

Islamic Communication Ethics Study Hadith Perspective

Hijrayanti Sari¹, St. Maghfirah Nazir²

¹Institute Agama Islam STIBA Makassar, Indonesia

²Universitas Islam Alauddin Makassar (UIN Alauddin Makassar, Indonesia)

*Corresponding author: Hijrahmuin@gmail.com, stmaghfirahnasir@gmail.com

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Abstract-This study is a library research with a qualitative descriptive approach. The purpose of this study is to examine the exemplary behavior of the Prophet and the method of advising that he applied in instilling Islamic values. Including also how the implications of the hadiths are for the development of Islamic communication in the modern era. The results of the study are that the Prophet used exemplary behavior to teach the practice of worship and morals. In advising he used 6 methods, namely touching the heart, discussion, parables, logical satisfaction and paying attention to time. These hadiths then became an ethical framework in the development of Islamic communication.

Keywords: Hadit, Role Model, Advise, Islamic Communication

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I. INTRODUCTION

The Prophet (peace and blessings of Allaah be upon him) was the best example for the Muslims and the people in general. The noble Prophet's character became a real role model in the lives of Muslims in all aspects of life. This includes how the Prophet interacted with the people around him. The attitude and manner of speaking of the messenger of Allah who was full of gentleness and wisdom became an important example to follow. This is a revelation from God, a revelation from himself. Allah says in Surah Al-Ahzab verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

"Verily, there is in the messenger of Allah a good example for you, for him who hopes in Allah and the coming of the hour, and remembers the name of Allah much." (Agama, 2014)

Ibn Kathir explained that his example was seen in critical times that he had faced, such as in the war of Ahzab. The strength of his character at that time showed that the messenger of Allah is the best example for all Muslims from the past to the present.(Al-Bukhārī, 2002)

In many ways, Muslims should continue to follow in the footsteps of the Prophet Muhammad, who was a wonderful example for the whole Ummah. The success of the messenger of Allah, the Prophet Muhammad (peace be upon him), was due in part to his exceptional interpersonal communication skills, which transformed Arab society from rejection to acceptance of Islam in 23 years. (Elvia et al., 2023) This success comes from virtues such as openness, empathy, support, positivism, and equality, as seen in many hadiths. These traits fostered meaningful interactions with his companions even when with those who hated him, which enabled him to successfully convey the principles of Islam and build a harmonious civilization. He delivered da'wah under the direction of Revelation in a variety of wise methods and techniques. (Pada et al., 2025)

There have been many studies that prove the effectiveness of exemplary behavior of the Prophet Muhammad. He acted as a leader, merchant, head of household, and teacher. As a teacher he was known as a *murobbiyah*, a teacher who was able to teach good values very effectively to his students. (Utama et al., n.d.) In terms of the leadership of the Prophet Muhammad became an example of how a leader should prioritize the interests of his people, teach and practice noble morals, have a clear vision, and be fair. (Nur'ain et al., 2023) In the field of business, it also appears in the history of the Prophet Muhammad's commercial career in changing the civilization of the cities of Mecca and Medina and making this region an international trade route. The success mentioned earlier is certainly supported by his ability to interact. Therefore, it is important to study how the Prophet obtained these successes through the hadiths. In this study will be studied the Hadiths about the exemplary Hadith of the Prophet Muhammad, his exemplary behavior related to the way the Prophet Muhammad delivered advice, and what implications the exemplary hadith for the development of Islamic communication in the present. This study aims to explore the values of communication exemplified by him as a prophet. This research is a library research. To answer the above questions, the author uses a descriptive qualitative approach. (Barqi, 2020)

II. METHOD

This study uses a descriptive qualitative approach to the type of library research (library research). This approach was chosen to explore and analyze data from relevant literatures on the exemplary behavior of the Prophet Muhammad and his *Da'wah* methods in conveying Islamic values, especially through hadiths related to Islamic communication. The main source of data in this study consists of hadith books, such as *Sahih Bukhari*, *Sahih Muslim*, and other literature that discusses the Prophet's *da'wah* communication. Secondary Data were obtained from scientific books, journal articles, and academic references relevant to the theme of Islamic communication and methods of delivering religious messages by the Prophet Muhammad.

Data collection is done by way of documentation, namely reviewing, recording, and classifying the contents of the Hadiths and literature related to the method of advice and example of the Prophet. Furthermore, the data were analyzed descriptively with content analysis techniques, to reveal the meaning contained in the Hadiths and their implications for the development of Islamic communication in the modern era.

This study focuses on two main things: first, it describes the exemplary forms and methods of the Prophet's *da'wah* in conveying Islamic teachings; and second, it examines the relevance of these values as an ethical framework in contemporary Islamic communication.

III. RESULT AND DISCUSSION

Hadith about exemplary

عَنْ مَالِكِ بْنِ الْخُوَيْرِثِ قَالَ: أَتَيْتُنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ شَبَابَةٌ مُتَقَارِبُونَ، فَأَقَمْنَا عِنْدَهُ عَشْرِينَ لَيْلَةً، فَظَنَّ أَنَا قَدْ اسْتَنْتَقْنَا أَهْلَنَا، فَسَأَلَنَا عَنْ أَهْلِينَا فَأَخْبَرْنَاهُ، وَكَانَ رَفِيقًا رَحِيمًا، فَقَالَ: ارْجِعُوا إِلَى أَهْلِيكُمْ فَعَلِّمُوهُمْ وَمُرُوهُمْ، وَصَلُّوا كَمَا رَأَيْتُمُونِي أَصَلِّي، وَإِذَا خَضَرْتَ الصَّلَاةَ فَلْيُؤَدِّنْ لَكُمْ أَهْلِيكُمْ (Al-Bukhārī 2002)

Malik ibn Huwayr (may Allaah be pleased with him) said: "We came to the Prophet (peace and blessings of Allaah be upon him) and we were young men of the same age. We stayed with him for twenty nights. He thought we were missing our family, so he asked about our family and we told him. He is a gentle and caring person. He said, ' Go back to your families, teach them (the religion) and enjoy them (to do good), and pray as you see me praying. When the time of prayer comes, let one of you call out the adhan, and then let the oldest of you be the imam.'"

The scholars explain the Hadith above very broadly, but the authors focus on the editorial how the Prophet taught the youth about prayer by emulating it. This exemplary method is the most effective method to teach others. The Prophet (peace and blessings of Allaah be upon him) was the first to do so.

The Way In Which The Apostles Preached

1. Using a heart-to-heart approach

كَانَ النَّبِيُّ ﷺ يَتَحَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ، كَرَاهَةَ السَّامَةِ عَلَيْنَا. رواه البخاري (Al-Sijistani n.d.)

Arbadh Bin Sariyah narrated about the advice of the Prophet conveyed to the companions, he said: "the Prophet advised us one day after the noon prayer with a profound advice that made tears

melt and thrilled the heart. With a good attitude and empathy, the Prophet Muhammad was able to touch the hearts of his companions, so that a close and deep friendship was established. The Prophet (peace and blessings of Allaah be upon him) pointed out that successful communication in providing guidance requires affection and attention in order to forge a deep emotional bond.

2. By using analogy

أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بَبَابِ أَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا، مَا تَقُولُ ذَلِكَ يُبْقِي مِنْ دَرَنِيهِ؟ (Al-Nasa'i n.d.) قالوا: لا يُبْقِي مِنْ دَرَنِيهِ شَيْئًا، قَالَ: فَذَلِكَ مِثْلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو اللَّهُ بِهِ الْخَطَايَا

Narrated Qutaibah: he said: Al-Laith narrated from Ibn Al-Haad narrated from Muhammad ibn Ibrahim narrated from Abu Salamah narrated from Abu Hurairah that the messenger of Allah (peace and blessings of Allaah be upon him) said: "What do you think if one of you has a river at the door of his house and he bathes in it five times a day, is there any dirt left on him? They said, " there is no dirt left. He said: "This is the parable of the five daily prayers. God forgives sins by prayer."

Using metaphors, Prophet Muhammad explained spiritual principles in an easy-to-understand manner, thereby increasing his followers ' knowledge and acceptance of the teachings of Islam. Prophet Muhammad used efficient strategies to convey important lessons in an easy-to-understand manner, thereby encouraging engagement and knowledge of Islamic teachings among his followers.

3. By using question and answer

أَنْدَرُونَ مَا الْمُفْلِسُ؟ قَالُوا: الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ، فَقَالَ: إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ، وَصِيَامٍ، وَزَكَاةٍ، وَيَأْتِي قَدْ سَتَمَ هَذَا، وَقَدَفَ هَذَا، وَأَكَلَ مَالَ هَذَا، وَسَفَكَ دَمَ هَذَا، وَضَرَبَ هَذَا، فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ، وَهَذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَبَيْتَ حَسَنَاتُهُ قَبْلَ أَنْ يُفْضَى مَا عَلَيْهِ أُجِدَّ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ، ثُمَّ طُرِحَ فِي النَّارِ (Al-Naisaburi n.d.)

Abu Hurairah (May Allah be pleased with him) said: "Do you know the truth about bankrupt people? they replied " " The bankrupt among us is the one who does not have dirhams and property."The Prophet said, "the bankrupt of my Ummah is the one who comes on the day of resurrection with the reward of prayer, fasting, and zakat. But he also came with the sin of reviling this, and beating this. Then his goodness was given to them. If his good deeds are exhausted before he has had enough, his sins are taken away and he is thrown into the fire."

Giving advice through discussion is proven to provide more in-depth and interesting knowledge. This technique shows that effective communication requires mutual questioning and listening, which builds a deep connection and understanding between the advice giver and the advice listener.

4. By way of motivation and threats

من نفس عن مؤمن كربة من كرب الدنيا نفس الله عنه كربة من كرب يوم القيامة ومن يسر على معسر يسر الله عليه في الدنيا والآخرة

"Whoever resolves the difficulty of a believer from the difficulties of the world, Allah will ease his difficulties on the day of resurrection. He who makes it easy for him, Allah will make it easy for him in this world and the hereafter." (Hakim 2015)

In this paper the author raised 1 Hadith that contains threats and motivations. However, based on other hadiths, sometimes the Prophet only gave motivation and sometimes only gave threats. With this motivation and threat shows that the messenger of Allah understands the human character that requires reward for eager to do good and the threat to work hard to stay away from things that are forbidden by Allah and His Messenger.

5. By using logic satisfiers

أَنَّ فَنِّيَ مِنْ قَرِيْبٍ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ انْدَنْ لِي فِي الزَّانَا. فَأَقْبَلَ الْقَوْمَ عَلَيْهِ وَزَجَرُوهُ فَقَالُوا: مَهْ مَهْ. فَقَالَ: ادْنُهُ. فِدْنَا مِنْهُ قَرِيْبًا فَقَالَ: أَتُحِبُّهُ لِأَمِّكَ؟ قَالَ: لَا وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ. قَالَ: وَلَا النَّاسُ يُحِبُّوْنَهُ لِأُمَّهَاتِهِمْ. قَالَ: أَتُحِبُّهُ لِابْنَتِكَ؟ قَالَ: لَا وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ. قَالَ: وَلَا النَّاسُ يُحِبُّوْنَهُ لِابْنَاتِهِمْ. قَالَ: أَتُحِبُّهُ لِأَخِيكَ؟ قَالَ: لَا وَاللَّهِ

يا رسول الله جعلني الله فداك. قال: ولا الناس يُحبُّونه لأخواتهم. قال: أُنحِبُه لعمرك؟ قال: لا والله يا رسول الله جعلني الله فداك. قال: ولا الناس يُحبُّونه لعماتهم. قال: أُنحِبُه لخالتيك؟ قال: لا والله يا رسول الله جعلني الله فداك. قال: ولا الناس يُحبُّونه لخالاتهم. قال: فوضع يده عليه وقال: اللهم اغفر ذنبه وطهر قلبه وحصن فرجه. قال: فلم يكن بعد ذلك الفتى يلتفت إلى شيء؛ رواه أحمد (Hanbal al Syaibani 2001)

Abu Umamah (May Allah be pleased with him) said: "a young man came to the Prophet (peace and blessings of Allah be upon him) and said: 'O Messenger of Allah, allow me to commit adultery. The companions immediately denounced him as such. The Prophet (peace and blessings of Allaah be upon him) said, 'come near! the young man approached, sitting next to him. The Prophet (peace and blessings of Allaah be upon him) asked, 'Do you like to commit adultery with your mother? he said, ' No, by Allah, Allah has made me averse to him. No one wants to kill their own mother. The Prophet (peace and blessings of Allaah be upon him) asked, 'Do you like to commit adultery with your son? he said, ' No, by Allah, Allah has made me averse to him. No one wants to raise their own child. The Prophet (peace and blessings of Allaah be upon him) asked him, 'do you like to commit adultery with your sister? he replied, ' No, by Allah, Allah has made me averse to him. No one wants to kill their own sister. The Prophet (peace and blessings of Allaah be upon him) asked, 'Do you want to commit adultery with your aunt? he replied, ' No, by Allah, Allah has made me averse to him. No one wants to kill their own aunt. Then the Prophet placed his hands on the head of the young man, praying, 'O Allah, forgive his sins, cleanse his heart, his genitals. The young man was not interested in adultery anymore.

The method of advising the Prophet used in the Hadith above is to satisfy his communicative logic (mad'u). So that his Ummah carry out religious orders not only because of the reward and sin but because they understand the benefits of the Shari'a. So that it can carry out the Shari'a with full awareness and understanding. The use of this method is very appropriate to use when advising mad'u who prioritizes ratio.

6. With Regard To Timing

عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ، كَرَاهَةً (Al-Bukhārī 2002) السَّامَةِ عَلَيْنَا

Abu Wa'il, Abdullah bin Mas'ud radhiyallahu 'anhu, he said: "the Prophet ﷺ always choose the right time to give advice to us, for fear we will feel bored."

The human State is very dynamic. In certain situations, people find it difficult or boring to listen to advice. From this hadith shows the comprehensive method of the messenger of Allah. In psychology, it is also explained that in providing counseling, it is important to pay attention to the time so that the desired results are as expected. (Roe 2008)

Implications for the role of the Prophet in the modern era

The implications of prophetic Hadith on modern Islamic communication are profound, as it provides a framework for ethical and effective communication in the digital age. From the hadiths above shows that to give influence (da'wah) to the communicant (mad'u), he pays attention to 3 aspects, namely the heart, mind and role model. According to Western communication science, communicators are in charge of delivering messages and making sure they are received. Credibility is very important for a good communicator. Aristotle believed that speakers who had ethos, lagos, and pathos would be more credible. Pathos is the ability to manipulate the emotions of its audience, ethos is the speaker's ability to radiate from his character, and logos is the communicator's capacity to argue. These hadiths show that the Prophet's complete and confessional method of giving advice was successful because he was able to combine all three elements, ensuring the audience not only understood the message logically but also felt moved and moved.

For communication to go well and succeed, these three components are essential. Thus, the success of spreading Islamic teachings in contemporary culture can be improved by understanding and using these three elements in Da'wah communication. So that this Hadith of the Prophet becomes an effective communication method that should be applied in this modern era.

According To Hefni, (Hefni 2015) Islamic communication aims to give advice and set an example. Incorporating the exemplary values of the Prophet Muhammad into contemporary communication techniques is necessary to ensure that the ideas conveyed are not only educational but also foster relationships based on respect and understanding. Preachers should use a communication concept that

embodies the values of the Prophet Muhammad PBUH in all their interactions, especially on a broad digital platform.

IV. CONCLUSION

From this writing shows that the Prophet's method of advising is very diverse. And this method is perfectly adapted to the needs and conditions of the person to be advised. Some of the methods revealed in this paper are 6 methods, namely : by touching the heart, by parable, by dialogue, by giving rewards and threats, by satisfying the logic of the person who wants to be advised and the last is by paying attention to the time of advising (timing). Some of these methods became the ethical framework of Islamic communication. So of course by imitating the method carried out by the Prophet will give a higher chance of success because it has been tested and has seen success, it becomes important for all Muslims in general and to the movers of Da'wah in particular to pay attention to the methods that have been exemplified by the Prophet.

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