Bridging Divides: Islamic Communication in the Modern Era

Ali Muhammad Bhat

Dept. of Islamic Studies
Islamic University of Science and Technology
Awantipora, 192122, Kashmir
alimohammad@iust.ac.in

ABSTRACT

Communication plays a significant role in modern-day life. It is the process of sharing ideas, information, and messages with others. It encompasses writing and speaking, as well as nonverbal communication (such as facial expressions, body language, or gestures), visual communication (including images, pictures, paintings, photography, video, or film). The major electronic communication (including telephone calls, email, cable television, or satellite broadcasts) and social media have impact on human mind. Such communication is a vital part of community and personal life and is also important in business, education, and any other situation where people encounter each other. An attempt is made to present the Islamic Model of Communication, which states that communication should be for the betterment of society and to encourage good deeds. Such a model is based on divine guidance, which is based on messengers who communicate or forward to the general public. Considering its divine origin, the insights were drawn from the Quran, Sunnah of the Prophet and renowned scholars and established communication theories to validate the argument.

Keywords: *communication; Islamic principles; quran; sunnah; ethics; practices.*

ABSTRAK

Komunikasi memainkan peran penting dalam kehidupan modern. Komunikasi adalah proses berbagi ide, informasi, dan pesan dengan orang lain. Komunikasi mencakup tulisan dan lisan, serta komunikasi nonverbal (seperti ekspresi wajah, bahasa tubuh, atau gestur), komunikasi visual (termasuk gambar, foto, lukisan, fotografi, video, atau film). Komunikasi elektronik utama (termasuk panggilan telepon, surel, televisi kabel, atau siaran satelit) dan media sosial berdampak pada pikiran manusia. Komunikasi semacam itu merupakan bagian vital dari kehidupan bermasyarakat dan pribadi, serta penting dalam bisnis, pendidikan, dan situasi lain di mana orang-orang bertemu satu sama lain. Sebuah upaya dilakukan untuk menyajikan model komunikasi Islam, yang menyatakan bahwa komunikasi seharusnya untuk kebaikan masyarakat dan mendorong perbuatan baik. Model tersebut didasarkan pada bimbingan ilahi, yang didasarkan pada para utusan yang berkomunikasi atau menyampaikannya kepada masyarakat umum. Mengingat asal usulnya yang ilahi, pesan diambil dari Al-Qur'an, Sunnah Nabi, dan para ulama terkemuka, serta teori-teori komunikasi yang mapan untuk memvalidasi argumen tersebut.

Kata kunci : komunikasi; prinsip-prinsip Islam; al-Qur'an; sunnah; etika; praktik.

Introduction

Effective communication is crucial for the transmission of knowledge, but it must be grounded in unambiguous principles. The clarity of a message is not only about its straightforwardness but also about how it is articulated and delivered. Despite this, communication inherently carries the potential to be perceived as genuine, misleading, or insufficient. The authenticity of communication is shaped by human behaviour, self-awareness, and reliability. Trust, an essential component of

communication, requires that the communicator consistently uphold a trustworthy nature. This not only enhances credibility but also contributes to the development of a responsible personal identity. Communication carries an inherent responsibility and demands an awareness of its broader social impact. When used appropriately, it has the power to foster personal growth and strengthen societal bonds; however, misused communication can contribute to societal decay, psychological harm, and even the destruction of lives and property. The foundation of global peace rests upon communication, with its diverse forms exerting different influences depending on their content and context.

All communications conveying justified and well-founded messages are regarded as truthful, authentic, and inherently practical. Messages that promote human welfare, foster universal brotherhood, and impart values of respect and equality among individuals worldwide are inherently human-centric. Such messages resonate deeply with people and are readily embraced by them. Communication between two people is an outgrowth of methods developed over centuries of expression. Gestures help in the development of language, and the necessity to engross in mutual action, all play a vivacious part in communication. Effective communication is a cornerstone of human interaction, deeply influencing relationships and the functioning of societies.

Effective communication is built upon the pillars of transparency, mutual respect, and the seamless sharing of ideas and information. (Kosir, S. : 125; Matter & Parks; 2023 :184) In Islam, great importance is placed on mastering the art of communication. The Quran, Sunnah and the Prophetic Seerah (the biography of the Prophet Muhammad (SAAS)) offer enduring principles and strategies for communication that continue to hold significant relevance in modern times. They provide profound principles for ethical, respectful, and effective communication. (Newnam, S., & Goode, N. (2019; Pintilie, E. 2021) These teachings not only strengthen relationships but also ensure clarity and impact in conveying messages. The Islamic approach to communication is firmly rooted in sound reasoning and a steadfast commitment to truthfulness. Scholars argue that communication models should be shaped by the social, cultural, and religious contexts of a society. (Cary James, 13-36) However, in Islam, the communication framework is inherently value-driven, emphasizing truthful reporting and authentic communication. It forbids its followers to use communication for negative purposes. This author is indebted to offer a conceptual exploration of the Islamic model of communication based on truthfulness, authenticity and justified communication.

Communication stands as one of life's most fundamental skills. Whether navigating daily interactions or engaging in critical discussions, conveying thoughts effectively is essential. Communication functions as a dynamic, two-way process in which both the sender and the receiver must clearly understand the intended message to preserve its original meaning. (McKay, Matthew, Davis, Martha, Fanning, Patrick, 2009). Robert Wandberg (Robert Wandberg, 2000 : 5) notes that communication involves the transmission of a message, regardless of whether it is being sent or received. This broad definition encompasses various mediums spoken dialogue, written correspondence, newspapers, radio and television broadcasts, and digital platforms all serving as communication tools from ancient times to the modern age. With each leap in technological progress, the methods of communication have evolved in tandem.

However, a message that is not successfully delivered and comprehended cannot be considered true communication. For instance, a letter remains an incomplete act of communication until it is received and understood; the process reaches completion only when a response is sent and interpreted. The communication cycle revolves around two essential participants: the sender and the receiver. These roles may be filled by individuals or institutions. For example, a presidential address represents a one-to-many form of communication, where an individual speaks to an entire nation. Similarly, mass media platforms like radio, television, and newspapers enable organizations to communicate with large audiences.

In the digital age, email serves as a communication bridge between individuals and groups alike. Social media platforms such as Twitter and Instagram also facilitate person-to-person interaction while simultaneously allowing broad visibility, thus transforming individual exchanges into instruments of mass communication.

All living creatures, including animals and birds, rely on communication as a vital aspect of survival (Hauser, Marc, 1997 : 1). For instance, predatory cats engage in coordinated hunting by constantly exchanging signals and devising strategies to secure their prey. These examples illustrate that the exchange of information is fundamental to the functioning of life across species. In contrast to other beings, human communication is predominantly verbal. The Qur'an highlights this unique trait by stating that the ability to speak was a divine gift bestowed upon humanity by Allah. (Al-Qurʾan 55 : 4) The Prophet said, "We all the Prophets, belong to one assemblage. We have been commanded to give every man his rightful place and to interact with them according to their intellect. (Al-Ghazāli, 2002 : 84)

Also, the Prophet said, "When a man speaks such a word to people and they are unable to grasp its actual meaning it may cause chaos for some people. (Al-Ghazali, 2002 : 84) Communication includes speaking, listening, and understanding. Many efforts have been made by Western writers in this regard like the Seven C's of effective communication by Murphy (Heart A. Murphy, Herbert W. Hildebrandt, Jane P. Thomas; 1997 : 32-57) which includes completeness, conciseness, consideration, concreteness, clarity, courtesy, correctness. Being true in communication is the reason that makes it easy. Also, an action against words decreases the trust which reduces the effectiveness of communication. The Qur'an (Al-Quran; 61:2) also says that in order to prove yourselves authentic, words and actions must be aligned. There are similarities between the principles for effective communication mentioned by the Western Scholars (as Murphy and Barbara etc) and Muslim Scholars as Saeed b. Ali b. Haff al Qahtani, (Al-Qaḥtāni, Saeed b. Ali b. Haff, 1424 H : 196) and Muhammad Sayyed al tantawi. (Al tantawi, Muhammad Sayyed; 1997 : 16-82).

Communication determines the actions of one or more parties who send or receive messages, are subject to interference, and have the opportunity to respond. (David Keirsey and Marilyn Bates: 1984 : 17-27). It is imperative in day to day life, because it is communication which involves all social groups who interact with each other and behave accordingly. So any mistake in communication can have terrible effects on the communicating party. It can carry communication out in various conditions, including in a widespread environment. Meeting face-to-face or using communication media can be used for notification. Throughout the history of human life, diverse types of natural disasters have occurred, such as earthquakes, tsunamis, volcanic eruptions, floods, landslides, typhoons, and droughts. Such events are communicated to understand the natural phenomenon for positive results. Islamic communication design refers to the application of Islamic principles and values in structuring and delivering messages across various platforms. (Hassan, A.; 2010; Downing, J. 2008 : 408-11). This design emphasizes ethical, aesthetic, and purposeful communication that aligns with Islamic teachings, promoting values such as truth, justice, compassion, and moderation. It is not limited to religious content but extends to any form of communication, ensuring that it adheres to moral and ethical standards (Khiabany G., 2003 : 415 - 422; Ayish M., I., 2003 : 79 -92.)

The Islamic communication model is deeply rooted in the principles of truth, justice, empathy, and accountability. It emphasizes sincerity (Ikhlas), wisdom (hikmah), and respect for human dignity. (al-Nawawī ;1972 : 13:53) These values can potentially influence historical and contemporary forms of discourse, offering insights into ethical and effective communication in modern times. (Doi AR 1984 : 432, 467. 472; Mowlana, H., 2003 : 305-316; Mowlana, H. 2013; 251-261; Muhammad, N., & Omer, F. 2016 : 1-7). The value laden aspect of communication begins with sender and decode by receiver at any given point of interaction. The message send by the sender is more important in both positive and negative perspectives.

Results and Discussion

Sender (*Mutakallim*)

A sender is an individual responsible for conveying information to one or more recipients. To ensure effective communication, the sender must organize the information systematically and prepare thoroughly, incorporating diverse ideas and perspectives to share with the audience. The intention behind using a medium is critical. It must aim for goodness, justice, and fostering understanding. *"Actions are but by intentions..." (Sahih Bukhari, Hadith)*

Communication can take place through verbal, non-verbal, or written means. The sender's role is pivotal in initiating the communication process, as they set the tone and direction of the exchange. (*Lunenburg, 2010 : 1-11*). Importantly, the sender should possess knowledge (*Ilm*) and ensure that the message adheres to principles of truth and human values. In media communication or general communication, intention (Niyyah) must be pure, and aimed at promoting good or preventing harm. Badiuzzaman Said Nursi emphasised the significance of *ma'nai harfi* and *ma'nai ismi* as essential frameworks for constructing and interpreting communication symbols within the media. Meanwhile, Nursi posited that the emergence of the Dajjal coincides with the rapid evolution of communication technologies, a development he associates with the proliferation of various forms of corruption through the media (*Adeni, H.M dan Alfandi, 2023 : 1-14*).

Message (*Risalah*)

Those who speak and uphold the truth earn great respect in the sight of Allah (SWT) and are esteemed within their communities. Truthfulness and transparency are fundamental traits of a commendable character and a virtuous Muslim. Islam emphasises adherence to the path of justice, firmly rooted in the unwavering pursuit of absolute truth. The content of the message must be clear, based on truthfulness, and be largely beneficial for people. Avoid gossip, slander, and falsehoods, which are condemned in Islam. Muslims are commanded to be truthful and avoid any kind of suspicion in life. This teaching underscores the transformative power of truthfulness, not only in shaping one's character but also in determining one's ultimate destiny.
"O you who believe! Be ever God-fearing! And be with those who are ever truthful" (Quran, 9:119)

The Prophet Muhammad beautifully highlighted the importance of truthfulness in one of his profound sayings: "I urge you to be truthful, for truthfulness leads to righteousness, and righteousness leads to Paradise. A person who consistently speaks the truth and strives to be truthful will be recorded by Allah as a truthful individual. Conversely, beware of lying, for lying leads to wickedness, and wickedness leads to Hell. A person who habitually lies and persists in falsehood will be recorded with Allah as a liar." (*Muslim, 2607*)

Muslims bear the duty of exercising caution in their speech, maintaining sincerity and truthfulness even when faced with challenges. Allah (SWT) values those who choose honesty over deceit. While lying might seem like an easier path, upholding the truth ultimately brings peace of mind and proves to be a simpler choice in the long run. Therefore, individuals should remind themselves to commit to truthfulness, as Allah (SWT) cherishes and rewards honest individuals, granting them blessings in this world and the Hereafter.

Medium (*Wasilah*)

In Islamic communication, the concept of medium (wasilah) plays a crucial role in facilitating the transmission of messages and ensuring effective interaction within an ethical and spiritual framework. From an Islamic perspective, communication is deeply rooted in the principles of truthfulness, sincerity, and the ultimate purpose of seeking the pleasure of Allah (SWT). The medium is viewed not merely as a technological or material tool but as a moral and spiritual bridge between the sender, the receiver, and their Creator. Any medium used (spoken, written, digital) must be ethical and avoid misrepresentation. Islam discourages the attitude of misinformation

because it leads to disturbance in human society. Accordingly, Islam encourages the use of wisdom and beautiful preaching in communication. *Invite ˹all˺ to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord ˹alone˺ knows best who has strayed from His Way and who is ˹rightly˺ guided. (Al-Quran 16:125).*

The term wasilah in Arabic refers to a means, medium, or tool used to achieve a particular goal. In communication, wasilah encompasses both physical mediums (like speech, writing, or media platforms) and non-physical ones (like dua, body language, or spiritual connections). Different types of Mediums play an important role in Communication. According to Islamic principles different mediums like physical medium, spiritual medium and relational medium. In Physical Mediums, oral communication was a fundamental aspect of divine communication. The most traditional and impactful medium, as seen in the Prophetic traditions (*ahadith*) and sermons (*khutbahs*). Later the same message was preserved in written form and gave rise to Letters and books, such as the letters of Prophet Muhammad (SAAS) to various rulers, which are a historical example of written mediums used for da'wah and diplomacy. The telos behind adopting the medium is to communicate truth for the betterment of society. In modern-day life, the most significant mediums or highly influential mediums are Television, social media, and digital platforms are permissible when used within the ethical framework of Islam to promote truth and goodness.

Another type of medium are Spiritual Medium which involves personal communication with God are Dua (Supplication and Prayer (Salah) where the medium is words adopted for communication. More than this is relational Mediums which involves Interpersonal Communication which includes family ties, community gatherings, and interactions based on mutual respect and care. The mosques, madrasahs, and Islamic centres act as mediums to educate and unify the community.

Receiver (*Mustami'*)

The term *Mustami'* refers to the "receiver" or "listener" in the context of communication or transmission of knowledge. In Islamic studies or discussions involving communication, it can be used to describe the person who attentively listens to or receives information, teachings, or guidance from a speaker or transmitter (Mutakallim). The audience should be respected, with consideration for their level of understanding and context. In the context of communication, the receiver (*Mustami'*) plays a critical role in ensuring the message's effectiveness. In Islamic communication theory, Mustami' actively listens to and interprets the message delivered by the speaker (Mutakallim). However, listeners are encouraged to verify information and reflect critically. "O believers, if an evildoer brings you any news, verify ˹it˺ so you do not harm people unknowingly, becoming regretful for what you have done." (Al-Quran 49:6)

Communication must be based on ethical values and one must adhere to ethical guidelines to avoid harm and must help to promote unity among human beings. Islam encourages to adoption of patience while being criticized during communication. Patience and forgiveness are encouraged when faced with criticism or provocation. *Good and evil cannot be equal. Respond ˹to evil˺ with what is best, then the one you are in a feud with will be like a close friend. (Al-Quran 41:34).*

A value based communication is called virtue in Islam. It has its impact on the human life and all human actions involve Humans and other creatures. The Islamic communication model impacts modern discourse through following ways.

1. Empathy and Compassion in communication

    Empathy and compassion are two key components of meaningful and effective communication. They help build trust, foster understanding, and create connections that go beyond words. Integrating these qualities into your interactions can transform the way you relate to others, both personally and professionally. They strengthened relationships while fostering trust and a sense of connection. They help to de-escalate tensions and find common

ground. They also encourage open and honest dialogue and create a supportive environment for everyone involved. They respect Diversity (Ta'aruf): The Quran calls for mutual understanding and respect across cultures and beliefs; *O humanity! Indeed, We created you from a male and a female and made you into peoples and tribes so that you may get to know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing and all-aware (Al-Quran 49:13).*

This encourages inclusive discourse, fostering cross-cultural dialogue and reducing polarization in global conversations. Islam encourages gentleness in Speech and upholds the thought that all humans must be sober in speech and interaction. The most ethical aspect according to Islam is the way of talking, attitude and how one behaves with others. The Quran advises using kind words even when addressing adversaries. *"Speak to him gently, so perhaps he may be mindful ˹of Me˺ or fearful ˹of My punishment.˺" (Al-Quran 20:44).*

This is reflected in conflict resolution strategies and diplomatic communication, advocating for civility and respect. This promotes civility in modern discourse, countering the rise of online hostility and polarizing rhetoric.

2. Wisdom and Clarity in Messaging:

Clarity of expression is essential across various contexts, as it underpins the articulation of novel ideas (knowledge creation), the effective dissemination of insights to others (knowledge sharing and communication), and the adaptation of knowledge to specific applications (knowledge utilization). (*Vera D. and Crossan M. 2003)* Knowledge communication can be defined as the interactive process of exchanging and co-developing insights, evaluations, experiences, or skills through both verbal and non-verbal methods. (*Eppler, M.J. (2007 : 291-300)* This type of direct, face-to-face interaction inherently demands clarity (*Grant, R.M, 1996 : 375-387).* The ultimate goal of knowledge communication is the accurate reconstruction of insights, experiences, or skills in another individual, a process whose success directly correlates with the clarity of the communication. Effective communication involves delivering messages with wisdom and clarity. This is relevant in educational, political, and corporate communication, where persuasion must be based on sound reasoning and ethical considerations. Active listening is a key part of the Islamic model, emphasizing dialogue over monologue. This aligns with modern participatory communication models that value feedback and collaboration.

3. Accountability and Responsibility

The Islamic concept of communication is deeply rooted in promoting universal welfare and fostering faith in Allah. According to the Quran and Hadith, the duty of preaching and conveying the message of Islam was entrusted to the prophets. With the conclusion of Prophethood, however, this sacred responsibility has been extended to every member of the Ummah. It is now incumbent upon Muslims to combat wrongdoing and advocate for righteousness through the power of meaningful and impactful communication. (*Amal Ibrahim Abd El-Fattah Khalil (2016 : 22-37).* In the Islamic communication model bearing witness plays an important role and develops credibility. Communicators are seen as bearers of truth who will be held accountable for their words. Bearing witness entails presenting an account of experiences inaccessible to others, testifying to realities beyond their direct perception. Since these experiences cannot be independently verified, the act of bearing witness shifts the focus away from concerns about accuracy in intersubjective understanding. This dynamic is particularly significant in oppressive contexts, where hierarchical structures create imbalances that render perspectives non-reciprocal and asymmetrical (Iris Marion Young, 1997 : *7-8. 88, 150). "And so We have made you ˹believers˺ an upright community so that you may be witnesses over humanity and that the Messenger may be a witness over you. We assigned your former direction of prayer only to distinguish those who would remain faithful to the Messenger from those who would lose faith. It was certainly a difficult*

test except for those ˹rightly˺ guided by Allah. And Allah would never discount your ˹previous acts of˺ faith. Surely Allah is Ever Gracious and Most Merciful to humanity. (Al-Quran 2 :143)

This fosters responsibility in public discourse, paralleling modern calls for transparency and accountability in leadership and media. The Islamic Communication Model is grounded in Islamic principles derived from the Quran and Sunnah. (Hendro Wibowo, 2023, 1814) It emphasises ethical communication, truthfulness, respect, and responsibility. (Afifi, 2015 : 172 -179; Afifi, 2021: 82 - 90). The principal elements of this framework" introduces the core components or foundational parts that make up the system, concept, or structure are;

a. Core Principles of Islamic Communication

Truthfulness (*Sidq*): Speaking truth is a fundamental tenet. Whatever a sender communicates must be based on truth and authenticity. The Quran emphasises honesty in communication. *O Believers! Be mindful of Allah, and say what is right. He will bless your deeds for you, and forgive your sins. And whoever obeys Allah and His Messenger, has truly achieved a great triumph.* (Quran 33:70-71).

An effective communicator engages with energy, clarity, and empathy to leave a lasting impact. Energy inspires the audience to share your conviction. Clarity and truthfulness minimize potential misunderstandings. Empathy ensures a deep connection, allowing the audience to truly resonate with your message. However, mastering impactful communication also requires an understanding of some fundamental principles. The communication should be logical and grounded in reality. (Afifi, 2021 : 1812-16). Such communication develops trust and pays for future development. It is crucial to be mindful of the thoughts you nurture, the actions you take, and the words you choose, as these elements shape the impact you leave behind. Effective communication and the appropriate channels can shape perceptions, influence emotions, and inspire thought. (Lanre Amodu, 2007 : 148-153).

b. Trustworthiness/Responsibility (*Amanah/al-Mas'uliyyah*)**.**

Communication is seen as a trust-building measure (Guido Mollering, 2020 : 1-3*).*Trustworthiness (al-Amanah) and responsibility (*al-Mas'uliyyah*) are essential qualities incumbent upon every human in general and Muslim in particular. These virtues reflect a commendable character that shapes a person's moral conduct in everyday interactions. The Quran and Sunnah guide all walks of life and help to build a society based on moral and ethical values. In this process al-*Amanah* and *al-Mas'uliyyah*, words must be chosen carefully to avoid harm or deceit. Communication is a shared responsibility based on trust, not something to be delegated to others. It is essential to recognise it as a vital tool for conveying truth. Misleading or false communication is not merely unethical, but a grave transgression that spreads chaos and disorder. People do not have true faith unless they have an upright tongue. According to Prophet Muhammad [(SAAS)] *"The faith of a servant is not upright until his heart is upright, and his heart is not upright until his tongue is upright. A man will not enter paradise if his neighbour is not secure from his evil".* (Ahmad Ibn Hanbal : 33, Al-*Albani :* 680).

Muslims are expected to communicate in a way that avoids causing harm to others. Gossip and backbiting are considered serious sins in Islam, and they can cause great harm to individuals and relationships. Gossiping is not a responsibility but a negative mindset which creates chaos in the relationships between humans. The Quran states, *"O you who have believed, avoid much [negative] assumption. Indeed, some assumptions are a sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is accepting of repentance and Merciful"* (Quran, 49:12).

The importance of communication is crucial for any success because we need to reach out to people to fulfil the mission. It is in the basic nature of every individual to communicate, even a person who is dumb communicates through action. Allah created

man with a basic function to communicate. Allah says in the Qur'ān, *"He has taught him to talk (and understand)"* (Qur'ān 55 : 4).

Prophet Muhammad (peace and blessings of Allah be to him) used both written and oral communication as per the needs and requirements. He used written communication where information had to be recorded for future use and reference. He used oral communication where information had to be communicated to people immediately. In both the processes written and oral, the Prophet Muhammad [(SAAS)] strongly advises adhering to truthful communication and connecting it with charity; *"A good word is a charitable act"* (Sahih Muslim; hadith: 1009: Sahih al-Bukhari 2989; Book 56, Hadith : 232)

c. Sincerity (*Ikhlas*).

Intention matters greatly in communication and therefore should be based on sincerity and for the sake of good. (Slatten, Göran & Sander: 2011: 205-221). Humans are inherently social and civilized beings, designed to coexist with others. For existence, they have to communicate with each other for cooperation. The Book of God provides explicit guidance on the profound impact of our words in fostering love, compassion, and benevolence throughout the world. In Surah Al-Baqarah (2:83), Allah commands: *"….And speak to people with kindness….."* (Al-Quran; 2 :8 3). Isolation is not a viable option in this interconnected world; to thrive, one must engage with others, fulfilling both personal needs and contributing to the needs of the community. Communication serves as the expression of emotions through actions. According to Prophet Muhammad [(SAAS)], people will be raised by their intention on the Day of Judgment. *"Verily, people will be raised for Judgment only according to their intentions".(*Ibn Majah, Sunan Ibn Majah, 2 :1414 : 4229).

At its core, it stems from the universal human desire for acknowledgement and respect of one's thoughts and feelings. Neglecting this shared need and focusing solely on personal interests reflects a self-centered mindset, often manifesting as disregard for the needs of others a clear indicator of selfishness. Effective communication extends beyond merely responding; it involves mastering the art of attentive listening. By genuinely listening to others without preconceived judgments, you lay the foundation for fostering meaningful relationships with those around you. Always uphold proper etiquette (*adab*) in your interactions, regardless of the other person's age or status be it children, the less privileged, elders, leaders, or teachers. Prophet Muhammad (peace and blessings be upon him) imparted a profound principle of communication when he said, *"Whoever truly believes in Allah and the Last Day should speak what is good or remain silent"*. (Bukhari and Muslim; Kitab al-Adab). This hadith emphasizes the importance of thoughtful speech, guiding individuals to either contribute positively through their words or choose silence to avoid harm.

d. Justice (*Adl*)

Justice in communication refers to the fair and equitable exchange of information, ideas and perspectives. (Mahmoud A. Al-Khatib, 2023:45-66; Lasswell, H.,1948:17-25) It involves creating an environment where all individuals have an equal opportunity to express themselves or be heard on an equal footing. Extensive research on interactional justice has explored the dynamics of ensuring fairness in the communication of decisions. (*Bies, R. J., 2015; 89–107*) In cases of perceived injustice, it is expected that communicators will exhibit negative reactions which harm others in an injustice way. However, specific contextual factors can ease the adverse impact of such communication. (*Molinsky, & Margolis, 2005; 245–268*) For instance, delivering a "necessary evil" actions causing harm for the greater good may invoke a moral evaluation that tempers the communicator's response to perceived injustice.(*Folger, & Cropanzano, (2001: 1–55)* While these reactions can manifest in various ways, this discussion primarily focuses on the feelings of guilt and stress experienced by communicators. (*Guo, Rupp, Weiss & Trougakos, 2011:. 3–32*) So humans are bound to follow fairness in their affairs of communication.

The concept of communication justice is deeply rooted in the basic teachings in the Quran which strictly emphasis fairness, equality opportunity for all. *"O you who have believed, fear God and speak words of appropriate justice" (Al-*Quran; 33:70).

Such communication in the Quran is called *Qawlan Sadidah* means straightforward and truthful speech. Justice in communication involves speaking kindly and respectfully with others. Such communication is called in Islam *Qawlan Ma'rufah.* Allah Says; *"And when the relatives and the orphans and the needy are present at the time of the division of property, then provide for them from it and speak to them words of kindness" (Al-Quran; 4:8)* and *"Being fair and just in all interactions, even in disagreements".* (Quran 4:135).

God lays directions for communication so that society may remain in proper order and trust may remain intact. (Dzulkifli, Suhid, Fakhruddin, & Ahmad: *2020, 36-43).* According to the Quran, Justified communication is always clear and concise and involves human interaction for the betterment of society and to save the community from chaos and disorder. (*Izutsu,, & Ibid,2008:142, 150-162).* Islam directs its followers to avoid vague communication and avoid ambiguity and confusion.

e. Respect and Courtesy (*Ihsan*):

Islam emphasizes the importance of communication, and urges individuals to be mindful of others' feelings and to engage with respect and kindness. (*Kazim S., 2013, Vol. L No.51; Dr. Amal Ibrahim Abd El-Fattah Khalil, 2016: 22-37)* It encourages the use of courteous and gentle language, steering clear of insults or harsh expressions. A cornerstone of Islamic teachings is showing respect to all, irrespective of their background or beliefs. The Quran guides Muslims to "speak kindly to people" and to "repel evil with what is better," fostering a spirit of understanding and harmony within society. According to the Quran.

And ˹remember˺ when We took a covenant from the children of Israel ˹stating˺, "Worship none but Allah; be kind to parents, relatives, orphans and the needy; speak kindly to people; establish prayer; and pay alms-tax." But you ˹Israelites˺ turned away—except for a few of you and were indifferent. It helps promote an understanding and harmonious society. *(O Prophet), good and evil are not equal. Repel (evil) with that which is good, and you will see that he, between whom and you there was enmity, shall become as if he were a bosom friend (of yours).* (Al-Quran; 41:34) *(O Prophet), call to the way of your Lord with wisdom and goodly exhortation, and reason with them in the best manner possible. Surely your Lord knows best who has strayed away from His path, and He also knows well those who are guided to the Right Way* (Quran 16:125).

According to Maududi, individuals involved in *dawah* must adhere to two key principles: wisdom and exemplary admonition. Wisdom entails a thoughtful and deliberate approach to spreading the message, avoiding hasty or unconsidered actions. It requires assessing the intellect, capacity, and circumstances of the audience, and tailoring the message to suit the specific context and occasion. Exemplary admonition, on the other hand, should be delivered with genuine care and concern for the recipient's well-being. It must avoid any behaviour that might suggest a sense of superiority on the part of the speaker. (*Abu Ala Maududi, 2015: 23-43).*

Impact on Social Media and Digital Discourse

Islam advocates for the rejection of unethical and indecent behaviours, recognizing their potential to sow discord and chaos within society. It calls upon individuals to exercise self-restraint and embrace moderation as an essential foundation for peaceful coexistence. In today's complex and often fractured global environment, Islam holds significant relevance. The rise of social media has reshaped social dynamics, fostering a heightened sense of individualism that can often lead to moral lapses and societal conflicts. Islam, however, consistently emphasizes the importance of self-discipline and moderation principles that form the bedrock of its ethical framework.

In the modern era, Islam is frequently misrepresented, and viewed through a narrow and prejudiced lens. It is often unfairly associated with extremism, fundamentalism, and strife. Yet, these misconceptions obscure the profound principles of Islam, which champion balance, tolerance, harmony, and moderation. These values, deeply rooted in Islamic teachings, remain vital for addressing the challenges of our contemporary world. The Quran encourages moderation in all aspects of life. *"And so We have made you ˹believers˺ an upright community so that you may be witnesses over humanity and that the Messenger may be a witness over you. We assigned your former direction of prayer only to distinguish those who would remain faithful to the Messenger from those who would lose faith. It was certainly a difficult test except for those ˹rightly˺ guided by Allah. And Allah would never discount your ˹previous acts of˺ faith. Surely Allah is Ever Gracious and Most Merciful to humanity.* (Al-Quran 2:143)

This principle holds particular significance in the age of social media, where ethical frameworks are indispensable to counteract extremism, cyberbullying, and seditious discourse. The Islamic communication model advocates for dialogue that seeks mutual enrichment, rather than unilateral dominance. Such an approach can help temper the polarizing tendencies of online interactions, fostering constructive discourse in place of divisive argumentation.

Results

The integration of Islamic communication principles into modern discourse has proven to offer valuable insights for addressing key challenges in today's globalized and digitized world. Through an exploration of these principles, it becomes evident that their relevance extends beyond religious contexts, offering a blueprint for fostering ethical communication and bridging cultural divides. One of the most salient findings is the significant role that Islamic communication models can play in combating the pervasive issues of misinformation, extremism, and cyberbullying in digital spaces. Islamic teachings, which emphasize integrity, honesty, and accountability in speech, provide a moral framework that can be applied to modern communication platforms. in the realm of interfaith dialogue, Islamic communication strategies have been utilized to create platforms where individuals from different religious backgrounds engage in discussions about common values, fostering peace and understanding. In countries with significant Muslim populations, Islamic communication models have also been successfully incorporated into governmental and educational systems to address social issues like radicalization, gender equality, and youth empowerment.

Conclusion

The results highlight the immense potential of Islamic communication principles to bridge divides in the modern era. By emphasizing ethical behavior, empathy, and accountability, these principles offer a comprehensive approach to addressing some of the most pressing issues in contemporary discourse. However, for their full potential to be realized, a concerted effort is required to ensure that these principles are understood, applied, and adapted effectively in the ever-evolving landscape of digital communication. The Islamic communication model presents enduring principles that enrich contemporary discourse by cultivating ethical conduct, nurturing empathy, and ensuring accountability. In an age of instantaneous and pervasive communication, these values hold the potential to profoundly shape a more respectful, informed, and equitable public dialogue. By integrating these principles into modern practices, we can bridge cultural divides and enrich the global landscape of discourse

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