

COMMUNICATION IN THE FAMILY DICTATES QURAN SURAH AN NAML IN SHAPING CHILDREN'S CHARACTER

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Abstract. Communication in the family is the exchange of messages, both verbally and nonverbally, which aims to strengthen understanding and relationships between family members. This process results in an emotional bond of warmth, affection, and love between them. This study describes communication within the family sphere contained in the Quran surah An Naml, with the main aim of discussing its influence on the formation of children's character. The method used in this study is a qualitative descriptive approach using sources from literature, known as library research. Through the analysis of the views of Wahbah Zuhaili and Zainal Arifin Zakaria, researchers can identify various models of approaches that can be applied by parents in shaping the character of children in the family environment, as explained in surah An Naml.

Keywords: communication; quran surah an naml; children's character

I. INTRODUCTION

Every parent basically wants their children to be people with high knowledge and also have noble morals in their lives, but we cannot expect it completely than the child's innate genes. However, we also need several supporting factors to shape and make our children become children with high knowledge and noble character, one of which is environmental factors, both family environment, community environment or residence, and also the school environment [1]. In this day and age it is a high challenge for parents in educating children, due to the high influence of technology that makes it easier for them to dig information from various sources they want and the lack of parental concern for children [2], thus making them not only learn from what they see in their lives such as parental behavior, Teachers who are in schools, and communities around where they live, but are also able to see in many parts of the world the technology is developing rapidly [3]. According to Horald Lasswell in Onong Uchjana Effendy states that a good way to give birth to communication is to answer a question Who Says What in Which Channel to Whom with what Effect. [4] which means communication is a message process directly from the messenger to the recipient of the message using media that causes certain consequences. Abdul Karim Bakkar in [5] said that Communication is to do the best way and use the best means to transfer information, meaning, feelings, and opinions to others and influence their opinions and convince them what we want to achieve goals[5], and of course the source of Islamic character education is taught in the Quran. The dimensions of communication and the values of Islamic education are very much explained in the Quran, if it is true we want to explore what things are contained and contained

in it. Even the Quran also not only teaches aspects of education, but also other aspects.

Al-Quran is a kalam Allah that was revealed to the Prophet Muhammad SAW through the angel Gabriel, and was revealed gradually, according to the culture and society encountered. Thus, mandated values can be performed in any situation and condition anyhow. These values are in line with the times in today's society, because the Quran is a true guide, a separator between the righteous and the vanity and a way for every problem faced. Indeed, the Quran is a tool needed by the people for the benefit of life, both in the world and in the Hereafter even in the verses of the Quran has content and instructions for the Holy Prophet Muhammad (peace be upon him) and is the temperament of the Quran, as explained in a Hadith. *إِن خُلْفَةُ الْقُرْآنِ*

So with character education, humans are increasingly becoming easier to grow and develop their potential. As in the Qur'an surah An-Nahl verse 78, Allah (swt) says:

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

Translation: "God brought you out of your mother's belly knowing nothing, and He made for you hearing, sight, and conscience that you might be grateful."

The verses in the Quran contain many educational elements, or in other words the verses in the Quran are verses that are muhkamat and mutasyabihat, which are able to provide valuable lessons for humans to think about and practice in everyday life. And the verses that we need to pay attention to and ponder are the Quran Surah An Naml, which

in this surah has great lessons, guidance, and wisdom in its content. Even this surah also has verses that contain communication values and character education values that are very important in the formation of children's character. In this Quran surah An Naml, it has several forms of communication that are able to provide educational values that are very important in the educational process, especially the education of children in the family in the formation of proper character. Among them is education that teaches the values of gratitude, patience, justice, piety, sincerity, honesty, and trust. For example, the gratitude received by Prophet David (AS) and Prophet Sulayman (AS) from Allah (swt) is in the form of shalehan, as contained in the Quran Surah An Naml verse 15 which reads:

وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ

Translation: "Truly, We have indeed bestowed knowledge upon David and Solomon. Both said, "Praise be to Allah who has more us than most of His believing servants."

The above verse explains and provides a valuable lesson for us to always be grateful for what Allah has given us. And this surah also teaches us the importance of communicating in order to save us.

Communication has an important role in connecting individuals in the family. As Fitzpatrick and colleagues explain in Stephen W. Littlejohn, communication within families does not occur randomly, but rather follows certain patterns that affect how family members communicate [6]. This pattern is related to how close the relationship is within the family, the level of uniqueness of each individual, and external factors such as friends, work, geographical distance, and others. This family communication pattern includes two main aspects, namely conversation orientation and conformity orientation. Both of these aspects are variable, so each family has different communication patterns depending on the extent to which they tend to have conversations and prioritize uniformity. According to Tuti Bahfiarti Family communication is the formation of life patterns where in the family there are elements of education, shaping attitudes and shaping children's behavior that affect child development. Modernity can bring changes to some aspects of family life, so that drastic changes occur in patterns in the family [7]. The role of the family in children's growth and development is very important. Parental affection for children and parents' attitudes towards their children are important for the child's education. His narrative in instilling values in life both about religion, the surrounding environment and socio-culture taught is an important part of forming children with good personalities and can blend into society. If the relationship in the family runs not harmoniously due to several factors such as parents are not right in choosing parenting, intensity and lack of openness in communication, there are disagreements in opinions and conflicts in the family because they do not

agree on something, causing unhealthy relationships in the family, such as awkwardness, tension and discomfort.

Surah An-Naml also emphasizes the importance of patience in communicating. In family life, sometimes situations or differences of opinion can lead to tension or frustration. By being patient and controlling emotions, family members can avoid unnecessary conflicts and resolve differences in a better way. In continuing family communication, it is also important to practice Islamic communication etiquette, such as avoiding gossip, speaking softly, respecting the opinions of others, and avoiding the use of abusive or hurtful language. Surah An-Naml teaches the values of politeness and good morals in communication. In this surah, there is the story of Prophet Solomon and the queen of Saba. This story highlights the importance of good communication between the ruler and his people, as well as unity in carrying out duties and responsibilities. Surah An-Naml also reminds about the importance of communication with Allah in family life. When faced with important problems or decisions, families are taught to ask Allah for guidance and guidance through prayer, reading the Quran, and meditating on His teachings. Communication with God strengthens family bonds and provides a strong spiritual foundation in daily life. In the entirety of Surah An-Naml, we can take lessons about the importance of good communication in the family, where each family member supports, understands, and interacts with affection and respect. Effective communication within the family is a strong foundation for building harmonious relationships and ensuring the family thrives in an environment of love and kindness.

II. RESEARCH METHODS

This type of research is using non-field research or library research. In this literature review research using document studies which means the source of the data comes from written materials and discussions related to the values of education and family communication. So, this research makes the library as a source for obtaining research data. Mestika Zeid said, the type of library research is research that utilizes library sources to obtain research data [8]. This research concerns the role of communication and also character building through education in the Quran, the approach used is the approach of family communication and character education through verses of the Quran regarding the formation of children's character. This research focuses on the Qur'an surah an naml, because it is the object of this research to the Quran, the process of approach used is also the method of interpretation. Al-Farwi said, there are at least four methods that until now are used by mufassir in the interpretation of the Quran, namely: Tahlili Method (analysis), Ijmali Method (global), Maudhu'I Method (Thematic), and Muqarin method (Comparative) [9].

This type of research falls into the category of literature research, which refers to the methodology of collecting data and information through the use of sources such as books available in libraries, as well as other literature

materials. The underlying assumption of this method is that everything needed to examine this topic has been documented in these sources. The data taken comes directly from books relevant to the subject of this research, not the results of research in the field. This approach was chosen because the data sources used are in the form of literature [10].

The approach used. The approach applied in this study is a philosophical approach. The philosophical approach is a method of understanding problems through the process of rational thinking or contemplation, which produces deep, fundamental, and oriented thinking to reveal the nature of an entity that exists or may exist. In this context, a philosophical approach is used to reflect on the meaning of Islamic education derived from the Divine revelation, i.e. the Qur'an. Through this approach, the aim is to analyze how the values of character building contained in the Qur'an can be applied in the practice of daily life [11]. Data collection techniques in this study tend to rely on the "purposive sampling" method, which focuses on selecting information that is representative of the data source. This sampling technique is applied both to primary data sources in the form of Qur'anic verses and to secondary data sources taken from tafsir books and other books [12]. In a study, analysis and data collection are two very crucial aspects. These two stages are interrelated and complementary. The data analysis process is of course carried out after the data is collected. In other words, analysis can only be performed after the data has been collected relatively completely [13].

III. RESULTS AND DISCUSSION

Surah An-Naml in the Qur'an has a unique and powerful message. This letter is named "An-Naml" which means "ant" in Arabic. The name is taken from the mention of the Valley of an-Naml in this letter, and contains an interesting story about an ant's advice to his fellow ants in the valley. Surah An-Naml is ranked 27th in the Qur'anic mushaf in the order of its placement. However, in terms of the order of its descent, this surah is in the 48th order after surah Ash-Shu'ara' and before surah Al-Qashash. The number of verses in this surah varies according to the scholars: according to the scholars of Medina and Mecca, there are 95 verses, while according to the scholars of Basrah and Kufa, there are 94 verses [14]. The correspondence of the verses of Surat An-Naml with the previous Surah, such as Surat Al-Qasas (Sura 28), shows the connection in theme and discussion. Both spoke of the story of Moses and Solomon, and God's gift of privilege to them. Both also emphasize the importance of faith, tawakkal (fully believing in Allah), and wisdom in dealing with difficult situations. In the context of the family, this correspondence may be taken as a lesson in the values of faith, wisdom, and gratitude in guiding the family towards a life full of religious and moral values.

This Makkah surah is in line with the purpose of other Makkiyya surahs, which are to explain the essence of belief (aqidah) which includes the oneness of God, prophethood, the day of resurrection (the Last Day), and strengthen the belief

that the Qur'an indeed comes from Almighty and All-Wise God. Contributing to explaining these goals, surah an-Naml outlines the eternal miracle of Prophet Muhammad (PBUH), namely the descent of the great Qur'an as a guide, mercy, and glad tidings for believers. Furthermore, this surah describes memorable events about the narration of Prophet Moses, Prophet Dawud, Prophet Solomon, Prophet Salih, and Prophet Luth. This surah highlights the heartfelt suffering experienced by them due to the interference of their own people, the rejection of the message they brought, and the harsh punishment given to them. The surah concludes by dividing people into two groups: the happy and devoted, and the wretched and sinful group. Each group will receive rewards according to their actions, both good and bad. This surah also tells the polytheists about the importance of worshipping Allah Almighty exclusively and abandoning idol worship. They are encouraged to hold fast to the guidelines of the Qur'an and its instructions in their lives. The Qur'an is regarded as a light and guide. For those who get guidance, it will bring good to themselves. As for those who are lost, their heresy will harm themselves. This surah also ends by telling the polytheists about the greatness of the verses of Allah SWT at a time when there is no longer any benefit of faith except faith in Allah SWT alone. They are reminded that there will be a definite reward for all the deeds they do.

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَآتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ بَشِيرٍ أَوْ آيَاتٍ
بِشِهَابٍ قَبَسٍ لَعَلَّكُمْ تَصْطَلُونَ

Translation: (*Remember*) when Moses said to his wife, "Behold, I saw fire. I will bring news of it to you or bring a torch so that you can warm up (by the fire)."

This verse begins the story of Moses honestly expressing his experience to his family members, of observing a flame that appeared before him, containing a profound message about the duties and responsibilities of a family head. Moses, as the central figure in the family, not only performed his role as the technical leader of the family, but also as a concrete example of how honest and sincere communication became an unshakable foundation in dealing with events that affected family life. As head of the household, Moses was in a unique position, responsible for protecting, nurturing, and giving direction to all members of his family. When he reveals his experience of the flames he observed, he not only brings information in, but also brings them into his personal experience wholeheartedly. In this context, Moses demonstrated sincerity and honesty as the foundation of communication in the family, where each member felt valued and heard.

Musa's actions reflect the importance of communication in overcoming challenges and dealing with events that can affect family dynamics. A definition compiled by a group of academics in the field of Communication who specialize in the study of human communication (human communication) states that: Communication is a process of symbolic exchange involving individuals in an effort to regulate the surrounding environment. The main purposes of

communication are (1) to build human relations, (2) through the exchange of information, (3) to strengthen the attitudes and behavior of other individuals, and (4) to try to change these attitudes and behaviors [15]. In daily life -Today, a family leader has the responsibility to bridge communication between family members, ensuring that each member has space to convey their thoughts, feelings and experiences. This openness not only strengthens family relationships, but also prevents miscommunication and misunderstandings that have the potential to damage the emotional bond between them. As a leader in the family, a person has a very important role in forming a safe and harmonious environment for all family members. One of the most effective ways of performing this role is through the implementation of the principles of effective communication. In this context, communication is not just talking, but also listening attentively, understanding the feelings and needs of each family member, and promoting mutual understanding. With good communication, the head of the household can open open lines of dialogue and reduce the potential for conflict and misunderstanding between family members.

In conclusion, the verse affirms the great responsibility that a head of household bears in protecting and safeguarding his family. By promoting effective communication and in-depth religious education, a family leader can create an environment of compassion, understanding, and spirituality. In carrying out this role, the head of the household not only acts as a physical leader, but also as a spiritual leader who provides direction and guidance in the spiritual journey of the family. Through this experience, God wanted to strengthen Moses with miracles and provide a deeper understanding of His greatness [16]. In addition, God wanted to remind Moses that man, with all his limitations and smallness, could not compare to His majesty and greatness. The universe, no matter how big and vast, is only a small part of His creation that reflects His greatness [17]. This event teaches about man's humility before the greatness of God and the importance of recognizing and acknowledging God as the Most Powerful and All-Wise Substance. This Word of God contains a message of the importance of submitting to and honoring Him in every aspect of life, and living life with full awareness of His presence that governs everything with perfect wisdom and wisdom.

Through this comparison, humans are reminded of the limitations of their knowledge and strength. It encourages people to humble themselves, acknowledge His greatness, and honor Him earnestly. This message also teaches about the importance of maintaining humility, avoiding pride, and always remembering that God is the absolute Ruler of all things. In affirmation of the Almighty and All-Wise God, people are reminded to reflect on their position and relationship with the Creator. It evokes awe, amazement, and devotion to God, and teaches the importance of living life with an awareness of His presence that governs all aspects of life. It is very clear that Allah (swt) has told us that he is the greatest and no one can match his greatness. Because man and the whole of nature are just like very small grains of sand.

Communication is a never-ending cycle, in which humans are constantly involved, including in the context of the family. In the family environment, communication has a very vital role because it allows family members to openly express their needs, wants, and concerns to each other [15]. By communicating, family members can share information, discuss ideas, plan activities together, and maintain harmonious relationships. Effective communication within the family also helps prevent conflict, strengthens emotional bonds between family members, and creates an environment that supports each individual's growth and development. By actively participating in the communication process, family members can understand each other better, build a sense of trust, and create a mutually supportive atmosphere in achieving common goals. The communication model in the family can be seen from how parents and children interact. The understanding of this model is explained that the model is an example, example, or imitation to represent the original "something". It is from the model that we can imagine the original "something". In all sciences, scientists often use models to explain abstract theories, concepts and propositions [18].

Prophet Muhammad (peace be upon him) received the first revelation on the 17th of Ramadan, 13 years before the Hijri, precisely in the Hira Cave. The beginning of this event began when the Prophet Muhammad (PBUH) was concerned about the moral decline that was felt in the city of Mecca. Therefore, he chose to find a quiet place and stay in the Hira Cave. The climax of this moment was when Angel Gabriel approached Prophet Muhammad (PBUH) and delivered a message with the words "Iqra". The Prophet's response came with the words, "I cannot read." He then gave further explanation. As a result, the angel placed his hands on him, and at that moment he felt very constrained. However, today, despite tremendous technological advances, often the communication delivered to the recipient of the message is difficult to receive correctly. Although advanced technological tools make it easier for us to communicate, sometimes the message conveyed can become distorted or not arrive at its destination clearly. This can be caused by various factors, such as network disruptions or vagueness in message delivery [19].

In everyday life, we are often unaware that communication has become an indispensable part of our existence as human beings. In association and daily activities, communication plays an important role in establishing relationships, conveying information, and understanding the world around us. Therefore, understanding the importance of effective and meaningful communication will help us to build better relationships and gain a deeper understanding in interactions with the surrounding world [20]. In today's era, where technology is advancing and the world is becoming more globalized, effective communication skills are increasingly crucial. The ability to convey messages clearly, listen attentively, and understand other people's points of view is an important aspect in avoiding miscommunication and conflict. Not only that, an understanding of ethics and communication norms is also needed. In communicating, the

right choice of words, an attitude of respect, as well as awareness of cultural diversity will help create a harmonious and inclusive communication environment. Thus, communication is not just a means to speak or convey messages, but also a cornerstone in shaping social interactions, fostering emotional connections, and creating a more meaningful and connected life with others [21].

In the aspect of communication that occurs in the family environment, the principle of Qaulan Karima has important implications. This concept leads to the polite use of words, the abstaining from rudeness in speech, and keeping a distance from vulgar or derogatory words [15]. In addition, this principle also involves trying to avoid words that can trigger uncomfortable or disturbing feelings, such as expressions of disgust, disgust, horror, or sadism. Within the framework of family communication, implementing Qaulan Karima has a significant impact. In interactions between family members, the importance of speaking with polite and respectful words is clearly illustrated. By using polite expressions, each family member can build positive relationships, respect each other, and understand the basic values of communication ethics.

IV. CONCLUSION

In forming the character of children with noble morals, good communication between parents and children in the family is needed. As taught by the Holy Prophets with his wife and children. And in the Qur'an surah an naml also explains the importance of communication which adheres to several models that must be applied in the family, namely, qaulan baligha, qaulan maisuroh, qaulan karimah, qaulan ma'rufan, qaulan layyinan, and qaulan shadida. In the Qur'an in particular surah an naml tells many stories of the prophets, including the story of the prophet Moses, the prophet Solomon, and the prophet David. The story teaches about qidah, and morals. In the aqidah taught by the prophets to know God by building spiritual values by prioritizing tawhid to children, and following what Allah Almighty taught, especially in deliberation, not raising the voice, not speaking harsh words, and building harmony in the family with good communication, and setting aside time for the family.

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