

## Principles of Interpersonal Communication in Islam: A Theoretical Framework

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**Abstract:** This article presents a comprehensive theoretical framework that delves into the principles of interpersonal communication within Islam, drawing from primary sources such as the Qur’an and Hadith. The framework encompasses key aspects, including: (1) Integrating worship and monotheism as the primary motivation in interpersonal communication, (2) Emphasizing essential human values as its foundation, (3) Considering various relationship types, (4) Analyzing communication in relation to context and content, and (5) Highlighting the significance of *adab* for the desired impact. It is essential to acknowledge that the principles discussed in this article represent only a fraction of the vast and comprehensive principles of interpersonal communication in Islam, which could be extensively explored. Nevertheless, this research significantly contributes to communication theory and Islamic communication studies, paving the way for further explorations and practical applications.

**Keywords:** Interpersonal Communication, Islamic Communication, Communication Principles

### 1. Introduction

Interpersonal communication, as highlighted by DeVito (2016), involves the dynamic exchange of verbal and nonverbal cues among interdependent individuals. At its core lies co-orientation, where participants engage in the exchange of ideas, thoughts, factual knowledge,



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information, and values (Siddiqui, 1988). DeVito (2016) emphasizes the distinctive nature of interpersonal communication, stressing its ability to create a reciprocal bond and interdependence among individuals. It involves intricate interconnections and interrelationships across extensive interactions. Both verbal and nonverbal messages are crucial in conveying meaning and promoting understanding, reflecting intentional choices in communication.

Extensive research has explored various dimensions of communication: context, culture, emotion, power, and ethics (Littlejohn & Foss, 2011). Understanding these dimensions is vital for analyzing diverse communication forms and their impact on individuals and society. Principles within the communication context shape practices and behaviors, forming the bedrock of effective communication and enabling the navigation of various situations (Littlejohn & Foss, 2011).

The exploration of principles of interpersonal communication within the Islamic perspective holds significant importance due to the all-encompassing nature of Islam as a comprehensive way of life, encompassing religious teachings, beliefs, and broader values that govern human existence. The principles of interpersonal communication in Islam are firmly rooted in these primary sources, notably the Quran and Hadiths. The Quran serves as a central guide, distinguishing truth from falsehood and enlightening believers. Hadiths comprise Prophet Muhammad's expressions and actions, offering inspiration for Muslims in their daily lives, both physically and mentally (Siddiqui, 1988).

This article aims to explore the principles of interpersonal communication from an Islamic standpoint, drawing insights from the Quran and Hadiths. The examination of communication practices within Islamic societies and their implications in global communication contexts holds great significance. This research significantly contributes to the expansion of communication theory and Islamic communication studies, providing a foundational platform for further explorations and practical applications in the domain of interpersonal communication within the Islamic perspective.

## **2. Literature Review**

Since the 1920s and 1930s, the field of interpersonal communication has garnered considerable attention from social scholars. During this period, research explored topics such as social interaction, workplace relationships, and symbolic interaction, significantly shaping the field (Mead, 1934).

As the field of interpersonal communication gained momentum, scholars from different universities and institutions embarked on diverse research endeavors, enriching the studies in this area. Over time, theories of interpersonal communication were developed, broadening the scope of the field and its studies. Griffin (2000) presented several theories of interpersonal communication in his book entitled "A First Look at Communication Theory." These theories included Symbolic Interactionism (Mead, 1934), Coordinated Management of Meaning (Pearce, 1994), Expectancy Violation (Burgoon, 1978; 1995), Social Penetration (Altman and Taylor, 1987), Interpersonal Deception (Buller and Burgoon, 1996), Uncertainty Reduction (Berger, 1988), Social Judgment (Sherif, et.al, 1965), Elaboration Likelihood (Petty and Cacioppo, 1986), and Relational Dialectic (Baxter and Montgomery, 1996).

In the book “Interpersonal Communication - Handbooks of Communication” edited by Charles R. Berger (2014), the consolidation of interpersonal communication is evident, encompassing a wide range of themes that make it an intriguing field. Berger (2014) points out that researchers working in seemingly unrelated areas of communication have heavily relied on the conceptual framework and research advancements by interpersonal communication researchers.

Drawing from the aforementioned books, the dimensions and directions of interpersonal communication encompass various aspects, such as language and interaction (Dragojevic and Giles, 2014); functions of interpersonal relations, especially nonverbal communication (Guerrero, 2014); personal influence (Dillard and Wilson, 2014); adaptation, negotiation, anxiety, and uncertainty; interpersonal relations in marital and spousal contexts; lies and deceit; emotion in interpersonal relations; and conflict (Canary and Canary, 2014). These developments indicate the remarkable growth of interpersonal communication as a legitimate field of study.

Enriching the conceptualization and theorization of interpersonal communication with diverse perspectives is paramount. Islam, as a comprehensive religion and way of life, provides guidance on various aspects of human existence, including interpersonal communication. By exploring essential concepts within Islamic teachings related to interpersonal communication, theoretical knowledge in this field can be significantly enriched.

Yusoff (2016) highlights the need for communication theory to be developed in accordance with social, cultural, and religious contexts, as Islamic concepts differ conceptually from much of Western thought. Mowlana (2008) identifies five fundamental aspects of Islam’s ethical basis for communication: tauhid (the oneness of God), amr bi al-ma’ruf wa nahy ‘an al-munkar (enjoining good and forbidding evil), umma (the community of believers), taqwa (piety), and amana (trustworthiness).

Additionally, Kasmani et al. (2017) elaborate on the Islamic paradigm of communication, integrating knowledge from naqli (the Qur’an and Hadith) and ‘aqli (the human mind). This fosters a dialogical-dialectical awareness of existing communication models and theories, offering an alternative perspective valuable for communication scholars. Moreover, Khalil (2016) defines Islam as a communication-oriented religion, with Allah portrayed as a communicative deity.

The accumulation of research from various methodologies contributes to the knowledge and advancement of Islamic Communication, identifying numerous communication models derived from the teachings of the Qur’an and Hadith. For instance, the Qur’an encompasses ethical principles pertaining to communicators, message recipients, and the messages themselves (Afifi & Suparno, 2015). Furthermore, the study of communication exemplified by the Prophet Muhammad (Peace Be Upon Him) reveals four primary advantages: purpose or intention, content meaning, choice of words, and the impact of speech (Badri, 2017).

The Qur’an introduces several terms associated with verbal communication ethics, including *Qaulan Sadidan* (right words), *Qaulan Ma’rufan* (honorable words), *Qaulan Maysuran* (easy and gentle words), *Qaulan Kariman* (noble and respectful words), *Qaulan Balighan* (profound and effective words), and *Qaulan Layyinan* (gentle words) (Afifi & Kurniawan, 2021). Each of these verbal communication styles has indicators that can be applied in daily life (Afifi, et al., 2023).

Furthermore, Islamic ethics play a pivotal role in guiding communication across a diverse range of activities and objectives, spanning from the dissemination of religious teachings (dakwah) to various forms of public communication. The Islamic Perspective encompasses several fundamental principles of communication ethics, which include: (1) The principle of Tauhid, emphasizing the fundamental essence and objective of building communication; (2) The principle of honesty and avoiding falsehood to foster trust; and (3) The principle of managing positive information without manipulating perceptions (Afifi, 2022a, 2022b). These concepts of Islamic communication are also applied in the field of education, such as in the teaching of prophetic communication (Afifi, et al., 2022). These principles highlight the significance of ethical communication practices within the context of Islam and their broader implications for society.

This literature review significantly contributes to the understanding of communication principles in Islam, providing a foundational framework to explore the principles of interpersonal communication within the Islamic perspective. Moreover, this endeavor is vital as it aims to bridge the existing gap in communication studies and offer a fundamental paradigm grounded in Islamic values and teachings.

### **3. Method**

The methodology employed in this study entailed a comprehensive library research approach, with a specific focus on interpersonal communication within the context of Islamic studies. The primary sources utilized for this investigation were Al-Qur'an (the Holy Quran) and As-Sunnah (Hadith), supplemented by relevant books related to the subject matter.

To conduct the library research, a systematic approach was adopted. Firstly, an extensive review of the existing literature on Islamic communication and interpersonal communication was conducted. This involved conducting thorough searches of scholarly databases and academic libraries to identify pertinent publications and research articles. The search terms employed included "Islamic communication," "interpersonal communication in Islam," "communication principles in the Quran," and "Hadith on communication."

Secondly, the selected references from Al-Qur'an and As-Sunnah were meticulously analyzed to assess their relevance to the principles of interpersonal communication. This critical analysis focused on Quranic verses that addressed communication ethics, guidelines for effective communication, and the dynamics of interpersonal relationships. Similarly, Hadiths that offered insights into the communication practices and teachings of Prophet Muhammad (Peace Be Upon Him) were carefully scrutinized. In this manner, the study aimed to draw connections between Islamic teachings and interpersonal communication principles.

### **4. Results and Discussion**

The findings of this study provide valuable insights into the fundamental principles of interpersonal communication from the Islamic perspective, which will be further explored in the subsequent sections of this research. It is important to note that the principles discussed here



are just a fraction of the vast and comprehensive principles of interpersonal communication in Islam, which could be extensively discussed in this article.

#### **4.1. Integrating Worship and Monotheism as the Primary Intention and Motivation in Interpersonal Communication**

Intention and motivation play pivotal roles in the communication process, as they are intrinsically linked to achieving objectives and purposes. However, prevailing communication models often overlook these fundamental aspects, resulting in a lack of empirical investigations into the impact of intention realization on communication effectiveness (Frydrychowicz & Matejczuk, 2006). Therefore, it is essential to address vital inquiries concerning the measurement of intention realization and its interplay with communication effectiveness. Similarly, motivation can be defined as the propelling force that influences behavior, originating from both internal and external factors, fueling enthusiasm and perseverance in the pursuit of specific actions (Khair et al., 2016).

In Islam, an intention occupies a great of matters and it has seriously problem for any kind of behavior because it defines the direction toward every action. In Surah Al-An'am, verse 162 of the Holy Quran, Allah Ta'ala states: "*Say, 'Indeed, my prayer, my sacrifice, my living, and my dying are for Allah, Lord of the worlds.'*" This verse elucidates that all activities in life should be directed as acts of worship to Allah.

Monotheism (*tauhid*) forms the core of the Islamic worldview, uniting Muslims globally. This Element explores its significance, drawing from the Qur'an and prophetic teachings. Islamic spiritual practices reinforce the commitment to monotheism, fostering a deeper understanding of divine oneness (Ibrahim, 2022).

When someone engages in any activity, he possess different intentions, either good or bad motivation, and he will receive the results based on what he intended. As mentioned in a Hadith, Prophet Muhammad (peace be upon him) said, "*Verily, actions are judged by intentions. Each person will receive what they intended. Whoever migrates for the sake of Allah and His Messenger, their migration is for Allah and His Messenger. Whoever migrates for worldly gain or to marry a woman, their migration is for what they have migrated for.*" (Hadith narrated by Bukhari and Muslim in Al-Ju'fi, 1993).

This Hadith highlights the pivotal function of intention in determining God's acceptance or rejection of an act. It also defines the magnitude of rewards which one will receive. On other word, that Hadith actually alerts to Muslims in order to perform their tasks sincerely, honesty, and to seek the bestow of Allah only and not search the popularity of others (Andirja, 2021; Hadidi, 2023; Tuasikal, 2017).

Interpersonal communication, as a routine activity, is deeply intertwined with intention and purpose. The effectiveness of one's communication is contingent upon a sincere intention and noble objectives, wherein the context of this discussion, the primary aim and motivation lie within the framework of worship and monotheism. Interpersonal communication conducted with the intention of seeking Allah's pleasure alone serves as an implementation of the concepts of worship and oneness of God (*tauhid*).

## 4.2. Human Values as the Essence of Interpersonal Communication

To comprehend the principles of interpersonal communication and relationships within an Islamic perspective, it is imperative to grasp Islam’s definition of human beings and their position. Islam offers guidance on how mankind should conduct themselves on Earth, including their interactions within the social realm. The table below depicts the exposition of human beings in the Qur’an.

**Table 1. The Exposition of Human Beings in the Qur’an**

No	Surah and Verses	Content of Message	Point of View
1	Surah At-Tin: 4	Surah At-Tin: 4 <i>“Indeed, We created man in the best form.”</i>	Human beings hold the highest position among all forms of creation.
2	Surah Ad-Dhariyat: 56	<i>“And I (Allah) did not create the jinn and mankind except to worship Me.”</i>	The purpose of human creation is centered around the worship of Allah.
3	Surah Al- A'raf: 179	<i>“And We have certainly created many jinn and mankind for Hell. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. They are like livestock; rather, they are more astray. It is they who are the heedless.”</i>	The consequences that arise when individuals fail to utilize their hearts, eyes, and ears to comprehend the truth.
4	Surah Al Baqarah:30	<i>“And [mention, O Muhammad], when your Lord said to the angels, ‘Indeed, I will make upon the earth a successive authority.’ They said, ‘Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?’ Allah said, ‘Indeed, I know that which you do not know.’”</i>	Human beings were appointed as custodians of the Earth, responsible for its cultivation and development.

In the pursuit of their roles in human life, individuals engage in personal interactions guided by universal humanitarian values, encompassing honesty, justice, respect, empathy, compassion, trust, and transparency. The teachings of the Quran inspire individuals to prioritize these fundamental human values in their interactions, fostering harmonious coexistence and mutual understanding (Khalil, 2016; Siddiqui, 1988).

Honesty, as a fundamental attitude and value in Islam, holds significant importance in interpersonal communication. The Al-Qur’an emphasizes: *“O you who have believed, fear Allah and be with those who are true.”* [Surah At-Taubah, verse 119]. This verse urges believers to be consistently honest in both words and actions, especially when interacting with others.

Prophet Muhammad also stressed the value of honesty in a hadith: “Verily, honesty leads to goodness, and goodness leads to Paradise. A person continues to be honest until he is recorded as truthful with Allah.” [Hadith narrated by Al-Bukhari, in Al-Ju’fi, 1993]. This principle serves as a guiding light, encouraging individuals to uphold honesty in their communication, promising goodness, and a path to Paradise.

Furthermore, justice is another vital attitude and value to be practiced in interpersonal communication. Allah Ta’ala states: “*Be just, that is nearer to righteousness.*” [Surah Al-Ma’idah, verse 8]. This verse not only commands acting justly but also emphasizes that justice aligns with righteousness, highlighting its profound significance in human interactions. Alongside these values, many others form the foundation for meaningful and respectful interpersonal communication.

### 4.3. Considering Relationship Types in Interpersonal Communication

The Islamic perspective on interpersonal communication places a strong emphasis on the various types of relationships and their dynamics. These relationships involve the reciprocal exchange of ideas and viewpoints, creating an environment of free and conducive communication based on mutual admiration, endurance, and belief (Nadvi, 2014).

Parent-child relationships, for example, as guided by Islamic principles, are exemplified in the Quranic verse: “*Your Lord has decreed that you worship none but Him, and do good to parents. If any one of them or both of them reach old age with you, do not say to them a word of disrespect, nor shout at them but address them in terms of honor.*” (Surah Al-Isra’ verse 23). This verse highlights the importance of treating parents with kindness and using respectful language, even prohibiting expressions of irritation. This principle forms a crucial foundation for a child’s interaction with their parents.

The dynamics of teacher-student relationships, another example of a relationship type, are illustrated in the Quranic story of Prophet Moses and Prophet Khidr: “*(Moses) said to (Khidr), ‘May I follow you so that you may teach me something of that knowledge (guidance) which you have been taught?’ (Khidr) said, ‘Verily! You will not be able to have patience with me! And how can you have patience about a thing which you know not?’ (Moses) said, ‘If Allah will, you will find me patient, and I will not disobey you in aught.’*” (Surah Al-Kahf verses 66-69). Prophet Moses’ humble and respectful approach to seeking knowledge from Prophet Khidr serves as an example for students. The story emphasizes the importance of humility and respect towards teachers and mentors who possess knowledge and experience.

Islam teaches that relationships with others should be founded on mutual respect and kindness, even when faced with unjust treatment. Allah Ta’ala states about the nature of the Servants of the Most Merciful: “*The servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace.*” (Surah Al-Furqan verse 63). True believers respond to harshness with words of peace, displaying their commitment to speaking good words and maintaining composure even when faced with animosity and injustice.

#### 4.4. Interpersonal Communication Refers to Context and Content.

Islam emphasizes the significance of context-sensitive communication and the thoughtful selection of appropriate words for each situation. Abu Thufail, a companion of the Prophet, emphasized the importance of knowledge before conveying a message, stating, “*In every situation, there is an appropriate word*” (Al-Baghdadi, 1983). This underscores the need to consider the context and the audience when communicating.

In managing interpersonal communication, Islamic principles play a vital role. The three elements of Islamic-based communication—the Adab of the communicator, content, and communication etiquette—are crucial in fostering meaningful and respectful interactions (Abu Hasan et al., 2022). Additionally, Khalid and Ahmad (2021) discuss the concept of Islamic-based art of communication, which emphasizes wisdom and includes three essential elements: the morality of the communicator, the content of the message, and communication etiquette (Khalid and Ahmad, 2021). Together, these principles provide a comprehensive framework for effective and meaningful communication in Islam.

Within Islam, the principle that “Customs and traditions can serve as a basis for law” (As-Suyuthi, 1983) highlights the religion’s alignment with human nature. Customary practices within society may be a legal foundation, provided they align with the Quran and Sunnah, ensuring the preservation of essential human values in Islamic interpersonal communication.

The relevance of communication context, including the communicant, timing, and location, holds significant emphasis in the Islamic perspective. The Quran, for instance, discusses the gradual prohibition of Khamar (intoxicants), considering the context and conditions of the communicants during message delivery.

To illustrate, Allah Ta’ala initially revealed the verse about Khamar with the statement: “*They ask you, [O Muhammad], about wine and gambling. Say, ‘In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit.’*” (Al-Baqarah, 2:219). Subsequently, another verse was revealed, saying: “*O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying.*” (An-Nisa, 4:43). Only later, the verse in Al-Maidah, 5:90, was revealed to establish an absolute prohibition of Khamar. Hence, the Quranic verses need to be understood within their respective contexts. Islamic law was revealed with due consideration of the societal conditions. This principle is essential to apply in interpersonal communication.

Considering the conditions of the interlocutor and adapting accordingly is crucial. Prophet Muhammad set many examples of observing the context of communication and adjusting his message accordingly. For instance, when asked about the most beloved deeds in Islam by different companions, his responses were tailored to their respective conditions. When asked by Abdullah bin Mas’ud, he replied: “*Praying on time.*” Then, upon further inquiry, he added: “*Being dutiful to one’s parents.*” When asked again, he responded: “*Engaging in Jihad for the sake of Allah.*” (Shahih Al-Bukhari, in Al-Ju’fi, 1993). On another occasion, when Abu Musa Al-Asy’ari and his companions inquired about the most superior deed in Islam, he replied: “*To protect the*



*Muslims from one's tongue and hands.*" (Shahih Al-Bukhari, in Al-Ju'fi, 1993). Similarly, when Abu Hurairah asked about an action equivalent to Jihad, the response varied based on the situation, emphasizing the importance of context. (Shahih Al-Bukhari, in Al-Ju'fi, 1993).

These hadiths illustrate that Prophet Muhammad tailored his answers to suit the conditions of the questioners, thereby emphasizing the significance of context in interpersonal communication.

#### **4.5. Emphasizing Adab for Attaining Intended Influence in Interpersonal Communication**

Adab, the Islamic etiquette of good manners and character, holds great importance in interpersonal communication within Islam. It is deeply connected to faith and worship, elevating one's status and dignity as decreed by Allah Taala (Husaini, 2019). Adab embodies noble virtues through praiseworthy words and actions, reflecting the goodness of one's character as a Muslim and serving as an act of worship towards Allah Taala (Afifi et al., 2021). Within Islam, Adab plays a crucial role in communication, requiring individuals to interact respectfully and considerately, upholding the Islamic code of conduct and ethics (Afifi et al., 2021).

Furthermore, Adab's significance extends to various communication practices, including dakwah (Islamic preaching) in the digital world, where delivering dakwah amar ma'ruf nahi mungkar (enjoining good and forbidding evil) is emphasized (Afifi, 2022). Upholding Adab in interpersonal interactions fosters a positive and ethical communication environment, promoting understanding, trust, and unity (Afifi et al., 2021). Adab's principles also guide Islamic work ethics, fostering successful cooperation and a harmonious work culture (Aldulaimi, 2016). Embracing qualities like gentleness, good manners, and using good deeds enhances communication effectiveness, aligning with the role model of Prophet Muhammad (Peace Be Upon Him) for effective communication strategies (Hassan, 2021).

The Interpersonal Communication Model of Prophet Muhammad (Peace Be Upon Him) comprises dimensions such as non-verbal and verbal communication, rich meanings, fluency, parables for understanding, voice intonation, message content, understanding the communicant's situations, and avoiding discrimination (Nasrullah et al., 2017). Adab in communication leads to reduced error rates in message understanding and avoidance of hurtful speech. Drawing on reliable reference sources like the Al-Qur'an and Hadith, it is essential in Indonesia, where Islamic values are prioritized. Therefore, applying the concept of Islamic ethics to various activities, including politics, business, and social media, is crucial (Nidzom & Pradana, 2022).

Regarding adab or noble manners, Allah Ta'ala states in the Quran: *"Indeed, you (Muhammad) are of a great moral character."* [Surat Al-Qalam, verse 4]. This verse emphasizes that the Prophet Muhammad possessed the finest character and serves as an exemplary role model for all. Yusuf bin Al-Husain said: *"Through adab, you will better understand knowledge."* [Al-Baghdadi, 1984].

In interpersonal communication, adhering to practical adab is essential. For instance, refraining from whispering to someone when others are present is emphasized by the Prophet (Peace Be Upon Him). He said, *"If you are three people, then two should not engage in a private*

*conversation, leaving the third person out, as this could make the third person sad.*” [Sahih Muslim, hadith number 2184]. This hadith highlights the etiquette of not privately whispering, as it may lead to feelings of exclusion or sadness in the third person.

Islam provides various guidelines for interpersonal communication, especially in speech. Firstly, one should speak with kind words and discuss good matters; otherwise, it is better to remain silent. Secondly, in terms of speaking manner, one should employ a gentle and unhurried tone. Thirdly, when someone else is speaking, active listening, attention, and refraining from interrupting their speech are important. Fourthly, when communicating with someone older or of higher status, it is crucial not to interrupt or cut off their speech [Al-Ushoimi, 2021].

In a hadith, Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (Peace Be Upon Him) said, *“Whoever believes in Allah and the Last Day should speak good or remain silent.”* [Hadith narrated by Al-Bukhari and Muslim]. This hadith advises speaking kindly or choosing silence when necessary. In terms of speaking manner, a Muslim should speak softly, avoiding loudness and haste. This approach ensures careful consideration of words and enhances their comprehension. When others are speaking, attentive listening is crucial. Allah Ta’ala states in the Quran, *“And when the Quran is recited, then listen to it and pay attention.”* [Surat Al-A’raf, verse 204]. Consequently, a Muslim is required to remain silent, listen attentively, and be present when others are speaking. Furthermore, facing the speaker directly instead of looking away or being distracted is considered courteous. Both outward body language and inward attention are vital. Moreover, it is essential not to interrupt others’ speech by waiting for them to finish expressing their thoughts and intentions.

In Islamic culture, showing respect to elders is highly valued. When communicating with someone older or of higher status, it is respectful not to speak before them. A younger person should refrain from speaking ahead of an elder in discussions. Abdullah bin Umar (may Allah be pleased with them) exemplified this behavior in a muttafaqun ‘alaih hadith. During a conversation with the Prophet (Peace Be Upon Him), the Prophet asked his companions about a tree resembling a believer. While others mentioned various trees, Abdullah bin Umar thought of the date palm tree but hesitated to speak due to the presence of senior and influential individuals. After they fell silent, the Prophet (Peace Be Upon Him) stated, *“It is the date palm tree.”* [Hadith narrated by Al-Bukhari and Muslim]. This incident illustrates the importance of not speaking ahead of respected elders.

In Islam, both groups of elders, those with significant positions and those older in age, are given the right to speak first, and their rights are highly valued and emphasized, granting them priority in being heard according to shariah. This is evident in a sahih hadith narrated by Al-Bukhari and Muslim, where Sahl bin Abi Hathmah (may Allah be pleased with him) stated that the Prophet (Peace Be Upon Him) said, *“Give precedence to the one who is older (in speech).”* [Hadith narrated by Al-Bukhari and Muslim]. Thus, older and senior individuals, both in terms of position and age, should be given priority in speaking. This also includes not interrupting scholars, interjecting, or answering questions that were directed to them. By adhering to these principles of adab, Islamic interpersonal communication fosters a harmonious and respectful society, deeply rooted in Islamic principles.

By adhering to these principles of adab, Islamic interpersonal communication fosters the achievement of the desired communication goals. Additionally, at a macro level, it contributes to building a harmonious and respectful society, deeply rooted in Islamic principles.

## 5. Conclusion

In conclusion, this article presents a comprehensive theoretical framework elucidating the principles of interpersonal communication in Islam. These five key principles include: (1) Integrating worship and monotheism as the primary motivation in interpersonal communication, (2) Emphasizing essential human values as its foundation, (3) Considering various relationship types, (4) Analyzing communication in relation to context and content, and (5) Highlighting the significance of adab for desired impact.

Together, these principles form the bedrock of interpersonal communication in Islam, providing essential guidance for communication interactions. Of course, these principles represent only a small part of the diverse and comprehensive principles of interpersonal communication in Islam that can be discussed in this article. Future researchers can explore various other principles more comprehensively from the Quran, Hadith, and various references of Islamic scholars.

The article's contribution lies in offering a valuable resource for further research on understanding interpersonal communication in the context of Islam. Additionally, it provides invaluable guidance for practitioners seeking to enhance communication effectiveness, cultivate harmonious relationships, and contribute to a society grounded in Islamic principles. Thus, this research opens new avenues for exploring interpersonal communication dynamics within the context of Islam and its broader societal implications.

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