

Conceptualization of Public Relations Ethics from Qaul Perspective in the Al-Quran

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Abstract

This study aims to investigate the Islamic perspective on public relations, the principles of public relations regulated by Islam, and the code of ethics in public relations activities according to Islamic views. This paper adopts a qualitative approach with the literature study method. Meanwhile, several cases that identify communication errors, such as those committed by PT KAI's PR by not being truthful, serve as the main benchmark for the importance of implementing Islamic values in the field of public relations. The researcher found that Islam views public relations as an important part of human life because Islamic values are not only for the hereafter but also serve as guidelines in communication and interaction in the world. The principles of public relations explained in the Quran, known as the six principles of qaul, provide guidance for Muslims to carry out public relations activities with good ethics. Additionally, the code of ethics for public relations derived from the teachings of the Quran and the hadiths of the Prophet Muhammad (PBUH) serves as the foundation for moral and ethical public relations practices. The conclusion of this study is that the values and principles of Islam in public relations activities are believed to provide success, achievement, and blessings in these activities. This can also prevent humans from the damage and chaos that may arise from uncontrolled communication. Therefore, public relations practices based on Islamic values are expected to lead humans to safety in this world and the hereafter.

Keywords: Islam, Public relations, Al-Quran, Qaul.

Introduction

According to Paul Watzlawick's view as stated in Ellys Lestari Pambayun's book, humans cannot avoid communicating. (Pambayun Ellys Lestari, 2012) This means that in everyday life, humans are actively involved in various forms of communication, as revealed in research which states that around 75% of the time humans spend from waking up in the morning until going to sleep again is filled with communication activities (Jalaludin, 2009).

Humans depend on each other in social relationships in this world, starting from daily interactions such as sharing stories and life experiences to global issues such as peace between nations. The ability to communicate is a gift that allows humans to connect and understand each other in this process of social relations. Effective communication helps create understanding and maintain harmonious social relations between people. (Jaelani, 2019)

The communication process in social relationships does not always produce a beneficial impact. If not done effectively, communication can have negative consequences for individuals and organizations. To ensure the creation of good understanding through communication, a special unit was created whose task was to maintain effective communication and create a positive image, known as public relations or public relations in an institution or organization. (Kurnia Setiyo Rini, Sugeng Rusmiwari & Program, 2017)

Meanwhile, in the world of public relations we can find several cases that identify errors in communication, such as those made by PR PT. KAI Commuter Line. Not just once, a mistake or violation of the PR code of ethics was made by PT. KAI Commuter Line occurred twice in different cases. First, in 2012, a private television station interviewed PT Public Relations. KAI Commuter Line, but the host's questions were answered by not being honest and objective with a tendency to blame only one party. ("Pelanggaran Etika Pada Humas PT KAI Commuter Line Halaman All - Kompasiana.Com," n.d.) Second, in 2021, when one of the passengers spoke out about the sexual harassment experienced by his colleague on the KRL, which was then responded to unethically by PT's social media admin. KAI Commuter Line. ("Kasus Twitter KAI Commuter, Bukti Pentingnya Etika PR - Universitas Al Azhar Indonesia," n.d.)



Gambar 1 Cuplikan Gambar Respons Tidak Etis Admin PT KAI

The two case examples above can reinforce the importance of formulating ideal concepts related to Public Relations practice so that fatal errors related to rules and codes of ethics in this profession can be minimized properly. Thus, compiling and/or formulating these ideal concepts is an important thing to do now in order to create a positive ecosystem in the world of public relations in Indonesia which is based on noble religious and socio-cultural values. Not only that, the process of internalizing these concepts needs to be carried out optimally so that the impact and benefits can be felt directly by society at large.

In the Islamic context, public relations activities are often identified with da'wah activities. The preachers act as public relations practitioners who communicate good messages originating from the Koran and Sunnah. The aim of the preachers' activities is to strengthen understanding of religious issues, both in the context of this world and the hereafter, as well as creating a positive image of Islam in the eyes of Muslims and non-Muslims.(Saraka, 2022)

Islam, as a blessing for all nature, contains values that are relevant to public relations activities, both contained in the Koran and Sunna. Therefore, in carrying out public relations duties, especially a Muslim, must always refer to the values contained in the two main sources for Muslims. This is important to create public relations activities that are not only successful and effective, but also receive blessings and rewards from Allah. The author will explain further about public relations from an Islamic perspective based on the Koran and Sunna in the next section.

Research methods

The qualitative approach in scientific research is a method that emphasizes in-depth understanding of complex phenomena through descriptive and interpretive analysis of non-numerical data. In this approach, the researcher pays attention to the context, meaning and experience of the research subject, and recognizes subjectivity in the subject's experience and understanding.(Pembayun, 2013)

A qualitative approach is suitable for use in research regarding the formulation of the concept of public relations in Islam because it allows researchers to understand the religious context, Islamic values, and related public relations practices. With this approach, researchers can explore various perspectives, thoughts and practices in public relations that are in accordance with Islamic teachings and values. In addition, the qualitative approach allows researchers to explore the in-depth meanings of public relations concepts in the Islamic context, thereby providing a more comprehensive and contextual understanding.(Kasiram, n.d.)

This research uses a literature study research method where this approach is used to collect, review and analyze information from various literature sources related to a particular research topic. This method involves searching and studying various library materials such as books, scientific journals, articles, theses, dissertations, research reports, and other sources of information that are relevant to the research topic being discussed.

Data that has been collected from information sources is then analyzed critically and systematically. Data analysis involves identifying patterns, themes, trends, and conclusions that can be drawn from the information found in the literature study. The results of data analysis from the literature study are prepared in the form of a research report. The report includes an introduction that explains the background and objectives of the research, a literature review that summarizes the findings from the literature study, the methodology used in the research, the results of data analysis, conclusions, and suggestions for further research.(Qomar, 2022)

Results and Discussion

As mentioned previously, in this sub-chapter we will examine public relations in more depth from an Islamic perspective based on the Koran and Sunna. Public relations itself cannot be separated from communication activities, so what happens in public relations activities is of course a communication process. The Al-Quran and the hadith do not explicitly explain communication and public relations, but only provide general signs and explanations regarding both.

It can be widely understood that in practice public relations uses communication as its main bridge, so that they can understand each other and carry out their duties as well as possible.(Jaelani, 2019) The Al-Quran itself provides a general explanation regarding how a person should communicate and carry out public relations functions in accordance with the instructions of the Al-Quran, with the hope that these activities can be successful and receive blessings from Allah SWT. Next, the basic principles of communication are explained which can be used as a basis for carrying out public relations activities.

1. Principles of Qaulan Sadidan

Allah in the Koran mentions the words "qaulan sadidan" twice, namely in verse 9 of surah An-Nisaa and verse 70 of surah Al-Ahzab. The term "qaulan sadidan" refers to speaking truthfully, honestly, directly and unambiguously.(Nazar & Qoulun Sadida, 2022) Verse 9 of Surah An-Nisaa explains the importance of conveying messages using the principle of "qaulan sadidan" in the context of affairs of orphans and their descendants, as in the following verse.(Pambayun Ellys Lestari, 2012)

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

Meaning: "Let those who if they (die) leave behind them, weak offspring (whom) they are afraid of. So, fear Allah and speak with the right words (in terms of protecting the rights of your descendants)."

According to Quraish Shihab's interpretation in Tafsir Al-Misbah, this verse contains a prohibition on humans not to carry out bad and unjust treatment towards orphans. This verse also warns people about the fate of their families and children after they die, who could experience tyrannical treatment as they do to orphans. Apart from that, the verse emphasizes the importance of speaking gently, honestly and correctly without treating anyone unjustly, including weak people.(Shihab, 2002)

In the Complete Tafsir of the Ministry of Religion, it is explained that this verse teaches people who are nearing the end of their life to think about the welfare of their family, so as not to leave behind a weak family in the future. This reminds us to always be devout and maintain a good relationship with Allah SWT. Apart from that, this verse also emphasizes the importance of being gentle, especially towards orphans who are our responsibility, and is instructed not to discriminate between them and our own biological children. (Kementerian Agama RI, 2019a)

This verse highlights several fundamental values that are relevant in the context of public relations, which can serve as a guide for public relations practitioners in carrying out their duties with high integrity and ethics. First of all, the verse above emphasizes the importance of honesty in communication. This is in line with the principles of public relations ethics which encourage public relations practitioners to convey information honestly, transparently and accurately to the public. Furthermore, this verse also reflects the values of equality and humanity, where public relations practitioners are reminded to treat all parties with respect and fairness, regardless of social status or power. This is important in building sustainable and positive relationships between organizations/institutions and their publics.

In the context of social care, the verses of the Koran give special attention to orphans, which can be interpreted as the importance of positive contributions and care for vulnerable groups in society. Public relations practitioners are expected to be able to carry out their role by providing a positive impact on society through CSR programs and other activities. The principles of consistency and integrity in communication are also highlighted in this verse. Public relations practitioners are expected to be consistent in conveying correct and honest information, as well as maintaining their integrity in every interaction with the public.

So according to the author, the verse above emphasizes the importance of communication ethics in public relations based on the values contained in the verses of the Koran. This provides a strong moral foundation for public relations practitioners to carry out their duties with full responsibility, professionalism and grace. In surah Al-Ahzab verse 70, the command or recommendation for qaulan sadidan is mentioned after the word piety, as follows

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

Meaning: "O you who believe, fear Allah and speak the right words."

According to Quraish Shihab, the meaning of this verse is a call from Allah SWT to believers to fear (fear) Allah's punishment if they disobey Him, and a recommendation to speak true and upright words. (Shihab, 2002) Furthermore, in the Ministry of Religion's interpretation, this verse commands believers to always be devout, and always say the truth, in the sense of being in harmony between what is in the heart and what is spoken, because every human word and action will be recorded by two angels, Raqib and Atid.

In Quraish Shihab's interpretation, there is Allah SWT's call to believers to be devout and speak true and straight words. This can be translated into public relations practice with

the importance of integrity and honesty in communication. Public relations practitioners are expected to maintain honesty in conveying information to the public, without changing facts or hiding the truth. Apart from that, the call to piety also reflects the importance of public relations practitioners to act ethically and avoid behavior that violates religious and moral values in carrying out public relations duties.

Then, in the Ministry of Religion's interpretation, the verse commands believers to always be devout and always speak the truth, meaning that the words spoken must be in harmony with what is in the heart. In the context of public relations, this underlines the importance of consistency between the values upheld by organizations/institutions and the communications conveyed to the public. Public relations practitioners are expected to always ensure that the messages conveyed reflect the values held firmly by the organization/institution, so that credibility and public trust are maintained.

These two interpretations also remind us that every human word and deed is recorded by two angels, Raqib and Atid. This can be interpreted as a reminder for public relations practitioners that every action and communication carried out has large moral consequences and responsibilities. Therefore, public relations practitioners need to act with full responsibility, ethics and honesty in carrying out public relations duties.

Overall, the author sees that these two interpretations emphasize the importance of integrity, honesty, consistency and moral responsibility in public relations practice. Public relations practitioners who apply these values in every interaction and communication will be able to build strong and positive relationships with the public, as well as increase reputation and trust in the organizations/institutions they represent.

1. *Qaulan Balighan* Principles

Qaulan balighan can be interpreted as a form of the principle of effective communication. In Arabic itself, it can be interpreted as, until, hitting the target, achieving the goal, or effective. (Wulur & Pratama, 2021) *qaulan balighan* itself is contained in Q. S. An-Nisaa verse 63, "Say to them with qaulan balighan." The context of qaulan balighan is also found in a hadith of the Prophet SAW. which means, "Say it nicely, if you can't, then keep quiet." (Pambayun Ellys Lestari, 2012)

Effective communication itself aims to minimize the occurrence of misunderstandings in the communication process, meaning that there is an understanding between the communicator and the communicant. However, as ordinary people, errors often occur in communication, causing misunderstandings. The cause could be due to differences in culture, culture, family, religion, education, gender, and so on. (Pambayun Ellys Lestari, 2012)

Meanwhile, according to the Ministry of Religion's interpretation, the verse criticizes the actions of hypocrites who pretend to seek goodness and guidance, when in fact Allah knows the condition of their hearts. Therefore, Muslims are asked to stay away from them, not to believe their oaths and words, and to give advice that touches their hearts. Apart from that, the verse also emphasizes the importance of obeying Allah and His Messenger, while

criticizing the attitude of hypocrites who seek legal decisions from tagut (worship of other than Allah). Allah only sent His messengers with evidence that must be obeyed with His permission and orders. However, if those who have gone astray come to the Apostle Muhammad asking for forgiveness sincerely, kindly, and the Apostle also asks for forgiveness for them, then Allah will definitely accept their repentance and be very merciful to those who repent.(Shihab, 2002)

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Both interpretations of these verses generally underline the importance of integrity, honesty and positive influence in public relations practices based on Islamic values. Public relations practitioners who understand and internalize these values are expected to have a good impact in building harmonious relationships with the community and strengthening the trust and reputation of the organizations they represent.

In the context of this study, a PR person is required to uphold the principle of qaulan balighan so that in carrying out his duties he always applies effective communication, so that there is an understanding between himself and his communicants, and avoids errors in communication. One clear example of the actualization of this principle in social life is the Prophet Saw. who succeeded in spreading Islam. He always uses words and sentences that are effective and full of meaning. A form of communication like that of the Prophet Muhammad. requires clarity of heart, mind and emotions, so that he is able to bring Islam to become a superior religion in the land of Arab ignorance at that time.(Pambayun Ellys Lestari, 2012)

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2. Qaulan Maysuran Principles

Qaulan maysuran has the meaning of appropriate words or words that are polite and courteous.(Nurhdi, 2015) This principle is of course a mandatory guide for every Muslim, not only contained in the Koran, but the Prophet SAW, in his daily life, always adhered to this principle. (Hendra, 2020) This principle is found in Q. S. Al-Isra verse 28, which explains the guidance and direction from Allah SWT. When we want to abandon a disobedience or bad deed in order to gain the grace of Allah SWT, we are advised to always say good and appropriate words. Not with insults, harsh words, and various other forms of bad communication. (Pambayun Ellys Lestari, 2012)

وَأَمَّا تَعْرِضْنَ عَنْهُمْ أَيُّغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيَّسُورًا

Meaning: "If (unable to help so) you are (forced) to turn away from them to obtain the grace from your Lord that you hope for, speak to them gentle words."

According to Al-Misbah's interpretation, if a person's financial situation prevents him from providing support to the individuals mentioned previously, so that he cannot fulfill their rights at that time, but he still hopes that Allah will provide smooth sailing for him, then it is advisable to convey messages to them using polite words and give hope, so that they can grow enthusiasm within them.(Shihab, 2002)

Meanwhile, according to the Ministry of Religion's interpretation, the verse above explains that if someone is unable to provide assistance to individuals who need it due to certain circumstances, such as close family, poor people, or people who are on a journey, not because they are reluctant but because of material limitations or other reasons, then it is recommended to turn away from them in the hope of obtaining the expected grace of God. This makes it possible that in the future, when circumstances permit, someone can provide this assistance. In this situation, it is advisable to use words that are appropriate, kind, and give them hope, rather than rejecting them with harsh words. Apart from that, we are reminded not to hold back our hands in providing assistance to those in need, but also not to overdo it in providing assistance so as not to be trapped in disobedience or wasteful spending of wealth.(Kementerian Agama RI, 2019b)

In a history it is said, once upon a time there was a blind woman who always sat around the Medina market, waiting for someone to feed her. At that time no one came to help him except the Prophet SAW. However, this woman had not yet converted to Islam and hated the Prophet SAW. always hurling insults and slander at the Prophet SAW. Instead of getting angry and hating the woman back, Rasulullah came every day to help her, until the woman really recognized the sound of Rasulullah's footsteps. When the Prophet SAW. has died, the blind woman is looking for someone who always feeds her, she feels that the person feeding

her now is different from the person before. At that time it was Abu Bakar who fed the woman, after he was appointed caliph. Abu Bakr explained to the woman that the person who often fed him was the Prophet SAW. which he often insulted and slandered. After hearing these words, the blind woman regretted her actions and then converted to Islam.(Junaidi Arsyad, 2015)

From the story above, it can be a lesson about the principles held by the Prophet SAW. in preaching, namely always being kind, polite and courteous to other people, even if that person does bad things or uses bad words or communication towards us. Even though the effect of the form of communication carried out by the Prophet Muhammad. not instantly, but what happened after had an extraordinary impact and effect on the person he communicated with, namely the blind woman. The methods and principles of *qaulan maysuran* communication are not easy, because what happens in the field often does not match our wishes. Swearing, slander, hoaxes and other forms of negative communication have become marketable items in our society today, especially on social media.

Regarding practice in the world of PR, what Islam has offered, both in the Koran and hadith, can be a perfect reference for carrying out tasks in communication. How did the Prophet SAW. in communicating with people who carry out poor communication practices can be an example and guide that is relevant to current conditions, even though it requires various innovations from several aspects.

3. *Qaulan layyinan* Principles

Principles *qaulan layyinan* found in Q. S. Thaahaa verse 44, which calls for speaking with gentle words to the person who is being reprimanded or advised so that he or she will remember and be afraid of making mistakes.(Afrizal, 2024) According to Jalalain's interpretation,(As-Suyuti, n.d.) The context of this verse is the warning and advice of the Prophets Moses and Harun to Pharaoh who claimed to be God. In this verse it is said that "hopefully he will realize" is a form of encouragement from Allah SWT. to the two prophets to always fight in reminding and advising Pharaoh to be aware of his actions (claiming to be God). Although in this case Allah SWT. had known that Pharaoh would never wake up and would forever be lost on a bad path.

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى

Meaning: "Speak to him (Pharaoh) with gentle words, hopefully he will wake up or be afraid."

In the interpretation of Al-Misbah itself, it is explained that, the prophet Moses must be ordered by Allah SWT. to always invite Pharaoh to repent and believe in Allah SWT. in the hope that he can regain consciousness of his actions, and become a believer and fear the consequences of his disbelief and unjust actions. In Al-Misbah's interpretation, it is not explained that Pharaoh's condition was impossible to realize his mistake. The existing explanations tend to have the potential to open the door to repentance for Pharaoh's unjust

actions, but in the end he remained arrogant and chose not to admit his mistakes and continued with the bad things he had done.(Shihab, 2002)

From the explanation of the verse above, the main principle that can be integrated into public relations practice is an attitude that never gives up in preaching or communicating gently, even to people who are very disobedient to Allah SWT, not just not recognizing Allah SWT. as the only God, he, Pharaoh even acknowledged himself as God himself. Therefore, in practice, a good PR person is certainly able to apply this principle in the communication process he builds. Being gentle in communicating is not only with good people, however, this attitude must always be maintained even with people who oppose, even reject our kind invitations.

4 . Qaulan Kariman Principles

One form of the principle of intelligent communication is the ability to speak noble words. Noble words are also recommendations from Allah SWT. because He is the Most Noble Being. So it is not uncommon for us to see pious people always exalting and glorifying the name of Allah SWT, as a form of gratitude for the gift of glory that Allah has.(Sucipto & Azhar, 2024) They tend to cover up the disgrace of fellow humans, and are careful in what they say, so that what comes out of their mouths is a manifestation of the glory of Allah SWT. as reflected in surah Al-Isra verse 23 below.

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَنْتَلِعَنَّ عَنْكَ الْكِبَرُ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

Meaning: "Your Lord has commanded you not to worship anyone other than Him and to do good to your parents. If one of them or both of them reaches old age in your care, then never say to both of them the word "ah" and do not shout at both of them, and say to both of them good words."

The Al-Quran verse in Surah Al-Isra verse 23 clearly explains the command to be filial to both parents, especially if they are elderly and need attention from us as children. As children, we are prohibited from saying rude words to our parents, even expressions like "ahh" are considered a form of disobedience to them. This verse emphasizes the importance of using words that honor and please both parents.

According to Al-Misbah's interpretation, the meaning of the verse explains that we must obey the command not to worship anyone other than Allah SWT. Apart from that, we are also asked to serve our parents as well as possible. If we find that one or both of our parents are weak or old, we are obliged not to argue or oppose their words and actions with a loud or angry voice. Instead, we should speak to them with gentle words, full of kindness, courtesy, and respect them with a kind and tactful way of speaking.(Shihab, 2002)

Based on the explanation above, Surah Al-Isra verse 23, there are very important teachings regarding attitudes and behavior towards parents. This verse emphasizes that as children, we must respect and serve our parents in a kind and polite manner. Even when it

comes to speaking, we are reminded not to use harsh words or make expressions that show indifference, such as "ahh", because this is considered a form of disobedience to them.

In the context of public relations, the values contained in this verse have great relevance. First, the value of honor and respect for parents underlines the importance of communicating respectfully towards all parties in public relations activities, including clients, business partners and the general public. A polite and respectful attitude can help build good and harmonious relationships.

Then, the verse also emphasizes politeness in language and the use of noble words. In public relations, polite language is important to maintain reputation and good relations with various related parties. Polite and respectful communication can also create a harmonious work environment and support productive collaboration.

Apart from that, the value of awareness of the conditions and needs of parents also has implications for public relations practice. Awareness of the needs and conditions of stakeholders, including clients, consumers and the general public, is the key to conveying messages and carrying out communication activities effectively and sensitively.

This verse also reminds us to avoid conflict and verbal violence in communication. In public relations, managing conflict wisely and avoiding the use of offensive or derogatory language is very important in maintaining reputation and good relations with the public. By internalizing these values in public relations practices, organizations or individuals can build strong, harmonious and sustainable relationships with various related parties, creating a positive and productive communication environment.

5. *Qaulan Ma'rufan* Principles

The principle of qaulan ma'rufan describes positive communication. This is not just communication that is considered good by humans, but also in accordance with divine principles that regulate values in interaction. In this positive communication process, a speaker must prepare himself with various skills, such as speaking skills, the ability to choose words wisely, communication fluency, and other relevant aspects. (Saipudin, Hamidah, Ilmiani, & Musthofa, 2021)

If you look back at the success of the Prophet Saw. In preaching, of course it cannot be separated from his intelligence and skills in communicating well. (Hisyam, Noor, & Praptiningsih, 2023) The communication skills and intelligence of the Prophet Muhammad can be seen from various histories and traditions. A history explains that when the Muslims migrated to Habsyah, the Prophet Saw. appointed Ja'far bin Abu Talib as head of the delegation. In this story, Ja'far, with his communication skills, was able to convince the King at that time to accept them to live in the area. Not only that, Ja'far also freely spread Islam in the kingdom with permission from King Najasyi. In this story, the Prophet SAW. gave an example of how to build foreign relations by only sending a few people who were considered capable and had knowledge of the social conditions in the areas they were going to. (Mokhtar et al., 2021)

Communicating effectively requires several supporting aspects that always accompany the process. In this context, effective communication can only be achieved if a communicator is able to have control over himself and feel ashamed of bad actions or communication. This self-control comes from the belief that everything humans do will always be supervised by Allah SWT. and cannot hide from Him in the slightest. Meanwhile, the feeling of shame about doing bad things arises from devotion and caution in communicating.(Pambayun Ellys Lestari, 2012)

In the Al-Quran itself the word qaulan ma'rufan is mentioned in Q. S. An-Nisaa verse 5 as follows.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

Meaning: "Do not hand over your wealth (those who are in power) to people who are not yet perfect in your understanding, which Allah has made the basis of your life. Give them shopping and clothes from (the proceeds of wealth) and speak to them good words."

The explanation of good words in this verse refers to the condition of orphans who are not yet old enough and mature in mind. So, in this verse it is recommended not to give them property that is rightfully theirs, so that they do not spend it on something that does not benefit themselves. However, for their daily needs, their guardian is obliged to provide support as he would to his own biological children. At the end of this verse, there is a recommendation to speak kind words to them (orphans) regarding their property and a good explanation of the reasons why they are not given the freedom to control their finances.(Shihab, 2002)

In Jalalain's own interpretation, it is explained about the prohibition on giving wealth to wasteful people. Especially assets that support daily life, because it is feared that they will be spent on things that are not useful. "Give them only what they need for their daily needs and not excessively, and say good words to them, for example, if they are adults then they can freely control their own finances wisely."(As-Suyuti, n.d.)

The explanation of this verse provides very relevant direction in the context of values in public relations practice. This verse highlights the importance of good and wise communication, especially when dealing with people who may not yet have maturity and maturity of mind, such as orphans who are not yet old enough.

In the context of public relations, the values contained in this verse underline the importance of communicating with full understanding and wisdom. The prohibition on giving wealth to people who are wasteful, especially in things that are not useful, reminds that in public communication, there needs to be careful consideration of the use of resources and information.

In addition, the recommendation to provide adequate support for orphans, as given to biological children, reflects the values of justice and concern for those in need. In public relations, these values can be translated into communication practices that are fair, transparent, and care about the needs and conditions of stakeholders.

Conclusion

In the article above, there are several important points that can be drawn as conclusions. First, the values of qaulan sadidan and qaulan balighan contained in the verses of the Koran have great relevance in public relations practice. These verses underline the importance of honesty, equality, consistency, integrity and moral responsibility in communicating, both with the public and with other stakeholders. Public relations practitioners are expected to carry out their duties with high integrity, consistently convey correct information, and respect and treat all parties fairly and respectfully.

Second, the Al-Quran verses regarding qaulan maysuran provide guidance regarding attitudes and behavior in communication, including the use of good, polite and respectful words. Polite attitudes and awareness of the conditions and needs of other people are the basis for public relations practitioners in building harmonious and productive relationships with various related parties.

Third, in the practice of public relations, the importance of inviting goodness and communicating gently, even to people who may be opposed, reflects the principle of Qawlan Kariman emphasized in the Al-Quran. A calm, understanding and patient attitude in communicating can have a positive impact in influencing the hearts and minds of other people.

Fourth, the qaulan layyinan values contained in the verses teach the importance of social care, including towards orphans and other vulnerable groups in society. Public relations practitioners are expected to make positive contributions through CSR programs and other activities that can help improve social conditions and community welfare.

Fifth, Al-Quran verses also remind us of the importance of avoiding conflict and verbal violence in communication as described in the concept of qaulan ma'rufan. Public relations practitioners need to manage conflicts wisely and avoid using derogatory or offensive language, so that their reputation and good relations with the public can be maintained.

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