




## Study of Surah Ash-Shaffat Verse 102 and Surah Luqman Verses 16-19 (Al Azhar's Interpretation of Interpersonal Communication Between Parents and Children)

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### ABSTRAK

#### Abstrak

Tujuan penelitian ini adalah untuk mengetahui pola komunikasi antar pribadi antara orang tua dan anak yang terkandung dalam Al-Qur'an, khususnya dalam Surah Ash-Shaffat ayat 102 dan Surah Luqman ayat 16-19, serta menganalisisnya melalui perspektif Tafsir Al-Azhar karya Buya Hamka. Penelitian ini menggunakan metode penelitian kualitatif dengan pendekatan studi kepustakaan (library research). Data primer diperoleh dari kitab Tafsir Al-Azhar, sedangkan data sekunder dari buku-buku dan jurnal yang relevan. Hasil penelitian menunjukkan bahwa kedua ayat tersebut memuat prinsip-prinsip komunikasi antar pribadi yang efektif, yaitu: (1) Kesetaraan dan Keterbukaan (*Equality and Openness*), sebagaimana dialog Nabi Ibrahim dan Ismail; (2) Empati (*Empathy*), yang tercermin dalam respons Ismail; dan (3) Perilaku Positif (*Positiveness*), yang dijabarkan melalui nasihat Luqman. Pola komunikasi ini diwujudkan dalam perilaku konkret seperti pemilihan diksi yang tepat, menjadikan anak sebagai mitra bicara, tidak memalingkan wajah, dan tidak berteriak. Penelitian ini memberikan implikasi praktis bagi orang tua dalam membangun komunikasi yang harmonis dengan anak, yang pada gilirannya dapat memperkuat ketahanan keluarga.

**Kata Kunci:** *Komunikasi Antar Pribadi; Pola Komunikasi; As-Shaffat Ayat 102; Luqman Ayat 16-19*

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### ABSTRACT

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This study aims to identify the patterns of interpersonal communication between parents and children contained in the Qur'an, specifically in Surah Ash-Shaffat verse 102 and Surah Luqman verses 16-19, and to analyze them through the perspective of Tafsir Al-Azhar by Buya Hamka. This research employs a qualitative method with a library research approach. Primary data was obtained from the Tafsir Al-Azhar book, while secondary data came from relevant books and journals. The findings indicate that both verses contain principles of effective interpersonal communication, namely: (1) Equality and Openness, as seen in the dialogue between Prophet Ibrahim and Ismail; (2) Empathy, reflected in Ismail's response; and (3) Positiveness, elaborated through Luqman's advice. This communication pattern is manifested in concrete behaviors such as appropriate diction, treating the child as a conversation partner, not turning one's face away, and not shouting. This research provides practical implications for parents in building harmonious communication with their children, which in turn can strengthen family resilience.

**Keyword:** *Interpersonal Communication; Communication Patterns; As-Shaffat Verse 102; Luqman Verses 16-19*

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## 1. Introduction

Interpersonal communication plays a vital role in shaping human relationship dynamics, particularly within the family as the primary and most fundamental social unit. Within the family, communication between parents and children serves not merely as a daily exchange of information but as the foundation for character building, life values, and strong emotional bonds (Departemen Pendidikan dan Kebudayaan 1989). According to Rahmi (2021), high quality family communication creates a space for openness, mutual understanding, and psychological support, which ultimately determines family harmony and resilience. Without effective and attentive communication, parent child relationships can easily degrade, leading to emotional distance, conflict, and prolonged miscommunication.

Contemporary social reality, especially in urban areas, reveals a concerning phenomenon regarding the diminishing intensity and quality of family communication. Increasingly busy schedules, where parents focus on careers and children are occupied with academic and extracurricular activities, often erode the time intended for meaningful interaction. Parents and children may live under the same roof but remain emotionally and communicatively separated by individualistic routines. This situation is exacerbated by the presence of digital technology which, while facilitating virtual communication, often diminishes the depth and authenticity of face-to-face conversation. As a result, many families experience a communication gap, where children feel misunderstood while parents struggle to instill the values, they deem essential.

From an Islamic perspective, communication is never viewed as a merely instrumental or technical activity. Instead, it is understood as an integral part of akhlaq and religious ethics. Islam emphasizes that every verbal interaction must be grounded in values of honesty, politeness, respect, and compassion (Thohir 2021). The Prophet Muhammad SAW exhorted to speak to people according to the capacity of their intelligence, which serves as a fundamental principle affirming the importance of audience centered communication. This refers to the ability to adapt

messages, language, and delivery methods to the listener's condition, capacity, and context. Thus, communication in Islam possesses a transformative dimension as it aims not only to convey information but also to educate (*tarbiyah*), guide (*irshad*), and reconcile relationships (*ishlah*) (Saefullah 2021).

Despite the recognized significance of Islamic communication, existing studies often remain trapped in purely normative theological approaches without dissecting the transactional interaction mechanisms involved. In the perspective of interpersonal communication, messages are not merely transmitted linearly but are mutually negotiated to achieve shared meaning. The current digital era communication gap demands a family communication model based not only on authority but also on relational symmetry. Therefore, this study is crucial for conceptualizing how classical Quranic texts through the lens of Tafsir Al Azhar provide a framework for assertive yet value-based communication.

The Quran as the way of life for Muslims is replete with stories and dialogues containing profound lessons on the art of communication. Two explicit examples of parent child interaction are the story of Prophet Ibrahim and his son Ismail in Surah Ash Shaffat verse 102, as well as Luqman's counsel to his son in Surah Luqman verses 16 to 19. In Surah Ash Shaffat verse 102, a poignant conversation is depicted between a father commanded through a dream to sacrifice his son. Prophet Ibrahim did not simply command or compel, but rather approached Ismail with gentle and dialogic words: "O my son, indeed I have seen in a dream that I must sacrifice you, so see what you think." This approach demonstrates respect for the child's autonomy and thought, reflecting a high level of trust and openness between them.

Meanwhile, Surah Luqman verses 16 to 19 presents a series of counsels delivered with profound gentleness and wisdom. Luqman did not use harsh words or a patronizing tone, but began with the affectionate call, "*Ya bunayya*" (O my dear son). The messages conveyed are comprehensive, spanning the dimensions of creed, worship, social conduct, and ethics. These include the prohibition of shirk, the command to pray, *amr ma'ruf nahi munkar*, as well as patience, humility, and verbal or nonverbal etiquette in social interaction. Both Quranic narratives possess not only spiritual and moral value but also serve as ideal models for interpersonal communication, particularly in the context of parenting and child education.

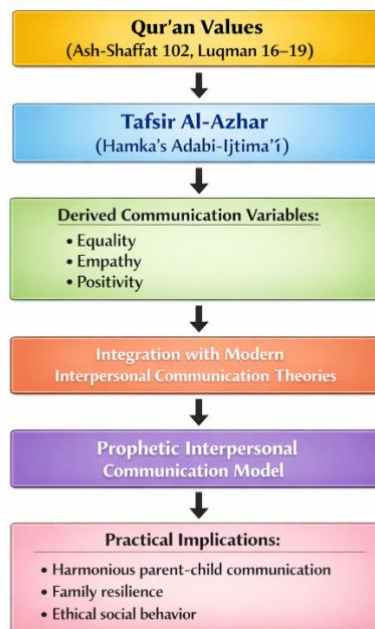
To interpret the communicative messages in these verses, this study employs Tafsir Al Azhar by Buya Hamka as the primary source. Haji Abdul Malik Karim Amrullah, known as Hamka, was a prominent Indonesian scholar whose exegesis is renowned for its intellectual depth and relevance to social contexts. Tafsir Al Azhar was written with an *adabi-ijtima'i* character, emphasizing the explanation of Quranic verses through a literary approach while linking them to social realities. His exegetical method, which combines tafsir bi *al-ma'tsur* and tafsir bi *al-ra'yi*, enriches the interpretation with various perspectives without disregarding classical authorities. Therefore, Tafsir Al Azhar is deemed highly appropriate as a reference for examining the communicative dimensions of Quranic verses (Haris 2010).

Although the topic of communication in the Quran has attracted previous researchers, a significant academic gap remains. For instance, Kurniawan (2011) focused on general communication ethics, while Gustanti (2017) examined the role of interpersonal communication in instilling prayer values within the family. However, studies specifically highlighting parent child communication patterns based on exegetical analysis of Surah Ash Shaffat verse 102 and Surah Luqman verses 16 to 19 remain limited, particularly those utilizing Tafsir Al Azhar as the primary lens. Beyond the difference in subject matter, this study offers a new contribution by conducting an analytical synthesis that directly links Hamka's *Adabi-Ijtima'i* values with modern interpersonal

communication attributes such as empathy, supportiveness, and equality. This allows for the formulation of a more operational and relevant communication model to address the communication gap in the information age.

Based on the context, this study is formulated with two primary objectives. First, to analyze the content and meaning of Surah Ash Shaffat verse 102 and Surah Luqman verses 16 to 19 based on the interpretations presented in Tafsir Al Azhar. Second, to identify and describe the interpersonal communication patterns between parents and children and relate them to contemporary interpersonal communication concepts. The research questions are as follows: (1) What are the message structures and interpersonal interaction patterns contained in Surah Ash Shaffat verse 102 and Luqman verses 16-19 according to Tafsir Al Azhar? (2) How are these patterns relevant when mapped into modern interpersonal communication attributes such as empathy, supportiveness, and equality?

To provide a comprehensive overview of the line of thought and the integration between religious texts and social theory, this study establishes a conceptual framework. This framework maps how the values in Tafsir Al Azhar are transformed into measurable communication variables, as visualized in Figure 1 below:



**Figure 1**

Conceptual Framework of the Prophetic Interpersonal Communication Model

Figure 1 illustrates the conceptual framework of this study, starting from the authoritative texts of Surah Ash Shaffat verse 102 and Surah Luqman verses 16 to 19. These sources are analyzed through *Hamka's Adabi Ijtima'i* perspective to extract three primary communication variables: Equality, Empathy, and Positiveness. By integrating these variables with modern interpersonal communication theories, this research formulates the Prophetic Interpersonal Communication Model. This model serves as the primary theoretical contribution to address communication gap challenges and provides practical implications for fostering harmonious parent child communication and family resilience.

It is expected that the findings of this research will not only enrich the body of knowledge in the field of communication studies, specifically Islamic communication and family communication, but also provide beneficial practical implications. For parents, this study can serve as a source of inspiration and a guide in improving the quality of communication with their children. For educators and dawah practitioners, the findings can be integrated into parenting materials, family counseling, or educational religious lectures. Thus, this research is expected to contribute to building awareness regarding the importance of effective and ethical communication within Muslim families as an effort to realize a family that is *sakinah*, *mawaddah*, and *wa rahmah*.

## 2. Methods

This study is qualitative research employing a library research approach. The selection of data sources was conducted through a purposive sampling technique, specifically choosing Quranic verses that explicitly represent interactive dialogue between parent and child figures within the context of interpersonal communication. The primary data for this study is the *Kitab Tafsir Al Azhar* by Buya Hamka, specifically the volumes containing the interpretation of Surah Ash Shaffat verse 102 and Surah Luqman verses 16 to 19. Meanwhile, secondary data were obtained through a literature search related to interpersonal communication theory, family psychology, and relevant academic journal articles to strengthen the theoretical basis of the analysis.

The data analysis technique employed in this study is qualitative content analysis. The analytical procedure follows the interactive model proposed by Miles, Huberman, and Saldaña (2014), which comprises three main stages: (1) data reduction, involving the selection, focusing, and simplification of communication units within the exegetical text; (2) data display, which entails organizing the data into categories of communication patterns such as equality, empathy, and positivity; and (3) conclusion drawing and verification, aimed at interpreting and validating the findings.

To ensure the credibility and trustworthiness of the data, source triangulation was applied by comparing Hamka's interpretation of the Qur'anic text with contemporary theories of interpersonal communication, enabling the development of integrative and objective insights. Following data collection, the researcher conducted an in-depth interpretive analysis to identify emerging communicative themes, which were subsequently examined through a critical dialogue with interpersonal communication theories as proposed by Haris (2010), Kurniawan (2011), and Gustanti (2017).

This iterative analytical process allows for a dynamic interplay between data and theory, ensuring a comprehensive understanding of the communicative dimensions embedded in the text.

## 3. Results and Discussion

Based on an in-depth analysis of Buya Hamka's *Tafsir Al-Azhar* for Surah Ash-Shaffat verse 102 and Surah Luqman verses 16-19, this study reveals two main layers of findings: (1) the substantive content of these verses from an interpretive perspective, and (2) the patterns of interpersonal communication represented therein. The analysis was conducted using a *tahlili* (analytical) approach, which dissected the meaning of each verse and then synthesised the communicative principles that emerged.

### 1. The Content of the Verses from the Perspective of *Tafsir Al-Azhar*

Surah Ash-Shafaat Verse 102:

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ لِبَنِيِّ إِذَا بَلَغَ لِمَنِ الْوَالِدُ وَالْوَالِدُ وَلِلْأَبْنَاءِ  
إِذَا بَلَغَ لِمَنِ الْوَالِدُ وَالْوَالِدُ وَلِلْأَبْنَاءِ  
هَالِكٌ مِنْ أَلِ هَصِيرِينَ

Meaning:

“Then, when the boy reached the age of working alongside Ibrahim, Ibrahim said, ‘O my son, I have seen in a dream that I am slaughtering you. So think about what you think!’ He replied, ‘O my father, do what you are commanded; insha’Allah, you will find me among the patient ones.’” (Q.S: As-Shaffat Verse 102)

### 1.1. Interpretation of Surah Ash-Shaffat Verse 102

According to Hamka (2003) in Tafsir Al-Azhar, Surah Ash-Shaffat verse 102 is not merely a historical narrative, but a dramatic communication containing profound lessons about parent-child relationships, obedience, and patience. This verse recounts the moment when Prophet Ibrahim received a command in a dream to sacrifice his only son, Ismail. Hamka emphasises that Ismail's age at that time had reached the age of ‘working together’ (يَلْعَ مَعَهُ السَّعَى), which in his interpretation is interpreted as the age between 10 and 15 years, a phase in which a child is already able to think critically and participate in important decisions.

The first thing that caught Hamka's attention was the psychological and emotional context of this conversation. Ibrahim, who had waited decades to have children, had to face the hardest test: sacrificing his beloved son. However, what is interesting according to Hamka's analysis (2003) is the way Ibrahim conveyed this message. He did not use his paternal or prophetic authority to give a unilateral command. Instead, Ibrahim began the conversation with a transparent statement: ‘I have seen in a dream that I am slaughtering you.’ Then, with a very democratic attitude, Ibrahim added: ‘So think about what you think!’ (Abdul Malik 1983).

Ismail's response, as interpreted by Hamka, demonstrates spiritual maturity and perfect mutual communication. Ismail was not only obedient but fully understood the spiritual dimension of the command. His response, ‘O my father, do what you are commanded; insha'Allah, you will find me among the patient,’ was not merely passive obedience, but active agreement based on conscious understanding and acceptance (Abdul Malik 1983). Hamka notes that Ismail had grown up in an environment where he witnessed his father's steadfast faith, including his willingness to enter the fire of idol sacrifice. Therefore, Ismail viewed his father's dream not as an ordinary fantasy, but as a revelation that must be carried out (Hamka 2004).

Another dimension revealed by Hamka is the pedagogical aspect of this conversation. Ibrahim was actually teaching Ismail and all parents that communication about serious and sacred matters must be conducted gently and dialogically. There should be no intimidation or coercion, even though the substance of the message is an absolute divine command. This is what, in the perspective of Islamic communication, is referred to as ‘al-hikmah’ (wisdom) in the delivery of messages.

### 1.2. Interpretation of Surah Luqman Verses 16-19

Surah Luqman Verses 16-19

يَبْنِيَّ إِنَّهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ 16

يَبْنِيَّ أَقِمِ الصَّلَاةَ وَآمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۗ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ 17

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۗ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ 18

وَأَقْصِدْ فِي مَشْيِكَ وَاعْصِمْ مِّنْ صَوْتِكَ ۗ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ 19

Meaning:

(Luqman said), "O my son, indeed if there is (an act) as heavy as a mustard seed, and it is in a rock or in the sky or in the earth, Allah will bring it forth (repay it). Indeed, Allah is Subtle and All-Knowing. O my son, establish prayer and enjoin what is good and forbid what is evil, and be patient over what befalls you. Verily, that is of the matters [required] of you. And do not turn your face away from people (out of arrogance) and do not walk proudly on the earth. Verily, Allah does not like those who are arrogant and boastful. And walk modestly and soften your voice. Verily, the worst of voices is the voice of a donkey (Abdul Malik 1983).

Hamka (2003) provides a comprehensive interpretation of these four verses from Surah Luqman, emphasising that Luqman's advice to his son constitutes a complete parental communication curriculum, covering the dimensions of faith, worship, social life, and morals.

According to Hamka, verse 16 contains lessons about communication that builds transcendental awareness. Luqman begins his advice by making his son aware of Allah's omniscience and meticulousness, even towards deeds as small as a mustard seed hidden in a rock or in the sky. (Hamka 2004) interprets this as the foundation of educational communication: before conveying commands and prohibitions, an educator must first build awareness of divine supervision (*muraqabatullah*). This is a clever communication strategy, because by realising that Allah knows everything, including a child's hidden intentions and deeds, the child will internalise moral values more deeply, rather than simply fearing human punishment or reward.

Verse 17 contains four interrelated pillars of education: (1) establishing prayer, (2) enjoining what is good, (3) forbidding what is evil, and (4) being patient. Hamka provides a very contextual interpretation of these four things. First, regarding prayer: Hamka emphasises that prayer is not only an individual ritual, but also an exercise in communication with God, which then has implications for the formation of a person's communicative character. According to him, devout prayer will train self-control, calmness, and patience, which are qualities that are very necessary in interpersonal communication (Abdul Malik 1983).

Second and third, *amar ma'ruf nahi munkar*: Hamka sees this as a dimension of social communication that must begin in the family. Before a person is able to command good and prevent evil in society, they must first practise it in the smallest sphere, namely the family. Luqman, by advising his son, is practising *amar ma'ruf* while also setting an example of how to do it in a good way.

Fourth, regarding patience: Hamka interprets patience in the context of communication as emotional resilience in facing responses that may be unexpected. When parents advise their children, the children will not always accept it immediately. This is where patience is needed to continue communicating in a good manner even though the results are not instantaneous.

According to Hamka, verse 18 contains the principle of non-verbal ethics in communication. He interprets the prohibition against 'turning away from people' as an attitude of respecting the other person by giving them your full attention. Hamka even gives practical examples: when shaking hands, look the other person in the eye with full attention; when listening, turn your whole body and face towards the speaker. This is a form of communication that shows respect and empathy.

Furthermore, Hamka links the prohibition against walking arrogantly (do not walk on earth arrogantly) with communication through body language. The way a person walks, according to him, communicates their attitude. Walking arrogantly sends a message of pride and superiority, which will hinder equal and open communication.

Verse 19 focuses on verbal ethics, particularly voice control. Hamka interprets the command 'lower your voice' as a principle of moderation in communication: not too loud as to be disruptive, not too soft as to be inaudible. Interestingly, Hamka links loud, inappropriate voices to the braying

of donkeys, a powerful metaphor for uncivilised and ineffective communication. According to him, a loud and harsh voice actually reduces the credibility of the message, even if the message is correct (Abdul Malik 1983).

## 2. Interpersonal Communication Patterns Contained in These Verses

Based on the above interpretative analysis, this study identifies three main patterns of interpersonal communication between parents and children that can be derived from these two Qur'anic narratives. These patterns are not only normative but also operational, accompanied by observable behavioural indicators.

### 2.1. Patterns of Equality and Openness

This pattern is most clearly seen in the dialogue between Prophet Ibrahim and Prophet Ismail. Although hierarchically there is a parent-child relationship, and spiritually there is a prophet-prophet descendant relationship, the communication that is established is horizontal and dialogical. Behavioural indicators of this pattern include:

- a. The use of questions that invite participation: As Ibrahim did by saying مَاذَا تُرَى فَاَنْظُرْ (then think about what you think). This is a form of communication that recognises the child's capacity for thought.
- b. Transparency of information: Ibrahim honestly conveyed the entire content of his dream, without hiding any parts that might be frightening or unpleasant.
- c. Avoiding an authoritarian communication style: There were no forceful commands such as 'do this!' or 'just obey!'. Instead, the message was conveyed as a topic for discussion.
- d. Readiness to listen to responses: Ibrahim did not interrupt or anticipate Ismail's answers. He gave his son space and time to process the information and formulate a response.

In interpersonal communication theory (Devito 1997), this pattern is in line with the principle of dialogic communication, in which communication is seen as a joint process to create understanding, rather than a one-way transmission from source to receiver. The concept of equality proposed by Devito (1997) as one of the characteristics of effective interpersonal communication is also evident in this interaction. Despite their differences in age and position, Ibrahim treats Ismail as an equal partner in understanding and responding to divine commands. The analysis of the diction *fanzur maza tara* indicates that Ibrahim was practicing sharing power or the distribution of authority. Theoretically, this deconstructs the stigma that religious communication is always top down in nature. Hamka critically demonstrates that the obedience of Ismail originated from a mature cognitive and affective process rather than intimidation. This explains why this communication was successful because a supportive communication climate is proven to reduce psychological barriers or noise in children, allowing even the most difficult messages to be received with full consciousness.

This pattern of equality and openness has important implications for contemporary family communication. In a context where children are exposed to information from many sources (school, media, peers), authoritarian communication patterns tend to be ineffective and can trigger resistance. Conversely, by treating children as dialogue partners whose opinions are heard and considered, parents can build relationships based on trust and mutual respect.

### 2.2. Pattern of Empathy

Empathy in communication is not merely understanding other people's feelings but also communicating that understanding. This pattern is evident in the dialogue between Ibrahim and Ismail as well as in Luqman's advice.

In the story of Ibrahim and Ismail, empathy is manifested in two ways:

- a. Ibrahim's empathy towards Ismail's feelings and thoughts is reflected in the way he conveys difficult messages gently, and in his willingness to listen to his son's response.
- b. Ismail's empathy towards his father's position as the recipient of revelation is evident in his response, which is not only obedient but also reassuring: *insya Allah, you will find me among the patient ones.* This is an expression of deep empathy—Ismail understands the psychological burden his father carries and tries to lighten it by assuring him that he will be patient.

In Luqman's advice, empathy is reflected in:

The use of the term of endearment *يَا بُنَيَّ* (O my son). According to Hamka, this is a form of communication that directly builds emotional bonds and shows that the advice given comes from love, not from a desire to control.

The sequence of the message: Luqman begins by building awareness of Allah's supervision (verse 16), then gives commands and prohibitions (verses 17-19). This shows an understanding of child development psychology, namely that acceptance of rules is easier if preceded by the cultivation of internal awareness.

From a communication theory perspective, this pattern of empathy is in line with the concept of emphatic listening developed by Devito (1997) in the client-centred therapy approach. In the context of parent-child communication, emphatic listening means listening not only to the words spoken by the child, but also to the feelings, needs, and perspectives behind those words. Luqman, through his advice, shows that he understands his child's internal world, their fears, hopes, and potential for growth.

### **2.3. Positive Behaviour Patterns**

These patterns encompass various aspects of verbal and nonverbal communication that build constructive, respectful, and effective interactions. Based on Hamka's interpretation of Surah Luqman verses 17-19, positive behaviour patterns can be broken down into several dimensions:

#### **a. Appropriate Choice of Words**

Luqman consistently uses gentle, educational, and non-condescending diction. Compare the two approaches:

- 1.) Negative approach: 'Do not associate partners with Allah, it is a great sin!'
- 2.) Luqman's approach: 'O my son, do not associate anything with Allah, for associating others with Him is truly a great injustice.' (QS. Luqman: 13, which is the context of verses 16-19).

The difference lies in the addition of an explanation of 'why' in this case, because associating partners with Allah is a great injustice. Hamka emphasises that good communication does not only convey what should be done or avoided but also provides an understanding of the rationality behind it.

#### **b. Non-verbal Ethics: Do Not Turn Away Your Face**

Hamka (2003) provides a highly practical interpretation of this prohibition by stating that when talking face to face with someone, one should face them directly. Facing the person is a sign of facing them with the heart. In communication theory, Luqman's instruction not to turn one's face away is not merely a matter of politeness but a technique of immediacy behavior. This action serves to increase liking and approachability. Hamka reflects that the communication failures of modern parents are often caused by nonverbal leakage, such as talking while still looking at a smartphone. This unconsciously sends a message of rejection

toward the child's existence which according to Mehrabian (1971) will destroy emotional engagement even if the words spoken are positive in nature.

c. Intonation and Volume Control

The command *وَإِغْضُضْ مِنْ صَوْتِكَ* (and soften your voice) according to Hamka is a principle of moderation in verbal communication. In the family context, this is relevant to the phenomenon of parents who tend to raise their voices when angry or frustrated. Analytically, the use of the donkey's voice metaphor in this exegesis indicates that excessive vocal volume represents an uncivilized form of communication or vocal noise. Research in communication psychology demonstrates that loud sounds trigger a defensive reaction in the listener's nervous system, thereby leading to cognitive closure where the core message is not delivered because the child focuses on the threat of the vocal tone rather than the content of the message.

d. Humble Body Language

The prohibition against walking arrogantly (*'wa-lâ tamsyin fil-arđi marađan'*) according to Hamka is closely related to nonverbal communication. The way one walks, sits, and moves sends signals about one's attitude. In the perspective of interpersonal communication, this refers to kinesics that demonstrate openness. Parents who communicate with open body language, such as arms not being crossed, forward leaning posture, and responsive facial expressions, demonstrate a stance of equality. This is significantly more successful in building a communication bridge with the child compared to body language that shows superiority or dominance.

### 3. Synthesis and Dialogue with Contemporary Communication Theory

The findings of this study show that the principles of communication contained in the Qur'an as interpreted by Hamka have strong resonance with contemporary interpersonal communication theories. This synthesis not only confirms the universality of good communication values but also offers a spiritual-ethical perspective that enriches theoretical understanding.

First, the pattern of equality and openness demonstrated by Prophet Ibrahim is in line with the theory of Dialogic Communication developed by Buber (1970) and later elaborated in communication studies by Johannesen (1971). Buber distinguishes between 'I-It' relationships (where others are treated as objects) and 'I-Thou' relationships (where others are treated as equal subjects). The dialogue between Ibrahim and Ismail is clearly an example of 'I-Thou' communication, where father and son mutually recognise each other's subjectivity (Robiah 2021).

In the context of modern families, this principle challenges the authoritarian communication model that is still widely practised. Baumrind's (1991) research on parenting styles shows that authoritative parents (who combine demands with responsiveness and open communication) tend to produce children who are more socially and academically competent than those raised by authoritarian or permissive parents.

Secondly, Luqman's empathetic communication style enriches the concept of Active Listening, which is fundamental to counselling and therapeutic communication. Rogers (1957) emphasised that effective empathy requires the ability to 'enter into the world of another's perception' without losing oneself. Luqman, by understanding his child's cognitive and emotional development, is able to convey advice that is appropriate to the child's level of understanding.

Third, various aspects of positive behaviour identified in diction selection, nonverbal ethics, and voice modulation receive empirical support from communication research. For example, research on Teacher Immediacy (Richmond et al., 1987) shows that teachers who use immediacy behaviours (eye contact, smiling, vocal variation, open body language) are more effective in increasing student motivation and learning. The same principle applies in parent-child communication. What distinguishes the Qur'anic perspective, as elaborated by Hamka, is the underlying theological-ethical foundation. In secular communication theory, effective communication is often seen as a tool to achieve certain goals (persuading, influencing, teaching). Meanwhile, in the Islamic perspective, good communication is part of worship and the realisation of good character. When Luqman gently advised his son, or when Ibrahim dialogued respectfully with Ismail, they were not only applying effective communication techniques but also reflecting their piety and devotion to Allah.

#### **4. Practical Implications for Contemporary Family Communication**

The findings of this study are not only academically valuable but also offer significant practical implications for modern Muslim families facing complex communication challenges.

##### **a. Dialogical Approach in Conveying Values and Rules**

Many parents complain that their children do not listen or reject family rules. The Ibrahim-Ismail communication pattern offers an alternative: instead of giving unilateral commands, parents can communicate rules through a dialogical approach. For example, rather than simply saying 'you must be home by 9 p.m.', parents can engage in a discussion about the importance of time, safety, and responsibility, while listening to their children's perspectives. This does not mean that parents relinquish their authority but rather exercise it in a participatory manner.

##### **b. Integration between Verbal and Nonverbal Communication**

This study reminds us that effective communication is not only about what is said, but also how it is said, including body language, eye contact, and tone of voice. Parents often do not realise that they are sending mixed messages: their words say 'I love you,' but their body language, busy with gadgets, sends the message 'I don't have time for you.' Consistence between verbal and nonverbal messages is the key to credible communication.

##### **c. Empathy Education through Modelling**

Children learn empathy not primarily from being taught about empathy, but from experiencing empathy. When parents communicate with empathy, listen attentively, acknowledge their child's feelings, and respond with understanding, they are modelling empathy skills that their child will imitate. Luqman's loving and understanding communication style is a concrete example of empathy modelling.

##### **d. Communication as Part of Spiritual Education**

This research highlights the spiritual dimension of family communication. Good communication between parents and children is not only a matter of psychological skills, but also an expression of piety. When parents communicate gently, honestly, and respectfully, they are teaching their children about the attributes of Allah, the Most Gracious and Most Merciful, and emulating the character of the Prophet Muhammad (peace be upon him). Thus, every communication interaction within the family can become a medium for spiritual education.

#### **5. Limitations and Recommendations for Further Research**

Although this study makes a significant contribution to the study of Qur'anic communication patterns within the family, several limitations must be acknowledged. First, this study focuses on Hamka's Al-Azhar interpretation. Although this interpretation is rich in social and communicative analysis, other interpretations may provide different nuances. Second, this study is qualitative-theoretical based on text analysis. Empirical validation of the effectiveness of these communication patterns in the context of contemporary families is still needed. For further research, several directions can be considered:

- a. comparative study between the Al-Azhar interpretation and other interpretations (such as the al-Mishbah interpretation by Quraish Shihab or the *Fi Zhilalil* Qur'an interpretation by Sayyid Qutb) in examining the communicative dimensions of similar verses.
- b. Empirical research that tests the effectiveness of applying these Qur'anic communication patterns in the context of Muslim families in various cultural backgrounds (urban, rural, diaspora).
- c. Development of family communication training modules based on the findings of this study, which can be implemented in parenting programmes in mosques, schools, or communities.

Interdisciplinary studies link the findings of this research with theories of developmental psychology, neuroscience, and family studies to gain a more holistic understanding.

#### **4. Conclusion**

This study has successfully analysed the content of Surah Ash-Shaffat verse 102 and Surah Luqman verses 16-19 based on Buya Hamka's Tafsir Al-Azhar and identified the patterns of interpersonal communication contained therein. The three main patterns identified are: (1) Patterns of Equality and Openness, manifested through dialogical communication, respect for children's thinking abilities, and transparency of information; (2) Patterns of Empathy, reflected in the use of affectionate terms, understanding of children's perspectives, and sequencing of messages in accordance with cognitive development; (3) Positive Behaviour Pattern, which includes the selection of appropriate diction, nonverbal ethics (such as not turning away), voice intonation control, and humble body language.

The findings of this study not only enrich the body of knowledge on Islamic communication studies but also offer a model of family communication that is relevant to the contemporary context. In an era where communication challenges within families are becoming increasingly complex due to busyness, technology, and changing values, the Qur'anic principles of communication elaborated by Hamka offer wise guidance. These principles remind us that effective communication within the family requires not only technical skills, but also a strong spiritual and ethical foundation.

The practical implication of this research is the importance for parents, educators, and da'wah practitioners to not only understand these communication patterns theoretically, but also to internalise and practise them in their daily interactions. Family communication training based on Qur'anic values can be developed into a systematic programme to support the creation of families that are not only psychologically harmonious but also spiritually meaningful.

More broadly, this research demonstrates the great potential of an interdisciplinary approach between communication science and Qur'anic exegesis studies. With this approach, classical Islamic knowledge can be discussed in dialogue with contemporary theories to produce understanding and solutions that are relevant to current issues. And Allah knows best.

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#### **6. Conflict of Interest**

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