



Islamic Communication Principles as a Framework for Cultural Transformation: Ethical Integration in Contemporary Social Contexts

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Abstract. This article aims to analyze the principles of Islamic communication as an ethical and strategic framework in supporting cultural transformation amidst modern social challenges. This study uses a qualitative method with a library research approach, reviewing various literature on Islamic communication and cultural change. The results of the study indicate that eight main principles of communication—clarity, openness, relevance, humility, respect, homophily, heterophily, and acculturation—have a significant contribution in creating ethical, inclusive, and contextual communication patterns. These principles are rooted in Islamic values and are manifested in six speech styles (qaulan) mentioned in the Qur'an, namely: qaulan sadida, baligha, ma'rufa, karima, layyinan, and maysura. This article offers an integrative approach that not only places the principles of Islamic communication as a guideline for da'wah, but also as a cultural strategy that can accommodate the dynamics of multicultural society and the digital era. The implications of this study indicate that Islamic communication can be a transformative instrument that encourages just and civilized social change. This study recommends further field-based studies to explore the implementation of these principles in real life, especially in contemporary religious, educational, and da'wah media institutions.

Keywords: Islamic Communication Ethics; Cultural Transformation; Communication Principles; Qaulan (Speech Styles)

Abstrak. Artikel ini bertujuan untuk menganalisis prinsip-prinsip komunikasi Islam sebagai kerangka etis dan strategis dalam mendukung transformasi budaya di tengah tantangan sosial modern. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi pustaka (library research), mengkaji berbagai literatur tentang komunikasi Islam dan perubahan budaya. Hasil kajian menunjukkan bahwa delapan prinsip utama komunikasi—kejelasan, keterbukaan, relevansi, kerendabhatian, penghormatan, homofili, heterofili, dan akulturasi—memiliki kontribusi signifikan dalam menciptakan pola komunikasi yang etis, inklusif, dan kontekstual. Prinsip-prinsip ini berakar dari nilai-nilai Islam dan terwujud dalam enam gaya tutur (qaulan) yang disebutkan dalam Al-Qur'an, yaitu: qaulan sadida, baligha, ma'rufa, karima, layyinan, dan maysura. Artikel ini menawarkan pendekatan integratif yang tidak hanya menempatkan prinsip komunikasi Islam sebagai pedoman dakwah, tetapi juga sebagai strategi kultural yang

mampu mengakomodasi dinamika masyarakat multikultural dan era digital. Implikasi dari penelitian ini menunjukkan bahwa komunikasi Islam dapat menjadi instrumen transformatif yang mendorong perubahan sosial yang adil dan beradab. Penelitian ini merekomendasikan studi lanjut berbasis lapangan untuk menggali implementasi prinsip-prinsip tersebut dalam kehidupan nyata, khususnya di lembaga keagamaan, pendidikan, dan media dakwah kontemporer.

Kata kunci: Etika Komunikasi Islam; Transformasi Budaya; Prinsip Komunikasi; Qoulan (Gaya Tutur)

INTRODUCTION

Communication plays a vital role as the primary medium for establishing interaction between individuals. Through communication, ideas, thoughts, and opinions can be transmitted from a message sender (communicator) to a message receiver (communicant) (Shearer & Baker, 2023). This process is not merely intended to convey information, but also to foster understanding, build relationships, and influence attitudes and behaviors. In human life, nearly every aspect of social and cultural existence is shaped by communication, making it a strategic tool in the process of societal transformation. Communication has the power to shape public perception, promote awareness, and encourage participation in social issues, which can ultimately lead to significant transformation (Diana et al., 2022; Iba & Larisu, 2024).

Culture, as a system of values, norms, and behaviors that develops within a society, is passed down from generation to generation. It represents a way of life that is shaped, practiced, and collectively owned by a particular community (Моладаева, 2024). Communication serves as the primary medium for disseminating, preserving, and evolving culture. In other words, cultural change cannot occur without an effective and continuous communication process.

In this context, the principles of Islamic communication become highly relevant. Islam views communication not merely as a technical process, but as a moral and spiritual activity as well (Saepullah, 2021). Principles such as *sidq* (truthfulness), *tabligh* (clear and accurate delivery), *amanah* (trustworthiness), and *fathanah* (wisdom) form essential foundations for social interaction according to Islamic teachings. The Prophet Muhammad (peace be upon him) himself exemplified the application of these communication principles in conveying the message of Islam and building an ethical civilization. Communication in Islam emphasizes *adab*

(etiquette), truthfulness, and sincere intention, enabling it to touch hearts and awaken societal consciousness toward positive change (Amin et al., 2024; Saggaf et al., 2021).

From an Islamic perspective, cultural transformation is not merely about changing the outward forms of social customs but, more profoundly, about reshaping the underlying moral and value systems. Communication grounded in Islamic principles serves as a transformative force, guiding society away from materialistic and individualistic cultures toward a more spiritual, collective, and just way of life. Therefore, in the effort to build a civil society rooted in Islamic values, the implementation of Islamic communication principles is crucial—whether in educational settings, religious preaching, or broader social life.

Several previous studies have shown the application of Islamic communication principles in various contexts, both in social, political, and digital life. Rangkuti & Rubino, (2023) in their research on the application of Islamic communication principles in the National Unity and Politics Agency of Binjai City identified six principles of qaulan that are applied in building harmony in community organizations. These principles, such as qaulan sadida which emphasizes truth and qaulan karima which emphasizes politeness, are used to facilitate effective and harmonious communication in society. On the other hand, Tahir & Rahayu Rayhaniah, (2022) examine the application of Islamic communication principles in the digital era, focusing on the challenges of spreading hoax information that can disrupt Islamic preaching. Their research emphasizes the importance of maintaining Islamic communication ethics, such as truth, politeness, and caution in disseminating information on digital media.

In addition, Rahmawati & Rubino, (2023) examined the application of Islamic communication principles in family interactions in the Karo community, which showed that the principles of qaulan karima and qaulan ma'rufa were applied in interpersonal relationships, especially in the context of family interactions and community traditions. In terms of Islamic da'wah, Saleh et al., (2022) showed how digital media allows Islamic da'wah to reach a wider audience, although challenges such as misinformation and the spread of fake news must be faced. They suggested that da'wah must remain based on the ethical principles of Islamic communication explained in the Qur'an. Finally, Khiyaroh, (2024) in his research on Islamic communication from the

perspective of the Qur'an also emphasized the importance of maintaining communication principles that are in accordance with Islamic values, both through oral tradition and digital media in spreading pure da'wah messages. All of these studies show that even though technology and social contexts continue to evolve, Islamic communication principles remain relevant and must be applied to maintain the sanctity and effectiveness of conveying Islamic messages.

This study offers novelty by integrating Islamic communication principles into a more systematic and comprehensive cultural transformation framework. The novelty lies in the approach that not only places Islamic communication principles as a guideline for da'wah ethics, but also as a strategic mechanism for ethical, spiritual, and contextual social change with the realities of modern society. Many previous studies have discussed the application of Islamic communication principles in a limited scope, such as organizations, family interactions, or digital media, but not many have examined in depth the role of Islamic communication principles as a driving force for cultural transformation broadly and across social contexts.

Herein lies the research gap that this article seeks to address, namely the lack of an integrative approach that links Islamic communication ethics with the dynamics of contemporary cultural change, especially in multicultural societies and the digital era. The main objective of this study is to analyze how Islamic communication principles—as reflected in the six styles of qaulan: qaulan sadida, baligha, ma'rufa, karima, layyinan, and maysura—can become a normative and practical framework in the process of cultural transformation. The focus of the study is directed at the implementation of Islamic communication values in the social life of Muslims, as well as how these principles can become a transformative force that is adaptive, inclusive, and relevant to the challenges of the times. Thus, this article is expected to enrich the treasury of Islamic communication science and provide a conceptual basis for the development of ethical communication that encourages the formation of a more just, collaborative, and civilized society.

This study uses a qualitative method with a library research approach (Robert C. Bogdan, 2022). This approach was chosen because it is in accordance with the research objectives which are conceptual and analytical in nature towards the principles of Islamic communication in relation to

cultural transformation. Data collection was carried out through documentation, namely reviewing various relevant secondary sources such as scientific books, journal articles, theses, and previous research results that discuss Islamic communication and cultural change (Adlini et al., 2022). The data obtained were analyzed descriptively-qualitatively with an inductive reasoning approach, namely drawing general conclusions based on data and arguments found in the literature. The researcher acts as the main instrument in selecting, interpreting, and synthesizing data. Conclusions are drawn through the process of organizing data into key themes, which are then interpreted according to the focus of the research, namely how the principles of Islamic communication can be a guideline in the process of ethical and constructive cultural transformation (Creswell & Creswell, 2018).

RESULTS AND DISCUSSION

The Strategic Function of Communication in Cultural Transformation

Communication plays a central role in the dynamics of social change and cultural transformation. It is not only a tool for conveying information, but also a means to build awareness, align values, and foster participation in the process of change. In the context of cultural transformation, communication serves as a bridge between old value structures and the new ones being built. An effective communication process can internalize new norms, break down old prejudices, and open up a dialogical space for diverse perspectives within society (Perbawasari, 2013).

Cultural transformation cannot truly take place without the active participation of the community. In this case, communication becomes the main medium for creating mutual understanding *between* various parties. Through communication, new values are persuasively introduced, argumentatively explained, and reinforced through consistent symbolic interaction. Conversely, failed communication whether due to ambiguity, exclusivity, or rhetorical rigidity can become an obstacle in the transformation process, even creating resistance to change (Pratama, 2020).

From an Islamic perspective, communication serves not only as a practical tool, but also as a spiritual and ethical path in shaping civilization. The Prophet Muhammad's preaching is a concrete example of how the transformation of Arab culture from the Jahiliyah era into a civil society was

built through communication grounded in the values of monotheism, justice, compassion, and wisdom. This process took place through consistent message delivery, open dialogue, and moral example in every interaction (Azhar et al., 2024).

Thus, the strategic function of communication in cultural transformation lies not only in its ability to spread messages, but more deeply, in its power to shape new value systems. Communication becomes an arena for contestation and reconstruction of meaning that enables society to move from old cultural patterns to a more just, civilized, and spiritual order. In contemporary Muslim societies, this is particularly important, given the rapid flow of global information and culture that demands an active response through ethical, adaptive, and contextual communication (Guna et al., 2023).

Principles of Islamic communication as an ethical and spiritual framework

Communication in Islam is not merely a technical process of conveying a message, but an integral part of practicing ethical and spiritual values. Islamic communication principles hold a unique position because they emphasize not only the effectiveness of the message but also its rootedness in morality, righteous intentions (*niyyah*), and goals that are worthy of worship. In other words, communication from an Islamic perspective reflects piety, honesty, and trustworthiness, which are the foundation of a Muslim's behavior in transactions (Muslimah, 2017).

Normatively, the basic principles of Islamic communication can be derived from the four main attributes of prophethood: *shidq* (truthfulness), *amanah* (trustworthiness), *tabligh* (conveyance), and *fathanah* (wisdom). These four principles form the main pillars of Islamic communication ethics. *Shidq* requires communicators to convey information with honesty and integrity, rejecting all forms of manipulation, hoaxes, and lies. *Amanah* emphasizes moral responsibility in maintaining confidentiality, conveying correct information, and fulfilling the rights of listeners. *Tabligh* emphasizes that it is not enough to possess the truth, but it must be conveyed proportionally and on target. Meanwhile, *Fathanah* teaches that communication must be accompanied by emotional intelligence and wisdom, so that the message is well received by diverse audiences (Dzulhusna et al., 2022).

These principles are not only theoretical, but are reflected in the prophetic practice of the Prophet Muhammad SAW. He is not only a rhetorically skilled communicator, but also a communicator who touches hearts because of his sincerity, politeness, and exemplary nature. His communication is a means of building a civilization that upholds human and divine values. Therefore, the principles of Islamic communication cannot be separated from spirituality, because every message conveyed contains a vertical responsibility to Allah and a horizontal responsibility to fellow human beings.

In the context of cultural transformation, these principles have profound transformative power. When communication is based on honesty, politeness, and empathy, it becomes an instrument that not only informs but also inspires value change. Moral communication fosters trust, strengthens social cohesion, and encourages the emergence of a dialogical culture that values diversity. This is the ethical and spiritual power of Islamic communication; it serves as a means of purifying the soul and refining meaning in social interactions (Rani, 2023).

Furthermore, these principles also guide Muslims in facing the challenges of modern communication. In a digital age characterized by instant information, disinformation, and canceled culture, Islamic communication serves as an ethical filter that guides people toward responsible, wise communication that reflects noble morals. Every click, comment, or post is not merely an expression, but a spiritual responsibility that will be judged.

Thus, the principles of Islamic communication are not only technical guidelines for communication, but also an ethical and spiritual framework that unites the dimensions of *hablun minallah* and *hablun minannas*. It is a means of preaching, education, and social transformation that builds a moral, just, and civilized society.

Islamic Communication Styles (*Qaulan*) in Forming a Civil Society

The Quran, as a guide for the lives of Muslims, not only regulates aspects of ritual worship but also provides practical guidance on communication. One form of this guidance is the concept of *qaulan*, a style of speech explicitly taught in the Quran. The term *qaulan* refers to forms, attitudes, and communication strategies that reflect Islamic ethical, spiritual,

and social values. There are six forms of qaulan that are widely referred to by Muslim scholars and intellectuals, and each has a contribution in forming a civilized society—a civilized, inclusive, and just society.

1. *Qaulan Sadida*

Qaulan sadida is the foundation of honesty and integrity in communication. In a civil society, social trust is a key asset. Communication based on honesty will strengthen public trust, prevent the spread of misinformation, and protect the public from manipulation. In the contemporary context, qaulan sadida also serves as an ethical principle against hoaxes and hate speech that are rampant on social media. Truth in communication is not only interpreted as the accuracy of information, but also as a moral commitment to speak fairly and not to mislead.

From a substantive perspective, Islamic communication must convey truth, factual information, honesty, and must avoid deception or manipulation of facts. "And avoid false speech" (QS Al-Hajj: 30). "Hold fast to the truth (*Shidqi*), for verily truth leads to goodness, and goodness leads to Paradise." (Hadith, Muttafaq 'Alaih). "Speak the truth, even if it is bitter." (Hadith, Ibn Hibban).

This shows that clarity is not only about the form of the message, but also the moral substance within it. Messages delivered honestly, directly, and responsibly have great power to change the structure of people's thinking and behavior. Therefore, clarity is not merely a rhetorical choice, but rather part of an ethical commitment in Islamic communication.

Several studies have shown that clarity is a key prerequisite for creating transformational communication in multicultural societies (Tanjung & Abdullah, 2025). Within this framework, clarity helps avoid cultural bias and miscommunication between social groups. Even in the context of digital da'wah, clarity is crucial for conveying Islamic messages to audiences with diverse backgrounds, both geographically and cognitively (Irawan et al., 2025).

However, clarity must also be contextualized. Communication that is too explicit and literal, without considering the cultural sensitivities and intellectual capacities of the audience, can be counterproductive. Therefore, clarity must be in line with *rhetoric*. (fluency and directness), so that the substance remains on target without sacrificing the aesthetic and ethical values of communication (Irawan et al., 2025).

2. *Qaulan Baligha*

Qaulan baligha refers to communication that is not only correct in content, but also effective in its delivery. This requires the ability to choose appropriate words, consider the audience context, and convey the message persuasively. In forming a civil society, *qaulan baligha* is important to educate, inspire, and invite society to goodness. It serves as a bridge between values and understanding, between teachings and acceptance. Preaching, education, and social advocacy that embrace the *qaulan baligha* style will be more easily accepted and internalized.

Qaulan baligha refers to the effective use of language, which is precise, communicative, easy to understand, straightforward, and uncomplicated. For communication to be effective, the speaking style and message must be tailored to the intellectual capacity of the audience, using language they can understand (Hidayat & Irma Yusriani Simamora, 2024).

Communicating with others according to their level of understanding and intelligence is emphasized in the hadith: "Speak to people according to their intelligence" (Hadith, Muslim). The Qur'an also emphasizes the importance of clear communication: "And We did not send any messenger except to speak to his people in the language (of the Qur'an)" (Ibrahim: 4). It is important to adapt our communication style when speaking to different audiences. For example, the approach used when speaking to preschoolers should be different from the approach used to college students. In an academic setting, the use of formal academic language is expected, while communication through mass media should use journalistic language appropriate to a wider audience. This shows that the effectiveness of a message is largely determined by the context of the recipient: their social background, educational level, and emotional state. The Prophet Muhammad himself was known as a communicator who was able to adapt his communication style to the context and characteristics of the audience, without sacrificing the essence of the Islamic message. This emphasizes that relevance in communication is not simply a rhetorical choice, but a form of spiritual and social intelligence. (Ismatulloh, 2017).

However, *Qaulan Baligha* also demands caution so as not to get caught in a compromise of values. Relevant messages must uphold substantial truth, not simply conform to market tastes or majority opinion. In this case, the principle of Islamic communication places *Qaulan Baligha* as part of a da'wah

strategy that is oriented towards wisdom and *mau'izah hasanah* — namely a wise approach and good delivery (QS An-Nahl: 125), not as a populist tactic that obscures principles.

3. *Qaulan Ma'rufa*

Qaulan ma'rufa reflects propriety and politeness in communication. A civilized society is not only measured by the civility of legal structures or institutions, but also by how its citizens interact politely. *Qaulan ma'rufa* ensures that communication does not hurt, demean, or tarnish the dignity of others. Good speech is an expression of respect, tolerance, and compassion, especially in a heterogeneous public space. In digital interactions, this principle is important to avoid polarization and maintain harmony.

4. *Qaulan Karima*

Qaulan Karima emphasizes the importance of respect in communication, especially towards parents, teachers, leaders, or anyone who is honored by religion and custom. In a civil society, relations between individuals are not built solely on the basis of power, but also on the basis of respect for humanity and dignity. Respectful communication creates an atmosphere of mutual respect, strengthens social solidarity, and prevents the emergence of tensions between generations or between social groups.

Qaulan Karima means noble speech, accompanied by respect and appreciation, pleasant to hear, gentle and polite. This verse emphasizes the need to use polite language when speaking to parents. It is forbidden to scold them or say words that could hurt their feelings. *Qaulan Karima (good manners)* should be used, especially when communicating with parents or people we should respect. In journalism and broadcasting, *Qaulan Karima* includes the use of polite language, avoiding harsh or uncivilized language, and avoiding expressions that could be considered indecent, such as expressions that evoke disgust, nausea, fear, or brutality (Dzulhusna et al., 2022).

Using polite language, avoiding derogatory words, and maintaining intonation and expression are parts of etiquette that are not only cosmetic, but also reflect the Islamic vision of the nobility of human beings as dignified beings. In public spaces, applying this principle can refine the discussion space, reduce the potential for polarization, and build a peaceful and productive communication culture.

5. *Qaulan Layyina*

Qaulan layyina shows the importance of gentleness in interacting, even with people who are very opposed to the truth. In a democratic, civil society, differences of opinion are inevitable. However, how these differences are expressed determines whether the debate will lead to solutions or conflict. Gentle communication opens the space for dialogue and facilitates reconciliation. *Qaulan layyina* is also a form of compassion and empathy that is crucial in building communication across cultures, religions, and ideologies.

This is reflected in the concept of *qaulan layyinan*, a gentle and easy-to-understand discourse that emphasizes the importance of an empathetic approach when dealing with audiences from different social and cultural backgrounds (Dzulhusna et al., 2022). In the context of da'wah, this is particularly relevant when messages are delivered to communities that are not Islamic or even tend to be critical of it. In such situations, heterophily demands the communicator's sensitivity to adapt the style and content of the message to maintain truthful values without arousing resistance. Thus, homophily and heterophily should not be viewed as mutually negating dichotomies, but rather as two important dimensions that must be managed communicatively and wisely.

6. *Qaulan Maysura*

Qaulan maysura guides us to convey messages in a way that is easy to understand, not burdensome, and inclusive. This demonstrates the importance of adaptive and non-elitist communication. In the context of education, public services, and da'wah, *qaulan maysura* ensures that all levels of society can access information and do not feel alienated. An open civil society requires communication that is liberating, non-threatening, and constructive. This is the main function of *qaulan maysura* as an empowering inclusive communication strategy.

The six styles of Islamic communication encapsulated in the concept of *qaulan* serve as essential guidelines for building a civilized society—one that upholds the values of ethics, justice, politeness, and social responsibility. When these communication styles are consistently applied in daily life, preaching, education, the media, and politics, a healthy, productive, and civilized communication culture will be formed. Thus, *qaulan* is not merely a linguistic theory or religious rhetoric, but rather an ethical-communicative framework for building an inclusive, peaceful, and progressive Islamic civilization.

Contextualization of Islamic Communication Principles in Modern, Multicultural, and Digital Societies

Rapid social changes in contemporary society demand the adaptation of Islamic values to the framework of new realities without losing their substance. The principles of Islamic communication, which are derived from the Qur'an and Sunnah, are essentially universal and trans-temporal. However, to remain applicable and impactful in an ever-evolving world, these principles need to be contextualized. Contextualization here means re-presenting these principles in a form and approach that aligns with the dynamics of modern, multicultural, and digital society, so that they remain ethical, moral, and spiritual guidelines for communication (Budiantoro & Saputri, 2021).

1. In modern society: rationality, freedom, and the relevance of messages

Modernity is synonymous with autonomy of thought, freedom of expression, and the dominance of rational reason in assessing all forms of authority, including religious authority. This presents a unique challenge for Muslim communicators who convey Islamic values in a public space that tends to be secular. In this context, the principle of *qaulan baligha*, meaning eloquent, on-point, and communicative speech, becomes crucial. The Islamic message cannot be conveyed in a dogmatic or authoritarian manner; it must be designed with a *persuasive*, *conceptual*, and *rational argument-based* approach.

Furthermore, modern society prioritizes efficiency and substance, making communication that is too long, convoluted, or patronizing no longer effective. Therefore, it is crucial for Islamic communicators to convey religious messages in a dialogic, down-to-earth manner that is relevant to the needs of modern audiences—for example, by linking Islamic values to contemporary issues such as social justice, human rights, the environment, and professional ethics. With this approach, Islamic communication is not isolated from public discourse but presents itself as a credible, rational, and solution-oriented alternative.

2. In a multicultural society: ethics of intercultural dialogue and tolerance

Indonesia and many regions of the world today are concrete examples of multicultural societies characterized by religious, ethnic, linguistic and ideological diversity. In situations like this, communication that is exclusive, monologic, and has a “single truth claim” nuance tends to create resistance and potential conflict. For this reason, principles such as *qaulan layyina* (gentle

speech), *qaulan karima* (noble speech), and *qaulan ma'rufa* (good speech) are very relevant in building a friendly, welcoming, and open communication atmosphere towards differences.

In a pluralistic society, communication must uphold good manners, empathy, and tolerance. Muslim communicators should avoid a communication style that is confrontational, marginalizing, or marginalizing other groups. Instead, they should prioritize the principles of ta'aruf (getting to know each other) and hikmah (wisdom) as mentioned in Surah Al-Hujurat: 13 and Surah An-Nahl: 125. These principles create a space for inclusive dialogue, enabling the exchange of views between groups on an equal basis, and fostering social harmony.

By adopting a cooperative and tolerant communication style, Muslims can demonstrate that Islamic teachings truly respect diversity and promote peace. This is also a smart da'wah strategy, as it builds public sympathy and expands the reach of the Islamic message to non-Muslims or previously apathetic groups.

3. In digital society: virtual ethics and media morals

The digital era has revolutionized the way humans communicate. Communication is no longer limited by time and space, but rather occurs in real time, openly, and in many cases—anononymously. Amidst the rapid flow of information, digital communities often become trapped by *superficial information*, *sensational content*, and uncivilized communication practices, such as sarcasm, cancel culture, doxing, and hate speech. This is where Islamic communication principles emerge as ethical filters (moral filters) in digital interactions.

The principle of *qaulan sadida* (correct speech) teaches the importance of conveying the truth, avoiding lies, and not being part of the chain of spreading hoaxes or slander. Meanwhile, *qaulan maysura* (easy speech) reminds us of the importance of using language that is easy to understand, non-provocative, and friendly to anyone who accesses information, especially on social media.

In addition, the style *Qaulan layyina* is also very strategic in managing differences of opinion that commonly arise in digital forums. Gentle comments, subdued responses, and empathetic explanations will create a healthier discussion culture. This principle is crucial for countering destructive debate and political or religious polarization in the digital space.

In the context of digital da'wah, the principle of *qaulan baligha* remains relevant: Islamic content must be well-packaged, engaging, and contextual, while remaining accurate and grounded in knowledge.

The realization that online communication is also a form of charity that will be accounted for demands that every Muslim behave in the digital world as they do in the real world. Therefore, Islamic communication in the digital age is not only a tool for distributing information, but also a vehicle for character building and a healthy media civilization.

The principles of Islamic communication have proven to be flexible and applicable in various spaces and times, including modern critical, multicultural, and rapidly changing digital societies. Contextualization is not a compromise on values, but rather a strategy to bring back the spirit of Islamic communication in a lively, relevant, and inspiring way. When the principles of *qaulan* are applied consciously and appropriately, Islamic communication becomes not only a means of preaching, but also an instrument of civilization that guides humanity towards a just, peaceful, and moral society.

CONCLUSION

The principles of Islamic communication play a strategic role in fostering ethical and civilized cultural transformation. Based on a literature review and qualitative analysis, these principles are rooted in the six styles of speech in Islamic communication as outlined in the Quran: *qaulan sadida*, *qaulan baligha*, *qaulan ma'rufa*, *qaulan karima*, *qaulan layyinan*, and *qaulan maysura*.

Communication based on Islamic values not only reflects personal and spiritual ethics but also serves as a social force capable of shaping an inclusive, dialogical, and just society. In the context of a multicultural society and the digital era, these principles remain relevant and can be adapted as effective da'wah and social education strategies. By utilizing communication as an instrument of cultural transformation, Muslims can realize constructive social change without abandoning the roots of Islamic values. This research opens up opportunities for applying Islamic communication principles in broader practical settings, including educational institutions, families, religious organizations, and digital media. Therefore, further research is recommended to empirically explore the implementation of these principles in various

societal contexts, as well as to develop an integrative approach that can bridge Islamic values with contemporary social dynamics.

For further research development, it is recommended to conduct empirical field-based studies to examine how Islamic communication principles are applied in real-world settings in various social contexts, including religious organizations, educational institutions, and the digital space. Further research could also explore the challenges and strategies for adapting Islamic communication principles to the dynamics of globalization and the post-truth era, in order to enrich contemporary Islamic communication theory and practice.

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