



**International Journal of Education, Social Studies,  
And Management (IJESSM)**

**e-ISSN : 2775-4154**

**Volume 5, Issue 1, February 2025**

The International Journal of Education, Social Studies, and Management (IJESSM) is published 3 times a year (**February, Juny, November**).

**Focus :** Education, Social, Economy, Management, and Culture.

**LINK :** <http://lppipublishing.com/index.php/ijessm>

**The Concept of Communication in the Quran;  
Analysis of Theory and Practice**

**M. Taufiq Hidayah Tanjung<sup>1</sup>, Abdullah<sup>2</sup>**

*<sup>1,2</sup> State Islamic University of North Sumatra, Indonesia*

**ABSTRACT**

From the analysis conducted on the basic concept of Islamic communication, it can be concluded that Islamic communication is formulated as a process of exchanging messages based on Islamic teachings with the aim of achieving truth, harmony, and the pleasure of Allah. Its principles include honesty (as-sidq), trustworthiness, justice (al-'adalah), wisdom, and moderation (wasatiyyah). These principles guide every aspect of communication to be oriented towards moral and transcendental values, distinguishing it from secular communication which often focuses on pragmatic or materialistic goals. Dakwah communication aims to convey Islamic teachings wisely, wisely, and compassionately, as exemplified by the prophets. Prophetic communication, which emphasizes prophetic qualities such as shiddiq (honest), amanah (trustworthy), tabligh (delivering), and fathanah (intelligent), has high relevance in the modern world. In this context, da'wah and prophetic communication can be applied through social media, education, and interactive dialogue that prioritizes Islamic ethics, so that it is effective in countering disinformation, resolving conflicts, and strengthening harmonious social relations. The main sources of Islamic communication are the Qur'an, Hadith, and other sources such as ijma (consensus of scholars) and qiyas (legal analogy) are the main foundations of Islamic communication. The Qur'an provides moral guidelines and principles of fair and honest communication. Hadith exemplifies the communication practices of the Prophet Muhammad SAW which are full of wisdom and compassion. The relevance of these sources in modern life lies in their ability to be a guide to communication ethics, both in interpersonal relationships and in the use of communication technology.

*Islamic Communication, Principles of Islamic Communication, Al-Qur'an.*

[taufiqhidayah4004233021@uinsu.ac.id](mailto:taufiqhidayah4004233021@uinsu.ac.id)

**ARTICLE INFO**

*Article history:*

Received

10 November 2024

Revised

26 Desember 2024

Accepted

25 January 2024

**Keywords**

**Corresponding**

**Author** 

**INTRODUCTION**

Communication is an integral part of human life as a social being. In the Islamic perspective, communication not only functions as a tool to convey information but also as a means to build a spiritual relationship between humans and Allah SWT (hablum minallah) and social relationships between

fellow humans (*hablum minannas*). Islamic communication offers a unique approach based on divine values, such as honesty (*as-sidq*), trustworthiness, justice (*al-'adalah*), and moderation (*wasatiyyah*), which are sourced from the Qur'an and Hadith. This approach provides highly relevant ethical guidance to address the challenges of modern communication (Arifin, 2017).

In the digital and globalization era, the development of communication technology presents various opportunities as well as challenges. On the one hand, technological advances allow the dissemination of information to be faster and wider. However, on the other hand, this also increases the risk of the spread of disinformation, hate speech, and manipulation of public opinion that can damage social relations and public trust in institutions. In this context, the concept of Islamic communication is present as a relevant solution to build ethical and responsible communication (Rahman, 2019).

Communication in Islam is not only a transfer of information but also carries the mission of *da'wah*, namely conveying Islamic teachings to society wisely and full of wisdom. QS. An-Nahl: 125 emphasizes the importance of *da'wah* carried out with wisdom, good advice, and constructive dialogue. *Da'wah* communication aims to improve society and bring them closer to Islamic values. In addition, prophetic communication based on prophetic qualities such as honesty, patience, and compassion is also an ideal model to be applied in various aspects of life (Syamsuddin, 2018).

Although Islamic communication has a strong conceptual basis, its application in everyday life often faces various obstacles. One of them is the lack of deep understanding of the principles of Islamic communication among the community. In addition, communication practices in the modern era are often influenced by pragmatism and the interests of certain groups, which can deviate from the ethical values taught by Islam (Ismail, 2020).

Furthermore, the biggest challenge in integrating Islamic communication values is the increasing phenomenon of social and political polarization, both at the national and global levels. Unethical communication often exacerbates social divisions, creates distrust, and hinders efforts to build harmony in society. Therefore, it is important to study more deeply the basic concept of Islamic communication, including its sources, as well as its material and formal objects, in order to provide a solid theoretical foundation in facing these challenges (Lubis, 2021).

This article is expected to contribute to enriching academic literature on Islamic communication, as well as providing practical guidance for the community, academics, and communication practitioners to apply Islamic

values in everyday life. Thus, Islamic communication can function as an effective instrument to build a harmonious, tolerant, and ethical society.

## **RESEARCH METHOD**

This research method uses a descriptive qualitative approach. This research is library research, (Moleong, 2019) which means that data collection is carried out by utilizing library sources such as books, scientific journals, articles, and literature that explains the application of Islamic communication in Indonesia.

The data analysis technique used is the byat analysis technique, where researchers will review and group data obtained from various library sources to find similarities and differences in views, and interpret the relevance of the concepts put forward. The results of this analysis are expected to provide a deeper understanding of Islamic communication.

## **RESULT AND DISCUSSION**

### **Understanding Islamic Communication**

Islamic communication can be defined as the process of delivering messages based on Islamic values, such as honesty (as-sidq), trustworthiness (al-amanah), justice (al-'adalah), and moderation (wasatiyyah). This communication aims not only to convey information, but also to build harmonious relationships between humans (hablum minannas) and strengthen relationships with Allah (hablum minallah).

According to Arifin (2017) in "Islamic Communication: Theory and Practice", Islamic communication involves three main elements:

- 1) Message: Contains values of goodness, truth and justice.
- 2) Communicator: Acts as a transmitter who has moral integrity and religious knowledge.
- 3) Communicant (Receiver): The recipient of the message who is expected to gain spiritual and social enlightenment.

Islamic communication is a process of interaction between individuals or groups based on Islamic values and teachings with the aim of achieving the pleasure of Allah SWT. This communication process not only includes technical aspects, but also spiritual, moral, and social dimensions. Islamic communication is holistic because it involves three main relationships: the relationship between humans and Allah (habl min Allah), the relationship between humans and humans (habl minannas), and humans and the environment (Rahman, 2019).

According to Arifin (2017), Islamic communication has unique characteristics because it is based on the revelation and guidance of Allah SWT.

In the Qur'an, these communication principles are often explained through verses that encourage wisdom (QS. An-Nahl: 125), honesty (QS. Al-Ahzab: 70), and responsibility (QS. Al-Hujurat: 6).

### **Basic Concepts of Islamic Communication**

The basic concept of Islamic communication is formulated through the integration of Islamic teachings and modern communication theory. There are five main concepts that form the basis of Islamic communication:

a) Communication as a Trust

In Islam, communication is considered a moral and spiritual responsibility. Every message delivered must contain the truth and must not be distorted for personal gain (QS. An-Nisa: 58). Communication is not just a process of conveying information but also a tool to uphold justice and truth (Rahman, 2019).

b) Communication for Da'wah

One of the main goals of Islamic communication is to convey da'wah, namely the messages of Islam to society. Da'wah must be carried out with a wise approach, as explained in QS. An-Nahl: 125, which calls for the use of wisdom and good advice.

c) Communication as Worship

Every aspect of communication, if carried out in accordance with Islamic law, is considered worship. This emphasizes the importance of intention (niyyah) in every communication activity (Arief, 2018).

d) Communication as a Medium of Social Development

Islamic communication emphasizes the importance of building social harmony through constructive dialogue and respect for differences. The principle of moderation (wasatiyyah) is the basis for avoiding extremism in communication.

e) Revelation Based Communication:

The Koran and Hadith are the main sources of Islamic communication. The values contained in revelation become a guide in determining what is right and wrong in communication.

### **Principles of Islamic Communication**

Islamic communication is based on a number of principles rooted in the teachings of the Qur'an and Hadith:

a) Honesty (As-Sidq):

The principle of honesty is the core of Islamic communication. The information conveyed must be accurate and not misleading. QS. Al-Ahzab: 70 reminds us to tell the truth so that communication produces good results. Honesty in communication strengthens trust and builds a

strong relationship between the communicator and the communicant (Arifin, 2017).

b) Trustworthy (Al-Amanah)

Communicators have a responsibility to convey messages appropriately. QS. An-Nisa: 58 emphasizes the importance of maintaining trust, both in the form of information and behavior in communicating (Rahman, 2019).

c) Verification (Tabayyun)

In QS. Al-Hujurat: 6, Allah commands Muslims to check the truth of information before spreading it. This principle is very relevant in the digital era to prevent the spread of hoaxes and disinformation.

d) Wisdom and Courtesy

Islamic communication must be done in a wise (hikmah) and polite manner. QS. An-Nahl: 125 teaches the importance of a good approach to achieve communication goals.

e) Justice (Al-'Adalah)

Information must be delivered fairly and impartially. QS. Al-Maidah: 8 teaches justice as a basic principle in social relations and communication.

f) Moderation (Wasatiyyah)

Moderate communication helps create harmonious dialogue amidst diversity. This moderation encourages inclusivity and rejects extremism (Syamsuddin, 2018)

### **Implementation of Islamic Communication Principles**

a) In da'wah, the approach of wisdom and good advice is used to convey the da'wah message effectively.

b) In everyday life, Islamic communication ethics helps prevent social conflict and increase harmony between individuals.

c) In modern media

The principle of tabayyun is very important to fight hoaxes in the digital era.

### **Dakwah Communication and Prophetic Communication**

#### **1. Communication of Da'wah**

Da'wah communication is the process of conveying Islamic messages that aim to convey the teachings of Allah SWT to individuals or society. Da'wah communication does not only focus on the aspect of conveying information, but also on forming behavior that is in accordance with Islamic values. According to Arifin (2017), da'wah communication involves three main elements: tabligh (delivery), tahdhib (education), and islah (improvement). The main goal of da'wah communication is to create a harmonious society with a foundation of Islamic morals.

## 2. Prophetic Communication

Prophetic communication, as explained by Kuntowijoyo (2006), is communication that refers to the function of prophecy, namely as a transmitter of revelation (tabligh), moral educator (tazkiyah), and builder of civilization (tashhir). This communication is based on the principles of truth, justice, and human liberation from oppression.

Prophetic comes from the word prophet which means prophet. In Islam, prophetic communication refers to a communication approach that emulates the Prophet Muhammad SAW as the main communicator. Prophetic communication is multidimensional, encompassing spiritual, social, and ethical aspects. This communication aims to create moral and social transformation in accordance with the teachings of the Qur'an and Hadith.

## 3. Principles of Preaching and Prophetic Communication

There are several principles of preaching and prophetic communication that need to be understood further, the following is an explanation:

a) Wisdom

In QS. An-Nahl: 125, Allah commands to preach with wisdom and good advice. Wisdom includes the use of methods and language that are appropriate to the conditions of the audience. Wisdom also means conveying messages wisely without hurting or demeaning others (Arifin, 2017).

b) Tabayyun (Verification)

Da'wah must be based on correct and reliable information. QS. Al-Hujurat: 6 teaches the importance of checking information before conveying it, to prevent slander and misunderstanding.

c) Grace for the Universe

Da'wah and prophetic communication must bring peace and mercy to all, as the Prophet Muhammad SAW was sent as a mercy for the universe (QS. Al-Anbiya: 107).

d) Fair and Wise

The principle of justice in delivering da'wah is very important to maintain good relations with the audience. QS. Al-Maidah: 8 emphasizes justice as the main principle.

e) Empathy and Patience

Prophetic communication emphasizes the importance of understanding the psychological and emotional state of the audience. Prophet Muhammad SAW always showed extraordinary patience in the face of rejection or hostility.

#### 4. Implementation in Islamic Communication

Modern-day da'wah communication faces new challenges and opportunities along with technological developments. Da'wah is no longer limited to direct forums such as pengajian, but has expanded to social media, digital applications, and streaming platforms. Here are ways da'wah communication is applied in the context of modern life:

a) Oral Preaching

Through lectures, sermons, or direct teaching, oral da'wah allows Islamic messages to be conveyed personally and emotionally. In QS. Fussilat: 33, Allah praises those who call to goodness.

b) Preaching Through Behavior

Da'wah is not only done through words, but also through actions that reflect Islamic morals. The Prophet Muhammad SAW is known as the best example in behavior, so that many people converted to Islam because they were attracted by his integrity and kindness (Arief, 2018).

c) Utilization of Modern Media

In the digital era, social media has become the main tool for conveying da'wah messages. However, the principle of tabayyun must be applied to ensure that the messages disseminated are correct and useful (Rahman, 2019). Platforms such as Instagram, TikTok, and YouTube are used to convey Islamic messages through creative content such as short videos, infographics, and podcasts. This digital da'wah must still refer to the principle of hikmah (wisdom) as mentioned in QS. An-Nahl: 125.

d) Empowerment of Islamic Digital Literacy

Modern-era da'wah communication must be accompanied by digital literacy education, which teaches people to use media wisely and ethically. Syamsuddin (2018) emphasized the importance of Islamic-based education to avoid the spread of hoaxes in digital da'wah.

e) Thematic Preaching for the Young Generation

Modern da'wah often uses a thematic approach that is relevant to issues of the younger generation, such as mental health, social relationships, and work ethics. This reflects the contextual application of da'wah communication.

#### 5. Application in Prophetic Communication

Prophetic communication has spiritual, moral, and social dimensions that remain relevant in facing the challenges of modern life. The prophetic function as formulated by Kuntowijoyo (2006)—*tabligh*, *tazkiyah*, and *taskhir*—is a guide to creating a harmonious and inclusive society.

a) Moral Transformation

Prophetic communication aims to change individual behavior to be more in line with Islamic values. This is done through moral education that emphasizes honesty, responsibility, and sincerity. Prophetic communication-based education plays a role in building a generation that has moral integrity.

b) Social Transformation

Prophetic communication does not only focus on individuals but also on society as a whole. For example, the Prophet Muhammad SAW succeeded in creating an inclusive, just, and peaceful society in Medina through communication based on revelation. In a multicultural society like Indonesia, prophetic communication becomes a tool to build tolerance through dialogue based on the principle of rahmatan lil alamin (QS. Al-Anbiya: 107).

c) Liberation from Oppression

One important aspect of prophetic communication is to free humans from oppression, whether physical, psychological, or spiritual. This principle is taken from QS. Al-A'raf: 157, where the Prophet Muhammad SAW is referred to as the liberator from burdens and shackles. Prophetic communication emphasizes justice (al-'Adalah) as the main principle in conveying information. This is relevant to creating transparency in government and public institution communication.

## 6. The Priority of Preaching and Prophetic Communication

a) Increasing Religious Understanding, da'wah helps individuals understand Islam more deeply, while prophetic communication creates moral transformation.

b) Building Harmonious Social Relations, communication based on Islamic principles encourages healthy relations between individuals and communities.

c) Strengthening the Role of Media in Islam, in the modern context, da'wah and prophetic communication provides ethical guidance in using media as a da'wah tool.

## 7. Challenges of Globalization, Disinformation and Hoaxes

Foreign values often conflict with the principles of Islamic communication. The solution is to strengthen Islamic education that focuses on the values of prophetic communication (Syamsuddin, 2018). Prophetic da'wah and communication must be able to face the flow of wrong information by applying the principle of tabayyun. Digital da'wah is often trapped in personal popularity. Prophetic communication emphasizes that the message of da'wah

must prioritize the welfare of the people rather than individual interests. Da'wah and prophetic communication must promote moderation (wasatiyyah) to reduce extremism and radicalization.

### **Sources of Islamic Communication**

Islamic communication is based on the teachings that have been established in Islam, namely the Qur'an, Hadith, Ijma', and Qiyas. These four main sources provide a normative basis and practical guidelines in building communication that is in accordance with Islamic values. In addition, the principles of Islamic communication are also enriched by the traditions of scholars and the context of Islamic culture. These sources not only function as normative guides, but also as ethical foundations that influence the way Muslim individuals communicate. In the modern era, the relevance of these sources remains significant in facing communication challenges, such as the spread of false information, cultural conflicts, and the need for social harmony.

#### **1. The Qur'an as the Primary Source of Islamic Communication**

The Qur'an is the primary reference in Islamic communication, providing guidelines on how humans should speak, dialogue, and exchange information based on honesty, wisdom, and politeness. QS. Al-Ahzab: 70 affirms,

*"O you who believe, fear Allah and speak the right words."* This principle teaches that communication must be based on honesty and integrity (Ministry of Religious Affairs of the Republic of Indonesia, 2011). In addition, QS. An-Nahl: 125 encourages a wise approach in preaching and dialogue, namely in a wise manner and full of good lessons, reflecting the importance of constructive communication. QS. Al-Hujurat: 12 warns Muslims not to spread lies or backbite: *"O you who believe, avoid much suspicion..."*

The Qur'an is the main reference in building honest, polite, and highly ethical communication. In a modern context, this principle can be applied to prevent hoaxes, hate speech, and misinformation. (Rahman, 2019).

#### **2. Hadith as a Practical Guide**

The hadith of the Prophet Muhammad SAW details how the principles of communication in the Qur'an are applied in everyday life. The Prophet's words, *"Whoever believes in Allah and the Last Day, let him say good or remain silent,"* (Narrated by Bukhari and Muslim) emphasize the importance of saying good and avoiding hurtful words (Arifin, 2017). In addition, the Prophet also warned of the dangers of spreading information without verification: *"It is enough for a person to be said to be sinful if he tells every news he hears."* (Narrated by Muslim). This hadith emphasizes the importance of tabayyun (clarification) before spreading information. This principle is relevant in the digital era where information can easily spread without clarification

(Syamsuddin, 2018). Then how is the etiquette in preaching and dialogue, the Prophet always dialogues in a gentle and loving manner, as reflected in the hadith:

*"Indeed, gentleness is not found in something but rather beautifies it, and gentleness is not removed from something but will make it worse."* (HR. Muslim)

### **3. Ijma' and Qiyas in Islamic Communication**

Ijma' and Qiyas are used to formulate an Islamic communication approach in dealing with modern problems. Ijma', or consensus of scholars, guides communication norms in the digital era, including the application of ethics in social media. Qiyas, or analogy, is used to solve new problems by analogizing existing Islamic principles, such as applying the concept of tabayyun to avoid hoaxes (Nasr, 2004).

### **4. The Relevance of Islamic Communication Sources**

Islamic sources provide guidance on how humans can communicate with high ethics. QS. Al-Baqarah: 83 emphasizes the importance of saying good (qaul ma'ruf), which is relevant in preventing hate speech and hoaxes on social media (Rahman, 2019). In the hadith, gentleness in dialogue is key, as the Prophet said: "Indeed, gentleness is not found in anything but will beautify it..." (HR. Muslim). This guide is very necessary in the context of modern life which is often full of conflict (Arifin, 2017).

## **Material Objects and Formal Objects in Islamic Communication**

### **1. Understanding Material Objects and Formal Objects in Islamic Communication**

Material objects and formal objects are epistemological concepts that help explain the scope of a science. In the context of Islamic communication:

- a) Material objects refer to what is being studied, namely the communication phenomenon itself, whether interpersonal, group or mass communication based on Islamic values.
- b) Formal objects refer to the perspective or approach used to understand the phenomenon. In Islamic communication, formal objects are the Islamic values and principles that underlie and frame communication practices, such as honesty (as-sidq), trustworthiness, justice (al-'adalah), and wisdom.

This formal object is what distinguishes Islamic communication from general communication. While secular communication is often based on the principles of pragmatism or utilitarianism, Islamic communication is always oriented towards transcendental values that originate from revelation (the Qur'an and Hadith) (Nasution, 2013).

### **Material Objects of Islamic Communication**

The material objects of Islamic communication include all forms and processes of communication that are integrated with Islamic teachings. This includes:

- a) Interpersonal communication, for example relationships between individuals are guided by Islamic speaking etiquette.
- b) Group communication, such as religious discussions in religious study groups, is characterized by the principle of deliberation (shura).
- c) Mass communication, including broadcasting of Islamic preaching through electronic and digital media, still prioritizes the values of honesty and responsibility (Rahman, 2019).
- d) These material objects include not only verbal but also non-verbal communication practices, such as gestures and expressions that are in accordance with Islamic etiquette.

### **2. Formal Objects of Islamic Communication**

The formal object of Islamic communication directs the study to how Islamic principles are applied in communication. Some key principles in the formal object of Islamic communication are:

- a) Honesty (as-sidq): In the Qur'an (QS. Al-Ahzab: 70), Muslims are commanded to speak honestly as a reflection of piety towards Allah.
- b) Trustworthiness: QS. Al-Baqarah: 283 emphasizes the importance of trustworthiness in every transaction, including communication.
- c) Wisdom: QS. An-Nahl: 125 directs that preaching and communication be carried out with wisdom and good lessons.
- d) Fair (justice): QS. Al-Maidah: 8 reminds Muslims to be fair in communication, even to parties they dislike.

These formal objects frame how humans communicate according to Islamic principles, providing clear ethical boundaries in every interaction (Syamsuddin, 2018).

### **3. Relevance in Modern Life**

Material objects and formal objects help distinguish Islamic communication from other forms of communication by presenting a distinctive value perspective. In a modern era marked by disinformation and the degradation of moral values in communication, the Islamic communication approach offers practical and ethical solutions:

- a) In digital communication, the principle of tabayyun (clarification) is a tool to counter hoaxes and false information.
- b) In journalism, honesty and trustworthiness are the guidelines for delivering news that is true and trustworthy.

- c) In business and advertising, Islamic communication prevents manipulative and exploitative practices through the principles of justice and wisdom (Arifin, 2017).

#### **4. The Difference Between Islamic Communication and General Communication**

The main difference between Islamic communication and general communication lies in the value approach used:

- a) Islamic communication is oriented towards worship of Allah, with the ultimate goal of gaining His pleasure.
- b) General communication is often oriented towards pragmatic goals such as economic gain, popularity, or power (Nasr, 2004).
- c) Islamic communication is not only horizontal (between humans) but also vertical (between humans and Allah), which makes it unique compared to other communication systems.

#### **CONCLUSION**

Based on the results of the discussion, there are several suggestions/recommendations regarding the basic concept of Islamic communication that could be of concern as follows:

1. **Improving Understanding of Islamic Communication**  
Efforts are needed to broaden the understanding of society, especially the younger generation, about the basic concepts of Islamic communication. Educational institutions can integrate materials on the principles of Islamic communication into the curriculum, both at school and college levels, to form a generation that prioritizes ethical values in communication. Strengthening Regulation and
2. **Optimization of the Principles of Preaching and Prophetic**  
Practitioners of da'wah and community leaders need to adopt prophetic qualities such as shiddiq, amanah, tabligh, and fathanah in every communication activity, both through traditional and digital media. This will strengthen the delivery of messages that are effective, ethical, and relevant to the challenges of the times.
3. **Use of Technology as a Means of Preaching**  
Islamic communication must be aligned with technological developments. The government, Islamic organizations, and individuals are expected to use social media and digital platforms optimally to spread Islamic values. Creating creative content based on Islamic teachings can be an effective strategy to reach a wider audience.

4. Improving Islamic Media Literacy

Islamic-based media literacy needs to be strengthened to help people understand and practice honest, fair, and responsible communication. Islamic digital literacy training programs can be a solution to counter hoaxes, disinformation, and misuse of social media.

5. Ongoing Research

Academics and researchers are advised to continue exploring Islamic communication in a global context, especially in relation to modern challenges such as social polarization, cultural conflict, and the use of technology. The results of the research can be a guide for better implementation in everyday life.

## REFERENCES

- Arief, A. (2018). *Islam and Moderation: An Approach in Da'wah Communication*. Bandung: Pustaka Iman.
- Arifin, Anwar. *Islamic Communication: Theory and Practice*. Jakarta: PT RajaGrafindo Persada, 2017.
- Arifin, B. (2017). *Islamic Communication: Theory and Practice*. Jakarta: Prenada Media.
- Arifin, Z. (2017). *Islamic Communication: Theory and Practice*. Jakarta: Kencana.
- Ministry of Religion of the Republic of Indonesia. *Al-Qur'an and its Translation*. Jakarta: Ministry of Religion of the Republic of Indonesia, 2011.
- Ismail, N. (2020). *Communication Ethics in Islamic Perspective*. Surabaya: UIN Sunan Ampel Press.
- Kuntowijoyo. (2006). *Prophetic Paradigm: Islam and Social Transformation*. Yogyakarta: Pustaka Pelajar.
- Lubis, M. (2021). *Da'wah Communication in the Digital Era: Opportunities and Challenges*. *Journal of Islamic Da'wah and Communication*, 8(1), 45-60.
- Nasr, Seyyed Hossein. *The Heart of Islam: Enduring Values for Humanity*. HarperOne, 2004.
- Nasution, Harun. *Islamic Philosophy and Methodology*. Jakarta: Bulan Bintang, 2013.
- Rahman, A. (2019). *Principles of Moderation in Islamic Communication*. *Journal of Islamic Communication Science*, 7(2), 56-68.
- Rahman, Fahmi. "The Principles of Communication in the Qur'an and Hadith: A Review of Scientific Perspectives." *Journal of Islamic Studies*, Vol. 5, No. 2, 2019.

- Rahman, M. (2019). Integrity in Islamic Communication: The Perspective of the Qur'an. *Journal of Islamic Communication Science*, 7(1), 12-30.
- Syamsuddin, A. (2018). Principles of Moderation in Islamic Communication. *Journal of Islamic Thought*, 10(2), 45-59.
- Syamsuddin, H. (2018). *Islam and Moderation: Prophetic Communication Perspective*. Yogyakarta: LKiS.
- Syamsuddin, M. The Relevance of Tabayyun in the Digital Era. *Journal of Islamic Communication*, Vol. 3, No. 1, 2018.