

Analysis of Communication Terms in the Qur'an and Their Application in Qur'an-Based Learning

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Abstract

This study aims to analyze the communication terms contained in the Qur'an. The term is presented denotatively and connotatively. The denotative categories that will be presented include: Qâulan Baligha (QS. An-Nisa': 63), Qâulan Layyina (QS. Thaha: 44), Qâulan Ma'rufa (QS. Al-Baqarah: 235; QS. An-Nisa' : 5 & 8; QS. Al Ahzab: 32), Qâulan Maisura (QS. Al-Isra': 28), Qâulan Karima (QS. Al-Isra': 23). While the terms of communication that fall into the category of connotative understanding include the following; Mau'idhah (An-Nisa': 66), Da'wah: (An- Nahl: 125; Yusuf: 108), Nashihah (al-A'raf: 21, 62, 68, 79), Tausiyah (al-Ashr : 3). In this study the authors used a qualitative descriptive method through literature review. The results of this study indicate that all the communication terms offered by the Al-Qur'an are ways of communication that must be mastered by educators so that in learning activities communication is carried out with words that make an impression on the heart, say softly, say kindly and firmly, say what is appropriate, glorify those invited to communicate, able to provide teaching when speaking (beneficial for the listener), there is advice contained in the words, invites kindness and advises one another. This study provides an in-depth understanding of communication terms in the Quran, identifies their denotative and connotative categories, and presents the application of Islamic communication principles in the learning process. The results are expected to serve as a basis for educators and teachers in implementing effective communication based on Quranic values in educational activities.

Keywords: Communication, learning, Al-Qur'an

Abstrak

Penelitian ini bertujuan menganalisa term komunikasi yang terdapat di dalam al-Qur'an. Term tersebut disajikan secara denotatif dan konotatif. Kategori denotatif yang akan disajikan antara lain: Qâulan Baligha (QS. An-Nisa': 63), Qâulan Layyina (QS. Thaha: 44), Qâulan Ma'rufa (QS. Al-Baqarah: 235; QS. An- Nisa': 5& 8; QS. Al Ahzab: 32), Qâulan Maisura (QS. Al-Isra': 28), Qâulan Karima (QS. Al-Isra': 23). Sedangkan term komunikasi yang termasuk kategori pengertian konotatif antara lain sebagai berikut; Mau'idhah (An-Nisa': 66), Da'wah: (An- Nahl: 125; Yusuf: 108), Nashihah (al-A'raf: 21, 62, 68, 79), Taushiyah (al-Ashr: 3). Dalam penelitian ini penulis menggunakan metode deskriptif kualitatif melalui kajian pustaka. Hasil dari penelitian ini menunjukkan bahwa semua term komunikasi yang ditawarkan oleh al-Qur'an merupakan cara komunikasi yang harus dikuasai oleh pendidik sehingga dalam kegiatan pembelajaran komunikasi dilakukan dengan perkataan yang membekas dihati, berkata lemah lembut, berkata baik dan tegas, berkata yang pantas, memuliakan yang diajak berkomunikasi, mampu memberikan pengajaran saat bertutur kata (bermanfaat

bagi si pendengar), ada nasehat yang terkandung didalam perkataan, mengajak pada kebaikan dan saling menasehati. Penelitian ini memberikan pemahaman mendalam tentang istilah-istilah komunikasi dalam Al-Qur'an, mengidentifikasi kategori denotatif dan konotatifnya, serta menyajikan penerapan prinsip-prinsip komunikasi Islami dalam proses pembelajaran. Hasilnya diharapkan dapat menjadi dasar bagi pendidik dan pengajar dalam menerapkan komunikasi efektif berbasis nilai-nilai Al-Qur'an dalam kegiatan pendidikan.

Kata Kunci: Komunikasi, pembelajaran, Al-Qur'an

Introduction

Communication is a very important thing and is very necessary for humans to know all the information they need and to convey their messages to others. Humans communicate with the aim of changing attitudes, changing opinions, changing behavior and social change.¹ A communication will be successful if the thoughts conveyed are accompanied by feelings that are realized and understood. These feelings can be beliefs, certainty, doubts, worries and others. Communication is also one of the factors that influence the success of an educational process because the indicator of success is the achievement of a learning goal or the goal of education itself, namely by conveying messages in this case, namely learning materials to students through effective communication.

The Qur'an contains teachings to humans with its gentle language, beautiful balaghoh, so that the Qur'an brings a new dimension to education and tries to invite scientists to explore the meaning of its content so that humans are closer to Him and more importantly, it contains high moral values and can be understood together, that the Qur'an is the answer from Allah SWT which uses dimensions of humanity, the present and the world so that it is easy to learn, understand, practice and maintain its existence, because it turns out to be a power that projects the future, perfection and eternity whose authenticity cannot be doubted.

The Quran, as a source of Islamic education, contains various methods for conveying messages to humanity as a whole, which constitutes the object of communication. The communication models in the Quran are styles that should be used as examples and practiced in the daily lives of Muslims, especially for educators who are directly involved in the learning process, whether formal, non-formal, or informal.

Communication is a crucial aspect of the educational process, especially when based on the teachings of the Quran, which contain noble values and communication models that should be applied in teaching and learning

¹ I Maulana and A Aziz, 'Religious Moderation in Education According to the Qur'an and Hadith', *Edumaspul: Jurnal Pendidikan*, 2023 <<https://ummaspul.e-journal.id/maspuljr/article/view/7160%0Ahttps://ummaspul.e-journal.id/maspuljr/article/download/7160/3569>>.

activities. This study aims to identify communication terms in the Quran and examine their relevance to educational practice.

Based on this, this research aims to answer two main questions. First, what communication terms in the Quran are relevant to the learning process? Second, how are the communication values in the Quran applied in educational activities? These two questions serve as the foundation for exploring the concept of Quranic communication and its relevance in the educational context, particularly in building effective, ethical, and meaningful interactions between educators and students.

Literature Review

Communication is the process of conveying a message from one party to another with the aim of achieving mutual understanding. In a general perspective, communication involves elements such as the communicator, message, media, communicant, and effect. In the world of education, communication plays a very important role, because it is the foundation of the interaction process between educators and students.² The success of the learning process is highly dependent on the effectiveness of communication built by educators. Communication does not only occur verbally, but also includes non-verbal aspects such as voice intonation, facial expressions, and body posture, all of which have an influence on the reception of messages by students. Therefore, a comprehensive understanding of communication is an important requirement for the implementation of an effective and meaningful learning process. From an Islamic perspective, the Qur'an, as the holy book of Muslims, contains many verses related to communication. Communication in the Qur'an is not only understood as an exchange of information, but as a means of conveying the truth, educating the community, building awareness, and forming morals.

Communication in the Qur'an involves the relationship between God and the prophets, between the prophets and the community, and between fellow human beings. This demonstrates that communication plays a crucial role in the process of social and educational change within Islamic teachings.³ Therefore, understanding the concept of communication in the Qur'an is highly relevant in building a foundation for moral and transformative communication in education. In the semantic study of the Qur'an, there are many terms that reflect communication activities. Some of these include qaala (to say), yad'u (to call), nad (to call).and (calling), tawāṣaw (mutual advice), balagha (conveying), and bayyina (explaining). These terms not only indicate linguistic communication activities but also carry moral and educational

² Abila Hasan, *The Qur'anic Dilemma: A Hermeneutical Investigation of Al-Khidr, The Qur'anic Dilemma: A Hermeneutical Investigation of Al-Khidr* (books.google.com, 2022) <<https://doi.org/10.4324/9781003345022>>.

³ Zikran Adam, *The Phenomenon of Al-Ibdal In The Qur'an (Morphological Analysis in Surah Ali Imran)* (osf.io, 2020), | <<https://osf.io/m73nx/download>>.

values. For example, the term *qaala* is often used in verses containing dialogues loaded with moral messages, while *taw* (instruction) is often used in verses containing dialogues loaded with moral messages. denotes ethical and constructive reciprocal communication. By identifying and analyzing these terms, we can understand communication patterns in the Quran that can be applied in the learning process. This also demonstrates that the Quran is a source of inspiration for educational communication that is relevant to this day.

The communication values taught in the Qur'an are very rich and applicable. Among them are honesty (*sidq*), patience (*hilm*), wisdom (*hikmah*), gentleness (*lin*), and providing good advice (*mau'izhah hasanah*). These values serve as guidelines for educators in building ethical communicative relationships with students.⁴ An educator's role is not only as a transmitter of material, but also as a builder of character and personality. Exemplary behavior in speaking, conveying criticism, giving advice, and responding to questions is crucial in creating a positive learning environment. In this context, Quranic communication values can provide direction for education that is not only intellectually intelligent but also morally noble.

Quran-based learning is an educational process that utilizes the Quran as the primary source of values and methods. In this context, communication is not merely a technical tool, but also a medium for values and character. A teacher in Quran-based learning is required not only to convey information but also to shape students' mindsets and behaviors based on Quranic values.⁵ The communication approaches used include persuasive, dialogical, participatory, and inspirational communication. All of these can be found in the way the Prophet Muhammad (peace be upon him) communicated with his companions when conveying revelations, giving advice, or dealing with rejection. Thus, learning based on Quranic values will be more meaningful and shape a holistic personality.

The relevance of communication terms in the Quran to the learning process is clearly evident in the communication principles contained therein. For example, the principle of clarity (from the term *bayyina*) teaches the importance of explaining material clearly and systematically. The principle of trustworthiness (from the term *balagha*) emphasizes the importance of conveying knowledge without diminishing or adding to it with incorrect elements. The principles of ethics and politeness in dialogue are also explained in numerous verses that demonstrate how the Prophet discussed

⁴ Ahmad Sulaiman, 'From Textuality To Discursivity; The Hermeneutics of Quran Nasr Hamid Abu Zayd', *Sophist: Jurnal Sosial Politik Kajian Islam Dan Tafsir*, 5.2 (2023), 304–27 <<https://doi.org/10.20414/sophist.v5i2.96>>.

⁵ M O Mabruuri, S Amin, and ..., 'The Use of the Quran Belajar Indonesia Application in Quran Learning at Madrasah Diniyah Takmiliyah Awaliyah (MDTA) Hidayatut Tholabah, Tegalreja Village, Banjarharjo District, Brebes Regency', *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 2025 <https://jurnal.staialjamibjm.ac.id/index.php/AL_GHAZALI/article/view/438>.

with his followers patiently and wisely. All of this is relevant in building healthy educational communication patterns between teachers and students, especially in the context of modern learning that demands a humanistic and communicative approach.

To strengthen the theoretical approach, this study also refers to several communication and education theories. Among them is Carl Rogers' humanistic communication theory, which emphasizes the importance of empathy and authenticity in human interactions. This theory is very much in line with the Quranic communication values that prioritize gentleness and understanding. Furthermore, the constructivist theory of education, developed by Vygotsky and Piaget, emphasizes the importance of social interaction and communication in the learning process.⁶ From an Islamic perspective, education is not only the transmission of knowledge, but also a process of character transformation, which cannot be separated from the quality of communication built by educators.⁷ Therefore, the integration of modern communication theory and Quranic values provides a strong foundation for developing a holistic learning model. Therefore, it can be concluded that the analysis of communication terms in the Quran is not only relevant in linguistic studies or interpretation but also highly applicable in educational contexts. The application of Quranic communication values in learning can strengthen the relationship between educators and students, create a conducive classroom atmosphere, and shape good student character. This theoretical foundation supports the research objective of exploring and implementing the concept of Quranic communication in learning, encompassing not only cognitive but also affective and spiritual aspects. Therefore, developing Quranic-based learning must begin with a deep understanding of the communication terms contained in Divine revelation.

Method

This research uses a qualitative descriptive method approach, which focuses on an in-depth and contextual understanding of phenomena. This method was chosen because it aligns with the research objective of comprehensively exploring the concept of communication in the Quran. In qualitative methods, the data collected is non-numerical and analyzed narratively. The goal is not to test hypotheses, but rather to uncover the meaning and understanding of specific texts or phenomena. With this approach, researchers can capture the values of Quranic communication more

⁶ M Abd Faiz and others, 'Enhancing Qur'anic Memorization through the Yanbu'a Method: The Role of Tahfidz Teachers at SD Takhasus Al-Qur'an Walisanga Tanjung', *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 2025 <https://jurnal.staialjamibjm.ac.id/index.php/AL_GHAZALI/article/view/475>.

⁷ F Handayani, M H Basari, and ..., 'Implementation of Boarding School Learning in Building Religious Character at SMA Daarul Qur'an Bandung', *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 2025 <https://jurnal.staialjamibjm.ac.id/index.php/AL_GHAZALI/article/view/472>.

fully and deeply. This approach also allows for analysis of the historical and cultural context of relevant Quranic verses.

Data collection in this study was conducted through a literature review, which is the primary method in qualitative, literature-based research. The literature review was conducted by reviewing various written sources relevant to the topic of communication in the Qur'an. These sources include the Qur'an as the primary source, the Prophet's hadith as explanatory texts, as well as scientific books, academic journals, and articles discussing communication in the context of learning. This data collection process involved searching for, selecting, and reading credible and relevant sources. The researcher selected literature with scientific merit and written by experts in the fields of Islamic interpretation, Islamic education, and communication. In this way, the study obtained a strong theoretical foundation and data for analysis.

The Quran, as the primary source, became the primary object of data collection. Researchers explored various verses directly and indirectly related to the theme of communication. These verses were analyzed not only linguistically but also in terms of the context of revelation (*asbabun nuzul*) and their meaning. The term communication in the Quran is often found in the form of dialogue, calls, advice, warnings, and messages conveyed between the Prophet and his followers. The verse identification process was carried out using a thematic approach, grouping verses based on the theme of communication. This allowed for systematic and in-depth concept mapping.

The Prophet's hadith are also an important source in this research because they often explain verses from the Quran. The Prophet Muhammad was known as a master communicator who conveyed Islamic teachings effectively and wisely. In this context, hadith related to interaction, message delivery, and education serve as references to enrich the analysis. Examples of hadith, such as the Prophet's method of teaching his companions, provide a practical illustration of the application of Quranic communication values. Furthermore, the hadith also explain the Prophet's attitude in dealing with differences of opinion, fostering interpersonal relationships, and how to convey criticism wisely. All of this strengthens the findings from the Quran.

Additional literature in the form of scholarly books and journals was used to support the theoretical framework and compare various perspectives. These books came from the disciplines of communication, Islamic education, Islamic interpretation, and Islamic sociology.⁸ By considering various disciplines, this research can be multidisciplinary and holistic. The scientific journals accessed provided information on previous research results, which served as references and comparisons. Academic articles also enriched insights into the implementation of communication values in the context of modern education.

⁸ Mahlida Farina, 'Efektivitas Penggunaan Media Digital Dalam Pembelajaran Anak Usia Dini di Paud Idola Desa Amawang Kiri', *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 2024, 44–58 <<https://doi.org/10.69900/ag.v4i1.205>>.

This helped the research remain relevant and contextualized with current developments.

After the data was collected, the data analysis process was carried out qualitatively, using a content analysis approach. Researchers identified and categorized various communication terms found in the Quran. These terms can be words, phrases, or sentence structures that describe the communication process, both verbal and nonverbal. For example, terms such as *qaala* (to say), *yad'u* (to call), *yubayyin* (to explain), and *tawassaw* (to advise each other) were analyzed in depth. This process was carried out by reading the Quranic text repeatedly to ensure accuracy in interpretation. Each term was examined in the context of the verse and its relevance to learning communication.

The analysis also includes the interpretation of the verses using both classical and contemporary interpretations. Classical interpretations such as *Tafsir al-Tabari*, *Tafsir al-Qurtubi*, and *Tafsir Ibn Kathir* provide insights from earlier scholars into the meaning and use of the term communication in the Qur'an. Meanwhile, contemporary interpretations such as *Tafsir al-Misbah* by Quraish Shihab are used to understand the contemporary context of the verses.⁹ By comparing classical and contemporary interpretations, researchers gain a more comprehensive and balanced perspective. This difference in approach enriches the meaning and broadens the scope of interpretation. It also helps connect Quranic communication values to current educational practices.

Researchers also consider the context of communication in the Quran, such as who is speaking, who is speaking to them, and the circumstances under which the communication occurs. This context is important because it can influence the meaning and purpose of a communication.¹⁰ For example, God's communication with the Prophet Moses differs from the communication between the Prophet and his people. In each context, there are different communication strategies, ranging from direct communication, commands, prohibitions, to satire. The social and psychological context is also part of the analysis, including the conditions of society at the time the revelation was revealed. This strengthens the relevance of the research findings to the dynamics of communication in education.

From the identification and analysis, it was discovered that the Quran contains various forms of communication that are highly relevant to the learning process. This communication encompasses verbal, nonverbal,

⁹ S Amin, I Abinnashih, and R C Dewi, 'Utilizing CBT Based E-Learning to Enhance the Quality of Education at MTs N 2 Purbalingga', *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 2025 <https://jurnal.staialjamibjm.ac.id/index.php/AL_GHAZALI/article/view/450>.

¹⁰ Putri Paradiva Arifin, Ramdanil Mubarak, and Muhammad Imam Syafi'i, 'Transformasi Budaya Religius: Strategi Implementasi Pendidikan Agama Islam Di Sekolah Menengah Pertama Islam DDI Sangatta Utara', *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam (Sekolah Tinggi Agama Islam Banjarmasin, 2024)*, pp. 96–120 <<https://doi.org/10.69900/ag.v4i2.209>>.

intrapersonal, interpersonal, and even spiritual communication between humans and God. This demonstrates that communication in the Quran is highly complex and multidimensional. It encompasses not only the delivery of information but also influence, motivation, and moral development. Thus, the Quran can serve as a primary reference in building effective communication in education. This constitutes one of the theoretical contributions of this research.

This research also emphasizes Quranic communication values such as honesty, gentleness, patience, wisdom, and empathy. These values are crucial in education, particularly in learning processes that rely on interpersonal relationships. An educator must not only master the material but also possess the ability to communicate ethically and empathetically. These values are reflected in verses that teach about dialogue, enjoining good and forbidding evil, and deliberation. By practicing these values, the learning process will become more humane and meaningful. Therefore, this research provides a practical contribution to the development of a Quranic-based learning communication model.

The analysis process also involved grouping communication terms into specific categories to facilitate understanding. For example, the terms informative, persuasive, educational, and corrective communication. This grouping facilitated the researcher in developing a systematic conceptual framework. Furthermore, this grouping helped link Quranic terms to communication strategies that can be applied in learning activities. For example, persuasive communication in the Quran can be applied by teachers when motivating students.¹¹ With this approach, the research findings were not only theoretical but also applicable. As part of qualitative research, the researcher also recognized the element of subjectivity in interpretation, which is part of the dynamics of the research. Therefore, the researcher attempted to maintain objectivity by referring to various credible sources of interpretation. Discussions with experts and the use of academic sources were strategies to avoid misinterpretations. The researcher also emphasized that the meanings in the Quran are often contextual and rich in meaning. Therefore, caution is needed in drawing conclusions and generalizations. This reflects the principle of caution in qualitative research based on sacred texts.

The results of this study are expected to provide scientific and practical contributions to the world of Islamic education. Scientifically, this research enriches the study of communication from an Islamic perspective, particularly through the exploration of the text of the Quran. Practically, the results of this study can be used as a guide for educators in building Quranic

¹¹ D Kuswianto and O Ariyanti, 'Millennial Santri's Digital Da'wah Activism at Tanbihul Ghofilin Islamic Boarding School, Banjarnegara', *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 2025 <https://jurnal.staialjamibjm.ac.id/index.php/AL_GHAZALI/article/view/439>.

communication in the teaching and learning process.¹² The communication model offered, based on the Quran, can be applied at various levels of education. This is also relevant to the need for an educational approach that is more rooted in spiritual and moral values. Therefore, this research has broad implications for the practice of modern Islamic education. This research also opens opportunities for further research with different approaches. This follow-up research can test the effectiveness of implementing Quranic communication values in school or madrasah environments. Furthermore, a quantitative approach can also be used to examine the influence of Quranic communication on student learning outcomes. Thus, this research can serve as a starting point for broader and more in-depth studies. Collaboration between theory and practice will strengthen the position of the Quran as a source of inspiration in the world of education. This is crucial to address the challenges of 21st-century education.

Results and Discussion

1. Definition of Learning Communication

The word 'communication' comes from Latin, communication, and comes from the word *communis* which means the same, meaning the same meaning. This means that communication is said to be communicative if each party understands the language used and understands what is being discussed.¹³ Communication is the process of exchanging ideas, views, facts, feelings, etc. between people to create a shared understanding.¹⁴ Thus, it can be said that communication is the delivery of information, ideas, thoughts, feelings, and expertise from a communicator to a recipient to influence the recipient's thoughts and elicit feedback. This allows the communicator to gauge the success or failure of the message conveyed to the recipient.

Learning is a process that requires interaction between educators and students. The educator delivers the material or points they wish to convey, while the students receive or absorb the material to understand it according to their own understanding. The process of understanding learning is similar to the process of interpreting communication messages. Therefore, the same material can be

¹² A B A Bakar and M R Ridho, 'The Impact of Human Psychological Conditions on the Application of Islamic Law in Determining the Validity of Worship', *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 2025 <https://jurnal.staialjamibjm.ac.id/index.php/AL_GHAZALI/article/view/478>.

¹³ Onong Uchyana Effendy, *Communication Science, Theory and Practice*, (Bandung: Remaja Rosdakarya, 1999), 12th edition, page 1.

¹⁴ F A Rivai and N Rahmawati, 'Workshop, Assistance, and Capacity Building in the Development of Teaching Materials Based on 21st-Century Learning', *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 2025 <https://jurnal.staialjamibjm.ac.id/index.php/AL_GHAZALI/article/view/470>.

received in different ways by different people, even if taught by the same person.

Communication plays a crucial role in learning. Without effective communication, the learning process will not run optimally. Therefore, learning communication skills are crucial for every educator. Learning communication is the process of conveying ideas from one person to another in order to achieve success in sending messages to the intended recipient effectively and efficiently. In learning activities, interpersonal communication is essential for a harmonious relationship between educators and students. The effectiveness of communication in these learning activities depends heavily on both parties. However, because educators hold control of the class, the responsibility for healthy and effective classroom communication rests with them.¹⁵

An educator's success in carrying out this responsibility is influenced by their communication skills. In relation to the learning process, communication is considered effective if the message, in this case the subject matter, is received and understood, and generates positive feedback. Communication in today's learning environment receives extraordinary attention. This is driven by the importance of selecting communication methods in the learning process to achieve its objectives effectively and efficiently.

2. Principles of Learning Communication

Communication principles are various assumptions or principles that can reflect how a communication process occurs. These principles can be used to fully understand the fundamentals that make communication work well. Understanding the principles of communication in learning is crucial, especially for educators.¹⁶ Providing effective communication in learning is essential for implementing the learning process.

Learning communication is the process of conveying messages containing ideas or learning materials from educators to students to produce actions or behavioral changes. This demonstrates the close relationship between communication and learning, and effective learning requires effective communication. Both educators and students need to align their perspectives to achieve shared meaning and content within the learning process. Furthermore, the learning process requires maximizing communication elements and

¹⁵ Muh. Rizal Masdul, *Learning Communication*, Journal of Educational Sciences & Islam Vol. 2 No. 1 December 2018, page 13.

¹⁶ A Rusydi, A Khalidi, and Z Najirah, 'The Effect of Colored Headscarf Punishment on Improving the Speaking Skills (Maharah Kalām) of Female Students at Pondok Pesantren Ihyā Ulumuddīn Nur Sufi'iyah Amuntai', *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 2025 <https://jurnal.staialjamibjm.ac.id/index.php/AL_GHAZALI/article/view/435>.

implementing basic communication principles. Here are some basic communication principles that can be applied to produce effective learning communication:

a. Uniforming perception

In the learning communication process, establishing a shared understanding is crucial. This ensures that both educators and students share the same perspective, especially regarding the subject matter to be learned. If their perceptions differ too much, it will be difficult to convey learning content that is understood and well-received.

b. Practicing verbal communication

Communication Verbal communication is one of the most widely used and visible components of communication. Those involved in the learning process, especially educators, need to hone their verbal communication skills. This ensures that their communication is better understood by students and avoids misunderstandings or misinterpretations.

c. Practicing non-verbal communication

Besides Verbal and nonverbal communication are crucial components of communication. Nonverbal communication is often obscured by its apparent complexity, as it often consists of specific symbols and gestures. Therefore, all parties involved in the learning communication process need to hone their nonverbal communication skills to support smooth and effective learning comprehension.

d. Listen carefully

Listening is crucial in all communication, including learning. Students, especially, need to listen carefully to understand the material or concepts being taught by educators. However, educators also need to listen carefully to students' opinions to understand how to teach effectively and efficiently.

e. Give a good response

Besides listening, Learners also need to respond positively to what they receive. A positive response isn't simply saying they understand what's being taught, but also explicitly stating if they don't. This way, educators can revise their teaching methods and strive to deliver better content.¹⁷

3. Function of Learning Communication

¹⁷ M Fatwa and M Sa'diyah, 'Building the Mental of Santri Through 40 Days of Sunnah Fasting (A Study at Pondok Pesantren Darul Amanah Sukorejo Kendal)', *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 2025 <https://jurnal.staialjamibjm.ac.id/index.php/AL_GHAZALI/article/view/455>.

Learning communication has at least four functions, namely:

a. Social Function

In Social function: Learning communication plays an influential role in the lives and social spheres of society. Learning communication helps shape self-concept, self-actualization, and build positive relationships. This social function occurs not only between educators and students, but also between students themselves. Furthermore, because they share the same status and experience as learners, social relationships are naturally formed more effectively.

b. Expressive Function

Communication plays a role in making people more expressive in expressing their thoughts and feelings. Learning communication, in this context, supports individuals in being more expressive in conveying their ideas and thoughts, particularly in the field of education. This fosters a process of sharing or sharing in learning that can increase knowledge and understanding for all parties.

c. Ritual Function

Communication functions as a ritual process that frequently occurs in society. In the context of learning communication, it fosters the presence of rituals in teaching. For example, students must behave politely and respect their teachers. This communication process clearly demonstrates how students address their teachers, both verbally and non-verbally.

d. Instrumental Function

The instrumental function of communication is how communication conveys information and has a persuasive aspect, helping listeners believe what is conveyed. This aligns with the role of communication in learning, which aims to explain, inform, and foster understanding in the learner. This instrumental function is often performed by teachers, as they primarily provide information and instruction to learners.¹⁸

4. Various Communication Terms in the Qur'an

After conducting a search based on etymology, we can identify terms that contain the meaning of communication, namely verbal

¹⁸ Ecep Ishak Fariduddin, 'Fiqh Education in the Age of Digital Clicks and Social Conflict : Preserving Islam Nusantara Amidst Social Fragmentation', *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 5.1 (2025), 126–43 <https://jurnal.staialjamibjm.ac.id/index.php/AL_GHAZALI/article/view/449>.

communication, both denotatively and connotatively.¹⁹The denotative meaning is the meaning stated in the dictionary and generally accepted by most people who share the same language and culture. Meanwhile, the connotative meaning is the meaning that carries emotional meaning or evaluative meaning. In this discussion, the author presents the denotative and connotative meanings of communication terms found in the Quran.

The denotative categories that will be presented include: Qâulan Baligha (QS. An-Nisa': 63), Qâulan Layyina (QS. Thaha: 44), Qâulan Ma'rufa (QS. Al-Baqarah: 235; QS. An-Nisa': 5 & 8; QS. Al-Ahza: Qâulan Maisura (QS. 32). Al-Isra': 28), Qâulan Karima (QS. Al-Isra': 23). While the terms of communication that belong to the category of connotative understanding include the following; Mau'idhah (An-Nisa': 66), Da'wah: (An- Nahl: 125; Yusuf: 108), Nashihah (al-A'raf: 21, 62, 68, 79), Taushiyah (al-Ashr: 3).

Communication in the Qur'an is very important to be applied in Islamic education because the Qur'an is the source of Islamic education, communication in the Qur'an, both communication with denotative or connotative meaning, is an important element in the learning process. With good communication, the message will be easily conveyed.

1. Baligha sayings

The term "baligha," derived from the root word "ba-lam-gain," literally means "the arrival of something," "hitting the target," "achieving a goal." When combined with the word "qaul," it can be interpreted as fluent speech with clear meaning, ensuring the message is truly conveyed. Some interpret "qaulan baligha" as words that leave a lasting impression on the soul.²⁰Therefore, qaul baligha can also be interpreted as an effective utterance or statement that can leave a lasting impression on the soul of the person being spoken to. This term is found in the Qur'an only once, namely in QS. Al-Nisa/4: 63:

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ
فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٣﴾

¹⁹ Onong Uchjana Efendy, *Communication Studies* (Bandung: Rosdakarya Youth, 2009), p. 12.

²⁰ Divine Revelation, *Communication of Da'wah* (First edition, Rosdakarya Youth: Bandung, 2010), p. 172.

"Those are the people whom God knows what is in their hearts. Therefore turn away from them, and teach them lessons, and say to them Words that are imprinted on their souls". (QS. an-Nisa': 63)

In Tafsir al-Maraghi it is explained that the meaning of Qaulan Baligha is "the words that you want to plant in their souls". Further in this interpretation it is explained that God asks that they be treated in 3 ways:

First: turning away from them and not welcoming them with a radiant face and respect. This gave rise to various anxieties and fears of evil consequences in their hearts. They were not yet certain of the causes of their disbelief and hypocrisy.²¹ Therefore, they feared that a letter would be revealed to the Prophet Muhammad (peace be upon him) revealing what was hidden in their hearts.

Second: giving advice and reminders of goodness in a way that can touch their hearts and encourage them to reflect on the various lessons and admonitions delivered to them.

Third: conveying words that leave a deep impression on their hearts, causing them to feel anxious and afraid. Such as threatening them with death and destruction if hypocrisy emerges from them, and informing them that the evil and hypocrisy they harbor in their hearts is not hidden from Allah, the All-Knower of secrets and whispers. Then informing them that there is no difference between them and the disbelievers. They are not fought because they appear to believe but hide their hypocrisy. If their cover were exposed, they would be fought.²²

If the case in this verse is drawn into the realm of public communication, then it can be interpreted that the success of information in a communication lies not in its length, but rather the extent to which the information or messages conveyed can touch the heart of the interlocutor (communicant), so that it can leave a mark on their hearts. Furthermore, in giving advice, a communicator is also expected to choose words that will impress the person being spoken to. Thus, two things are emphasized for

²¹ A A D Arfani and others, 'Implementation of the Incentive Grant Policy by the Central Java Provincial Government for Non-Formal Religious Education Teachers at BADKO LPQ in Belik Subdistrict', *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 2025 <https://jurnal.staialjabibjm.ac.id/index.php/AL_GHAZALI/article/view/448>.

²² Al Maraghi, Tafsir Al Maraghi Volume 2 (Beirut: Dar Al Fikr 2006), p. 170.

communication to be memorable and leave a mark on someone's soul: the form of communication and the choice of words.

2. Qaulan Layyina

The word "layyin" (literally "soft") is etymologically translated as "gentle," "soft," or "gentle." Therefore, "qaulan layyina" (literally "gentle words") is understood to mean "gentle speech." Gentle speech in communication is expected to influence the other person or have a positive effect on them. The word "qaul layyin" is found in Surah Thaha, verse 44.

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى ﴿٤٤﴾

"So speak to him both of you with gentle words, perhaps he will remember or be afraid."(QS. Thaha: 44).

According to Al Maraghi, speak to the pharaoh with gentle speech so that you can touch his heart more and attract him to accept preaching. Because, with gentle words, the hearts of the disobedient will be softened and the strength of the proud will be destroyed.

In short, it can be said that qaulan layyinan is a word commanded by Allah SWT to Prophet Moses and Prophet Harun in the face of Pharaoh. Prophet Musa and Prophet Harun were ordered to speak gently to the pharaoh because they hoped that the pharaoh would remember (take a lesson) or he would fear Allah SWT.

3. Sayings of Ma'rufa

The word "qaul" literally means speech or communication, while "ma'ruf" means good. Ma'ruf is then interpreted as good in terms of popularity. The word "ma'ruf" itself is derived from the word "arafa," which means to know or recognize. Therefore, "ma'ruf" means what is known or recognized. From this definition, it can be understood that "qaul ma'ruf" is a word that is recognized by the interlocutor or is generally recognized as being in accordance with reason and sharia.²³ Apart from that, there are also those who understand that the word qaulan ma'ruf means appropriate

²³ Kadar M. Yusuf, *Tafsir Tarbawi: Messages of the Qur'an About Education*, (Second edition, AMZAH: Jakarta, 2015), p. 169.

and good speech, appropriate in the sense of honorable words, while "baik" means "polite" words.²⁴

The term ma'ruf, paired with the word qaul, is found in five verses in the Qur'an with different contexts. Three verses clearly indicate the object of the interlocutor and the command to use it, while the rest indicate an implicit command. The word ma'ruf is found in the Qur'an, Surah al-Baqarah, verse 235.

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِيمَ اللَّهِ أَنَّكُمْ سَتَذَكُرُونَهُنَّ وَلَكِنْ لَا تُوعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا

"And there is no sin in you proposing to them insinuatingly or concealing (your desire to marry them) in your hearts. Allah knows that you will mention them, so do not make a promise to marry them secretly, except to speak (to them) a kind word."

The same term is also found in Surah an-Nisa:5.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٥﴾

"And do not hand over to people who are not perfect in their intellect, the property (those in your power) that God has made as a source of life. Give them shopping and clothing (from the proceeds of that property) and speak to them good words". (QS. An- Nisa': 5)

The use of the word ma'ruf paired with the word qaul, meaning good and understandable words, is also found in Surah Al-Baqarah, verse 263. However, the message in this verse emphasizes that good and understandable communication is an absolute choice to use when communicating with people who need or expect something from us. There is the possibility of disappointing them because their hopes are not met, so to explain to them, it is emphasized to communicate in a ma'ruf manner. This

²⁴ Divine Revelation, Communication of Da'wah (First edition, Rosdakarya Youth: Bandung, 2010), p. 183.

command can be seen in Surah Al-Baqarah, verse 263, which reads:

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذَىٰ ۗ وَاللَّهُ غَنِيٌّ حَلِيمٌ



"Kind words and forgiveness are better than charity accompanied by something that hurts (the recipient's feelings)"

From the information captured in several verses of the Qur'an regarding the use of the term Qaul in conjunction with al-Ma'ruf, it can be interpreted that the five verses above provide a signal to communicate in a ma'ruf manner, which is emphasized to the object that is relatively in need. The use of this form of communication is certainly necessary for them because psychologically the object of conversation is in an unstable position.²⁵ This command is emphasized by Allah when commanding communication with orphans, communication with women (when expressing feelings), communication with beggars, and communication in public with various backgrounds.

Communicating with ma'ruf (good manners), or using language that is easily understood by the interlocutor, is an absolute requirement in Islamic communication. The need for communication that is easily understood by all levels, while taking into account the intended audience, is essentially a requirement of sharia to effectively achieve the message and objectives of communication. In the Quran, verses containing divine guidance are conveyed by Allah in language that is easier to understand than interpretative language, which sometimes emphasizes the beauty of the writing rather than the delivery of the intended message.

4. Qaulan Maisura

The word "maisura" comes from the word "yasara," meaning easy. The word "maisur" itself is the isim maf'ul form of "yasara," meaning "made easy." From this definition, "qaul maisura" means words that are easily understood by the person you're speaking to or your audience.

²⁵ Afivah Laela Sari and Sri Mulyani, 'Pengaruh Lingkungan Keluarga Terhadap Akhlak Siswa Sebagai Pembentuk Pola Kepribadian', *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 2024, 21–30 <<https://doi.org/10.69900/ag.v4i1.210>>.

وَأَمَّا تُعْرِضَنَّ عَنْهُمْ أَبْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾

"And if you turn away from them to obtain the mercy of your Lord that you hope for, then say to them a fitting speech" (QS. Al-Isra': 28)

The use of the term qaul maisura in the Qur'an is found only once, namely in Surah Al-Isra verse 28. The verse actually describes how the Prophet Muhammad should communicate to the poor, relatives, and people on the way when nothing can be given to them, so what they deserve is polite, gentle and easy-to-understand words for them.

In Tafsir Ibnu Katsir it is explained that a servant should always do good to his close family, by giving his rights, as well as to the poor who travel. And then it was further said, if the servant turns away from his close relatives and does not give anything because nothing can be given, then he should speak to them with appropriate, smooth and gentle words and speeches, and he should promise them that whenever God's sustenance comes, they will get what they hope for.²⁶

One of the key challenges in communication is how to convey the desired message to the person you're speaking to. One way to communicate is in a way that's easily understood by them. It's unethical to use language that seems "high-level" to someone who likely doesn't understand the language, especially when dealing with diverse audiences.

5. Qaulan Karima

The word karima is linguistically derived from the word karama, which means noble. Therefore, qaulan karima can be interpreted as noble speech. In the Quran, this term is found only once, in Surah al-Isra, verse 23.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِنَّمَا يُبَلِّغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

²⁶ Ibnu Katsir, Tafsir Al Qur'an Al Adhim Jilid 3 (Kairo, Dar Al Hadits: 2003), hal. 48.

"And your Lord has commanded that you do not worship other than Him and that you should be kind to your parents as best you can. If one of them or Both of them reach an advanced age in your care, then never say to them the word "ah" and do not scold them and say to them noble words(QS. Al-Isra': 23)

The use of this word is closely related to the ethics of communicating with parents. The message of the above verse urges a person to use good and noble expressions and language when speaking with their parents. Scholars of tafsir (interpretation of the word "karima") interpret it as "layyinah" (gentle), "hasana" (good), and "tayyibah" (good), meaning kind and gentle words spoken politely and respectfully.²⁷

In the Tafsir of Ibn Kathir, it is explained that a child is forbidden to hear anything to his parents that is rude and impolite, even a word "ah" or "uh". And it is forbidden to shout at both of them or one of them, but should say Qoulan Karima, namely words that are gentle, good, kind, polite, humble and honor them.²⁸

Speaking kindly and gently to both parents is both a demand and an expectation. It is a demand for a child to speak kindly (kindly and gently), but it is also a hope for both parents that their child speak to them in a kind manner. The command to speak kindly is emphasized by God because of the tendency of both parties to do the opposite. Both parents, when they grow older, tend to behave outside of their usual behavior. Meanwhile, the child tends to utter unkind words—words that displease their parents—when both or one of their parents act outside of what is expected.

It is not impossible for a child to act or speak to his parents with inappropriate and hurtful words. It can be triggered by various conditions that accompany it, especially if someone's parents are in their care or under their supervision. With that possibility, the Qur'an commands that if a child should always speak kindly and gently. So important is communication with the form of al-ma'ruf which is the main command in this verse, the command or demand is coupled with God's command to humans not to worship

²⁷ Ibn Kasir, Tafsir Al-Quran al-Adzim (Cet. II; Dar al Thayyibah wa al Nasyr wa al-Tauzy'I, 1999), Maktabah Syamilah

²⁸ Ibnu Katsir, Tafsir Al Qur'an Al Adhim Jilid 3(Kairo,Dar Al Hadits:2003), hal. 45.

other than God which is then followed by the command to do good to both parents.

Meanwhile, communication terms that fall into the connotative category are:

1. Mau'idhah

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ اخْرَجُوا مِنْ دِيَارِكُمْ مَا
فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَّهُمْ
وَأَشَدَّ تَثْبِيتًا ﴿٦٦﴾

"And indeed, if We had commanded them: 'Kill yourselves or leave your homes,' they would not have done it except a few of them. And indeed, if they had acted upon the lesson they were given, that would have been better for them and would have strengthened (their faith)."(Q.S. An-Nisa': 66)

According to Al Maraghi when they do what has been ordered to them and leave what is prohibited then it is better for them in terms of benefits for themselves. And strengthen their faith more because (good) deeds can grow good character and the virtues of the person who does that deed.²⁹

The word mau'idhah in this verse means a teaching or giving lessons to carry out what Allah commands and avoid what He forbids.

2. Da'wah

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ
بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ
أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

"Call (people) to the path of your Lord with wisdom and good lessons and argue with them in a good way. Indeed, your Lord is the One who knows best about who has strayed from His path and He is the Best Knower of those who are guided"(Q.S. An- Nahl: 125.)

According to Ibn Katsir, in this verse Allah SWT commanded the Prophet Muhammad peace be upon him to

²⁹ Al Maraghi, Tafsir Al Maraghi Volume 2 (Beirut :Dar Al Fikr 2006), p. 173.

call people to the path of Allah SWT with wisdom which according to Ibn Jarir is what was revealed to him from the Quran and the Sunnah. And with the explanations and events experienced by people so that they fear the punishment of God and the words are delivered with firm and true words that can distinguish between what is right and what is false.³⁰

3. **Nashihah**

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٢﴾

"I convey to you the messages of my Lord and I give you advice. And I know from Allah what you do not know."(Q.S Al-A'raf: 62)

In this verse, it mentions the characteristics possessed by all messengers, that is to convey God's message, give advice, and be trusted. So if we want and try to practice this verse then we are among the people who become the heirs of the apostles.

4. **Taushiyah**

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ ﴿٣﴾

"Except for those who believe and do righteous deeds and advise to obey the truth and advise to exercise patience".(al-Ashr: 3)

According to Ibnu Katsir, the meaning of Allah SWT's words in this verse is that those who are excluded from the losers are those who believe in their hearts and do good deeds with their limbs. Further and advise each other to obey the truth that is in carrying out obedience and abandoning evil. Then in the words "and advise each other to establish the truth" is to be patient with the calamities and provisions of Allah SWT (destiny) as well as the bad behavior of infidels who hurt those who call and forbid evil.

5. **Learning with the Al-Quran Communication Model**

The communication model in the Qur'an's perspective places more emphasis on ethical aspects and good communication procedures. This will prevent misunderstandings when interacting with others. In the teaching and learning process, a teacher is also expected

³⁰ Ibnu Katsir, Tafsir Al Qur'an Al Adhim Jilid 3(Kairo,Dar Al Hadits:2003), hal. 737.

to be able to implement the communication model of qaulan baligha (words that leave an impression on the heart), qaulan layyina (gentle words), qaulan ma'rufa (good and firm words), qaulan maisura (appropriate words), qaulan karima (words that honor) and be able to provide mau'idhah (teaching), nashihah (advice), dakwah (invitation) and taushiyah (mutual advice). These terms emphasize the aspects of effectiveness, gentleness, appropriateness, and blessings in the educational communication process.

In the Qur'an, Allah advises us to communicate with words that leave a lasting impression on the heart, speak gently, speak kindly and firmly, speak appropriately, honor those we communicate with, be able to provide teaching when speaking (beneficial to the listener), contain advice within our words, invite to goodness and advise each other. These communication models should be mastered by an educator in the teaching and learning process at school as a form of pedagogical, personality, and professional competence. And they must also be able to be implemented outside of school as a social competence.

Conclusion

Based on the explanation above, it can be concluded that all communication terms offered by the Qur'an are communication methods that must be mastered by educators so that in learning activities communication is carried out with words that leave an impression on the heart, speaking gently, speaking kindly and firmly, speaking appropriately, honoring those being communicated with, being able to provide teaching when speaking (beneficial for the listener), there is advice contained in the words, inviting to goodness and advising each other. However, there are several limitations in this study, such as the lack of in-depth discussion of the practical implementation of the Qur'an-based communication model in the context of teaching and learning as well as limited literature sources that can affect the scope of the analysis. Therefore, further research is needed that focuses more on empirical studies and real applications in the educational process.

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