by Prophet Moses and Prophet Aaron informs us that *qaul layyin* (gentle words) accompanied by correct and strong arguments are recommended to be conveyed to rulers, even if the rulers who lead are classified as unjust.

6. Communication Between Authorities

One example of interaction in this context is the conversation between Prophet Solomon and Queen of Sheba. Queen of Sheba, known as Queen Bilqis, was a queen

⁴¹ Hanafi.

⁴² Shihab, *Tafsīr Al-Miṣbāḥ*.

who worshipped the sun. Therefore, Prophet Solomon invited her to accept the religion of Allah. The conversation between the two of them is found in Surah al-Naml/27: 42-44.

فَلَمَّا جَاءَتْ قَيْلَ أَهْكَذَا عَرْشُكَ قَالَتْ كَأَنَّهُ هُوَ وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ وَصَدَّهَا مَا كَانَتْ تَعْبُدُ
مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ قَيْلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا
قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِنْ قَوَارِيرَ ه قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ء

Translation: “So when she arrived, it was said [to her], “Is your throne like this?” She said, “[It is] as though it was it.” [Solomon said], “And we were given knowledge before her, and we have been Muslims [in submission to Allah] (42). And that which she was worshipping other than Allah had averted her [from submission to Him]. Indeed, she was from a disbelieving people” (43). She was told, “Enter the palace.” But when she saw it, she thought it was a body of water and uncovered her shins [to wade through]. He said, “Indeed, it is a palace [whose floor is] made smooth with glass.” She said, “My Lord, indeed I have wronged myself, and I submit with Solomon to Allah, Lord of the worlds” (44).”

The above verse shows that Prophet Solomon's method of preaching was right on target. It is known that Queen Bilqis ruled over a vast territory. Her kingdom was supported by 12,000 small kingdoms in Yemen, each with a population of 100,000.⁴³ Therefore, showing something extraordinary, such as displaying the power and kingdom bestowed upon him by Allah, was the right method to amaze Queen Bilqis and make her willing to accept Prophet Solomon's invitation. With this strategy, Queen Bilqis realized that there was a power and authority greater than that of humans, so that Queen Bilqis' belief in worshipping the sun, which had taken root in her heart, was shaken.⁴⁴

This success was not only supported by Prophet Solomon's preaching strategy, but also by Queen Bilqis' open character. Queen Bilqis was known as an open and democratic ruler. This was proven by her openness in accepting advice and input and giving her councilors room to make decisions.⁴⁵ As a result, this openness made it easier for him to accept Prophet Solomon's invitation because two-way communication would be more effective if there was openness.

Conclusion

The article concludes that the Qur'an provides signals, offers, and guidance in communication. This implies that communication plays an important role in human

⁴³ Lilik Umi Kultsum, “Kisah Ratu Saba Dalam Perspektif Tafsir Jāmi’ al-Bayān Dan Bible,” *Dialogia* 4, no. 1 (2006).

⁴⁴ Qutb, *Tafsir Fi Zilal Al-Qur’an*.

⁴⁵ Kultsum, “Kisah Ratu Saba Dalam Perspektif Tafsir Jāmi’ al-Bayān Dan Bible.”

life, for example in building civilization, and as a means of facilitating humans in carrying out their mandate as caliphs on earth. Among the suggestions presented by the Qur'an are those related to interpersonal communication, namely two-way communication in which both parties are involved in a conversation. Based on an examination of these verses using the munasabah verse method, six themes of interpersonal communication were identified. These six themes describe communication in various contexts and with different interlocutors. This diversity indicates that the Qur'an regulates human life from the most crucial aspects. These themes include communication between parents and children, husbands and wives, siblings, teachers and students, prophets and rulers, and rulers themselves. The interpersonal communication methods of the prophets reflect several principles of positive and effective communication, including openness, gentleness and politeness, freedom of expression, empathy, reassurance, argumentation, and persuasion.

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