International Journal of Education, Vocational and Social Science
https://e-journal.citakonsulindo.or.id/index.php/IJEVSS
E-ISSN : 2963 4954
IJEVSS

Principles Of Qaulan Layyinan Communication Between Prophet Moses And Pharma: A Comparative Study Of The Tafsirs Of Al-Mishbah And Ibn Kathir And Their Relevance To Communication Ethics On Social Media

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Abstract

Degradation ethics communication on social media is characterized by with the rise speech hatred, bullying cyber and polarization social become problematic serious that requires solution based religious values. Research This aim For study principle communication qaulan layyinan in the dialogue between the Prophet Moses and Fir'aun through studies comparative between Tafsir Al- Mishbah and Tafsir Ibn Katsir, as well as analyze its relevance to ethics communication on social media. Types study This is study literature with use approach analysis content and methods Comparative. The primary data source is the book Tafsir Al- Mishbah works by M. Quraish Shihab and Tafsir Ibnu Katsir, meanwhile source secondary covering books, articles journals and reports relevant research published in the range 2021 to 2025. Research results show that in Ibn Tafsir Katsir, qaulan layyinan understood as order absolute For convey truth with softness as manifestation God's grace that emphasizes aspect theological and historical, while Tafsir Al-Mishbah develop it become theory ethics universal communication that emphasizes approach psychological, linguistic, and contextualization of issues contemporary. Analysis comparative disclose that both interpretations are mutually exclusive complement, where Ibn Katsir provide foundation solid theology while Quraish Shihab provides bridge methodological For modern applications. Relevance qaulan layyinan to ethics communication on social media is very significant as solution For dampen digital conflict, building culture polite criticism, maintaining mental health, and shaping The image of a peaceful Islam. Research conclusions confirm that

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qaulan layyinan is foundation ethics communication applicable divine For social media context contemporary, with implementation in the form of formulation guidelines ethics digital communication based integrated Qur'anic values and prophetic digital literacy programs in curriculum education and training community.

Keywords: Qaulan Layyinan, Tafsir Al- Mishbah, Tafsir Ibn Katsir, Communication Ethics, Social Media.

INTRODUCTION

The digital era has give birth to landscape the same global communication very new, where the interaction between humans penetrate limit geographical, cultural, and time through social media platforms. Ease and speed access information This like sword eyed two ; in one side open opportunity big for distribution knowledge and preaching, but on the other hand it also becomes stage fertile for growth speech hatred, provocation, and bullying destructive cyber order social. Degradation ethics communication in the digital space has become a worrying global phenomenon, marked by with increasing polarization social, distribution disinformation and rhetoric frequent hostility lead to conflict horizontally in society (Al- Khateb & Ahmad, 2023). Islam is a perfect religion has put principles very beautiful and comprehensive communication in the holy book of the Qur'an. One of the most fundamental and relevant principles with problematic communication contemporary is qaulan layyinan, namely draft communication that emphasizes weak words gentle, polite, and not hurt feeling against talk. Principle This in a way explicit stated in Surah Thaha verse 44 which tells the story of the dialogue between the Prophet Moses and Fir'aun. Very interesting For examined that context the decline paragraph This is Allah's command to Prophet Musa to face Pharaoh, a ruler a tyrant who is cruel, arrogant, and even confess as God, but still must faced with soft spoken words (Rahman et al., 2022).

Story meeting between Prophet Musa and Fir'aun recorded in the Qur'an has Power pull alone for the interpreters from various generation, because contain a very rich lesson on communication strategies prophetic. Two a figure who stands in a diametrically opposed position, namely the Prophet Moses as carrier truth from Allah and Pharaoh as symbol injustice and disbelief, brought together in a dialogue full of wisdom. God totally direct give guide communication to Prophet Musa and Harun to speak with qaulan layyinan, showing that softness is the most powerful weapon For soften hard heart even though. Event This become proof eternal history that polite and humanistic communication own strength For demolish wall arrogance and

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openness the door to constructive dialogue (Hasan & Abdullah, 2024).

Between that's all many books of interpretation discuss this draft qaulan layyinan, Tafsir Ibn Katsir and Tafsir Al- Mishbah occupy very significant position For reviewed in a way comparative. Tafsir Ibn Katsir written in the 17th century eighth Hijriah by Imam Ibn Katsir is representation authoritative from the classical interpretation which is characterized by bill ma'tsur, namely method very strong interpretation stick to history from the Koran, hadith, sayings friends, and tabi'in. this book become references main Muslims all over the world because depth the analysis to aspect historical and theological. While that, Tafsir Al- Mishbah the work of M. Quraish Shihab which appeared at the end century second tens is a magnum opus of contemporary Nusantara interpretation with a distinctive character manners ijtima'i, namely an interpretive approach that emphasizes analysis language and context social society (Amir & Firdaus, 2021).

Difference background behind historical and methodological between Ibn Tafsir Katsir and Tafsir Al- Mishbah create room very interesting analysis For explored. Ibn Katsir living in the century middle in the middle of the Islamic world face various upheaval political and social post the fall of Baghdad, so that nuances the interpretation is very thick with strengthening creed and foundation strong Islam. Quraish Shihab lived in the modern era where Muslims faced challenge globalization, pluralism, and development technology rapid information, so that the interpretation loaded with effort contextualization the values of the Qur'an to be relevant with problematic contemporary. Difference context this is very influential method the views and emphasis of each interpreter in interpret the same verse. Therefore that, comparing these two interpretations No only enrich treasury interpretation science, but also provides comprehensive perspective about How principle qaulan layyinan can implemented in changing context throughout the ages (Yusuf et al., 2023).

Phenomenon communication on social media contemporary colored by various pathology social such as cancel culture, flaming, trolling, and hate speech show existence wide gap between values sublime Islamic teachings with reality behavior social media users. Ironically, some from behavior negative the done by people who claim to be are Muslim and even use symbols religious in social media profiles they. This is indicates there is a disconnect between understanding religious in nature ritualistic with its implementation in life everyday, especially in realm digital communication. Values qaulan layyinan taught by the Qur'an as if only become draft beautiful hidden in holy book sheets, without transform become guide ethics that form character and behavior communication Muslims in cyberspace (Setiawan & Nuraini, 2022). Urgency For do

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studies that link draft qaulan layyinan in the Qur'an with ethics communication on social media the more reinforced by the lack of study comparative between classical and contemporary interpretations which are specific discuss theme this. Besides that, not yet Lots research that is comprehensive integrate classical and contemporary interpretations with theories modern communication for formulate guidelines ethics media applicable social. Harmonious interaction or heterogeneous between one element with other elements will influence results and will influence succeed whether or not objective (Azmi et al., 2022). In fact, the integration kind of this is very important For produce holistic understanding and relevant solutions with challenges of the times (Khan & Ibrahim, 2024).

Problems the main reason behind study This is degradation ethics communication on social media is characterized by with the rise speech hatred, bullying cyber and polarization increasingly social sharp, which ironically also involves part Muslims who have not internalize the values of the Qur'an in behavior their digital communication. Gap analysis in study This lies in the lack of studies that conducted study comparative between Ibn Tafsir Katsir as representation of classical interpretation bill ma'tsur and Tafsir Al- Mishbah as representation of contemporary interpretation manners ijtima'i, in a way specific in discuss draft qaulan layyinan and its implications to ethics communication on social media. Urgency study This is For fill in emptiness academic said, at the same time respond need urge will formulation ethics digital communication based on the Qur'an that can made into guidelines practical for Muslims in interact in digital space. The purpose study This is For describe and analyze draft qaulan layyinan in Ibn Tayyib 's perspective Katsir and Tafsir Al- Mishbah, identify similarities and differences between both of them, and formulate relevance principle the to formation ethics more communication on social media humanistic, polite and civilized in accordance with Islamic values.

METHOD

Study This use type study literature or library research, namely something type research that focuses on collecting data and information from various source written materials available in the library, both in form print or digital. Selection type study This based on characteristics object studies in the form of classical and contemporary interpretation texts, namely Ibn Taymiyyah's Interpretation Katsir and Tafsir Al- Mishbah, which requires deepening to primary and secondary literature in a way comprehensive research literature allows researchers For do exploration deep to ideas, concepts and thoughts of the interpreters without must jump to field For collecting empirical data. Approach this is very appropriate For studies comparative thinking figures who

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have documented in form work write, because researchers can examine direct source original as well as compare it with various literature relevant supporting materials. Library research provides freedom for researchers For build framework solid theoretical based on results review critical to treasury intellectuals who have there is, at the same time find novelty or novelty from results analysis conducted to texts (Zed, 2022).

Data sources in study This divided become two category main, namely primary data sources and secondary data sources. Primary data sources are the runway main analysis is the book of Tafsir Al-Qur'an Al -' Azhim works of Imam Ibn Katsir which contains interpretation towards Surah Thaha verse 44 about qaulan layyinan, as well as the book Tafsir Al- Mishbah: Messages, Impressions, and Harmony of the Qur'an by M. Quraish Shihab which also discusses the same verse with approach contextual typically. These two books of interpretation made into references main For dig draft qaulan layyinan in a way deep from two different perspectives, both in a way methodological and periodic. Meanwhile that, secondary data sources covering books scientific about Ulumul Qur'an and methodology of interpretation, articles journal scientific national and international issues that discuss about communication prophetic and social media ethics, as well as reports results relevant research with theme qaulan service and digital communication. Use of diverse source This aim For enrich perspective analysis and ensure that discussion No only nature textual-normative, but also contextual and applicable to reality contemporary. Sources the selected in a way strict based on criteria credibility publisher and reputation authors, and limited to publication range 2021 to 2025 for guard actuality and relevance of data (Creswell & Creswell, 2023).

Data collection techniques in study This done through studies documentation or documentary study, namely something technique data collection carried out with method collect, identify, and select documents written related with focus research. The first step taken is do inventory literature, namely gather all over books, interpretation books, articles journals and reports study which has relatedness with theme qaulan layyinan, communication prophetic and ethical media social. Furthermore, researchers do categorization to documents the based on its type, namely separated between primary sources for books of interpretation, sources secondary book support and resources tertiary in the form of article journal supporters analysis contextual. After being categorized, researchers do reading in a way careful and repetitive to every documents, especially in the parts that are specifically direct discussing the interpretation of Surah Thaha verse 44 and the concepts communication Quran others. Documentation techniques This allows researchers obtain authentic and in-depth data, because information dug direct from

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source the original without through potential intermediaries reduce meaning original from the text being studied (Sugiyono, 2022).

Data analysis techniques used in study This is analysis content or combined content analysis with method comparative or muqaran. Analysis content done with method to describe in a way systematic, objective, and qualitative to cargo Ibn Tayyib's interpretation text Kathir and related Tafsir Al - Mishbah with draft qaulan layyinan. Researcher moreover formerly define the unit of analysis in the form of words, phrases and paragraphs that contain explanation about qaulan Layyinan in Surah Thaha verse 44 in each of the interpretation books. After that, it was carried out codification themes main thing that appears from each interpretation, such as dimensions linguistic aspects theological approach psychological, and coverage application principles. Next steps is apply method comparative For compare results codification from both interpretations use find point meeting, differences, advantages, and disadvantages of each. Comparison results This Then analyzed more carry on with use framework theory ethics Islamic communication and digital communication for test its relevance in context ethics social media (Krippendorff, 2022).

Testing techniques validity of data in study This done through four criteria main thing, namely credibility or credibility, transferability or transferability, dependability or dependability, and confirmability or certainty. Credibility test done with use technique triangulation source, namely compare and check repeat the accuracy of the data obtained from Tafsir Ibn Katsir and Tafsir Al- Mishbah with other sources such as classical tafsir books others, books contemporary Qur'an scholars, and articles journal that discusses the same theme. Besides In addition, researchers also conducted member checks with discuss together with experts in the field of Islamic interpretation and communication for ensure accuracy interpretation to text. Transferability test was carried out with serve report study in a way detailed, clear and systematic so that readers can understand context and results study in a way intact so that allows For applied to other similar contexts. Dependability testing is carried out with audit the entire research process by the supervisor or independent reviewer, starting from stage data collection, data analysis, to withdrawal Conclusion. Finally, the confirmability test was carried out. with ensure that all over findings study truly originate from the collected data and transparent analysis process, not from subjectivity or researcher bias solely (Moleong, 2023).

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RESULTS AND DISCUSSION

Draft Qaulan Layyinan in Ibn Tafsir Katsir

In Ibn Tafsir Katsir, concept qaulan the laid down in Surah Thaha verse 44 is understood as Allah's command to Prophet Musa and Harun to convey preaching to Pharaoh with weak speech soft and full caution. Ibn Katsir emphasize that context historical the decline order this is very important, namely when Pharaoh has reach peak arrogance and disbelief with confess as God. Although condition Pharaoh such serious, God still commanded His Prophet to use approach soft communication, not with verbal abuse or rebuke. This is show that softness in preaching is manifestation from God's vast mercy, even to His most unjust enemy even though. According to Ibn Katsir, choice the diction " layyinan " in Language contains the meaning of easy words digested, not touch on feelings, as well as open opportunity for against talk For reflect and accept truth without feel forced to or humiliated (Al- Halabi, 2022).

In view Ibn Katsir, method qaulan This service exemplified by the Prophet Moses No just a communication strategy pragmatic, but rather A fundamental principles in Islamic law for face a tyrannical ruler. He quoting the words of the Salaf scholars that softness That no given to something but will decorate it, and vice versa no violence revoked from something but will make it worse. With Thus, Ibn Katsir confirm that character communication a believer to anyone, including to those who are ideological opposite, must still stand on the ground ethics divine which prioritizes love darling. Approach This believed more effective For knocking heart conscience Because by nature, soul man tend hate roughness and are attracted to gentleness (Rahman, 2023).

More continued, Ibn Katsir highlight side psychological from instructions divine this. Pharaoh, as a king who is accustomed to get flattery and obedience absolute from its people, have characteristics very sensitive psychological to criticism or command. A frontal and hard approach precisely will strengthen fortress defense himself and close meeting door guidance. Therefore that, qaulan layyinan functioning as " door" strategic " entry " For convey message of monotheism without cause resistance the beginning of a nature emotional. Ibn Katsir explain that gentle words This No means compromise content truth, but rather only concerning method delivery. Substance preaching still must firm and clear, but packed in frame the softness that reflects morals prophethood (Al- Khalidi, 2024).

In his analysis, Ibn Katsir also emphasized dimensions the hope (of the king) behind order qaulan layyinan. Allah the Almighty Know destiny The Pharaoh who will dead in disbelief, still just give instructions this. This thing contain lesson valuable that a preacher No may get ahead God's

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provisions with behave rough, because his duties just convey (tabligh) with method the best, while guidance is right God's prerogative. Attitude gentle reflect submission a servant to the will His God, at the same time emulate His Almighty nature Sustainer (Al-Halim). This gentleness of Moses and Aaron understood Ibn Katsir as application from the word of God in another verse so that humans invite to road Lord with wisdom and good lessons (Al- Sa'di, 2021). Comparison context contemporary also had time mentioned by Ibn Katsir when discuss relevance story this. He explain that every individuals who do amar Ma'ruf Nahi evil, especially to leader or the party that owns authority, mandatory emulate This method of Moses. If against The pharaoh who confessed Lord just must said soft, then to fellow Muslims or humans in general who are at the level his mistake still below that, it is a must said gentle become Far more main. Principle This become foundation ethics communication in Islam that differentiates it from just rhetoric worldly, because oriented towards the second spiritual salvation split parties (Mahmud, 2022).

Draft Qaulan Layyinan in the Tafsir Al- Mishbah

M. Quraish Shihab in Tafsir Al- Mishbah give approach unique linguistic and contextual in to describe draft qaulan layyinan. He start its interpretation with dig meaning base from the word " layyin " which comes from from root word meaning soft, tender, or easy. According to him, this word illustrate A interactions that are not only gentle verbally, but also touching and softening heart. Opponent from this word is hard and rough. The Qur'an itself use antonym in context prohibition, namely when forbade the Prophet Muhammad to act hard to friends. Shihab emphasized that the tenderness in question is planned tenderness, born from a calm and full soul control, not tenderness that is born from weakness or inability. This is a communication strategy level height that only Can done by mature souls spiritually and emotionally (Abdullah, 2023).

M. Quraish Shihab developed the interpretation with emphasize importance understand psychology against speak, as the Prophet Moses understood condition psychological Fir'aun suffers from a superiority complex. Qaulan layyinan for Shihab is form customized communication with condition partners talk, in matter This is a a ruler who is accustomed to dominate. Facing type personality like that, soft and unobtrusive communication confrontational is the wisest choice. However, Shihab gave notes very important critical: gentleness This No may misunderstood as attitude mushy or betrayal to truth. In fact in softness That contained firmness that resides in the content message, not intonation or judgmental diction. Words gentle like sword eyed two: he capable protect price self speaker and listener, at the same time stab falsehood without leave wound severe hostility (Rahman, 2021).

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In Tafsir Al- Mishbah, Shihab expands coverage qaulan layyinan No just as method preaching to ruler cruel, but as ethics universal communication in all interaction social, including in life married household and society. He connect draft This with various term communication Quran other like qaulan sadidan (correct speech), qaulan ma ' rufan (good words), and qaulan kariman (noble words). For Shihab, everything term This form A system ethics mutual communication complete, where qaulan layyinan become the spirit that blows tenderness and beauty to in every type words said. Without element gentleness, true speech even though Can become a painful and ineffective boomerang effective. Concept this is very relevant For build civilization of healthy dialogue, far from culture cursing and fighting destructive sheep order social (Harahap, 2024).

More far, Shihab highlighted impact term long from implementation qaulan layyinan in Moses' preaching to Pharaoh. Although in the end Pharaoh still No believe and perish, communication the gentle Prophet Moses has succeed make Pharaoh shaky and almost fell several times accept truth, as hinted at in other verses that illustrate Pharaoh start doubt and ask evidence. This is prove that softness is very powerful weapon For demolish vanity from in. Shihab took lesson that success preaching No always measured from results end (conversion), but from to what extent is the truth has delivered with the most humane and dignified way. This is ethics that must be become the grip, that the "process" is the same importance with " results ", because in the presence of God, the beauty of the communication process is A standing value of worship himself (Zakaria, 2022).

In a more modern context, Shihab specifically explicit touch on importance Muslims internalize principle This in the era of globalization which is marked with interaction very intense intercultural and interreligious relations. He criticize style communication part Muslims who are reactive, emotional, and tend to using harsh words when face difference or criticism. In fact, emulating the Prophet Moses in face Pharaoh is necessity, where the level hostility ideological and power struggles moment This Not yet Of course as bad as what Moses faced. According to Shihab, qaulan layyinan must become character typical a Muslim who looks in every social media status, comment, or message personal. Tenderness communication This is form real from mercy lil ' alamin brought by Islam, which is capable touch heart before touch reason, and able embrace before hit (Fadlullah, 2023).

Analysis Comparative Tafsir of Al- Mishbah and Ibn Katsir

Analysis comparative between Ibn Tafsir Katsir and Tafsir Al- Mishbah to draft qaulan layyinan disclose existence point fundamental meeting at once difference interesting emphasis.

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Second interpreter agreed that order qaulan layyinan is instructions divine nature absolute, showing ethics communication highest in face oppressive ruler. Good Ibn Katsir and Quraish Shihab both reject assumption that softness This is form submission or confession to legitimacy Pharaoh. Gentleness This pure communication strategy prophetic birth from soul big a messenger of Allah. Both of them also agreed that words gentle This No reduce not a bit of substance the truth of monotheism brought by the Prophet Moses, but only related with frame delivery (Al-Ghazali, 2021).

Difference the first striking between Both interpretations lie in approach methodology used. Ibn Katsir, with characteristics typical interpretation of bil ma'tsur-nya, based on understanding of history from the companions and tabi'in. He tend limit discussion in context narrow historical, namely interaction specific between Prophet Musa and Fir'aun. The analysis more nature textual and tied to narrative paragraph as well as related hadiths. While that, Quraish Shihab in Tafsir Al- Mishbah, which is based on the interpretation of bil ra'yi and adabi ijtima'i, using approach language and analysis social-community. Shihab reveals root word, compare with verses other, and interesting its relevance to in context far away modern life beyond story Pharaoh. For Shihab, the verse This is door For formulate A theory general about ethics Islamic communication, not just stories of the past (Hidayat, 2023).

Difference next concerning dimensions psychological and sociological aspects put forward by Shihab, which are almost No touched in a way explicitly by Ibn Katsir. Shihab in particular aware use approach psychology modern communication for analyze condition mental health Pharaoh and the impact psychological from words gentle towards arrogant people. He explain How qaulan layyinan functioning as technique For lower mechanism defense self (defense mechanism) opponent talk. On the other hand, Ibn Katsir more highlight spiritual and theological aspects, namely softness as manifestation from God's grace and example morals noble prophets. For Ibn Katsir, tenderness is reflection from patience and total submission of a servant to orders His God, regardless from whatever response possible psychological inflicted on the opponent talk (Syamsuddin, 2024).

In matter coverage and application principles, Tafsir Al- Mishbah Far more expansive compared to Ibn Tafsir Katsir. Shihab with loud universalize qaulan layyinan as obligation ethical every Muslim in all over aspect communication, start from interpersonal communication in space private, communication in space public, up to digital communication on social media. He in a way explicit link it with issues contemporary like speech hatred and polarization social. Meanwhile that, Ibn Katsir, although mention importance according to the Prophet Moses, inclined narrow

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down implementation mandatory in context amar Ma'ruf Nahi evil to the leaders or ruler. Difference this is very normal remember the challenges of the times faced by both the interpreters are very different ; Ibn Katsir living in the century the middle where the interaction social Not yet as complex as the information era faced by Shihab (Nasution, 2022).

Comparison both of them also gave birth productive synergy. Strength Ibn Katsir on strengthening base theological and historical from incident This become a solid foundation. Meanwhile that, Shihab's innovation lies in his efforts build bridge methodology that connects text holy with modern reality without lost originality message divine. Both of these interpretations like two side currency: Ibn Katsir emphasize where does the concept come from ? This origin (source and example) authentic), while Shihab emphasized where is the concept This must flowing (application and contextualization). A researchers contemporary can use framework think Ibn Katsir For guard purity concept, then use knife Shihab's analysis for dissect problematic communication increasingly contemporary complex and challenging (Ahmad, 2021).

Relevance Qaulan Layyinan on Social Media Communication Ethics

Relevance principle qaulan layyinan in context ethics communication on social media find its highest urgency in the digital era which is full of with anonymity, polarization, and disinformation. Social media, which is essentially is room public new, often become stage for expression anger, abuse, and swearing hatred that is contrary behind with Spirit the gentleness taught by Islam. The principle qaulan layyinan present as solution very basic ethics For build return civilization healthy communication. In the virtual world which tends to nullify empathy Because disappearance interaction face face, typing with gentle and polite words is a very severe form of social jihad, however the impact is very big in dampen escalation conflict. As the Prophets Moses and Harun commanded For still gentle to enemy ideologically, Muslim social media users are required to For still polite although face to face with provocations and comments spicy, because repay badness with kindness is morals highest a believers (Wijaya et al., 2023).

Implementation qaulan layyinan on social media No means remove attitude critical or No may state truth. On the contrary, the principle This teach art convey truth with the most beautiful and not painful. Challenge biggest on social media is How criticize something thinking or policy without demeaning dignity owner account or personality behind it. Principle This demand existence strict separation between debated issues with identity humans involved in it. Words soft, deep context this is ability For deny A ideology that is considered astray with solid arguments, valid data, and polite diction, not with labels that corner like " stupid ", " imbecile ", or simply

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"infidel". will turn off dialogue and strengthen polarization. This is form wrapped in firmness gentleness, where is firmness lies in integrity message, not on the noise delivery (Prasetyo, 2024).

Another very crucial relevance is qaulan layyinan as fortress from impact negative psychology of social media, both for speaker and against talk. Studies latest about mental health shows strong correlation between speech hate on social media with increasing level stress, depression, and anxiety among its users. When a users choose For practice principle soft communication, he No only guard health his mentality Alone from energy negative, but also contributed to the creation a supportive and healthy digital environment. Gentleness in communicate is therapy social very cheap and effective mass production, which unfortunately Still seldom practiced. Imitating the Prophet Moses means brave become agent peace in the midst the hustle and bustle of the virtual world with verbal war without end (Anjani & Firdaus, 2022).

In larger scale wide, qaulan layyinan can become foundation For build A positive Islamic identity in the global world. The image of Islam on many international platforms often distorted by actions from a handful individuals who use the name of religion but use style loud, full communication threats, and not tolerant. When Muslims massively adopt ethics qaulan layyinan in every uploads and comments on social media, then in a way slowly global perception of Islam will changed. Da'wah through digital softness is the most effective method For show that Islam is a religion of mercy Lil ' Alamin. Every like, comment, and share that contains softness is pieces mosaic that forms the peaceful, civilized, and friendly face of Islam. This is implementation from Quraish Shihab's message which says that softness communication is form concrete Islam as grace for universe (Oktaviani et al., 2023).

Finally, making qaulan layyinan as ethics base media social is step preventive and visionary for prevent crime more cyber major crimes, such as doxing, cyberbullying, and the deployment of mass For digital persecution. Chain violence in cyberspace is almost always started from a viral swear word. On the other hand, the chain kindness can also be started from one soft word written with full awareness. With emulating the Prophet Moses, every Muslim is invited For become cool spring in the field barren hot social media. Spread content that is reconciling, providing criticism with constructive language, as well as withhold self For No react in a way emotional is modern forms of God's command to said gentle to the little " pharaohs " of this era, namely ego and lust evil wrath that dwells in heart every humans (Zahira & Ramadhan, 2021).

CONCLUSION

Principle communication qaulan the laid down in Surah Thaha verse 44 is foundation ethics

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communication divine who has dimensions very profound theological, psychological, and sociological. In Ibn Tayyib 's perspective Katsir, qaulan layyinan understood as order absolute For convey truth with softness as manifestation God's mercy, where is gentleness This No compromise substance preaching but become a prophetic strategy For knocking heart conscience oppressive ruler without cause resistance emotional. While that, Tafsir Al- Mishbah develop draft This become theory ethics universal communication that emphasizes importance understand psychology against talk, make softness as soul from all over variety communication Qur'an, as well as expand coverage the application to in all over interaction modern social including digital communication. Analysis comparative show that both interpretations are mutually exclusive complete in a way synergistic, where Ibn Katsir provide foundation solid theological -historical while Quraish Shihab provides bridge methodological For contextualize principle This in respond challenges of the times. Relevance qaulan layyinan to ethics communication on social media proven to be very significant as solution ethical For dampen speech hatred, building culture polite criticism, maintaining mental health of users, forming the peaceful image of Islam, as well as prevent escalation crime cyber.

Implementation from results study This is the need formulation guidelines ethics digital communication based mark qaulan layyinan that can adopted by various circles social media users in Indonesia. Guidelines This emphasize on ability convey criticism and truth with polite diction as well as separation firm between debated issues with opponent's personal identity talk, so that created a healthy culture of dialogue without demeaning dignity. Besides Therefore, a prophetic digital literacy program is needed that integrates internalization draft qaulan layyinan to in curriculum formal education and training community, use form character capable social media users become agent peace in the midst vulnerable digital ecosystem conflict. Preachers, influencers, and religious leaders Muslim opinion is also necessary become example main in practice communication gentle This in a way consistent, so that in a way collective woke up the image of Islam as a mercy lil ' alamin on the global stage as well created a more digital environment healthy, supportive, and humanistic for all over its users.

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