



Quranic-Based Character Education: Ethical Communication in the Digital Era

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Article Information:

Received October 25, 2025

Revised November 27, 2025

Accepted December 21, 2025

Keywords: *Communication ethics, the Quran, qaulan, Islamic communication, the digital age*

Abstract

Communication in human life is a fundamental aspect of social interaction. The concept of communication is not only related to effective communication methods, but also to communication ethics. Communication ethics, which includes aspects such as honesty, gentleness, and the use of appropriate language, is an important foundation for social interaction among Muslims. This study aims to explore how the principles of communication ethics found in the Quran can be applied in everyday life in the modern era. This study uses a qualitative method with a content analysis approach by collecting and analyzing primary data in the form of Quranic verses related to communication ethics as well as secondary data from relevant books, articles, and papers. The results show that the Quran teaches various principles of civilized, honest, polite, and responsible communication, such as *qaulan sadidan*, *qaulan ma'rufa*, *qaulan layyina*, *qaulan baligha*, *qaulan karima*, and *qaulan maisura*. By prioritizing positive and constructive content and conducting *tabayyun* before disseminating information, individuals can contribute to more ethical and productive communication in this digital age.

INTRODUCTION

Communication is a fundamental aspect of human life as social beings. In an era of globalization marked by advances in information and communication technology, ethics in communication have become increasingly important to consider. Islam, as a comprehensive religion, provides ethical guidelines in various aspects of life, including communication. The Quran, which is the main source of teachings for Muslims, provides in-depth guidelines on communication ethics that are relevant to be applied in a modern context. The Quran emphasizes the importance of civilized, honest, and constructive communication in building relationships between people and maintaining social harmony (Dalimunthe, 2023; Oktavia et al., 2024).

From a moral philosophy perspective, ethics refers to the branch of philosophy concerned with values in relation to human behavior, whether an action is right or wrong, good or bad. Thus, ethics is moral philosophy that shows how a person should act (Sari et al., 2024). The Great Dictionary of the Indonesian Language states that ethics means the science of what is good and what is bad and of moral rights and obligations (morals); a collection of principles or values relating to morals; values concerning right and wrong held by a group or society (Sagala, 2022).

How to cite: Alfriani, R. D., Andriani, Y., Armadila, A., Khairul, M. (2025). Quranic-Based Character Education: Ethical Communication in the Digital Era. *Al-Kayyis: Journal of Islamic Education*, 3(2), 97-104.

E-ISSN: 3031-3872

Published by: STAI Balaiselasa YPPTI Pesisir Selatan

Communication ethics in the perspective of the Quran covers not only verbal aspects, but also non-verbal aspects. The Quran teaches the importance of speaking honestly (*qaulan sadidan*), speaking kindly (*qaulan ma'rufah*), speaking gently (*qaulan layyina*), and speaking meaningfully (*qaulan tsaqila*) in communication. These principles aim to create social harmony and avoid conflicts that may arise from unethical communication. For a Muslim, their life must be different from that of non-Muslims. Their life must be based on the guidelines of the Quran and Sunnah. In communication, Muslims certainly have a different function. It is not only to convey information in social situations, but also to serve as a means of conveying goodness and Islamic teachings according to their respective abilities (Sukmaningtyas et al., 2024).

The principles of ethical communication in Islam are based on moral values and noble character. These moral values and noble character include: truth, honesty, justice, politeness, kindness, respect, and responsibility. The principles of ethical communication in Islam are: Human beings, other people are a larger community (Khoiruddin, 2015; Solehah et al., 2022; Zahzuli, 2019). The following are examples of the application of ethical communication principles in Islam: Speaking truthfully and honestly, respecting others, both old and young, speaking politely, listening carefully to others, answering questions and asking questions clearly, avoiding hurtful words, and keeping other people's secrets. By applying the principles of Islamic communication ethics, we can demonstrate good communication skills and help others (Putri et al., 2023).

Studies on communication ethics from the perspective of the Quran are becoming increasingly relevant amid the phenomenon of massive and rapid dissemination of information through various social media platforms. Challenges such as the spread of fake news (hoaxes), hate speech, and cyberbullying demonstrate the urgency of applying communication ethics based on the values of the Quran (Maslan & Nasution, 2023). Therefore, this study aims to explore how the principles of communication ethics found in the Quran can be applied in everyday life in the modern era. A deep understanding of Quranic communication ethics is expected to make a significant contribution in facing communication challenges in the digital age, while enriching Islamic scholarship in the field of communication. By understanding the ethics of communication in the Quran, it is hoped that we can build more meaningful, constructive, and respectful communication amid the diversity of views and cultures that exist.

METHODS

This study is a qualitative study using content analysis, which is a study whose data sources come from written materials such as books, articles, papers, and others, all of which are related to the Quran and the research theme (Engkizar et al., 2025; Engkizar et al., 2025; Hamdi & Desvia, 2025; Kaema & Ulwi, 2025; Oktavia et al., 2025; N. Putri et al., 2025; Rahman et al., 2018; Sabrina et al., 2022; Ummah et al., 2025). Content analysis is used to systematically examine the meanings, values, and messages contained in Islamic texts and relevant academic literature. The primary data used are verses from the Quran about communication ethics, while the secondary data are books, articles, and papers that support the discussion theme. The data analysis technique was descriptive qualitative, in which all data were collected, classified, and analyzed based on thematic categories such as the principles of *qaulan sadidan*, *qaulan ma'rufah*, and others, resulting in relevant and in-depth interpretations of the issues discussed.

RESULT AND DISCUSSION

Ethics is a science that discusses the good and bad of human behavior in terms of human understanding. Ethics is nothing more than rules of behavior, human habits in relating to one another, ensuring what is right and what is wrong (Zahzuli, 2019). The elements of ethics include the nature of the obligation to act, the basic moral principles that must be upheld, and what is good for humans, including communication. Ethics in communication has a major influence on human life and serves as a guideline for daily communication and behavior (A. F. Sari, 2019). To establish effective communication, the sender and receiver of messages must respect each other. Islam teaches ethics through the Quran and hadith as guidelines. This is also equated with morality in Islamic ethics. In Islam, the use of ethics in communication is very important.

The Quran is a rich guide to life that offers and teaches humans all the values, forms, and ways of life if they want to be saved. The Quran is also a source of morality for all actions and rules of life (Azhar et al., 2024). Thus, it can be concluded that the Quran truly explains and teaches all the values of life. Humans about how to communicate and ethics. Prof. Dr. Syukur Kholil, Ma, states in his book, an anthology of Islamic studies, that the title *"Communication in an Islamic perspective"* discusses ethics in communication, including the following (Latiffah & Rayhaniah, 2019).

Saying a greeting before meeting someone: It is recommended for all Muslims to say a greeting, namely *"Assalamualaikum,"* when meeting other people or friends. As stated in the hadith of the Prophet Muhammad SAW, *"What deeds should we practice correctly within the Muslim community?"* He replied, *"Helping others without expecting anything in return and saying 'excuse me' when meeting someone who is older than us."*

Speak kindly and not harshly: Everyone should speak kindly or gently when meeting and dealing with friends who are not so nice. This is so that our friendships can always continue and not fall apart over trivial matters. Gentle words will soften hard hearts. Therefore, our words should not cause problems. Instead, we should encourage them to think more positively so they do not reject it. As stated in Surah Al-Isra verse 7: *"If you do good for yourselves, it is for your own good, and if you do evil, it is against yourselves. And when the time of destruction comes, your faces will be darkened."*

Speak politely and kindly: Translated in Surah Al-Hujurat verse 2. *"O you who believe, do not raise your voices, for the loudness of our voices will affect others. We must be aware of this."* Listeners will be pleased if the message is conveyed well, such as greeting and looking at someone in a way that conveys something positive about them. This allows us to create a positive relationship between the listener and the message.

Adjusting conversation and when interacting with others: to avoid contradicting the other person and convey the message that has been given. The speaker must adjust their language and manner of speaking to the listener. Be honest: In Islam, we are asked to be honest. Trustworthiness is also considered honesty. Honesty in communication means conveying information correctly and in accordance with the facts without distorting it. This is a key ethical principle that must always be observed by Muslims. As with most *"words of communication,"* we will be happy when we communicate well every day. Everyone likes to exaggerate a joke to make everyone laugh. This clearly shows that Islam prohibits such behavior. It is considered a violation.

The Concept of Communication Ethics in the Qur'an

The Quran teaches various principles of communication ethics, including the terms *Qaulan*, namely *Qaulan Sadida*, *Qaulan Ma'rufa*, *Qaulan Layyina*, *Qaulan Baligha*, *Qaulan Karima*, and *Qaulan Maisura* (Rohman & Rahman, 2023).

First, *Qaulan Sadidan* (truthful words).

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا﴾

Meaning: *O you who have believed, be not like those who abused Moses; then Allah cleared him of what they said. And he, in the sight of Allah, was distinguished* (QS. Al- Ahzab: 70)

In the context of the verses of the Quran, *qaulan sadidan* refers to honest, accurate, and firm communication, without any confusion or error. The phrase *Qaulan sadidan* in this verse is a command that must be obeyed so that believers fear Allah and always speak the truth. This verse shows that for someone who is truly obedient to Allah SWT, it is important to speak with words that are in accordance with the teachings of the Quran and Sunnah. The Quran explains that speaking the truth and conveying the right message is a prerequisite for doing good deeds. In Ahmad Amin's view, speaking the truth means conveying messages to others in accordance with the belief in their truthfulness. Truth in this context applies not only to words, but also to deeds that must take into account their truth value (Anam & Kusumawati, 2023).

Secondly, *Qaulan Ma'rufa* (good words). The word *ma'ruf* in Arabic is the ma'ful form of the verb *rafa-ya'rifu-'urfan-ma'rufan*, which means to do good. In a practical context, *qaulan ma'rufan* refers to communication based on kind words that do not provoke or incite anger. This concept emphasizes the importance of linguistic ethics related to the use of gentle, polite, and non-demeaning words.

النِّسَاءِ أَوْ اِكْتَنُمُ فِي أَنْفُسِكُمْ ۗ عَلَّمَ اللَّهُ أَنْتُمْ خُطْبَةَ مَنْ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ
سَتَدَكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا ۗ وَلَا تَعْرَمُوا عُقْدَةَ النِّكَاحِ
وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ ۗ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ ۗ حَتَّىٰ يَبْلُغَ الْكِتَابَ أَجَلَهُ
حَلِيمٌ

Meaning: *There is no blame upon you for that to which you [indirectly] allude concerning a proposal to women or for what you conceal within yourselves. Allah knows that you will have them in mind. But do not promise them secretly except for saying a proper saying. And do not determine to undertake a marriage contract until the decreed period reaches its end. And know that Allah knows what is within yourselves, so beware of Him. And know that Allah is Forgiving and Forbearing* (QS. Al-Baqarah: 235)

In this verse, Allah forbids making promises or speaking with inappropriate words, replacing them with respectful and kind expressions.

Thirdly, *Qaulan Layyina* (gentle words). The term *lafadz layyina* in language is the noun form of the verb *layyana-yulayyinu-layyinan*, which means to soften. In the context of communication, *qaulan layyinan* refers to words that are gentle, not demeaning, not hurtful, not harsh, and not forceful. This type of communication is exemplified in Surah Thaha verse 44 of the Quran, which recounts the method of dialogue between Prophet Moses and Pharaoh. The phrase *qaulan layyinan* is only mentioned once in the Quran.

يَخْشَىٰ أَوْ يَتَذَكَّرُ لَعَلَّهُ لَيُبَاقِلَ قَوْلًا فِئْوَلًا لَهُ

Meaning: *And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]* (QS. Thaha: 44)

This verse describes the concept of *qaulan layyinan*, which can be applied in the context of speaking to rulers or individuals with high positions. In the method of da'wah, the principle of *qaulan layyinan* can be implemented by giving good advice (*mau'idzah hasanah*) or through meaningful dialogue (*denga wa jadalhum*), as done by Prophet Musa. According to Imam al Maraghi, the purpose of *qaulan layyinan* is to touch the hearts of the audience with gentle words that do not demean their social status or position (Dzulhusna et al., 2022).

Fourth is *Qaulan Baligha* (words that leave an impression). In simpler terms, the word *balighan* in this context means a message or advice that is conveyed in an effective and memorable way. Tafsir al Maraghi explains that *qaulan balighan* can be expressed in the form of advice or reprimands delivered politely. The goal is for the listener to not feel offended and to accept the message well. The principle of *qaulan balighan* in communication ethics is only mentioned once in the Quran, namely in

Surah al-Nisa 'verse 63.

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا

Meaning: *Those are the ones of whom Allah knows what is in their hearts, so turn away from them but admonish them and speak to them a far-reaching word (QS. An-Nisa: 63)*

The content of verse 63 in Surah al-Nisa' is a command to communicate with words that have high value and meaning. Jalaluddin Rakhmat explains that in Arabic, the word *baligh* means to arrive, reach a target, or achieve a goal. When associated with the word *qaul* (communication), *baligh* refers to speaking eloquently, explaining meanings clearly, and expressing what is meant accurately. Therefore, the principle of *qaulan balighan* can be interpreted as the principle of effective communication (Anam & Kusumawati, 2023).

The fifth is *Qaulan Kariman* (noble speech). The term *kariman* describes something that is lofty or noble. Simply put, *qaulan kariman* refers to the concept of communicating in a kind, polite, and courteous manner. The use of the term *qaulan kariman* emphasizes the importance of avoiding harsh language, shouting, or using rude words when speaking to others. In his interpretation, Al-Nasafi explains that *qaulan kariman* refers to respectful, kind, and gentle words, in accordance with the expected norms of social interaction. This is in line with Allah's teachings as stated in Surah Al-Isra verse 23, which reminds us not to say "ah" to our parents, as follows.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا آفٍ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

Meaning: *And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not rebel them but speak to them a noble word (QS. Al-Isra: 32)*

The holy verses of the Quran only contain the word *qaulan karima* once, namely in Surah Al-Isra (17:23). The word *karima* is a form of a verb that means to honor. This verse is a command to communicate well and politely with both parents, and this attitude is highly recommended when communicating with parents. In the context of communication, the principle of *qaulan karima* describes noble words that follow good norms and ethics.

Sixth is *Qaulan Maisuran* (appropriate speech). The word *maysuran* comes from the root word *yasara-yassir-yusron*, which means easy. The word *maysuran* is a form of *maful bih*. In the context of terminology, *qaulan maisuran* refers to a type of communication that uses simple grammar and is easily understood by others. In practice, *qaulan maisuran* refers to communication that has no particular bias, uses rational arguments, and uses language that is easily understood by the listener. The Quran only uses the word *qaulan maisuran* once, namely in Surah Al-Isra (17:28). In this verse, it explains the promise to provide sustenance to relatives or those in need, as follows:

وَأَمَّا تَعْرِضْنَ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا

Meaning: *And if you [must] turn away from the needy awaiting mercy from your Lord which you expect, then speak to them a gentle word (QS. Al-Isra: 28)*

This verse instructs us on the importance of communicating with appropriate words, namely words that do not disappoint. According to Al-Maraghi's interpretation, this type of communication is intended for people who need something from someone else. Examples include people who are financially disadvantaged, those who are traveling, or individuals who are asking for help. The principle of *qaulan maisuran* in communication ethics clearly shows the importance of communicating with good ethics. This indicates that communicators should give advice and messages to their audience using words that are subtle and do not disappoint the listener (Sukmaningtyas et al., 2024).

In this modern era, communication is no longer limited to face-to-face interactions. Social media is a form of new media communication in the modern era (Andriani, 2019). Communicative communication occurs when both the speaker and the listener understand and comprehend the meaning of what is being discussed. Interactions on social media often lack consideration for ethics. The use of harsh language, hate speech, and personal attacks are common occurrences, which clearly contradict the values of politeness and respect (Fauzi, 2024).

Online communication can reduce empathy and sensitivity towards other people's feelings. This makes individuals more likely to make negative comments or attacks without considering the emotional impact. Therefore, a crucial issue in today's society is the lack of ethics and manners when communicating (Aris, 2023). Effective word choice, intonation, and explanation will convey information clearly, promote wise use of social media, and ensure that politeness does not lead to misunderstandings. If something is unclear, it is necessary to seek clarification or confirmation of the news, which is currently lacking among the public, who prefer to act in ways that cause further commotion (Safitri et al., 2024).

Educational institutions and community organizations can integrate the teachings of ethical communication in the Quran into their curricula, so that future generations will be more sensitive to the values of good communication (Qodat, 2019). Wise use of media by individuals and organizations can promote the wise use of social media and digital platforms, by promoting positive and constructive content and avoiding the spread of misleading information. Furthermore, open dialogue and discussion can encourage intercultural and interfaith dialogue, which can help build better understanding. Using an approach based on the ethical principles of communication in the Quran, discussions can take place with mutual respect and transparency (Ningsih & Zalisman, 2024).

CONCLUSION

Communication ethics in the Quran provide valuable guidelines for Muslims in interacting with others. Principles such as speaking kindly, honestly, and gently are the main foundations that must be applied in all forms of communication, whether in person or through social media. In this modern era, where digital communication often disregards ethics, the application of Quranic values is increasingly important to maintain relationships between individuals and prevent conflict. The principles of communication ethics taught in the Quran, such as *qaulan sadidan* (truthful speech), *qaulan ma'rufa* (kind speech), *qaulan layyina* (gentle words), *qaulan baligha* (words that leave an impression), *qaulan karima* (noble words), and *qaulan maisura* (appropriate words), emphasize the importance of honesty, politeness, gentleness, and responsibility in communication. These values are not only relevant in a traditional context, but also very important to apply in the modern era marked by the development of information and communication technology, especially social media. Thus, the application of communication ethics in the Quran is not only relevant but also crucial for creating a harmonious and mutually respectful social environment in this modern era.

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Al-Kayyis: Journal of Islamic Education

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