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IMPLEMENTATION OF COMMUNICATION ETHICS ACCORDING TO THE QUR'AN IN FAMILY EDUCATION A CASE STUDY IN THE ASABRI PADANG COMPLEX

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ABSTRACTS

Background: This is motivated by ethical issues within the Indonesian Navy family environment due to communication patterns influenced by hierarchical culture, high discipline, and task pressure that impact the dynamics of husband, wife, and child relationships. **Purpose:** This study aims to determine communication ethics according to the Qur'an and its implementation in Indonesian Navy family education at the ASABRI Padang complex. **Method:** This study uses a descriptive qualitative approach to analyze communication ethics according to the Qur'an in Indonesian Navy family education. Data collection in this study uses observation and interview methods. The data analysis technique uses the Milles and Huberman model, which includes data reduction, data presentation, and conclusion drawing. **Result:** The results of the study include: first, communication ethics according to the Qur'an are understood from eight forms of qaul in the Qur'an, namely qaulan ma'rufa, qaulan sadida, qaulan baligha, qaulan karima, qaulan maisura, qaulan adzima, qaulan layyina, and qaulan tsaqila. Second, the application of communication ethics in Navy family education at the ASABRI Padang complex includes communication ethics for children towards their parents with appropriate, correct, noble, and gentle words, as well as communication ethics for parents towards their children with appropriate, easy-to-understand, and loving words. **Conclusion:** Based on the research that has been conducted, it can be concluded that communication ethics in accordance with the Qur'an are very necessary to be applied in the family environment in order to form Islamic character values. This is in line with the concept of Islamic education, which views communication as part of the process of tarbiyah and ta'dib (character building), so that the way a person communicates within the family and their environment will reflect their level of faith, morals, and intelligence spiritually, intellectually, and emotionally.

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A. INTRODUCTION

The Communication is a form of human interaction that intentionally or unintentionally involves not only forms of communication using spoken language, but also facial expressions, paintings, art, technology, and other things that influence each other (Changara, 2006). Communication is the main foundation in carrying out social interactions between fellow humans, through communication it will be able to achieve mutual understanding (Anam & Kusumawati, 2023). Therefore, the delivery of communication needs to be supported by good and correct ethics so that the purpose of communication can be achieved. The habit of communicating using ethics and correct sentences will keep away from harmful actions. (Husnah, 2020).

In the Islamic perspective, communication is seen as an effort to build vertical relationships with Allah SWT (*hablumminallah*) and also establish horizontal communication with fellow humans (*hablumminannas*). Communication ethics is a value, norm or measure of behavior that is considered good in communicating in the community (Muchtar et al., 2023). Ethics in communication provides a moral foundation for building one's personality regarding all attitudes and actions of individuals or groups in communication (Djamarah, 2014). Therefore, without ethics, communication is considered inappropriate. It can be concluded that ethics in communication is a communication procedure that determines the right or wrong behavior of a person or group according to moral value standards or customs.

In this discussion the author wants to focus on the study of communication ethics according to the *Qur'an*, because the *Qur'an* is the main guide which is the source of Islamic education. There are several terms in the *Qur'an* about communication, one of which is *al-qawl*, this word comes from *qala-yaquulu-qawlan* which means words. The form of communication in the *Qur'an* that explains about *qawlan* (speech) is explained in 12 verses in 6 letters, as follows: *Qawlan ma'rufa* in QS. *Al-Baqarah* verse 235, QS. *An-Nisa'* verse 5 and verse 8; *Qawlan sadida* in QS. *An-Nisa'* verse 9; *Qawlan baligha* in QS. *An-Nisa'* verse 63; *Qawlan karima* in QS. *Al-Isra'* verse 23 (Nurdin, 2014).

This form of communication ethics in accordance with the *Qur'an* in the education process is closely related. This can be seen from the manner of communication between parents and children in their lives. Like the form of communication *qawlan karima* in QS. *Al-Isra'* verse 23,

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفْ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ٢٣﴾

Meaning: "And your Lord has commanded that you should worship none but Him, and that you should do good to your parents. If either of them or both of them reach old age in your care, then by no means say to them the word "ah" and do not yell at them, and speak to them noble words."

This verse illustrates ethical issues when communicating with parents (Marwah, 2021). The *Qur'an* teaches children to use good and noble words. A child towards his parents should speak softly, not using harsh words that can hurt the hearts of parents. Vice versa with the attitude of parents to children, who should provide comfort and affection such as the relationship between Prophet *Ibrahim* and his son *Ismail* and the relationship between *Lugman* and his son who always directs his son with gentle words to always stick to the religion of Allah Swt (Rizqi et al., 2024).

But in today's life, many children are found who easily speak harshly to their parents, not paying attention to ethics in speaking so that it makes people sad. Actually, this kind of behavior has happened since long before Islam came, where people were rude and had no tolerance, especially to women (Sabiruddin et al., 2024). Therefore, through practicing the contents of the *Qur'an*, it is hoped that humans can communicate well and establish *ukhwah Islamiyah*.

In Islam, communication is not only seen as a means of conveying information, but also as a means of educating, shaping character, and strengthening relationships between people. The *Qur'an* provides guidelines for communication ethics that emphasize honesty, politeness, gentleness, and the principle of *amar ma'ruf nahi munkar* (QS. Al-Ahzab: 70, QS. Al-Isra: 53). This principle is very relevant in building family harmony, including in the family environment of Navy soldiers. As an institution that upholds discipline, loyalty, and devotion to the country, the families of Navy soldiers face their own challenges in building effective communication. Communication patterns in military families are often influenced by a culture of hierarchy, high discipline, and task pressures that have an impact on the dynamics of relationships between husbands, wives, and children.

Therefore, an Islamic values-based approach is needed to ensure that communication in the Navy family is not only firm and disciplined, but also humanist, compassionate, and oriented towards building the character of family members. The implementation of communication ethics in the *Qur'anic* perspective in the Navy family environment is crucial in maintaining a balance between professionalism as a soldier and the role as a head or family member (Susanto, 2009). By applying prophetic communication based on Islamic values such as humanization (humanizing humans), liberation (freeing from evil), and transcendence (oriented towards divine values), it is hoped that a harmonious family can be formed, strong in faith, and able to face the challenges of life wisely.

Based on Scopus data, previous studies from 2019-2025 that used keywords referring to research on communication ethics in the perspective of the *Qur'an* and its relation to family education are shown in the figure below:

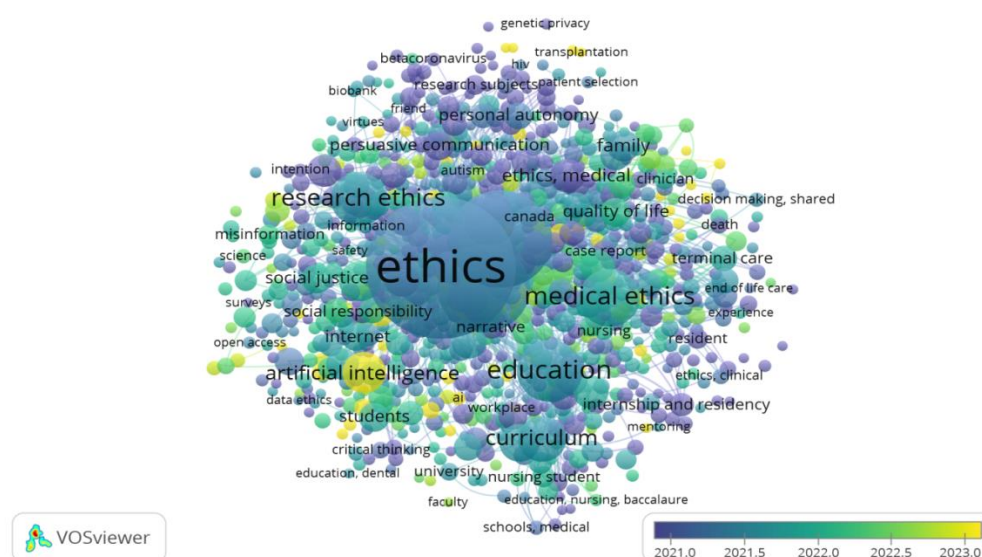


Figure 1. Key Words Referring to Communication Ethics in the Perspective of the *Qur'an* and its Relationship to Navy Family Education (scopus database)

Based on the distribution of studies in the image from the VOS Viewers search, research using keywords discussing ethics has been done a lot, but research that relates to the family environment is still small. Even related to research on communication ethics according to the *Qur'an* on the discussion of family education has not been found. This research was conducted using observation and interview methods to analyze how communication ethics in the perspective of the *Qur'an* and its implementation in the family education of the Navy which is expected to contribute to improving the quality of communication in the family.

B. METHOD

Communication is a process of how we can understand and be understood by others, and communication is a dynamic process and constantly changes according to the prevailing situation (Susanto, 2009). Therefore, in conducting communication interactions with others in an environment it is necessary to use ethics so that the intent conveyed is easily accepted by others. This research is motivated by the importance of using ethics in communication as discussed in previous studies that in communicating we need to apply Islamic values (Aflizah et al., 2024) so that our nature as humans to develop and socialize can be carried out properly (Marwah, 2021). As a study that discusses the role of parents in family education to form children with good behavior and character, this is one form of communication in Islamic education within the family environment, which has a significant influence on a child's personality (Noormawanti, 2021).

This research uses a descriptive qualitative approach to analyze communication ethics according to the *Qur'an*. This research also relates the discussion to the state of family education in the Navy environment. This descriptive qualitative research was chosen because it can describe the nature or characteristics of an individual, situation, and case in a particular group (Maleong, 2017), which is identified with military hierarchical communication in family education. The focus of this research lies on the study of communication ethics in the perspective of *al-Qur'an* values. In this study, the researcher used purposive sampling, which is selecting informants according to the researcher's needs with criteria on the aspect of family education in military families. The informants in this study are parents and children in the family environment of the Indonesian Navy ASABRI Padang complex. Data validity checks in this study used a triangulation model, in which researchers collected data and verified the accuracy of the data obtained through interviews with open-ended questions and observations of several TNI families in the ASABRI complex. The data analysis technique used in this study was Miles and Huberman's interactive analysis, which included data reduction by sorting raw research data from interviews and observations, presenting the data in an organized manner, and drawing conclusions (Miles & Huberman, 2018).

C. RESULT AND DISCUSSION

1. Communication Ethics according to the Quran

The Communication in the discussion of this study focuses on the term *al-qawl* which consists of several adjectives, eight of which will be discussed in the following discussion:

a) Qaulan ma'ruufa

مَنْ الْمُؤْمِنِينَ رَجَالَ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَن قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَن يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ٢٣

Meaning: "O wives of the Prophet, you are not like other women, if you are pious. So do not be modest in your speech so that the one who has a disease in his heart may desire it and speak good words" (Q.S. Al-Ahzab verse 32).

This verse talks about the ethics of a woman facing a man, so do not say words in the form of seduction and talk like with a husband, but say words that are firm and brief, without causing misunderstanding (Kasir, 2006). According to *Ibn Kasir* that, *qawlan ma'rufa* is doing good and keeping in touch must be accompanied by good words and noble morals so that it is easily accepted by others. So *qawlan ma'rufa* is a word that is appropriate, understandable, contains kindness and is polite to the interlocutor.

b) Qaulan sadiida

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ٩

Meaning: "And let them fear Allah, those who should leave behind them weak children, whom they fear for their welfare; therefore let them fear Allah, and let them speak the truth." (QS. An-Nisa verse 9)

This verse speaks of proving that the Prophet Muhammad SAW had the ability to deliver heartfelt talks (Kasir, 2006). He was entrusted with the task of conveying warnings and words that touch the heart. Therefore, every word has its own place and manner of speech. The effect of speech varies according to the difference in understanding of the interlocutor.

c) Qaulan Baliigha

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْأَجَارِ ذِي الْقُرْبَىٰ وَالْأَجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ٣٦﴾

Meaning: "They are those of whom Allah knows what is in their hearts. So turn away from them, and teach them a lesson, and Say to them Words that will have an effect on their souls" (Q.S. An-Nisa' verse 63).

Ibn Kathir also explained *qaulan baligha*, that *qaulan baligha* in QS. An-nisa' verse 63 is a word that makes an impression on the soul (Kasir, 2006). The criteria for the message according to *Quraish Shihab* to be up (*baligha*) is that the entire message is accommodated in the sentence delivered, the sentence is clear enough, the vocabulary is easy to understand, and the suitability of the grammar used (Shihab, 2002). So, *qaulan baligha* is a word that is clear, eloquent and makes an impression on the soul.

d) Qaulan Karima

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ٢٣﴾

Meaning: "And your Lord has commanded that you should worship none but Him, and that you should be kind to your parents. If either of them or both of them reach old age in your care, then by no means should you say to them the word "ah" and do not yell at them, and speak to them noble words". (QS. Al-Isra verse 23)

According to *Quraish Shihab*, *qawlan karima* is a noble word, this is seen in the letters from it including *kaf*, *ra'* and *mim* which means noble or best words according to the object (Shihab, 2002). *Ibn Kathir* also explains the meaning of *qawlan karima*, which is a word that contains good speech and gentle and polite manners to both with a feeling of respect and honor (Kasir, 2006). So, *qawlan karima* is a noble word, which has respect, exaltation and appreciation of the interlocutor.

e) *Qawlan Maysura*

وَأِمَّا تُعْرِضَنَّ عَنْهُمْ أَبْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ٢٨

Meaning: "And if you turn away from them to obtain the mercy of your Lord which you hope for, then Say to them a suitable Speech". (QS. Al-Isra verse 28)

The term *qawlan maysura* comes from the word *yasr*, which means easy, which is the opposite of *ma'sura*, which is a difficult word. According to *Quraish Shihab*, the word *qawlan maysura* is a word that is easy and does not offend, giving birth to hope and optimism (Shihab, 2002). Meanwhile, according to *Mustafa Al-Maraghi*, that *qawlan maysura* is a soft and kind word, containing a promise not to disappoint (Al-Maraghi, 2006). So *qawlan maysura* is a word that is easily accepted, light, appropriate and gives birth to optimism.

f) *Qawlan Adzima*

أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنثًا إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ٤٠

Meaning: "So is it fitting that God should choose for you sons while He Himself takes daughters among the angels? Surely you have spoken great words (of sin)." (QS. Al-Isra' verse 40)

According to *Mustafa Al-Maraghi*, *qawlan adzima* is a great word. The meaning of great words is that they contain lies against *Allah* and attribute things to Him because of that. You deserve sin and punishment. You violate the decisions of reason, because you think that there are creatures of *Allah* who are able to turn the earth, and think that girls are weak (Al-Maraghi, 2006). So *qawlan adzima* is a great word, which is sinful to say and not worth saying.

g) *Qawlan Layyina*

فَقُولَا لَهُ قَوْلًا لِّنَا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى ٤٤

Meaning: "Go ye both unto *Fir'aun*, verily he hath transgressed; so speak ye both unto him with gentle words, that he may remember or fear". (Q.S. *thaha* verse 44)

This verse talks about efforts to deal with *Fir'aun* should use gentle talk in order to touch more hearts and interested in accepting *da'wah*, because with gentle speech, the hearts of those who disobey will become smooth, and the strength of those who are arrogant will be destroyed (Al-Maraghi, 2006). According to *Quraish Shihab*, *qawlan layyina* is a gentle speech, characterized by polite speech that does not hurt the heart (Shihab, 2002). This teaches that educators in providing teaching do not criticize, and the wording, not cursing and cornering.

h) *Qawlan Tsaqila*

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ٥

Meaning: "Surely We will bring down upon you a heavy word". (QS. Al-Muzammil verse 5)

This verse explains about *Allah* will send down a heavy word, namely the content of the *Qur'an*. The word *qawlan*, which is the speech received by the Prophet *Muhammad SAW*, is the memorization that comes directly from *Allah SWT*. This word contains commands, prohibitions and limits of *Allah's* law (Sukmaningtyas et al., 2024). So the word *qawlan tsaqila* can be understood as a form of firm communication so that the message can be conveyed properly.

2. Implementation of Communication Ethics according to the Qur'an in Family Education in the ASABRI Navy Complex, Padang City

Communication according to the *Qur'an* in its implementation in family education is related to the interaction of parents and children. The family is considered the smallest unit in society that plays a role in shaping the morals, values, and beliefs of family members (Nuraeni, 2025). In educating a child, the role of parents is required to convey messages, information, directions and evaluations in accordance with communication according to the *Qur'an* which is based on the word *qaulan*. This is done by parents so that the habituation of good character in children is reflected by parents, parents become role models of character for their children (Rohmah, 2019). As discussed regarding the implementation of communication ethics according to the *Qur'an* in the family education of the Indonesian Navy ASABRI complex in Padang city below:

a) Speak Appropriately

Family plays an important role building the character of children's communication ethics (Indriati et al., 2023). Parents' behavior greatly affects the growth and development of their children, especially on the character of children's manners, such as saying appropriate and not rude (Yuliana et al., 2021). Families are required to be able to create a positive learning environment. Starting from the family, children will form the character of good communication ethics, so that the development of children's character is influenced by the family's treatment of them. This was revealed in an interview with the following informant:

Question: *How do you communicate with your family members to maintain harmony?*

Parents' (RM) answer: *"We always try to speak politely. If there is a problem, we solve it with discussion, not with emotions."*

Child's Answer (K): *"My parents always teach me to speak respectfully and politely." The same thing was also conveyed by HY Based on interviews with informants, parents (HY) stated that their child (GS) always communicates with him (parents) with appropriate and polite words. GS also stated that his parents always say the right and appropriate words when communicating with him. Many things become our communication material in the family, which my parents always convey properly, appropriately and politely.*

Appropriate words (*Qaulan ma'rufa*) are words that can be understood to contain kindness and politeness towards the interlocutor. When associated with the interaction of parents and children, this communication is appropriate for parents in conveying messages, information, directions and advice to children. If *qawlan ma'rufa* communication is related to children's interactions with parents, then children's communication with their parents must use appropriate words, reasonable voices, polite gestures and the sentences spoken are good sentences.

b) Speak the Truth

The concept of the *Qur'an* rests on honesty and truthful news so as not to plunge people (Nurdin, 2014). Speaking the truth is referred to in the verse with *Qawlan sadiida*, which is someone who conveys something/speech that is true and right on target. The right words in the interaction of parents and children, directing parents convey explanatory messages correctly and well.

In family education, parents should convey something that is true and can be understood by children easily. Whether it is in the form of advice or real examples that can be seen by children. The impact of telling the truth will reflect the spirit of courage in life, otherwise lies cause feelings of inferiority, cowardice and fear (Muhtadi, 2012). True words and full of openness between family members can establish good bonds between family members, and can increase more trust in the family and comfort so as to reduce the impact of disharmony between family members (Hutabarat et al., 2022).

This communication ethic is implemented by BB's family, who always convey the right message and can be understood by children easily, as follows:

Interview with informant: *How do you teach your children to speak with the right words?*

Parent's Answer (BB): *Since childhood, I have always modeled speaking honestly to my child. I also taught him not to speak harshly, not to lie, and not to interrupt other people's conversations. If he makes a mistake in speaking, I remind him nicely.*

Child's answer (ND): *I always try to speak the truth, especially to my elders. I also avoid using harsh words or offending others.*

UM parents also explained: *The right words will be emulated by children by showing their honesty. The child (SK) also explained: the child can also understand from the advice conveyed by his parents that telling the truth is a commendable attitude that will give birth to an attitude of courage and strength.*

From this interview it can be concluded that correct speech in communication includes politeness, honesty, and the use of good language. Parents have an important role in setting an example for their children, while children must also learn to speak consciously so that communication goes well. Through the use of correct communication ethics, family relationships will be more harmonious.

c) Speak in words that can be understood

The word *balagha* means up, the words conveyed can be understood and accepted so that the words make an impression on the soul. In other words, *qawlan baligha* is effective, efficient and right on target. In this case, parents can familiarize children by saying words that are firm but easy for children to understand without causing rejection from children of what is conveyed by parents (Makhmudah, 2018).

Implementation in family education, parents must be able to communicate with children appropriately and be able to imprint on the child's soul, so that the message can touch the cognitive, affective realm of the child (Aminullah, 2019). Parents must be able to convey advice, using words that can be understood and understood by children so that they can make an impression on their souls. As the results of interviews conducted with informants are as follows:

Interview with SAI's family: *"How do you speak so that the child can easily understand?"*

Parent (SAI) answered: *"I use simple and not too long words when talking to the child.", "I often repeat important messages so that the child remembers them more easily".*

Interview with child TSY: *How do you think your parents talk to you?*

Child TSY answered: *"Sometimes it's easy to understand, but if it's too long I get confused." "I prefer it when Mama or Papa speak slowly and use examples."*

AC's family, stated: *"we always communicate using sentences that can be clearly understood by the child".*

This information was reinforced by our interview with the child (RK) who stated: *"our parents always advise with the right sentence and make us understand what our parents expect".*

From these interviews, it appears that parents try to use simple and clear language so that the child can understand the communication more easily. However, challenges remain, especially if the child is emotional or if the information is too complex. Children tend to understand better if parents speak in a soft tone, use concrete examples, and are not too long in conveying messages.

d) Speak Nobly

Qawlan karima is a noble, polite word and has respect, exaltation and appreciation for the interlocutor (Kurniawati, 2019). If it is associated with family education, it is the establishment of good communication between parents and children, using noble, polite words and having respect for parents and having respect for children. This communication for parents is to get respect from children with noble words and soothe their hearts. Likewise, this communication will make a child happy if he listens to the words of his parents who are cool and full of respect. Therefore, through the application of good communication ethics, there will be a relationship that understands each other, respects each other and pays attention to each other (Ramadhani et al., 2024).

Based on the interview with RM's family: *"do your children speak with respect and glorify you?"*,

RM's parents answered: *"Noble words, full of respect and exaltation are always spoken by our children to us, every time we meet, after school or going to school our children say greetings and shake hands with us. When he speaks, he is polite and honors his parents. We understand and respect each other". "How do you speak to your parents so that they feel respected?" "I always try to speak politely, like using the words 'please', 'thank you', and 'sorry' if I'm wrong.", and I never interrupt my parents, I listen first and then speak, and when I speak, I use a soft voice and don't yell."* Interview with KS.

Based on these interviews, it can be concluded that children understand the importance of speaking respectfully to parents. They realize that good speech can make family relationships more harmonious and pleasant. In addition, children also feel more valued and loved when they speak with polite language and respect their parents.

e) Speak Softly

Qawlan layyina is a gentle word, characterized by not hurting someone's feelings. If it is associated with communication in the family, parents must be able to understand the souls of their children, if they behave hard then it should not be fought with hard but must be faced with gentleness, because if it is faced with hard too then the child will not be able to change his hard attitude. In this case, parents can take an example in the social interaction of parents to their children through the words *wahai my son*, which shows emotional attachment in a good relationship between parents and their children (Hidayat et al., 2025). The implementation of *qaulan layyina* in the family can be understood from the following interview with the JM family:

Question: *do you communicate with gentleness? (JM) "We parents prefer to solve problems with a conducive discussion and convey with gentleness and avoid emotions, children like gentle words in communication, if our words are harsh and hardpitched they will rebel and answer loudly, such as protesting against us". Children (TK) stated that they are more comfortable talking in a conducive atmosphere with a gentle tone".*

The same question was also asked to BY's family, who answered: *"we always discuss with the children calmly and gently, and they (the children) like it".*

EJ's family also stated: *"I use a soft and clear tone of voice so that the child feels comfortable."*

The child (MK), explained: *"I like gentle words from my parents, and similarly I try to be gentle with my parents".*

Interviewer: *"Why do you think it is important to speak gently to children?"*

Parent (BZ) replied: *"I believe that children will understand and accept advice more easily if we speak gently. If we get angry or yell at them, they may get scared or not listen. I want them to feel that I am a safe place to talk and ask questions".*

From this interview, it can be concluded that gentle communication between parents and children is very important in building a harmonious relationship. By speaking with care and calmness, children feel more comfortable and open in communicating. In addition, good communication also helps children learn responsibility and understand the values taught by parents.

CONCLUSION

Based on the research that has been done, it can be concluded that there are 8 forms of communication ethics according to the *Qur'an*, namely *Qaulan ma'rufa* is a proper, polite and good word, found in QS. *Al-Baqarah* verse 235; *Qaulan sadida* is the right word, found in QS. *An-Nisa'* verse 9; *Qaulan baligha* is clear, eloquent, or effective speech, found in QS. *An-Nisa'* verse 63; *Qaulan karima* is noble speech, found in QS. *Al-Isra'* verse 23; *Qaulan maysura* is a word of lightness, found in QS. *Al-Isra'* verse 28; *Qaulan adzima* is a great word, found in QS. *Al-Isra'* verse 40; *Qaulan layyina*, gentle speech, found in QS. *Thaha* verse 44; *Qaulan tsaqiila*, speech is the word of the Great Divine, found in QS. *Muzammil* verse 5. This form of communication ethics according to the *Qur'an* can be implemented in family education within the Indonesian Navy ASABRI Complex in Padang, through the habit

of communication based on the values of honesty, politeness, and moral responsibility as taught in the Qur'an. This implementation is evident in the pattern of interaction between parents and children that emphasizes the principles of *qaulan sadidan* (truthful speech), *qaulan layyin* (gentle speech), and *qaulan ma'rūf* (good and appropriate speech). In the context of military families, these values are manifested through communication discipline that respects family hierarchy, mutual respect, and instilling exemplary behavior and speech, thereby creating a harmonious, religious, and Qur'anic family education environment.

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