

# INTERPERSONAL COMMUNICATION PERSPECTIVE OF THE QUR'AN AS-SAFFAT LETTER VERSE 102

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## ABSTRACT

*Interpersonal communication refers more to the process of closeness, for such intimacy of communication to purpose, that a message delivered to the recipient of the message can have the direct effect of building closeness and intimacy, so interpersonal communication begins with a psychological approach. The qur 'an has mentioned that ibrahim was one of the prophets who successfully educated children. The intimate, harmonious communication pattern was applied in an intimate, harmonious way of communicating the matter to him, so that what was delivered to his child would be well received. In delivering a message should use good words, so Islam places a high value on this principle related in the qur 'an surah as-saffat verse 102. Research uses qualitative research using the library study method (library research) of the Koran 'an surah as-saffat verse 102 and the written documents as a data gathering technique. Studies have shown that by relating a matter of controversy.*

**Keywords: Al-Qur'an, Interpersonal Communication, Interpretation**

## Abstrak

*Komunikasi interpersonal lebih mengacu pada proses kedekatan, untuk keintiman komunikasi dengan tujuan, bahwa pesan yang disampaikan kepada penerima pesan dapat memiliki efek langsung membangun kedekatan dan keintiman, sehingga komunikasi interpersonal dimulai dengan pendekatan psikologis. Al-Qur'an telah menyebutkan bahwa Ibrahim adalah salah satu nabi yang berhasil mendidik anak-anak. Pola komunikasi yang intim dan harmonis diterapkan dengan cara yang intim dan harmonis dalam mengkomunikasikan masalah kepadanya, sehingga apa yang disampaikan kepada anaknya akan*

*diterima dengan baik. Dalam menyampaikan pesan harus menggunakan kata-kata yang baik, sehingga Islam menempatkan nilai yang tinggi pada prinsip ini yang terkait dalam Al-Qur'an surah as-saffat ayat 102. Penelitian menggunakan penelitian kualitatif menggunakan metode studi kepustakaan (library research) Al-Qur'an surah as-saffat ayat 102 dan dokumen tertulis sebagai teknik pengumpulan data. Penelitian telah menunjukkan bahwa dengan menghubungkan masalah kontroversi.*

Kata Kunci: Al-Qur'an, Komunikasi Interpersonal, Interpretasi

### **A. Introduction**

Communication is inevitable from human social life. It means that communication plays a vital role in determining human relationships with other humans as well as that of children with their parents, in which conversation that goes well with the parent achieves a process that the opposite of communication can understand.

Interpersonal or interpersonal communication is communication between two persons done face-to-face, with the possibility that each participant can receive messages or information conveyed directly by the communicator either verbally or non verbal.<sup>1</sup>

Each person must have daily communication whether it is communication with himself, with others, both verbally and non-verbal. Communication is one of the few that will remain in any human movement. When communication works properly, indirect communication gives good social interaction between communicators, but when communication is not going well, it also leads to poor communication between communicators.

Interpersonal communication has existed in this aspect of human life that covers all kinds of human relationships ranging from the shortest to the most profound and relatively intense relationships. Interpersonal communication is

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<sup>1</sup> ELVA RONANING ROEM SARMIATI, *Komunikasi Interpersonal*, Elva Ronaning Roem Sarmiati Cv . Irdh (Malang, 2019). hlm.1.

communication between one person and another in both a community and an organization. Using a particular medium of communication and can readily understand language to achieve a particular goal.<sup>2</sup> From this sense interpersonal communication indirectly leads to communication effectively so that the message can be conveyed properly. Therefore interpersonal communication cannot be avoided by humans because humans are social creatures whose means require communication.

One can also communicate with groups and organizations. With this communication, one can solve problems, develop new ideas, get new ideas from others, and share information or knowledge and experience with others. Through this communication, a person develops working relationships both at work and in the social environment that can be pursued in groups or organizations. This communication takes one to be able to think, act, through the direction and guidance of others to do things, to buy things, to persuade others, to change the attitude of others to do things.

From the modern age of technology, the term "high-tech low-touch" came into existence. It means that the higher the modern technology, the less the touch of taste and emotion in humans. This is because of the lack of direct interaction-face-to-face interactions-between the members of communication involved so that the user of technology is very individual and sometimes isolated.<sup>3</sup>

The study employs a qualitative approach, emphasizing its analysis of the process of compartmentalizing and of analysis of the dynamics of observable phenomena related by using scientific logic.<sup>4</sup> It uses library research methods (library research), which involve the collection, analysis, and synthesis of information from such material as books, scientific journals, research reports, articles, and other documents that relate to a particular research topic or study.

## **B. Results and Discussions**

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<sup>2</sup> Djoko Purwanto, *"Komunikasi Bisnis"*, (Jakarta: Bumi Aksara, 2005). 21.

<sup>3</sup> SARMIATI, *"Komunikasi Interpersonal"*, Elva Ronaning Roem Sarmiati Cv . Irdh.

<sup>4</sup> Saifuddin Azmar, *"Metode Penelitian"*, (Yogyakarta: Pustaka Pelajar, 2001).5.

### **A glimpse of the as-saffat surah**

The qur 'an's extremely rich understanding of human dimensions, worldliness and worldliness can be linked to effective and instructive interpersonal communication models. One such model is reflected in the intimate and harmonious communication between the father and his son, Abraham and ishmael. This event is described in the letter as-saffat /37: 102.

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَئِي إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى قَالَ يَاقَبْتُ أَفْعَلُ مَا تُؤْمَرُ  
سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

*It means: so when the child reached his age, he said, "my son! I actually dreamt that I butchered you. Then think about what you think!" He (ishmael) answered, "my father! Do what god commands you; God willing you'll find me including a patient man."<sup>5</sup>*

This verse tells of a severe test for the prophet ibrahim. God commanded him to slaughter his only child as a sacrifice at god's side. When ismail is nearing puberty or adolescence, a stage of age when a child can help with his or her parents' work. There is also a lesson to be learned from this verse, that Abraham in delivering a message told to him using good words or language, did not use his son to live the command given him by god, but the prophet Abraham first told his son ismail and requested his son, so that the prophet ishmael understood and followed what god had commanded his father. This phenomenon is one of the evidences the qur 'an offers in the face of its problems and solutions.<sup>6</sup>

As-saffat surah means bake-saf, the 37th surah according to mushaf and the 56th in order of the quran. This surah is called shaffat because it begins with the wa

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<sup>5</sup> Departemen Agama Republik Indonesia diterj. Yayasan Penyelenggara Penerjemah Al- and Quran, *Al-Qur'an Dan Terjemahannya*, ed. Karya Insan Indonesia (Jakarta, 2004).

<sup>6</sup> "Surah Ash-Shaffat," 2020, [https://id.wikishia.net/view/Surah\\_Ash-Shaffat](https://id.wikishia.net/view/Surah_Ash-Shaffat).

al-saffat phrase, saffaf. From the contents of al-saffat's surah is one of the 11 mi 'un surah (a hundred or more) and the last one among the surahs of *al-Matsani*.<sup>7</sup>

"The surah ash-shaffat" begins with the phrase "wa ash-shaffat shaffa" (by a company of pure, pure angels). Shaffat is a plural form of the word shaffah in which it is derived from the word shaff. The sura of ash-shaffat is the second letter that begins with a sworn statement. The number of verses, according to qari kufah, is 182 verses and, according to qari basrah, is 181 verses. The rest of the qari judges ash-shaffat surah to be a total of 180 verses. Among these, the first ever greater opinion. This letter has 866 words and 3903 letters. The ash-shaffat surah is the 37th surah based on mushaf and the 56th in the order of the Koran. This surah is called shaffat because it starts with the phrase "wa ash-shaffat shaffa." The inside side of the surah ash-shaffat is one of the 11 mi 'un surah (a hundred or more) and the last one among the surah of al-matsani. It is because of the number of verses in this sura that they include one of the mi 'un surs. Ash-shaffat's side of quantity and size is not included as a large surah and a little more than one hizb.<sup>8</sup>

As as-shaauthi some scholars allude to this surah by the surah adz-dzabih's being slaughtered. Because this letter explains god's command to ibrahim USA to slaughter his son who is then canceled and replaced with a large sheep. Although this sura explains the account of the slaughter, but it is not popular even al-biqa 'i a person who frequently mentions beyond many surnames, not at all. The clergy mentioned just one name as as-shaffat.

Al-Biiqa'i concludes that the main purpose of this sura is to prove the end of yasin's description of the sanctity of god to him in order to obtain a just verdict concerning their differences, and this requires his compliance. According to these scholars it was for this very purpose that hinted the surah as-saffat name of the angels that represented them.

The themes raised in these surges include these discussions of angels,

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<sup>7</sup> Merdeka.com, "QS. As-Saffat Ayat 102," accessed March 15, 2023, <https://www.merdeka.com/quran/as-saffat/ayat-102>.

<sup>8</sup> *Ibid.*,

matters of judgment, doomsday conditions, the lives of servants mukhlis the Lord and their good works, the count of amalan, the preening of the heathen and ultimately the regret and the scapegoat attitude of one another for having been their chief perverters and perversions. So also the accounts of prophets such as Noah, Abraham, and Abraham's dreams relate to the slaughter of his son, the story of Moses as, Harun as, Ilyas as, Alu Yasin, Luth, and Yunus as.<sup>9</sup>

### Scripture by verse

The text of 102-111 is connected to one another. Verse 102 relates to the preceding verse of the unraveling of god's promise of the acquisition of children.<sup>10</sup> So verse 102 now speaks prophetically of the child god gave the prophet Abraham to abate, instructing him to slaughter his son. So then came the harmonious dialogue of a father with a child that was associated with the dream of slaughtering his son.

The next verse 103-106 describes the attitude and sincerity of the prophet Abraham with his son and conveys the divine retribution that god bestowed upon Abraham the prophet, then verses 107-111 explain how the end of the command conceived by the dream of the prophet ibrahim sabil emphasizes once again the retribution of him.<sup>11</sup>

The word (سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ) *satajiduni insya Allah minmin-ashbirin*: "You shall find me, willing to bring to you, the patience of the commandments given by allah SWT," mentioning first his will, showing how high the prophet ismail's manners to allah SWT. Undoubtedly, his father must have planted it in his heart and mind before this happened to his son about the oneness of god and his beautiful qualities and how clean the action should be taken against him.<sup>12</sup>

It is verses 102-107 that god tests Abraham by command to slaughter the prophet ishmael. Then in verses 108-111 ibrahim is credited with the "good luck to

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<sup>9</sup> "Surah As-Saffat," wikishia, 2020, [https://id.wikishia.net/view/Surah\\_Ash-Shaffat](https://id.wikishia.net/view/Surah_Ash-Shaffat).

<sup>10</sup> M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Quran* (Jakarta: Lentera Hati, 2002).66.

<sup>11</sup> *Ibid.*, 66.

<sup>12</sup> *Ibid.*, 62.

Abraham" that appears in verse 109, and god relates that ibrahim had passed the test of faith by recompensing his good deed and stating that ibrahim was one of god's faithful servants.

### **Incoming surah**

As far as surah is concerned, good communication can be conveyed by good speech so that the recipient of a message or information is well received. Interpersonal communication is a close communication process with language. How a communicator arranges good words and is then spoken in a sentence that can be expressed, so that these words can be understood by the one receiving the message or in his communication term of communion.

Communication has several characteristics that is, communication is a process; Communication is a deliberate and purposeful endeavor; Communication requires participation and cooperation of the participants; Communication is transactional. Observing the characteristics of communication requires cooperation between communicator and communion, since both can affect one another.<sup>13</sup>

The surah saffat teaches us how good choice of words and communication techniques built by Abraham to his children, bearing good fruit and setting a good example for mankind in the world.

### **The interpersonal communication scope**

Interpersonal, inter comes from the inter presid ing which means "between" and personal is a word that means "person". So interpersonal communication is communication that interferes with dialogue and forms of communication that occur. Those involved in communication are double-shaped communications, where they are alternating as speakers and listeners.<sup>14</sup>

There are some opinions on interpersonal communication, some as follows:

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<sup>13</sup> SARMIATI, "*Komunikasi Iterpersonal*", Elva Ronaning Roem Sarmiaty Cv . Irdh.

<sup>14</sup> Ria Kania Kurniawati, "*Komunikasi Antarpribadi*", (Yogyakarta: Graha Ilmu, 2014). 1.

- a. Redmond, interpersonal communication is made up of a special interpersonal relationship through simultaneous interactions with complementary attempts to influence one another.<sup>15</sup>
- b. R. Wayne Pace dalam Hafied Cangara "*interpersonal communication is communication involving two or more people in a face to face setting*".<sup>16</sup>
- c. Little Jhon mengatakan *Interpersonal Communication* is as communication between individuals.<sup>17</sup>
- d. Mulyana interpersonal communication is communication between people face-to-face, which enables each participant to capture each other's immediate reactions both verbally and nonverbally.<sup>18</sup>

From some of the foregoing insights can be drawn to the conclusion that interpersonal communication is the direct two-way communication both verbal and non-verbal to have an effect and influence that brings feedback.

#### **The interpersonal communication aspects**

Wiryanto says that the aspects of interpersonal communication include transparency, empathy, support, positive qualities, and fairness.<sup>19</sup> On the other hand, suranto says interpersonal communication, communication which is a good relationship between communicator and communion on these terms:

- a. understanding, which is the capacity of communion in understanding the meaning of the message the communicator gives.
- b. pleasure, for which communication beyond acceptance can also bring pleasure from both the community and the communicator.
- c. An effect on attitudes, which when the message is received, a communion can change or change its attitude after receiving a message of communicator.

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<sup>15</sup> Nofrion, "*Komunikasi Pendidikan*", (Jakarta: Prenamedia Group, 2018). 1.

<sup>16</sup> Hafied Cangara, "*Pengantar Ilmu Komunikasi*", (Jakarta: PT Raja Grafindo Persada, 2007). 32.

<sup>17</sup> Suranto Aw, "*Komunikasi Interpersonal*", (Yogyakarta: Graha Ilmu, 2011). 5.

<sup>18</sup> Mulyana, "*Ilmu Komunikasi: Suatu Pengantar*", (Bandung: Remaja Rosda Karya, 2007). 73.

<sup>19</sup> Wiryanto, "*Pengantar Ilmu Komunikasi*", (Jakarta: PT. Gramedia Widiasaran Indonesia, 2006). 36.



- d. The improved relationship d. which after the communication activity adds to and strengthens the relationship between the two sides.
- e. Actions taken according to the topic at hand.<sup>20</sup>

### **Interpersonal communication effectiveness**

Effective is communication that occurs according to the wishes of the messenger. Effective communication is what happens with the goal of changing the attitudes and conduct of communion. Devito mentions the 5 features of interpersonal communication one has been properly communicating: 1) *Openes*; 2) *Emphaty*; 3) *Supportiveness*; 4) *Positiveness*; 5) *Equality*.<sup>21</sup>

### **Interpersonal communication inhibitors**

Some factors that impede the effectiveness of interpersonal communication as follows,<sup>22</sup>

- 1) the credibility of low communicators
- 2) do not understand social and cultural backgrounds
- 3) a lack of understanding of the characteristics of communion
- 4) with bad feelings and apathy
- 5) verbalistic means that communication only occurs verbally, and the communiques become bored and lose the meaning of the message
- 6) communication goes one way
- 7) improper media selection
- 8) language differences
- 9) differences in conception or outlook

### **Tafsir surah according to mufassir**

#### *1. Tafsir Ibnu Katsir*

Related to the surah As-Shaffat ayat 102 “*fa lammā balaga ma’ahus-sa’ya*” yang artinya “interpretation, meaning "so that when the child came

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<sup>20</sup> Suranto Aw, "*Komunikasi Interpersonal*". 6.

<sup>21</sup> Joseph A DeVito, "*Komunikasi Antar Manusia*", (Tanggerang: Karisma Publishing Group, 2011). 259.

<sup>22</sup> Suranto Aw, "*Komunikasi Interpersonal*". 87.

(at the age of his being able), he stood with Abraham," that is, when the child reached (at the age of his being able), he grew up and was able to walk together. His father. The point here is a boy who has grown up and is able to travel and be able to work and try as his father had.<sup>23</sup> According to ibn katsir the child who at the age would be a mature child who could travel with his father and be able to work and try as his father would.

verse 102 "*fa lamma balaga ma'ahus-sa'ya qala ya bunayya inni ara fil-manami anni azbahuka fanzur maza tara*" means "so when the child reached the age of Abraham, ibrahim said:" my son, behold, I see in my dream that I should slaughter you. Then think about what you think!"

Abraham received a dream to slaughter his son ismail, where the prophet of god once said, "the dream of the prophets is a revelation." It means that even if it is a dream, but the dream is a prophet, it is a command. The command to slaughter a child was a terrible and shocking thing, the prophet ibrahim told and asked about the dream not to be surprised at all, as well as to test the extent of his patience and firmness to carry out god's commandments and devotion to parents at a young age.

At the end of verse 102 Ismail answer "*qala ya abatif'al mā tu`maru*" artinya , ishmael answers the meaning "o my father, work at what is commanded you. "That is, magnify whatever god commands you to slaughter me. "*satajiduni in sya`allahu minas sabirin*". Insha Allah you will find me, including those who are patient, which is that I will be patient and willing to accept it for the reward of almighty god. And sure enough, U.S. mail always keeps its promises.<sup>24</sup>

## 2. *Tafsir Al-Azhari*

Tafsir al-azhari explained that before 102-107, that is, 100 Abraham the prophet offered a prayer to god to give good offspring, since his marriage to Abraham the prophet Sarah had not been blessed with children. Verse 101

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<sup>23</sup> Al Imam Al Jalil Al Hafiz I'mad al-Din Abu Al Fida Isma'il ibn Kasir al-Qurasyi Ad Dimasyqi, "*Tafsir Al Quran Al Azhim*", (Semarang: Taha Putra Press, 2004). 14.

<sup>24</sup> Ad Dimasyqi. Hlm.15.

god gives the prophet Abraham the glad tidings of god's prayer, that is, god gives a very patient child.

Verse 102 "now that the child is able to walk with him" is between the ages of 10 and 15. That situation is highlighted here, to show the child the affection that the prophet ibrahim had for him. When a child is about 10 with 15 years of age, it makes a father proud to be able to walk with his child.

The blessed "il of ibrahim ibrahim was walking together. On the way, "he said," verily I saw in a dream that I slaughtered you. So think about it, what do you think?"

What fine and profound words the father said to

The son, the father, was over 90 years of age, and the son faced was one of many decades of anticipation and high expectation. In this question almighty god has imagined to us how a human being comes of blood and flesh, for it also feels sad and vulnerable, but little does he doubt or waver that he is a prophet.

End of verse 102 "says he (which is ishmael)" o my father, do what is commanded of you. You will find me willing to include the patient "how touching the child's answer is. True to his father's prayer for a righteous heir. Exactly what god said about himself, a very patient child. He believed his father's dream was a revelation from god, not some dream. Therefore his father was encouraged to accomplish what god commanded him to do. It was not he who said to his father to make a dream meet.<sup>25</sup>

The prophet ismail voiced his opinion and invited Abraham to carry out the command to slaughter him in the dream. Consistent with the glad tidings of the presence of a child delivered by god, the prophet ibrahim was blessed with a patient child. Then the prophet ishmael patiently volunteered himself for the slaughter.

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<sup>25</sup> Hamka, *Tafsir Al-Azhar Jilid 7* (Jakarta: Gema Insani, 2015). 500.

### 3. *Tafsir Al-Maraghi*

*Falamma balagha ma'ahu as-sa'ya:* And so when Ishmael reached the age, he was able to help and provide for his father's deep needs and efforts. *Preach. Aslama:* both surrender themselves and submit to God's command. *Tallahu:* He buried his face.<sup>26</sup>

The *ijmal* understanding from the account of Abraham as well as the son of the prophet Ishmael as explained, after God said: "so we give him news. Elated with a patient child, "the will of God was done. As he has said. A child born of character. Patient in her late teens (*muraḥiq*).<sup>27</sup>

According to *al-maraghi* a child has been able to work and move on, when reaching adulthood. In verse 102 we find the account of the prophet Ibrahim, who tried to convey a dream to the child, saying: "Hope the child is able to obey the father in submitting to and carrying out God's command. Ibrahim also hoped the child would be patient in carrying out his command. Both fulfill God's mandate that Ibrahim prostrate the child's face for slaughter."<sup>28</sup>

The prophet Ibrahim asked for an obedient lineage that would help him in his witnessing, in his moving company, and hoped that the child would be a replacement after what Ibrahim had willingly forsaken. Almighty God answered the prayer of Abraham as, in his words: "*fabasarnahu bigulamiin halim*" Which means that God gave good news to Ibrahim as about bearing a son who was very patient when he reached

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<sup>26</sup> Ahmad Musthafa Al-Maraghiy, *Terjemah Tafsir Al-Maraghiy Juz XXIII*, Penerj. K. Anshori Umar Sitanggal, et Al (Semarang: CV Tohputra, 1989). 118.

<sup>27</sup> Fakhrurrazi, "KARAKTERISTIK ANAK USIA MURAHQAH (PERKEMBANGAN KOGNITIF, AFEKTIF DAN PSIKOMOTORIK)," *Al-Ikhtibar: Jurnal Ilmu Pendidikan* 6 (2019), <https://journal.iainlangsa.ac.id/index.php/ikhtibar>.

<sup>28</sup> Ahmad Musthafa Al-Maraghiy, *Terjemah Tafsir Al-Maraghiy Juz XXIII*, Penerj. K. Anshori Umar Sitanggal, et Al. 118-119.

adulthood.<sup>29</sup> The nature of the child is described as a halim, where it is common in adult life. Few people with good acumen and patience are small.

The child described in this verse according to al-maraghi was the prophet of ishmael, since ishmael was the first child of the us prophet ibrahim. Al-maraghi enclose that scholars of the book and muslims agree that the prophet ismail was older than the us prophet ishaq. One Nash gives evidence that ishmael was born, when ibrahim was 86 years old and at the birth of the us prophet ishaq was 99 years old.<sup>30</sup>

Al-maraghi said that no patience was greater than that of ishmael, as he was in his late teens his father came and claimed to slaughter him. Ishmael then said:

تَجِدُنِيَ أَوْ لَا أُنْصِرُكَ إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ بِكَ

It means: "you will find me, inshallah including those who are patient." (As Saffat: 102)

Allah SWT never invoked a prophet as halim, other than Abraham and his son ishmael. Al-maraghi spoke of the nature of the halim that ismail had, when obtaining a dream related story given by the father by asking the reader's opinion that the quality of halim does not belong to the whole world except Abraham the us prophet and his son ismail.

Allah almighty explained that ishmael had heard, obedient and submissive to that which his father had commanded him.

قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمِرُ

Al-Maraghi menyampaikan bahwasanya Ismail berkata:

Al-Maraghi that his remarks, Ismail said: "Hi my father, you have called upon the child that hears, and you have come face to face with the child that is willing with the trials and judgments of god. Therefore, the

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<sup>29</sup> Ibid.,

<sup>30</sup> Ahmad Musthafa Al-Maraghiy, *Terjemah Tafsir Al-Maraghiy Juz XXIII*, Penerj. K. Anshori Umar Sitanggal, et Al. 72.

father must accomplish only what is commanded, and I will be obedient and submissive to the command, and I leave to god the reward, because he is good enough for me and the best place to surrender”.<sup>31</sup>

Ibrahim ibrahim spoke to his son with a saying yes bunayya, al-maraghi expressing this gesture of affection. Answers from the child also use a yes abati expression that is a form of submission and respect, and leave matters to the father. The prophet ishmael believed that his duty was only to accomplish what the father saw well.<sup>32</sup>

Al-Maraghi explained that Ismail as kept his promise and performed well in carrying out what was commanded to him, after Allah SWT said:

وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا

It means: "And tell them the story of Ishmael in the Qur'an. Indeed, he was a true man, and he was an apostle and a prophet."  
(QS Maryam ayat 54)<sup>33</sup>

Al-Maraghi displays a narration from Mujahid, that Ismail told his father about the execution of the dream. *"Do not slaughter me while you look upon my face. It may be that you pity me so that it is not for me to be useless. Tie my hands and neck. Then, put my face on the ground."*<sup>34</sup>

### **Analysis of interpersonal communication QS. As-Saffat 102**

In detail, many lessons can be learned from the entire verse in the Qur'an, as well as the surah as-Saffat which tells the story of Abraham as the parents of his children. Abraham is a Prophet and apostle who has many commendable characteristics in terms of his words, deeds to morals. Abraham as given the

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<sup>31</sup> Al-Maraghiy, *Terjemah Tafsir Al-Maraghiy Juz XXIII. Terjemahan Oleh K. Anshori Umar Sitanggal, Hery Noer Aly, Bahrin Abubakar*. (Semarang: CV Tohaputra, 1989). 120.

<sup>32</sup> Ibid.,

<sup>33</sup> TafsirWeb, "Surat Maryam Ayat 54," n.d., <https://tafsirweb.com/5100-surat-maryam-ayat-54.html>.

<sup>34</sup> M. Quraish Shihab, *TAFSIR AL-MISBAH* M. Quraish Shihab, *TAFSIR AL-MISBAH Pesan, Kesan Dan Keserasian Al-Qur'an*, Volume 6 (Jakarta, 2002). 61.

nickname ummah or society enshrined in surah an-Nahl verse 102, for he was able to gather all the value of virtue in him.<sup>35</sup>

Qs. As-saffat verse 100-102 shows a link between ibrahim as with the child as secure attachment (secure attachment). The relationship of the father with the son was eternal, when Abraham called his son. This relationship is characterized by a basis for good communication followed by there is a growing trust between parents and children.

First, secure attachment) is marked with trust between parent and child. This is seen when Abraham related his dream of the quraysh prophet ishmael. Ibrahim believed that the son would carry out god's command, as did the U.S. prophet ismail, who had learned who his father was and how his trials had been. The prophet ishmael believed that his father's dream was not fabricated or fanciful, so it did not take him long to issue the opinion that he was ready to carry out god's command.

Second, there are safe signs of good communication between parent and child. In verses 102, at least least least least least least least least least until we know where the communication lies. The prophet ibrahim was with the prophet ishmael about the dream his father had seen. The prophet ibrahim told the U.S. prophet ishmael about the slaughter of the child and then asked his son for his opinion regarding the dream. The prophet ibrahim was also explained not to impose his will on the child, since he asked for his opinion so that the child's answer could be interpreted as a sign of the child's openness with the father. There was an open dialogue Communication between parent and child is evidence of a second having a relationship a safe.<sup>36</sup>

The phrase "yaa bunayya" in the father's dialogue, according to abdul mustaqim bunayya, is isim tashgir from the word ibn, instead, indicates a close relationship (al-iqtirab). The call yes bunayya signals a closeness of affection

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<sup>35</sup> Rosidin, " *TAFSIR HADIS DAN HIKMAH PENDIDIKAN*", (Bandung: PT REMAJA ROSDAKARYA, 2020). 166.

<sup>36</sup> Ahmad Rifai dan Nenny Kencanawati, "KOMUNIKASI DALAM KELUARGA: TAFSIR KOMUNIKASI QS. ASH-SHAFFAT: 102," JURNAL SOSIAL DAN HUMANIORA UNIVERSITAS MUHAMMADIYAH BANDUNG 2 (n.d.).

between a parent and a child. So it can be argued that the signs are in q's interpretation. As-saffat verse 100-102 proves the relationship between Ibrahim and the prophet Ismail as a safe relationship. The secure aspect of trust and good communication between parents and children is higher than isolation in a relationship.

### **C. Conclusion**

The Qur'an offers an effective model of interpersonal communication in its dimensions of humanity, presentness, and worldliness. One of them is the story of the prophet Abraham and the prophet Ishmael which depicts the effective interpersonal communion found in the Qur'an of As-Saffat verse 102. In this verse, Prophet Ibrahim when communicating with his son Prophet Ismail did not impose a will that is clearly the commandment of Allah SWT, but the prophet Ibrahim asked for an opinion and told the true ihwal to his son the prophet Ishmael, until the prophet Ishmael understood and followed what Allah SWT commanded. Besides that, reflecting the expressions of affection expressed by the prophet Ibrahim was marked by the use of the word "yes bunnayaa" to his son Ismail engender mutual trust. Lines of communication between parent and child are intimately and harmoniously intertwined, and they form an eternal closeness between father and child.

The author hopes that there will be future research that can further investigate the role of language and rhetoric in creating effective interpersonal communication, as reflected in Surah As-Saffat verse 102.

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