The Ethics of Parent-Child Communication in Islam: Insights Derived from the Qur'an and Sunnah

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ABSTRACT

Communication between parents and children is vital in shaping character, attitudes, and the overall quality of family relationships. In Islam, this communication is regarded as an essential aspect of education and moral guidance. This study seeks to delve into the ethics of communication between parents and children as grounded in Islamic teachings by examining the normative values present in the Qur'an and Hadith, as well as their relevance in contemporary Muslim family life. The research employs a qualitative approach, conducting a literature review that analyzes primary sources, including verses from the Qur'an and Hadith, along with secondary sources such as books, scholarly articles, and academic studies addressing family communication and Islamic education. The findings reveal that Islamic communication ethics emphasize principles such as gentleness (qaulan layyinan), honesty, patience, wisdom, exemplary behavior, and mutual respect between parents and children, all of which are foundational for fostering harmonious family relationships rooted in spiritual values. Additionally, ethical communication has been found to significantly contribute to instilling moral values, enhancing emotional closeness, and preventing conflicts within families. This study offers both theoretical insights into the development of family communication studies based on Islamic values and practical guidance for parents and educators in implementing ethical communication practices to cultivate families that are socially, emotionally, and spiritually fulfilled.

ABSTRAK

Komunikasi antara orang tua dan anak memiliki peran strategis dalam membentuk karakter, sikap, serta kualitas hubungan keluarga, yang dalam perspektif Islam dipandang sebagai bagian integral dari proses pendidikan dan pembinaan akhlak. Penelitian ini bertujuan untuk mengkaji secara mendalam etika komunikasi antara orang tua dan anak berdasarkan ajaran Islam, dengan menelaah nilai-nilai normatif yang terkandung dalam Al-Qur'an dan Hadis serta relevansinya dalam kehidupan keluarga Muslim kontemporer. Metode penelitian yang digunakan adalah pendekatan kualitatif melalui studi pustaka, dengan menganalisis sumber-sumber primer berupa ayat-ayat Al-Qur'an dan Hadis Nabi, serta sumber sekunder berupa buku, jurnal ilmiah, dan karya akademik yang membahas komunikasi keluarga dan pendidikan Islam. Hasil penelitian menunjukkan bahwa etika komunikasi Islam menekankan prinsip kelembutan *(qaulan layyinan)*, kejujuran, kesabaran, kebijaksanaan, keteladanan, dan sikap saling menghormati antara orang tua dan anak sebagai fondasi terciptanya hubungan keluarga yang harmonis dan berlandaskan nilai spiritual. Selain itu, komunikasi yang etis berperan penting dalam menanamkan nilai moral, membangun kedekatan emosional, serta mencegah konflik dalam keluarga. Penelitian ini memberikan kontribusi teoretis dalam pengembangan kajian komunikasi keluarga berbasis nilai-nilai Islam, serta kontribusi praktis sebagai rujukan bagi orang tua dan pendidik dalam menerapkan pola komunikasi yang etis guna mewujudkan keluarga yang sejahtera secara sosial, emosional, dan spiritual.

A. INTRODUCTION

Communication is a very integral and inseparable element of human life. From the moment an individual is born until they take on various social roles in society, communication is always present as the main means of interacting, expressing oneself, and building relationships with others. Whether we realize it or not, every social activity involving more than one individual is essentially part of the communication process.[1] Through communication, humans not only exchange information, but also convey feelings, values, attitudes, and expectations that shape patterns of human relationships. The communication process can take place in various forms and channels. Verbal communication, such as spoken and written conversation, allows messages to be conveyed directly and explicitly. Meanwhile, nonverbal communication, which includes body language, facial expressions, voice intonation, eye contact, and gestures, often has a stronger influence in conveying the emotional meaning of a message. These two forms of communication complement each other and work simultaneously to create a complete understanding between the interacting parties. Communication takes place in various environments, ranging from social, educational, and work environments to the most basic environment, namely the family. The family is the first place where individuals learn about communication, both as receivers and conveyors of messages. In the family context, communication has a broader meaning than simply conveying information. Communication becomes a means of instilling values, shaping character, and fostering a sense of security and mutual trust among family members. Through intense and continuous communication, strong emotional bonds can be formed between family members. Warm, open, and respectful interactions will create a harmonious family atmosphere that is conducive to the psychological and social development of each member. Conversely, poor or ineffective communication has the potential to cause misunderstandings, conflicts, and strained family relationships. Therefore, communication within the family not only functions as a means of interaction, but also becomes the main foundation for creating harmony, well-being, and the overall quality of family life.[2]

The family is the smallest social unit consisting of two main components, namely parents and children, who have interrelated roles and functions. From a pedagogical perspective, parents are seen as the primary and first educators of their children, because it is in the family environment that children first learn about values, norms, and the educational process. The education provided by parents is not limited to teaching basic knowledge, but also includes shaping the attitudes, character, and personality of children. The role of parents as educators begins from the moment a child is born, even from the early stages of life, when children begin to learn through imitation and habituation of the behavior displayed by their parents. The moral, ethical, and religious values instilled in the family will become the main foundation for

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[1] Wahyudi Wahyudi et al., "Bulletin of Indonesian Islamic Studies The Dynamics of Social Communication among Muslims in Indonesia from the Perspective of Libraries and Sociology," 2025.
[2] Sugiyono, Sugiyono, and Puji Lestari. "Metode penelitian komunikasi (Kuantitatif, kualitatif, dan cara mudah menulis artikel pada jurnal internasional)." (2021).

the child's development in later stages. As children grow and develop, parents still have a responsibility to guide, direct, and supervise their children's education, whether it be intellectual, emotional, or spiritual. Even when children reach adulthood and are able to make their own decisions, the role of parents does not necessarily end. Parents still have the right and obligation to provide advice, guidance, and reminders as a form of moral responsibility and affection. This is in line with Islamic teachings which emphasize the importance of respecting parents and their role in guiding children throughout their lives, as stated in the Qur'an Surah an-Nisa 'verse 36.[3], The Meaning *"Worship Allah and do not associate anything with Him. And do good to your parents, relatives, orphans, the poor, neighbors near and far, friends, travelers, and your servants. Indeed, Allah does not like those who are arrogant and haughty."*

In everyday life, ethics play a very important role as guidelines in regulating human behavior and interactions. Ethics function as a set of values and norms that help individuals understand the boundaries between appropriate and inappropriate behavior in social life. With ethics, humans can build harmonious social relationships, respect each other, and avoid actions that can harm themselves and others. Ethics also plays a role as a foundation in the socialization process, because through ethics, a person learns how to behave, speak, and act appropriately according to the social context they face. In daily interactions, ethics helps create social order and harmony, so that interactions between people can take place in an orderly manner and with mutual understanding. Without ethics, social life has the potential to be marred by conflict, misunderstanding, and violations of other people's rights. [4] Ethics has a huge influence on human life, because through ethics, a person has guidelines and orientation in living their daily life. Ethics helps humans direct their attitudes and actions to be in line with prevailing moral values, so that individuals are able to distinguish between right and wrong actions. With ethics, every action is not done carelessly, but is based on moral considerations, responsibility, and its impact on oneself and others. In today's reality, ethical values tend to shift with the times. Technological advances, changes in lifestyle, and increasingly complex social dynamics are often not balanced with the strengthening of moral values. This can be seen from various events around us that show an increase in unethical behavior, such as a decline in mutual respect, an increase in social conflict, and a decline in politeness in communication and interaction. [5] This phenomenon basically reflects the low awareness of some people about the importance of ethics in community life. When ethics are no longer used as the main guideline, humans tend to act based on personal interests without considering moral values and social norms. Therefore, joint efforts are needed to revive awareness of the importance of ethics, whether through education, habituation in the family,

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[3] Mizani, Zeni Murtafiati. "Komunikasi Orang Tua dan Anak dalam Islam (Tinjauan Pedagogis Komunikasi Nabi Ibrahim dengan Nabi Isma'il dalam Al-Qur'an)." *Ibriez: Jurnal Kependidikan Dasar Islam Berbasis Sains* 2.1 (2017): 95-106.

[4] Thoha, Perdian Muhamad, Rizki Puja Kurniawan, and Andhita Risko Faristiana. "Perubahan Komunikasi Orang Tua Terhadap Anak Di Era Digital." *Student Scientific Creativity Journal* 1.4 (2023): 415-431.

[5] M. Mujib Utsmani, "Penguatan Karakter Anak Usia Dini Dalam Perspektif Al-Qur'an Dan Hadits," *SELING: Jurnal Program Studi PGRA* 7, no. 1 (2021): 54–64.

or the strengthening of moral values in social life, so that ethics remain the main foundation in building a dignified and civilized human life. [6]

Various media sources indicate that children's ethics towards their parents tend to decline nowadays. This condition can be observed through a number of phenomena that arise in everyday life, both on social media and in the surrounding environment. One example that is often encountered is the habit of children communicating with their parents through social media or mobile phones, even though they live in the same house. This pattern of communication reflects a decrease in interpersonal closeness and a decline in manners in direct interactions between children and parents.[7] This phenomenon indicates a shift in ethical values in parent-child relationships. Ideally, as a child, communication with parents should be done directly with respect, politeness, and attention. Face-to-face communication allows for stronger emotional bonds to form, while also reflecting the child's appreciation for their parents' presence and role. When direct communication begins to be replaced by media intermediaries, the ethical values and manners that should be upheld have the potential to be neglected. From an Islamic perspective, such behavior contradicts the teachings of the Qur'an and Hadith, which explicitly regulate children's ethics towards their parents. Islam places respect and obedience to parents as a primary obligation after the obligation to Allah SWT. [8] The Qur'an and Hadith provide clear guidance on how to speak, behave, and interact with parents, emphasizing gentleness, politeness, and respect in all circumstances. The Qur'an, as the main source of Islamic teachings, serves as a guide for humans in shaping noble, comprehensive, and universal behavior. The ethical values taught in the Qur'an are not only relevant in the context of worship, but also in social and family life. Therefore, the phenomenon of the fading of children's ethics towards their parents needs serious attention, so that the values of manners and morals taught by Islam can be re-internalized and practiced in daily life, especially in the relationship between children and parents. [9]

Based on the phenomenon observed by the author, this condition can be considered a violation of children's ethics towards their parents. Ideally, children should communicate directly with their parents with respect and courtesy, rather than replacing this with media intermediaries when there is no urgent reason to do so. Direct communication not only reflects manners and respect for parents, but also serves as an important means of building emotional closeness and spiritual bonds within the family. This view is in line with the teachings of the Qur'an and Hadith, which provide clear guidance on ethical behavior and communication with parents. The Qur'an, as the main source of Islamic teachings, serves as a guide for humans in living a moral, comprehensive, and universal life. It contains ethical values that govern human relationships with Allah, fellow humans, and the surrounding environment, including the relationship between children and parents. Islamic teachings

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[6] Fauzan, Fauzan, and Nazaruddin Nazaruddin. "Etika Komunikasi Remaja terhadap Orang Tua Ditinjau dari Psikologi Perkembangan Remaja:(Studi Kasus di Desa Blang Panyang Lhokseumawe)." *Al-Madaris Jurnal Pendidikan dan Studi Keislaman* 2.2 (2021): 61-70.

[7] Masliyana Masliyana, "Penanaman Nilai-Nilai Moderasi Beragama Pada Anak Usia Dini," *BOCAH: Borneo Early Childhood Education and Humanity Journal* 2, no. 1 (2023): 41–51, https://doi.org/10.21093/bocah.v2i1.5744.

[8] Najhan Dzulhusna, Nunung Nurhasanah, and Yuda Nur Suherman, "Qaulan Sadida, Qaulan Ma'rufa, Qaulan Baligha, Qaulan Maysura, Qaulan Layyina Dan Qaulan Karima Itu Sebagai Landasan Etika Komunikasi Dalam Dakwah," *Journal Of Islamic Social Science And Communication (JISSC) DIKSI* 1, no. 02 (2022): 76–84.

[9] Latif, A., Pahru, S., Wantu, A., & Sahi, Y. (2022). Etika komunikasi islam di tengah serangan budaya digital. *Jambura Journal Civic Education*, *2*(2), 174-187.

place respect for parents as a very important obligation, which must be manifested through kind words, a humble attitude, and loving behavior. These noble values in Islamic teachings are transferred and instilled in children through the educational process within the family, with parents as the primary educators. The family is the first and most important environment in shaping a child's character and morals. Through harmonious, open, and loving communication between parents and children, the educational process can take place effectively and sustainably. Especially in religious education, parents have a great responsibility to guide their children to understand and practice Islamic teachings in accordance with the Qur'an and the Sunnah of the Prophet Muhammad SAW as the main sources. [10] With good and ethical communication, Islamic values can be deeply internalized in children and reflected in their daily attitudes and behavior. The Qur'an contains many verses that describe the process of persuasive communication that is rich in ethical values and wisdom. One very clear example is the communication between Prophet Ibrahim AS and his son, Prophet Ismail AS. In this story, Allah ordered Prophet Ibrahim to sacrifice his son as a test of his faith. Prophet Ibrahim did not convey this very difficult command in an authoritarian or coercive manner, but rather through a gentle, open, and respectful dialogue with his son. Prophet Ismail accepted the command with complete conviction, obedience, and sincerity. This event demonstrates an ideal persuasive communication process, in which the message is conveyed in polite and meaningful language and is received with awareness and sincerity. The story contains very high ethical values of communication, especially in the use of language and attitude when conveying messages. [11] Communication not only functions as a means of conveying intentions, but also as a medium for shaping attitudes, faith, and character. In this context, the Qur'an shows that effective and ethical communication can build understanding, acceptance, and obedience without coercion.

In general, communication ethics in Islam are based on the guidance of the Qur'an and the sunnah of the Prophet Muhammad SAW. Islam teaches that communication must be conducted with good manners, respect, and appreciation for the dignity of the person being spoken to. Every Muslim is directed to maintain their words, attitude, and intentions when communicating, both in the context of family and in wider social life. Islam provides a clear foundation for how to speak, such as only saying things that are good and beneficial, avoiding unnecessary arguments, staying away from conversations that have the potential to cause conflict, and adjusting the language and manner of delivery to the conditions and abilities of the other party. In addition, Islam also teaches not to be arrogant in communication, such as praising oneself or praising others excessively to the point of lying. All of these principles show that communication in Islam is not merely a verbal activity, but a moral act that reflects a person's character. [12]

Research by Marzuki (2020) entitled Parent Communication in Shaping Children's Character from an Islamic Education Perspective raises the issue of the weakening role of parent communication in shaping children's character due to social changes and modern

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[10] Retnowati, Yuni. "Pola Komunikasi Orangtua Tunggal Dalam Membentuk Kemandirian Anak (Kasus Di Kota Yogyakarta)." *Jurnal Ilmu Komunikasi* 6.3 (2014): 199-211.

[11] Zeni Murtafiati Mizani, "Komunikasi Orang Tua Dan Anak Dalam Islam (Tinjauan Pedagogis Komunikasi Nabi Ibrahim Dengan Nabi Isma'il Dalam Al-Qur'an)," *Ibriez : Jurnal Kependidikan Dasar Islam Berbasis Sains* 2, no. 1 (2017): 95–106, https://doi.org/10.21154/ibriez.v2i1.28.

[12] Susanto, J. (2016). Etika komunikasi islami. *WARAQAT: Jurnal Ilmu-Ilmu Keislaman*, *1*(1), 24-24.

parenting patterns. This study uses Islamic education and interpersonal communication theories with a qualitative approach through a literature study. The research method is a literature analysis of the Qur'an, Hadith, and Islamic education books. The results show that communication based on exemplary values, compassion, and advice plays an important role in shaping children's character. This study is similar to the author's research in terms of its focus on parent-child communication in Islam, but it differs in that Marzuki's research emphasizes the aspect of character education, while this study specifically formulates communication ethics based on the integration of the Qur'an and Sunnah.[13]

Research by Clana et al. (2021) entitled Parent Communication Ethics on Children's Emotional and Social Development discusses the issue of parents' lack of awareness of the impact of communication on children's psychosocial development. This study uses family communication and child development theory with a descriptive qualitative approach. The methods used were literature study and conceptual analysis. The results showed that ethical communication contributes to children's emotional stability and social skills. The similarity with this study lies in the focus on parental communication ethics, while the difference is that Clana et al.'s study did not explicitly use the Qur'an and Sunnah as a normative basis.[14]

The study by Afandi (2019) entitled Model Komunikasi Orang Tua kepada Anak dalam Qashash al-Qur'an (Parental Communication Model to Children in Qashash al-Qur'an) raises the issue of the suboptimal use of Qur'anic stories as an educational communication model. This study uses Islamic educational communication theory with a thematic interpretation approach. The research method is a study of the Qur'anic text. The results show that communication in Qur'anic stories is dialogical, persuasive, and full of examples. This study has the same reference source as the author's study, but differs in that Afandi's focus is limited to Qur'anic stories, while this study integrates the Qur'an and Sunnah into a single framework of communication ethics.[15]

The study by Amri (2020) entitled Parent-Child Communication Ethics from the Perspective of QS Luqman examines the problem of the lack of internalization of Qur'anic values in family communication. The theories used are da'wah communication and Islamic moral education. The research method is a literature study with a thematic interpretation approach. The results of the study confirm that parental communication must be based on monotheism, patience, and wisdom. This study is similar in terms of normative sources, but differs in that Amri's study is textual-letter-specific, while this study is conceptual-integrative.[16]

The study by Kamila et al. (2022) entitled Islamic Family Communication in the Digital Age discusses the challenges of parent-child communication due to the dominance of digital media. This study uses family communication and digital literacy theories with a qualitative approach. The research methods are literature study and phenomenological analysis. The results show that Islamic communication values are still relevant but require adaptation to the digital context. The similarity lies in the attention to contemporary dynamics, while the

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[13] Dalam Perspektif, al- q u r an, and d a n Sunnah, "Jurnal Peurawi ٮﻩ," n.d.

[14] Etika Komunikasi et al., "Jurnal Kajian Komunikasi Dan Penyiaran Islam" 7, no. 2 (2025): 74–101.

[15] Dalam Qoshoshul and Q U R An, " Volume" 03, no. 05 (2023).

[16] Universitas Islam et al., "Membangun Harmoni : Pola Komunikasi Islami Orang Tua Dalam Keluarga Dengan Anak Adopsi" 08, no. 01 (2025): 33–43.

difference is that this study emphasizes the normative foundations of the Qur'an and Sunnah over technological aspects.[17]

Research by Zaimi et al. (2021) entitled Islamic Communication Patterns in Families with Adopted Children raises the issue of applying Islamic communication values in non-biological families. The theory used is Islamic interpersonal communication. The research method was qualitative case study. The results showed that the values of justice, compassion, and openness are key to communication. This research is relevant to the author's study, but differs in that its context is specific to adoptive families.[18]

Research by Saidin and Shamsudin (2020) entitled Parent Communication with Daughters from the Perspective of the Qur'an and Sunnah discusses gender issues in Muslim family communication. The theories used are gender communication and Islamic ethics. The research method is a normative literature study. The results of the study show the importance of respecting and protecting the dignity of daughters. The similarity lies in the use of Islamic sources, while the difference lies in the focus on gender, which is not the main focus of this study.[19]

Research by Batubara (2021) entitled Hadiths on Communication Ethics in the Family raises the issue of the lack of reference to hadiths in family communication practices. This study uses prophetic communication theory with a thematic hadith study approach. The research method is a literature study. The results of the study confirm that the Sunnah of the Prophet emphasizes gentleness, empathy, and dialogue. This study is in line with the author's study, but it has not comprehensively integrated Qur'anic values.[20]

Research by Sunaryanto and Karmiluwati (2022) entitled The Role of Parental Communication in the Development of Children's IQ, EQ, and SQ discusses family communication as a means of developing holistic intelligence. This study uses Islamic education and developmental psychology theories. The research method is a literature study. The results show that Islamic communication contributes to the balance of children's intelligence. The difference is that this study is more applicable, while the author's study is conceptual-ethical.[21]

Research by Chandra et al. (2021) entitled The Role of Qur'an and Hadith Communication in Children's Language Development examines the influence of religious communication on children's linguistic abilities. The theories used were educational communication and Islamic linguistics. The research method was a literature review. The results showed that Qur'anic

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[17] Dalam Membentuk and Keluarga Madani, "Integrasi Al-Quran Dan Sunnah Nabawi Panduan Ibu Bapa Ketika Berkomunikasi" 8, no. 2 (2023): 74–82.

[18] Yulia Karmiluwati, "El-Hikmah : Jurnal Ilmu Dakwah Dan Metode Komunikasi Orang Tua Terhadap Anak Dalam Islam (Perspektif Iq , Eq , Dan Sq) Pendahuluan Perubahan Tata Pendidikan Harus Dipahami Bukan Sekadar Menyekolahkan Anak," 2023, 119–45.

[19] Hafsah Juni Batubara et al., "Alamtara : JurnalKomunikasi Dan Penyiaran Islam ISSN Hadis Tentang Etika Komunikasi Dalam Keluarga : Panduan Untuk Komunikasi Antar Anak Dan Penanaman Akhlak Alamtara : JurnalKomunikasi Dan Penyiaran Islam ISSN" 8 (2024): 229–56.

[20] Suci Nur Kamila et al., "Komunikasi Keluarga Dalam Islam (Studi Peran Parenting Islami Orang Tua Dan Anak Dalam Era Digital)" 2, no. 3 (2025), https://doi.org/10.62387/naafijurnalilmiahmahasiswa.v2i3.176.

[21] Yasirul Amri, "Etika Komunikasi Orang Tua-Anak Perspektif Al-Qur ' an Surat Luqmān Ayat 12-19" 1, no. June (2022): 12–25.

language enriches children's communication skills. The similarity lies in the Islamic reference source, while the difference lies in the linguistic focus, not communication ethics.[22]

This paper aims to examine and formulate the ethics of communication between parents and children from an Islamic perspective, using the Qur'an and Sunnah as the main sources of study. Specifically, this study aims to identify the normative principles of parent-child communication contained in Islamic teachings, such as gentleness, wisdom, honesty, patience, exemplary behavior, and mutual respect. In addition, this paper aims to develop an integrative conceptual framework of family communication ethics by systematically connecting Qur'anic and Sunnah values, thereby providing a comprehensive understanding of family communication in Islam. This paper also seeks to explain the relevance and implementation of these communication ethics in the context of contemporary Muslim families facing the challenges of social, cultural, and technological change. Thus, this research is expected to contribute theoretically to the development of Islamic family communication studies and practically as a normative reference for parents, educators, and family observers in building harmonious, educational parent-child relationships based on Islamic values.

B. METHODS

To This study uses a qualitative approach with library research oriented towards the study of normative Islamic texts. This approach was chosen because the main objective of the study is not to measure communication behavior empirically, but to explore, interpret, and formulate the principles of communication ethics between parents and children as formulated in authoritative Islamic sources. Therefore, the research focuses on analyzing the meaning, normative messages, and ethical values of communication contained in the texts of the Qur'an and Sunnah, without involving field data collection. Data collection was carried out through systematic searches of primary and secondary sources. Primary sources include verses from the Qur'an and hadiths of the Prophet Muhammad SAW that are directly or indirectly relevant to family communication, especially parent-child relationships. Secondary sources were used to enrich and verify interpretations, including mu'tabar tafsir books, hadith commentary books, as well as scientific journal articles and academic books discussing family communication, Islamic education, and communication ethics. Sources were selected selectively, taking into account scientific authority, thematic relevance, and methodological consistency. The verses and hadiths were searched thematically using conceptual keywords that represent parent-child relationships and communication ethics in Islam. These keywords include walidain (parents), ibn/walad (children), birr al-walidain (being dutiful to parents), qaulan karīman, qaulan layyinan, qaulan ma'rūfan, qaulan sadīdan, tarbiyah, nasihah, and akhlaq al-usrah. These keywords are used to search for verses and hadiths that not only talk about moral obligations in the family, but also how to speak, language attitudes, and the ethics of conveying messages in parent-child relationships. Based on this search process, this study focuses its analysis on several key verses, namely QS. Al-Isrā' [17]: 23–24, which emphasizes the prohibition of using harsh language and the command to speak nobly to parents, QS. Luqman [31]: 13–19, which describes the pattern of educational communication between parents and children through gradual advice and persuasive dialogue, as well as QS. Al-Ahzab

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[22] Monica Chandra, Mursal Aziz, and Dedi Sahputra Napitupulu, "The Role of Parental Communication in Improving Early Childhood Language Intelligence through Learning the Qur ' an and Hadith" 9, no. 1 (2025): 122–33.

[33]: 70 and QS. An-Nisa' [4]: 5, which contain the principles of language ethics and speech management. Meanwhile, the hadith analyzed includes hadiths about the Prophet's gentleness in educating children, the prohibition of harshness in communication, the encouragement to speak kindly, and the example of the Prophet Muhammad in building loving family relationships, as contained in Sahih al-Bukhari, Sahih Muslim, and thematic hadith books.

Data analysis was conducted using a religious text hermeneutic approach, specifically Hans-Georg Gadamer's philosophical hermeneutics, which emphasizes dialogue between the text, historical context, and the interpreter's horizon of understanding. This approach is used to understand verses and hadiths not only literally, but also contextually, taking into account the socio-historical background of the verses (asbab al-nuzul), the context of the hadith narration, and its relevance to the dynamics of Muslim family communication today. To maintain thematic coherence, the analysis is also enriched with thematic interpretation (tafsir maudhu'i), so that scattered verses and hadiths can be woven into a complete ethical communication construct. The analysis process is carried out in stages, beginning with the identification of relevant texts, the grouping of verses and hadiths based on the theme of communication ethics, the interpretation of normative meanings and ethical values using a hermeneutic approach, and finally the formulation of a conceptual synthesis in the form of principles of parent-child communication ethics in Islam. These stages enable the research to produce a systematic and unfragmented understanding. Data validation was carried out through source triangulation, namely by comparing the interpretations of verses and hadiths from various exegetes and scholars across periods. This step aimed to ensure that the interpretations produced were not subjective but rooted in established Islamic scholarly traditions and had academic legitimacy. Thus, the research results were not only methodologically valid but also scientifically accountable. Through these methodological procedures, this study produces a mapping of communication ethics between parents and children that is sourced directly from the Qur'an and Sunnah, compiled in an integrative manner, and relevant to addressing the communication challenges of contemporary Muslim families.

C. RESULTS AND DISCUSSION

1. The Concept of Islamic Communication Ethics according to the Quran

When ethics is linked to communication, it serves as a moral foundation in the process of conveying and receiving messages, both between individuals and between groups. Ethics provides direction and boundaries regarding how a person should behave, speak, and act in social interactions. In the context of communication, ethics becomes a benchmark for assessing whether a communication behavior is morally acceptable or contrary to moral values. Thus, communication that is not based on ethics has the potential to cause misunderstandings, conflicts, and even damage to social relationships. Based on this understanding, communication ethics can be defined as a code of conduct or pattern of communication that is in accordance with moral and ethical standards in assessing the rightness or wrongness of the behavior of individuals or groups. Communication ethics emphasizes not only what is conveyed, but also how the message is conveyed, to whom the message is addressed, and the impact of the communication. Therefore, good communication

is not merely technically effective, but must also be ethical and moral. [23] From an Islamic perspective, communication ethics are firmly established based on the guidance of the Qur'an as the primary source of religious teachings. Islam teaches that communication must be conducted with good manners, respect, and appreciation for the dignity of the person being spoken to. Every word and attitude in communication is seen as a reflection of a person's character and faith. Therefore, Islam provides a clear foundation for how to speak and interact with others, both within the family and in wider social life. The Qur'an directs Muslims to only talk about things that are good and beneficial, and to avoid words that are futile, false, or can cause division. Islam also encourages avoiding debates that do not bring goodness, excessive talk, and complicated and unnecessary issues. In addition, Islamic communication ethics emphasize the importance of adjusting language and manner of speaking to the conditions and abilities of the listener, so that the message can be understood well without causing misunderstanding. Furthermore, Islam prohibits arrogance in communication, such as excessive self-praise or praising others with lies. Honesty, humility, and politeness are the main values that must be maintained in every form of communication. The principles of communication ethics in Islam are derived from divine values, which serve as the foundation for every Muslim's thoughts, attitudes, speech, and actions. Thus, communication ethics in Islam are not situational or limited to certain conditions, but are universally applicable in all aspects of life. In communicating with anyone, whether parents, children, family, or the wider Muslim community, Muslims are required to always uphold the principles of communication ethics based on the teachings of the Qur'an. The application of communication ethics is very important, especially in the family environment, because the family is the first place where morals and character are formed, and is the main foundation for building a harmonious and civilized social life. [24]

In Islamic teachings, communication ethics are based on six main principles that serve as guidelines for speech. The first principle is qawlan karīman, which is the use of noble, polite, and respectful words. The second principle, qawlan sadīdan, emphasizes the importance of speaking truthfully, straightforwardly, and honestly. The third principle is qawlan ma'rūfan, which means speaking with words that are good, appropriate, and bring goodness. The fourth principle, qawlan balīghan, teaches that communication should be conveyed effectively, clearly, and openly so that it is easy to understand. Furthermore, qawlan layyinan means speaking gently and not harshly. The sixth principle, qawlan maisūran, directs the use of language that is appropriate, simple, and does not burden the listener. [25]

a. Qaulan Sadidan

The principle of qaulan sadīdan emphasizes that communication in Islam must be based on honesty, truth, and accuracy of meaning. The words spoken must not contain lies, manipulation, or misleading elements. The Qur'an mentions the term qaulan sadīdan twice, one of which is in the context of protecting orphans and the weak, as Allah SWT says in QS. An-Nisā 'verse 9. This verse emphasizes the importance of fearing Allah for those who are concerned about leaving behind a weak generation, which is manifested through piety and

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[23] Siregar, Ashadi, and Nuha Effendi. *Etika komunikasi*. Pustaka, 2006.
[24] Ariani, Anita. "Etika Komunikasi Dakwah menurut Al-Quran." *Alhadharah: Jurnal Ilmu Dakwah* 11.21 (2012).
[25] Ibid

truthful and responsible speech.[26] In addition, Allah SWT also commands qaulan sadīdan after the command to be pious, which shows that obedience to Allah must be reflected not only in deeds but also in words. Truthful speech in this context includes polite, non-abusive, non-hurtful words that do not contain falsehood. Thus, qaulan sadīdan teaches that good communication must be in harmony between intention, message content, and delivery. In everyday life, especially in communication between parents and children, the principle of qaulan sadīdan is an important foundation for building trust and healthy relationships. Parents are required to give advice and guidance with honest and straightforward language, while children are taught to express their opinions or feelings correctly and politely. Islam emphasizes that truthful speech is not only ethically valuable, but also has spiritual implications, because words based on piety will bring about improvement in deeds, forgiveness of sins, and great fortune for those who obey Allah and His Messenger. [27]

The analysis of the principle of qaulan sadīdan in QS. An-Nisā' [4]: 9 was conducted using a religious text hermeneutic approach, specifically Hans-Georg Gadamer's philosophical hermeneutics, which emphasizes dialogue between the text, historical context, and the interpreter's horizon of understanding. This approach allows the verse to be understood not ahistorically or literally, but as a normative message that is alive and relevant across time.[28] The analysis is also enriched with thematic interpretation to link this verse with other verses and hadiths of the Prophet that have similar themes of language ethics. Micro-wise, QS. An-Nisā '[4]: 9 was revealed in the social context of early Islamic Arab society, which was still weak in protecting orphans and vulnerable groups. This verse is addressed to guardians and adults who have power over children who are unable to defend themselves. The concern about leaving behind a "weak generation" is not only understood as physical or economic weakness, but also moral and psychological weakness resulting from unfair treatment and communication. At the macro level, this verse is part of QS. An-Nisā', which as a whole regulates social order, family justice, and the moral responsibility of adults in building a civilized society. Thus, the command qaulan sadīdan does not stand alone, but is part of the Qur'an's vision of social justice and generational sustainability. From a linguistic perspective, the term qaulan refers to all forms of speech, both verbal and symbolic, while the word sadīdan comes from the root word sadada, which means straight, on target, and closing gaps. In the context of communication, sadīd does not only mean "right," but also "accurate," "responsible," and "not deviating from moral objectives." This meaning indicates that truth in Islam is not merely factual, but must also be in line with the ethical values and social impact of the speech. Thus, qaulan sadīdan requires consistency between inner intentions, message content, and communication consequences.

Classical and contemporary exegetes place relatively similar emphasis on the meaning of this verse. Ibn Kathir interprets qaulan sadīdan as speech that is fair, honest, and free from deception, especially when it concerns the rights of orphans. Al-Tabari emphasizes the dimension of moral responsibility in speech, that the words of adults have a direct influence

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[26] Nurul Abrari, "Etika Pola Komunikasi Dalam Al- Qur ' an" 2, no. 3 (2023): 261–68.

[27] Dzulhusna, N., Nurhasanah, N., & Suherman, Y. N. (2022). Qaulan Sadida, Qaulan Ma'rufa, Qaulan Baligha, Qaulan Maysura, Qaulan Layyina dan Qaulan Karima Itu Sebagai Landasan Etika Komunikasi Dalam Dakwah. *Journal Of Islamic Social Science And Communication (JISSC) DIKSI*, *1*(02), 76-84.

[28] Sekolah Tinggi, Ilmu Ushuludin, and Dirosat Islamiyah, "Konsep Komunikasi Terhadap Remaja Dalam Keluarga Islam Menurut Pandangan Al- Qur ' an" 2 (2022): 58–76.

on the future of the children under their care. [29] Meanwhile, Al-Qurthubi expands the meaning of this verse by emphasizing that the command of qaulan sadīdan is general and applies to all social relationships, not only in matters of orphans' property. In contemporary exegesis, Quraish Shihab emphasizes that qaulan sadīdan reflects communication ethics oriented towards protecting human dignity and shaping the character of the younger generation. This verse also has a strong thematic connection with QS. Al-Ahzab [33]: 70–71, which explicitly links qaulan sadīdan with piety and spiritual effects in the form of improved deeds and forgiveness of sins. This connection shows that proper communication in Islam is not only social but also theological. The hadith of the Prophet Muhammad SAW, which states that "whoever believes in Allah and the Last Day, let him speak good or remain silent," reinforces the message that speech has moral and spiritual weight equivalent to deeds. In the context of parent-child communication, qaulan sadīdan can be analyzed as a basic principle for forming healthy and equitable relationships. Parents are positioned as communicative subjects who have symbolic authority, so that their every utterance has the potential to shape their children's way of thinking, sense of security, and moral orientation. Untruthful, manipulative, or demeaning words, even if intended to discipline, have the potential to produce a generation that is psychologically and morally fragile, as indicated by this verse. Conversely, straightforward, honest, and responsible communication serves as a preventive mechanism against moral degradation and conflict within the family. Thus, the analysis of QS. An-Nisā' [4]: 9 shows that qaulan sadīdan is not merely a linguistic norm, but rather a principle of communication ethics that has social, pedagogical, and spiritual dimensions. This verse emphasizes that the quality of future generations is largely determined by the quality of speech of the current generation, especially within the family. Within the framework of Islamic communication ethics, qaulan sadīdan serves as the foundation that integrates the truthfulness of the message, sincerity of intention, and social responsibility in parent-child relationships.

b. Qaulan Baligha

The principle of qaulan balīghan is one of the important foundations in Islamic communication ethics that emphasizes the effectiveness and accuracy of messages. This expression is mentioned in the Qur'an, specifically in Surah An-Nisā 'verse 63, which indicates that communication is not enough to be conveyed, but must be able to achieve its objectives and have a positive influence on those who receive it. Linguistically, the word baligh means to arrive, to reach the target, or to achieve the goal. When associated with qaul (speech), this term implies eloquent, clear, and precise speech in accordance with the intended meaning.[30] In the context of communication, qaulan balīghan can be understood as the principle of effective and communicative communication. Messages are conveyed in language that is easy to understand, straightforward, gets to the heart of the matter, and is structured systematically so as not to cause misunderstandings. This type of communication not only pays attention to the content of the message, but also the manner of delivery, choice of words, and language structure so that the intended meaning is truly received by the communicant. Furthermore, the principle of qaulan balīghan also requires the message to be adjusted to the

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[29] Khairunnisa Ulfadhilah, "Applying Islamic Communication Ethics Through Social Media" 6, No. 1 (2025): 120–34.

[30] "Psikologi Komunikasi Nabi Muhammad Dengan Para Sahabat Azis," N.D.

conditions and level of understanding of the listener. The style of language, intonation, and examples used should be adjusted to the intellectual level, age, and background of the communicant. In communication between parents and children, for example, parents are encouraged to use simple, clear, and easy-to-understand language so that educational messages and advice can leave a lasting impression on their children. Thus, qaulan balīghan not only creates effective communication but also builds more harmonious and meaningful relationships in family and community life. [31]

The analysis of the principle of qaulan balīghan in QS. An-Nisā' [4]:63 is conducted using a hermeneutical approach to religious texts, particularly Hans-Georg Gadamer's philosophical hermeneutics, which views textual understanding as a dialogical process between the historical meaning of the verse and the horizon of contemporary readers. This approach allows the verse to be understood not merely as a response to a specific historical situation, but also as an ethical principle of communication that remains relevant across time and space. The analysis is further enriched by a thematic interpretation that connects this verse with other communication principles found in the Qur'an and the Sunnah. At the micro level, QS. An-Nisā' [4]:63 was revealed in the context of addressing the behavior of the hypocrites who verbally professed obedience but substantively rejected the law of Allah and His Messenger. The verse instructs the Prophet Muhammad (peace be upon him) to turn away from their attitude, yet still convey admonition through qaulan balīghan speech that penetrates the heart and produces a corrective effect. This context indicates that qaulan balīghan functions as an ethical communication strategy when dealing with audiences who are stubborn, defensive, or psychologically resistant to the truth. At the macro level, the verse is situated within the broader framework of Surah An-Nisā', which regulates social order, justice, and societal stability. Accordingly, qaulan balīghan operates not merely as a rhetorical technique, but as a moral instrument to maintain social order through effective and meaningful communication. From a linguistic perspective, the word balīgh derives from the root balagha, which means to reach, penetrate, or achieve an objective. In the Arabic rhetorical tradition (balāghah), this term is closely associated with eloquence and precision of expression that is, the ability of speech to convey meaning clearly, concisely, and persuasively.[32] When paired with the term qaulan (speech), its meaning extends beyond linguistic beauty to emphasize effectiveness of meaning, contextual appropriateness, and communicative impact. Thus, qaulan balīghan signifies communication that is neither verbose nor ambiguous, and that remains focused on its core message. Classical Qur'anic exegetes consistently emphasize this meaning. Al-Ṭabarī interprets qaulan balīghan as speech that is strong in argument and clear in intent, capable of awakening the awareness of its listeners. Ibn Kathīr understands it as advice that reaches the heart and evokes consciousness of God, especially when directed toward those who deviate from the right path. Al-Qurṭubī adds that balīgh implies harmony between speech and the condition of the listener, so that the message is not only true but also well-targeted. In contemporary interpretation, Quraish Shihab highlights that qaulan balīghan represents

[31] Abidin, Zainal, and Badruddin Badruddin. "Bahasa Tabligh Yang Efektif Dalam Perspektif Al-Quran:(Studi Tafsir Maudhu'i Qaulan Baligha QS An-Nisa ayat 63)." *AdZikra: Jurnal Komunikasi & Penyiaran Islam* 11.1 (2020): 68-87.

[32] Adzah Zahzuli et al., "Etika Berkomunikasi Dalam Islam" 04, no. 01 (2022): 1–8, https://doi.org/10.55352/kpi.v4i1.

communication that is psychologically and morally effective because it takes into account the inner state and intellectual capacity of the audience.

This verse is thematically connected to other Qur'anic principles of communication, such as qaulan layyinan (gentle speech) in QS. Ṭāhā [20]:44 and qaulan ma'rūfan (appropriate and decent speech) in QS. Al-Baqarah [2]:235. These connections indicate that, in Islam, communicative effectiveness (balīgh) cannot be separated from gentleness and propriety. The hadith describing the Prophet Muhammad (peace be upon him) as speaking clearly, orderly, and in a manner easily understood by all listeners further reinforces the practical dimension of qaulan balīghan in prophetic communication. This demonstrates that effective communication in Islam is grounded in precision of meaning rather than verbal pressure or domination. In the context of parent child communication, qaulan balīghan can be analyzed as a pedagogical principle that emphasizes the effectiveness of educational messages.[33] Parents are not merely required to deliver normative advice, but are expected to use language appropriate to the child's age, level of understanding, and emotional condition. Advice that is overly abstract, excessively verbose, or conveyed in language beyond the child's comprehension risks losing its influence and may even provoke resistance. Conversely, communication that is concise, clear, contextual, and relevant to the child's lived experience is more likely to be accepted and internalized. Therefore, qaulan balīghan is not merely a rhetorical principle, but an ethic of communication that demands pedagogical awareness, empathy, and moral responsibility from the communicator.[34] From an Islamic perspective, the success of communication is not measured by the quantity of words spoken, but by the extent to which the message reaches its audience, is understood, and is able to encourage changes in attitude and behavior. This principle affirms that effective communication is an integral part of the educational trust and moral development, particularly within the parent–child relationship.

c. *Qaulan Masyura*

The principle of qaulan maisūran is one of the ethics of communication in Islam that emphasizes the importance of using language that is light, easy to understand, and does not burden the listener. In the process of communication, both verbally and in writing, Islam encourages messages to be conveyed in concise, clear, and precise sentences so that they can be easily accepted without causing confusion or psychological pressure. This principle shows that good communication is not only about the truth of the message, but also how the message is conveyed in a pleasant and calming manner. The term qaulan maisūran is mentioned in the Qur'an, specifically in QS. Al-Isrā 'verse 28, which provides guidance for a person to continue to speak kindly and appropriately even when they are unable to fulfill the requests of others. Etymologically, the word maisūran comes from the root word yasara, which means easy, spacious, or appropriate. This meaning indicates that the communication recommended in Islam is communication that is not difficult, does not hurt feelings, and is able to provide relief to the listener. According to Jalaluddin Rakhmat, qaulan maisūran is more accurately interpreted as "pleasant speech," namely words that are able to cheer and calm the heart, as opposed to harsh or difficult words. If qaulan ma'rūfa emphasizes the

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[33] Titin Nurjanah, "Etika Komunikasi Perspektif Agama Islam Misyailni Rafidawati 1 *," 2025, https://doi.org/10.47902/al-akmal.v3i6.

[34] Etika Dalam and Komunikasi Islam, "Jurnal Peurawi Jurnal Peurawi" 1, no. 1 (2017): 1–20.

substance of a message that is good and beneficial, then qaulan maisūran focuses on a simple, light, and appropriate manner of delivery. Thus, the message can be understood spontaneously without having to go through a complicated thought process. In the context of communication between parents and children, the application of the qaulan maisūran principle is very relevant. Parents are encouraged to convey advice, guidance, and reprimands in language that is gentle and easy for children to understand according to their age and level of understanding. Simple and soothing communication will make children feel valued, heard, and more open to receiving the message being conveyed. Therefore, qaulan maisūran is one of the important keys to building harmonious, effective, and loving family communication in accordance with Islamic values. [35]

The analysis of the principle of qaulan maisūran in QS. Al-Isrā' [17]:28 is conducted through a hermeneutical approach to the Qur'anic text, particularly contextual hermeneutics, which positions the verse as a normative response to social realities while also serving as an ethical guideline for communication across time. This approach emphasizes that the Qur'anic message is not understood merely in a literal sense, but is interpreted through the historical context of its revelation and applied within contemporary communication practices. At the micro level, QS. Al-Isrā' [17]:28 was revealed in relation to a situation in which the Prophet Muhammad (peace be upon him) was unable to fulfill requests for assistance from some of the poor or relatives due to limited resources. In such circumstances, the Qur'an does not justify silence or hurtful speech, but instead commands that refusal be conveyed through qaulan maisūran, namely speech that is gentle, easy, and soothing. This asbāb al-nuzūl illustrates that Islam pays close attention to the psychological dimension of communication, especially when the message delivered may cause disappointment. At the macro level, this verse is part of the broader discourse of Surah Al-Isrā', which regulates social ethics, including interpersonal relationships, social responsibility, and proper conduct in communication. Thus, qaulan maisūran functions as an ethical principle for maintaining social harmony through empathetic and non-burdensome communication. From a linguistic perspective, the word maisūran derives from the root yasara, which means easy, spacious, light, and not burdensome. In Arabic linguistic structure, the use of this term signifies a communicative condition that is not rigid, harsh, or oppressive. When paired with the word qaulan (speech), its meaning develops into speech that is easy to understand, readily accepted, and does not impose emotional or intellectual strain on the listener. This linguistic analysis affirms that Islam rejects communication that is convoluted, overly abstract, or delivered in an intimidating tone. Classical Qur'anic exegetes consistently interpret qaulan maisūran as gentle and comforting speech. Al-Ṭabarī explains maisūran as kind words that offer hope or promise future goodness, even when immediate assistance cannot be provided. Ibn Kathīr emphasizes that this verse teaches the etiquette of refusing requests in a polite and empathetic manner so as not to hurt the feelings of others. Al-Qurṭubī adds that qaulan maisūran reflects elevated social ethics, as preserving the feelings of others is part of a Muslim's moral responsibility. In contemporary interpretation, Quraish Shihab highlights that qaulan maisūran represents communication that soothes, avoids emotional distance, and upholds the dignity of the addressee.

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[35] Asyura, Khairun. "Pesan Dakwah Qaulan Maysura pada Seksi Jamaah (Studi Analisis di Dayah Putri Muslimat)." *Jurnal An-Nasyr: Jurnal Dakwah Dalam Mata Tinta* 8.1 (2021): 31-53.

This principle is also closely connected to other Qur'anic communication concepts, such as qaulan layyinan in QS. Ṭāhā [20]:44 and qaulan ma'rūfan in QS. Al-Baqarah [2]:235. These interconnections indicate that Islam places gentleness, ease, and psychological comfort at the core of communication ethics. The hadith of the Prophet Muhammad (peace be upon him), stating that "Gentleness is not found in anything except that it beautifies it," further reinforces the idea that soft and light communication possesses greater persuasive power than harsh and pressuring speech. In the context of parent–child communication, qaulan maisūran carries strong pedagogical implications. Parents are expected to convey advice, guidance, and even reprimands using language that is simple, concrete, and appropriate to the child's developmental stage. Communication that is excessively lengthy, demand-laden, or delivered with emotional pressure may instead generate resistance and psychological distance. Conversely, language that is light, reassuring, and empathetic allows children to feel valued, secure, and more receptive to the message being conveyed. Thus, qaulan maisūran is not merely an ethic of speech, but also an educational communication strategy that prioritizes the psychological comfort of the addressee. This principle affirms that, in Islam, communicative success is not measured by the forcefulness of the message or the quantity of words, but by the extent to which the message is received with openness and fosters harmonious relationships. Within family life, the application of qaulan maisūran serves as a vital foundation for building compassionate, effective communication that aligns with Islamic values.

d. Qaulan Layyina

The principle of qaulan layyinan is one of the communication ethics that is strongly emphasized in Islamic teachings. This principle teaches that every individual should convey messages with gentle, polite, and non-abrasive words. The command to use gentle words is explicitly mentioned in the Qur'an, namely in Surah Thāhā verse 44, when Allah SWT commanded Prophet Musa AS and Prophet Harun AS to speak gently to Fir'aun, even though Fir'aun was known as a tyrannical and harsh ruler. This shows that gentleness in communication must be maintained, even when dealing with parties who behave badly or oppose the truth. Through the principle of qaulan layyinan, Islam emphasizes that gentleness in speech has great power in touching the heart and awakening a person's consciousness. Words spoken in a calm voice, with a friendly intonation and a friendly attitude, will be more easily accepted by the listener.[36] Conversely, communication delivered in a loud, shouting, or harsh tone tends to cause rejection, resistance, and even emotional hurt to the listener. Therefore, qaulan layyinan emphasizes the importance of avoiding raising one's voice, criticizing, or belittling others in the communication process. The Prophet Muhammad SAW is the prime example of applying the principle of qaulan layyinan. In various accounts, it is mentioned that he always spoke gently, patiently, and never spoke harshly, even to those who treated him badly. Every word he uttered was able to soothe the heart and provide moral guidance for his followers. In the Tafsir Ibn Kathir, it is explained that the meaning of layyinan is not only limited to being gentle verbally, but also includes a subtle manner of delivery, such as using wise sarcasm, rather than blunt, harsh, and hurtful words. In the context of parent-

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[36] Mukhlisin Mukhlisin et al., "Communication Ethics Between Children and Parents in the Perspective of the Qur'An" 4, no. 4 (2024): 225–34.

child communication, the application of qaulan layyinan is very important. Parents are required to convey advice, reprimands, and guidance to their children with gentleness and affection. Gentle communication will make children feel safe, valued, and more open to receiving the message being conveyed. Thus, the principle of qaulan layyinan not only functions as communication ethics but also as an effective means of building strong and harmonious emotional relationships within the family in accordance with Islamic values. [37]

The analysis of the principle of qaulan layyinan in QS. Ṭāhā [20]:44 is conducted using a contextual hermeneutical approach to the Qur'an, which integrates textual, historical, and applicative understanding. This approach positions the verse as an ethical response to a specific social situation while simultaneously serving as a universal guideline for communication across contexts. Through this perspective, gentleness in communication is not understood merely as a normative value, but is analyzed as a communication strategy with psychological, moral, and social impacts. At the micro level, QS. Ṭāhā [20]:44 was revealed in the context of Allah's command to Prophet Moses (peace be upon him) and Prophet Aaron (peace be upon him) when they were sent to confront Pharaoh, a ruler notorious for his arrogance, oppression, and claim to divinity. In a situation marked by intense ideological and political conflict, the Qur'an explicitly commands the use of qaulan layyinan, namely gentle speech. This asbāb al-nuzūl demonstrates that gentleness is not a sign of weakness, but rather a prophetic communication strategy aimed at opening space for awareness and reflection in the interlocutor. At the macro level, this verse forms part of the broader narrative of prophetic da'wah, emphasizing that transformation of belief and attitude is not achieved through verbal aggression, but through communication that engages both reason and the heart. From a linguistic perspective, the word layyinan derives from the root l-y-n, which conveys meanings of softness, gentleness, flexibility, and the absence of harshness. In Arabic linguistic structure, this adjectival form indicates a manner of speech that is not sharp, rude, or psychologically confrontational. When paired with the word qaulan (speech), the meaning expands to include utterances delivered with a calm tone, gentle word choice, and an inner attitude characterized by patience. This linguistic analysis affirms that qaulan layyinan encompasses both verbal and nonverbal dimensions of communication, including intonation, facial expression, and the communicator's disposition. The views of classical Qur'anic exegetes further reinforce this interpretation. Ibn Kathīr explains that the command of qaulan layyinan to Moses and Aaron contains profound da'wah wisdom, namely that gentle speech is more capable of softening hardened hearts than harsh words. Al-Ṭabarī interprets layyinan as speech imbued with gentleness and invitation rather than threat. Al-Qurṭubī emphasizes that this verse serves as a foundational proof for the obligation to uphold ethical speech, even when confronting tyranny and injustice. In contemporary exegesis, Quraish Shihab understands qaulan layyinan as communication that opens dialogue rather than closing it, and that avoids a self-righteous attitude which often provokes rejection. The principle of qaulan layyinan is also closely connected to other Qur'anic communication ethics, such as qaulan karīman in QS. Al-Isrā' [17]:23 and qaulan balīghan in QS. An-Nisā' [4]:63. These interconnections indicate that gentleness constitutes a foundational pillar of Qur'anic communication models. The hadith of the Prophet Muhammad (peace be upon him), stating

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[37] Dzulhusna, Najhan, Nunung Nurhasanah, and Yuda Nur Suherman. "Qaulan Sadida, Qaulan Ma'rufa, Qaulan Baligha, Qaulan Maysura, Qaulan Layyina dan Qaulan Karima Itu Sebagai Landasan Etika Komunikasi Dalam Dakwah." *Journal Of Islamic Social Science And Communication (JISSC) DIKSI* 1.02 (2022): 76-84.

that Allah is Gentle and loves gentleness, further affirms that gentleness possesses profound spiritual and social value. Another hadith emphasizes that harshness never produces goodness, whereas gentleness consistently brings blessing. From a theoretical perspective, the principle of qaulan layyinan can be examined through Persuasive Communication Theory and Symbolic Interactionism. Within persuasive communication, gentleness functions as a strategy to reduce audience resistance and enhance message acceptance. Meanwhile, symbolic interactionism holds that gentle speech constructs positive meanings within the recipient, influencing patterns of thought, attitude, and behavior. In Islam, this meaning is further reinforced by the spiritual dimension, as gentle speech is viewed as a reflection of piety and moral maturity. In the context of parent child communication, qaulan layyinan carries highly significant pedagogical implications. Parents are positioned as primary educators who not only convey rules and advice, but also shape the emotional climate of the family. Communication delivered through harsh tones, shouting, or derogatory language risks injuring a child's self-esteem and closing avenues for dialogue. Conversely, gentle communication fosters a sense of safety, emotional closeness, and openness, enabling moral messages and Islamic values to be internalized more deeply. Thus, qaulan layyinan is not merely an ethic of speech, but a transformative communication approach that integrates gentleness, patience, and wisdom. This principle affirms that, in Islam, the success of communication is not measured by vocal dominance or coercive pressure, but by the ability to touch hearts and build harmonious relationships. Within Muslim family life, the application of qaulan layyinan becomes a crucial foundation for shaping children's character, strengthening emotional bonds, and cultivating a family grounded in values of compassion and noble character.

e. *Qaulan Karima*

The principle of qaulan karīman is one of the main foundations of Islamic communication ethics, which emphasizes the importance of using noble, polite, and respectful words when interacting with anyone. Islam not only regulates what is said, but also how it is said. This is emphasized in the Qur'an, specifically in QS. Al-Isrā 'verse 23, which commands children to speak to their parents with kind words, not to yell, and even prohibits them from saying anything that could hurt their feelings. This verse shows that qaulan karīman means communication that is wrapped in respect, appreciation, and reverence, especially towards parents. Noble words are not only those that do not hurt, but must also be delivered in a soft tone, with polite word choice, and an attitude that reflects manners and etiquette. Islam views that respect for parents is not only manifested through actions, but also through polite and soothing words. In a broader context, qaulan karīman teaches Muslims to always maintain the quality of language in every form of communication, both in daily life and in public spaces. In the world of journalism and broadcasting, for example, this principle can be applied by using polite, non-abusive, non-vulgar language and avoiding expressions that contain verbal violence, insults, or excessive sensationalism that can damage human values. Communication based on qaulan karīman aims to build understanding, not to stir up trouble or hurt the dignity of others. Islam also emphasizes that a person's quality in communication is not measured by their position, social status, or position, but by the words they use. Many conflicts and social rifts occur not because of differences of opinion, but because of mistakes in choosing words that ultimately demean or hurt others. Therefore, the issue of speech

cannot be taken lightly, because mistakes in speech can have a major impact on the quality of communication and social harmony. Thus, the application of the principle of qaulan karīman is very important in building ethical, dignified communication based on Islamic values. In parent-child relationships, this principle plays a major role in creating an atmosphere of mutual respect, affection, and harmony, so that communication is not only a means of conveying messages, but also a medium for instilling noble character in family life.

The analysis of the principle of qaulan karīman in QS. Al-Isrā' [17]:23 is conducted using a contextual hermeneutical approach to the Qur'an, which integrates textual understanding, the historical context of revelation, and its applicative relevance in contemporary social life. This approach positions the verse not merely as a normative command, but as an ethical guideline for communication that carries deep moral, psychological, and social dimensions. At the micro level, QS. Al-Isrā' [17]:23 was revealed in the context of reinforcing the value of birr al-wālidayn, namely devotion and kindness toward parents, as one of the fundamental principles in Islam. The verse emphasizes that respect for parents does not end with material support or physical actions, but must also be consistently reflected in language and speech. The prohibition of even uttering the word "uff" indicates that Islam establishes an exceptionally high standard of communication ethics, extending to the most minimal verbal expressions. This demonstrates that ethical communication toward parents is not limited to the avoidance of harsh speech, but includes careful control over tone, attitude, and emotional expression. At the macro level, this verse forms part of a broader sequence in Surah Al-Isrā' that regulates social and moral conduct, encompassing monotheism, family relations, and social responsibility. Within this wider ethical framework, qaulan karīman emerges as an integral component of the Qur'anic value system aimed at preserving harmonious relationships through dignified and respectful communication. This placement indicates that noble speech is not a private virtue, but a social ethic essential for sustaining moral order within the family and society at large. From a linguistic perspective, the word karīman derives from the root k-r-m, which conveys meanings of nobility, honor, elevated value, and dignity. In Arabic usage, this term is commonly associated with qualities that reflect moral excellence and social esteem. When paired with the word qaulan (speech), its meaning develops into utterances that are not only polite, but also convey respect, appreciation, and recognition of the dignity of the person being addressed. This linguistic analysis underscores that qaulan karīman demands more than the absence of verbal aggression; it requires speech that actively uplifts, honors, and reassures the listener.

The interpretations of classical Qur'anic exegetes reinforce this understanding. Ibn Kathīr interprets qaulan karīman as gentle and courteous speech that contains no element of belittlement, either explicit or implicit. Al-Ṭabarī explains that noble speech toward parents includes expressions of humility, affection, and gratitude for their care and sacrifices. Al-Qurṭubī emphasizes that this verse constitutes a foundational basis for Islamic ethics of speech, particularly within hierarchical relationships such as that between children and parents. In contemporary exegesis, Quraish Shihab highlights that qaulan karīman represents communication that safeguards the honor of the interlocutor and prevents psychological harm resulting from careless or degrading language. The principle of qaulan karīman is also closely related to other Qur'anic communication ethics, such as qaulan layyinan in QS. Ṭāhā [20]:44 and qaulan ma'rūfan in QS. Al-Baqarah [2]:235. These interconnections indicate that Qur'anic communication ethics are fundamentally grounded in courtesy, gentleness, and

respect for human dignity. The hadith of the Prophet Muhammad (peace be upon him), which states that a believer is not one who insults, speaks obscenely, or uses indecent language, further affirms that the quality of faith is reflected in the quality of speech. From a theoretical perspective, the principle of qaulan karīman can be examined through Communication Ethics Theory and Symbolic Interactionism. Within communication ethics, language is understood as a moral act that carries social and psychological consequences. Every utterance not only transmits information, but also constructs relationships of power, respect, and recognition. Symbolic interactionism further explains that dignified language shapes positive meanings within the recipient, thereby fostering interaction patterns based on mutual respect. In the Islamic context, this understanding is strengthened by the spiritual dimension, as noble speech is regarded as an act of worship and a manifestation of moral integrity. In the context of parent–child communication, qaulan karīman carries significant pedagogical implications. Children are taught that honoring parents is expressed not only through obedience, but also through polite language, gentle tone, and respectful demeanor. At the same time, parents who consistently model dignified communication serve as living examples for their children in developing ethical language practices within broader social interactions. Communication grounded in qaulan karīman fosters a family environment characterized by mutual respect, emotional security, and conditions conducive to character formation. Thus, qaulan karīman is not merely a rule of verbal etiquette, but a principle of dignified communication that positions language as a reflection of moral character and faith. This principle affirms that, in Islam, good communication is communication that preserves honor, strengthens relationships, and nurtures humane values. Within Muslim family life, the application of qaulan karīman serves as a foundational pillar for building harmonious and compassionate parent child relationships rooted in Qur'anic ethics.

f.   Qaulan Ma'rufa

The principle of qaulan ma'rufa is one of the ethics of communication in Islam that emphasizes the use of words that are good, appropriate, and beneficial to the listener. Linguistically, the word ma'rufa comes from the root word 'arafa, which means to know or recognize. In an etymological context, ma'rūf is often interpreted as al-khair or al-ihsān, which means everything that is considered good, appropriate, and accepted by common sense and social norms. Thus, qaulan ma'rūfan means words that are kind, polite, and in accordance with prevailing moral values and ethics. In addition to meaning appropriate speech, qaulan ma'rūfan also contains an element of benefit. This means that every word spoken should be beneficial, promote goodness, and not cause harm to others. Islam teaches Muslims to guard their tongues from useless, unproductive words, especially those that contain elements of evil such as criticism, slander, incitement, or finding fault with others. On the contrary, every word should be able to serve as advice, a reminder, and a balm for the hearts of those who hear it. The principle of qaulan ma'rūfan is explicitly mentioned in the Qur'an, one of which is in Surah Al-Ahzāb verse 32. This verse emphasizes the importance of maintaining ethics in speech, especially so as not to use a tone or style of speech that can have a negative impact, such as arousing bad prejudices or inappropriate urges. The command to speak qawlan ma'rūfan in this verse shows that Islam pays close attention to the moral and social dimensions of communication, not only in terms of content but also in terms of delivery. In the context of family life, especially communication between parents and children, the

application of qaulan ma'rūfan is very relevant. Parents are encouraged to convey directions, advice, and reprimands in a kind and constructive manner, so that children feel valued and not pressured. Likewise, children are taught to speak politely and respectfully to their parents. By applying this principle, communication within the family becomes not only a means of conveying messages, but also a medium for shaping character, instilling good values, and strengthening harmonious emotional relationships in accordance with Islamic teachings.

The analysis of the principle of qaulan ma'rūfan is conducted using a contextual hermeneutical approach to the Qur'an, an approach that integrates textual analysis, the historical context of revelation, and the social-ethical relevance of the verse. This approach is employed to demonstrate that the command of qaulan ma'rūfan is not merely a linguistic norm, but an ethical guideline for communication that functions to preserve moral order and harmony in social relationships. At the micro level, the mention of qaulan ma'rūfan in QS. Al-Aḥzāb [33]:32 was revealed in the context of a warning to the wives of the Prophet to maintain proper speech etiquette, particularly in public spaces, so as not to give rise to slander or misinterpretation. This verse emphasizes that good and appropriate speech serves as a moral safeguard that prevents social deviation arising from uncontrolled communication. At the macro level, the concept of ma'rūf appears repeatedly in the Qur'an across various contexts such as family relations, social interaction, and legal matters, indicating that Islam establishes standards of goodness recognized by sound reason and healthy social norms as the foundation of communication ethics. Thus, qaulan ma'rūfan functions as a universal principle that maintains a balance between religious values and social realities. From a linguistic perspective, the word ma'rūfan derives from the root 'arafa, which means to know, recognize, and understand. In Arabic usage and Qur'anic discourse, ma'rūf refers to everything that is recognized as good by reason, conscience, and sound social norms. When paired with the word qaulan (speech), its meaning develops into utterances that are morally good, socially appropriate, and psychologically beneficial. This linguistic analysis affirms that qaulan ma'rūfan requires not only polite language, but also relevance, propriety, and meaningful benefit in the content of the message. The perspectives of classical Qur'anic exegetes further clarify the ethical dimension of this concept. Al-Ṭabarī interprets qaulan ma'rūfan as speech that does not cause harm, does not generate slander, and conforms to accepted standards of decency. Ibn Kathīr emphasizes that ma'rūf encompasses all forms of speech that are good, gentle, and beneficial, while distancing oneself from words that are futile or destructive. Al-Qurṭubī adds that qaulan ma'rūfan represents moral responsibility in speech, as every utterance carries social consequences. In contemporary exegesis, Quraish Shihab understands qaulan ma'rūfan as communication that is not only substantively correct, but also situationally and contextually appropriate, thereby avoiding misunderstanding and emotional harm.

The principle of qaulan ma'rūfan is also closely related to other Qur'anic communication ethics, such as qaulan sadīdan in QS. An-Nisā' [4]:9 and qaulan karīman in QS. Al-Isrā' [17]:23. These interconnections demonstrate that Qur'anic communication is built upon three primary pillars: truth, goodness, and propriety. The hadith of the Prophet Muhammad (peace be upon him), stating, "Whoever believes in Allah and the Last Day should speak good or remain silent," further reinforces the position of qaulan ma'rūfan as a fundamental principle in safeguarding the quality of a Muslim's communication. From a theoretical standpoint, qaulan ma'rūfan can be analyzed through Communication Ethics Theory and Social Action Theory.

Within communication ethics, speech is viewed as a moral act that carries consequences for social relationships, as every word spoken can either strengthen or damage human bonds. Meanwhile, social action theory views communication as meaningful behavior directed toward others and shaped by social norms. In Islam, these norms are crystallized in the concept of ma'rūf, namely goodness that is collectively recognized and aligned with revealed values. In the context of parent–child communication, the application of qaulan ma'rūfan has highly significant educational implications. Parents are required to convey advice, guidance, and correction using language that is constructive, non-degrading, and non-injurious to a child's self-esteem. Such appropriate and benevolent communication fosters psychological safety, enabling children to be more open to moral and Islamic values. Conversely, children are also habituated to express their thoughts and feelings in polite language that respects their parents. Through this process, family communication functions not merely as a means of message transmission, but as a medium for character formation and the internalization of values. Thus, qaulan ma'rūfan constitutes an ethical communication principle that places goodness, propriety, and benefit at the core of linguistic practice. This principle affirms that, in Islam, the quality of communication is not measured by eloquence alone, but by the moral and social impact it generates. In Muslim family life, the application of qaulan ma'rūfan becomes a crucial foundation for building harmonious, mutually respectful relationships grounded in Qur'anic values.

2. The Position of Parents in Islam

Parents have a central role as educators in the family environment. They are the first and primary educators of their children, because it is from them that children first learn the values of life, attitudes, and behavior. The earliest and most basic education is not obtained by children at school or in society, but begins in the family as the first educational environment. Through daily interactions, children learn to speak, behave, and understand the prevailing norms by emulating their parents' behavior. Education in the family is not only manifested through formal teaching, but also through role modeling, habituation, and patterns of communication between parents and children. The love and affection that Allah SWT has bestowed upon parents becomes a psychological force that encourages them to be patient in caring for, nurturing, and educating their children. This affection fosters a sense of responsibility and deep concern for the physical, mental, and spiritual growth and development of children. With this foundation of love and affection, parents are able to give their full attention to the welfare of their children, guide their behavior, and instill moral and religious values from an early age. Therefore, the success of a child's education greatly depends on the quality of the parents' role in the family, especially in creating an environment that is loving, safe, and supportive of the process of shaping the child's character as a whole. [38]

Parents not only bear the responsibility of fulfilling the physical and psychological needs of their families, but also have a great obligation to protect themselves and their families from the torment of hellfire. This responsibility is spiritual and moral in nature, as emphasized in the words of Allah SWT, who commands believers to always protect themselves and their

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[38] Silitonga, Novena. "Kurangnya Etika Dalam Lingkungan Keluarga." *SOSMANIORA: Jurnal Ilmu Sosial dan Humaniora* 1.3 (2022): 322-327.

families from the fires of hell, whose fuel is humans and stones, and which is guarded by angels who are harsh and strict in carrying out Allah's commands. This command shows that the role of parents in Islam is preventive and educational. Parents are required to guide, direct, and educate their family members to always be on the path that is pleasing to Allah SWT. Efforts to protect the family from the fires of hell are not only carried out through verbal advice, but also through exemplary behavior, habitual worship, and the instilling of values of faith, morals, and ethics from an early age. Thus, education in the family according to Islam is not merely aimed at producing intellectually intelligent children, but also at shaping individuals who are faithful, pious, and noble in character. This responsibility of parents is the main foundation in building a pious and harmonious family, which is not only oriented towards worldly happiness, but also salvation and happiness in the hereafter. [39]

The Qur'an, as a guide for Muslims, contains many examples of linguistic ethics that are rich in values of politeness, respect, and wisdom. These linguistic ethics are not only intended for social relationships in general, but are also very relevant in the context of family communication, especially between parents and children. One very clear example is found in the dialogue between Prophet Ibrahim AS and his son, Prophet Ismail AS, as described in QS. Ash-Shaffāt verse 102. This verse describes how Prophet Ibrahim AS conveyed Allah's command to his son with gentleness and respect. Even though the command was very difficult and touched on the emotional side of a father, Prophet Ibrahim did not impose his will authoritatively. Instead, he engaged Prophet Ismail in a polite dialogue, using affectionate terms of address and giving his son space to express his opinion. This attitude reflects communication ethics that uphold the value of respect for the other party, even in the position of a parent. On the other hand, Prophet Ismail's response also shows extraordinary language ethics. His answer was full of obedience, patience, and respect for his father, without any tone of rejection or emotion. This dialogue took place without conflict or confrontation, showing that communication based on faith, manners, and affection can create harmonious relationships, even in very difficult situations. This story can be used as an example in building dialogical communication between parents and children, where advice and guidance are conveyed wisely and accepted with respect and open-mindedness.

Another example of language ethics in the Qur'an can be found in the story of Prophet Isa AS's defense of his mother, Maryam, as stated in QS. Maryam verse 27. This verse describes a situation in which Maryam faced accusations, insults, and criticism from her people due to the birth of Prophet Isa AS. In this situation, Maryam did not defend herself with emotions or harsh words, but instead left the explanation to Prophet Isa AS with Allah's permission. Prophet Isa AS then spoke to his people with kind, calm, and wise words. He did not show arrogance, did not respond to insults with anger, and did not belittle those who accused his mother. Instead, Jesus affirmed his identity as a servant of Allah and declared his commitment to serving his mother. This attitude reflects a code of conduct that upholds politeness, self-control, and respect, even when defending oneself or others from false accusations. From these two stories, it can be understood that the Qur'an teaches language ethics based on politeness, open dialogue, emotional control, and respect for the interlocutor. Such language ethics are very important to apply in daily life, especially in family communication, in order to

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[39] *Al-Qur'an Dan Terjemahnya* (Jakarta: Departemen Agama RI, n.d.).

create harmonious, understanding, and loving relationships in accordance with Islamic values. [40]

Furthermore, this verse provides very detailed guidance on ethical behavior and language towards parents. Allah SWT strictly forbids children from uttering words that show irritation, no matter how small, such as saying "ah," and forbids shouting or treating parents harshly. Instead, Allah commands children to speak to their parents with qaulan karīman, which means kind, gentle, polite, and respectful words. This command shows that respect for parents is not only manifested in actions, but also reflected in the choice of words, tone of voice, and attitude when communicating with them. The entirety of the verses and hadiths that have been explained show how important the position of parents is in Islamic teachings. Parents not only play the role of the first educators in a child's life, but also become one of the main intermediaries in achieving the pleasure of Allah SWT. Allah's pleasure greatly depends on how a child behaves towards their parents. Therefore, being devoted to parents, caring for their feelings, and speaking with kind and polite words are obligations that must be carried out with full awareness and sincerity. Islam also emphasizes the importance of language ethics in every form of interaction, as illustrated in the dialogue between Prophet Ibrahim AS and Prophet Ismail AS, as well as in the attitude of Prophet Isa AS when defending his mother, Maryam. Both stories show that polite, wise, and self-controlled communication can maintain harmonious relationships, even in very difficult situations. Thus, respecting parents, maintaining language ethics, and practicing the values of communication taught in the Qur'an and hadith are concrete implementations of Islamic teachings that will lead a person to happiness, both in this world and in the hereafter.

3. Parental Role Models in Shaping Children's Communication Ethics from an Islamic Perspective

Communication between parents and children is the main foundation in shaping children's character and creating a harmonious family. From an Islamic perspective, communication ethics is a highly emphasized principle because it not only serves as a means of conveying messages, but also as a medium for shaping children's character and morals. Parents have a great responsibility as the first and foremost educators of their children. The first education children receive comes from the family, especially from the communication patterns practiced by parents in their daily lives. Therefore, parental role modeling is very important because their every word and behavior will be modeled by their children. Islam emphasizes that parents must use good, gentle, honest, and wise language in communication. This is reflected in the principles of Islamic communication ethics, such as qaulan sadidan (truthful and straightforward speech), qaulan kariman (noble speech), and qaulan layyinan (gentle speech). These principles teach that the words spoken by parents must be on target, easy to understand, and touch the child's heart so that the child feels valued and emotionally secure. For example, in QS. Ash-Shaffaat verse 102, the dialogue between Prophet Ibrahim and Prophet Ismail shows polite and respectful communication, even in the face of a difficult command from Allah SWT. Prophet Ibrahim gave Ismail the opportunity to express his opinion, while Ismail responded patiently and with confidence. This is a classic example of

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[40] Solihat, Manap. "Komunikasi Orang Tua dan Pembentukan Kepribadian Anak." *Mediator: Jurnal Komunikasi* 6.2 (2005): 307-312.

how good communication can shape patience, honesty, and determination in facing difficult commands.

Parental role modeling also plays a role in shaping children's social and spiritual ethics. Children who see their parents speaking gently, avoiding harsh words, and always being fair and patient will imitate this behavior. In QS. Al-Isra verse 23, Allah SWT emphasizes that children should do good to their parents and speak with noble words, not harshly, and with respect, especially when their parents are elderly. Parental role modeling in this regard is an important factor in helping children understand the values of compassion, respect, and social responsibility from an early age. More than just giving advice, parental role modeling includes consistency between words and deeds. Children will psychologically assess their parents' honesty and credibility through the behavior they see on a daily basis. When parents are able to show patience in educating their children, communicate politely when giving directions, and show respect to others, children will imitate this and naturally internalize the ethical values of Islamic communication. This shapes children into individuals who are able to communicate well, respect others, and place morality at the foundation of social interaction.

In addition, parental role modeling plays a role in strengthening the emotional bond between parents and children. A safe, loving family environment and harmonious communication will create children who feel accepted, loved, and valued. This is in line with the hadith which states that Allah SWT's pleasure depends on the pleasure of parents, and Allah SWT's wrath depends on the wrath of parents (HR. Tirmidzi, Hakim, Ibnu Hibban). Thus, parents who are able to exemplify ethical communicative behavior not only educate their children morally, but also bring the family closer to Allah SWT's blessings and pleasure. Overall, parental role modeling in communication is the most effective learning tool for children. This includes teaching religious values, social manners, and developing noble character. Education that begins in the family through ethical communication will shape a generation that is not only intellectually intelligent but also emotionally, socially, and spiritually mature, in accordance with the guidance of the Qur'an and Sunnah.

D. CONCLUSION

The The findings of this study indicate that ethical communication between parents and children in the Islamic perspective constitutes a fundamental foundation for building a harmonious, balanced family grounded in moral and spiritual values. The research objective of identifying and explaining the principles of parent–child communication ethics based on the Qur'an and Sunnah has been achieved through the mapping of Qur'anic communication values, including qaulan sadīdan, qaulan balīghan, qaulan maisūran, qaulan layyinan, qaulan karīman, and qaulan ma'rūfan. These principles demonstrate that Islam views family communication not merely as a means of message transmission, but as a medium for moral education, character formation, and the strengthening of emotional and spiritual bonds within the family. The study also affirms that parents hold a strategic role as the primary communicators and role models in the family. The manner in which parents speak, choose words, regulate tone, and express emotional attitudes shapes children's communication patterns and significantly influences their personality and moral development. Islamic communication ethics require parents to prioritize honesty, gentleness, wisdom, patience, and respect, while children are guided to cultivate attitudes of respectfulness, politeness, and openness to advice. Accordingly, family communication is understood as a reciprocal and

complementary process involving mutual rights and obligations, rather than an authoritarian or one-sided relationship. Furthermore, this study emphasizes that ethical and meaningful communication plays a vital role in preventing conflict, minimizing misunderstandings, and fostering a sense of psychological safety and emotional attachment within the family. The internalization of Islamic communication values enables children to develop not only intellectually, but also emotionally and spiritually, thereby becoming individuals of noble character, responsibility, and strong social awareness. Thus, the research objective of positioning Islamic communication ethics as a conceptual framework and normative reference for Muslim family life can be considered fulfilled. Nevertheless, this study has several limitations. First, it is conceptual in nature and based on a literature review, without incorporating empirical data on parent–child communication practices in contemporary Muslim families. Second, the analysis primarily focuses on Qur'anic and Prophetic texts and classical and contemporary exegetical perspectives, without deeply exploring variations in social, cultural, and psychological contexts among Muslim families. Third, the study does not specifically address the challenges of parent–child communication in the digital and social media era, which increasingly shapes interaction patterns in modern families. In light of these limitations, future research is recommended to extend this study through empirical approaches such as field studies, in-depth interviews, or surveys involving Muslim families to examine the extent to which the principles of qaulan are applied in everyday communication practices. Further studies may also explore variations in the application of parent–child communication ethics based on age, educational background, cultural context, and the influence of digital technology. Moreover, integrating Islamic communication studies with perspectives from family psychology and child education would enrich understanding of the effectiveness of Islamic communication ethics in shaping character and fostering healthy family relationships. Through such developments, research on parent–child communication ethics in Islam is expected to become increasingly relevant, applicable, and contributive to strengthening Muslim family institutions in the modern era.

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