

COMMUNICATION PATTERNS OF PROPHET IBRAHIM AND PROPHET ISMAIL ACCORDING TO THE QURAN

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Abstract

Communication in the family is an important factor in determining the good or bad attitude of children. Parents play an important role in educating their children. In the Koran there are many communications between parents and children, one of which is communication between the prophet Abraham and his son, the prophet Ismail. The story of the prophet Ibrahim and the prophet Ismail is a good example for parents and children to be able to communicate well while still prioritizing the aspect of obedience to Allah SWT. This is stated in Q.S As-Saffat:102. This study uses the theory of family communication patterns with descriptive research methods. The findings of this study found that there are ethical aspects of Islamic communication carried out by the prophet Ibrahim and the prophet Ismail, and the pattern of communication carried out is authoritative.

Keywords: *Communication Pattern, Quran*

A. Introduction

The revelation of the quran handed down to man is the most glorious favor, because the quran is the way to obtain hidayah, and the cause of salvation from misguidance and derailment for man. Taking the

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real benefit in the quran can be done by always doing intraksion, such as by reading, mentadaburi, understanding its concepts, or trying to practice its content in everyday life.¹

In everyday life communication plays a very important role. This activity is always carried out by man, both with himself and with others. Communication can be done verbally or nonverbally, then communication can occur anywhere and anytime. Communication becomes very important especially in the family environment.

Communication in family interaction is the delivery of messages from fathers, mothers, parents, children, husbands, wives, in-laws, grandfathers, grandmothers. Likewise, as the recipient of the message. The message conveyed can be information, advice, instructions, briefings, asking for help. Communication that occurs in the family is a unique communication. Communication that occurs in the family involves at least two people who have distinctive and different traits, values, opinions, attitudes, thoughts and behaviors.²

Communication in the family can occur between parents and children which is one of the keys to two-way interaction between parents and children or vice versa. Most of the emergence of conflicts between parents and children is due to the lack of intensity of communication between the two parties, where the trigger is usually on the side of the parents who may be due to their busy schedule so they rarely communicate with their children.

¹ Abdurrahman bin Nasir as-Sa'di, *Taesir al-Karim Ar-rohman fi Tafsir Kalami al-Mannan*, (Bairut Lebanon: al-Resalah, 2000), 13.

² Sunarsih, *Family Communication and Interaction*, Journal, (Bandung: Universitas Pendidikan Indonesia).

The family is the first education for the child to receive his first education. Parents have an important role to build communication with children. Parents educate their children from the moment they are born, even to adult children, parents still have the right to give their advice to children. Communication in the family is also discussed in the Quran, one of which is as in Q.S. as-Saffat verses 101-107 and Q.S. an-Nisa verse 36. Communication in the family environment is very important in order to maintain harmony in the family.

Family communication according to the perspective of the Quran, there is the word family which is presented through the word *ahl*. In the quran, the word *ahl* is repeated 128 times, and according to the context. These words do not always indicate the meaning of family, but rather have many meanings. As found in Q.S. al-A'raf verse 96, the word *ahl* means the inhabitants of a land. Likewise, in Q.S. al-Baqarah verse 109, the word *ahl* means adherent of a teaching such as *ahl* al-kitab. In addition, in Q.S. an-Nisa verse 58, the word *ahl* is defined as a person who is entitled to receive something. For the rest, the word *ahl* in the quran is addressed to the family in the sense of a collection of men and women who are bound by a marriage rope and in it there are people who are dependent on it, such as children and in-laws.³

The Quran contains various aspects of human life, such as the stories of the prophets and messengers of Allah, then the tasks they must perform, and what happens between them and their kindred. All of these there are various benefits that can be taken and then implemented in life, including:

1. One of the perfections of a person's faith in prophets and apostles is

³ Muhammad Fuad al-Baqy, *al-Mu'jam al-Mufahras li Alfazh al-Qur'an al-Karim*, (Beirut: Dar al-Fikr, 1987), 28.

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to know their attributes, their life journey, and their conditions. The more a believer knows them, the greater the value of faith, love, exaltation, glorification, and reverence.

2. Knowing the prophets and messengers of Allah makes a believer more and more grateful to Allah for the gift He gave to his faithful servant, because Allah had sent messengers from them to do tazkiyah and study of the quran which they had previously been in a very obvious misguidance.
3. The apostles are educators for people of faith, where a believer does not get as much good as mustard seeds and also does not avoid ugliness as big as mustard seeds, except for the reason of their teaching, then it is very ugly the attitude of a believer if he is ignorant about the state of his educators, sanctifiers, and teachers.
4. Knowing the attitude of prophets and apostles is to be grateful when they get good and to be patient when they get tests, will make a believer pray to them, to make light of what befalls them from distractions, because no matter how big and heavy something befalls a believer, it is not as heavy and great as what befalls the prophets and messengers of God.⁴

One of the stories of the prophet in the Quran that can be an example for humans in the interaction between families is the Ibrahim family which is also the nobleness of the family in this world, so Allah generalizes it with several specificities:

1. God made Ibrahim's family prophetic and the book, meaning that no prophet was sent after Ibrahim unless he belonged to the family of

⁴ Sahirman, *Application of Prophet Ibrahim's Strategy in Educating Children in the Interpretation of Ash-Shaffat Letter Verses 99-113 (Case Study In Madrasah Tsanawiyah 3 Muhammadiyah Masaran Sragen)*, Journal, (Media Neliti, 2014).

Ibrahim.⁵

2. God made the family of Ibrahim the priest who appointed man to the line of God until the day of judgment, so everyone who entered heaven from the guardians of God after the family of Ibrahim, then it was none other than because they followed his path and cry.⁶
3. Allah carried out with both hands Ibrahim the construction of the Kaaba which became a qibla for Muslims and the place to go to perform the hajj, the existence of this Kaaba from the existence of the noble Ibrahim family.⁷
4. Allah commanded his servant to read the shalawat over Ibrahim's family, and other specificities.⁸
5. Allah has made Ibrahim Alaihissalam an example for us, and He commanded Muhammad Saw and also to us to follow the teachings of Ibrahim Alaihissalam.⁹

In this day and age, many young people choose to marry young and need to learn the science of parenting. The interaction communication carried out by the prophet Ibrahim and the prophet Ismail into good parent and child communication can be an example for parents and children. The author will explain the communication patterns contained in the communication of parents and children in this article which are not much different from the existing research which is normative descriptive, but in this study, it is more descriptive exploration

⁵ Ibid.

⁶ Q.S Al-Baqarah: 124.

⁷ Ahmad Izzan and Iman Saifullah, *Falak Science Studies Easy Ways to Learn Falak Science*, (Banten: Aufa Media Library, 2013), 26.

⁸ Ali bin Ali Bin Muhammad Bin Abil Iz al-Dimasyqi, *Syarh al-Aqidah al-Thahawiyah*, Cet.II, (Bairut Lebanon: Publishers Registry, 2001), 454.

⁹ Q.S An-Nahl: 123, Q.S Ali Imran: 95.

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where the author analyzes and gives rise to an interpretation of the research problem based on related theories.

B. Discussion of the Findings

Effective Communication Between Prophet Ibrahim and Prophet Ismail

According to Effendy, effective communication is communication that gives rise to an understanding, pleasure, influence on attitudes, relationships and actions that are getting better, so that every advice given by mothers and fathers is not considered a passing wind. In the Quran found in the surah which tells the story of the prophet Ibrahim and the prophet Ismail which can be interpreted as family communication is stated in Q.S. as-Saffat verse 102: ¹⁰

مَاذَا فَاَنْظُرُ اَذْبَحُكَ اَنَّى الْمَنَامِ فِي اَرَى اِنِّى يَبْنِى قَالَ السَّعَى مَعَهُ بَلَغَ فَلَمَّا
الصَّبْرَيْنِ مِنَ اللّٰهِ شَاءَ اِنْ سَتَجِدْنِىْ تُؤْمِرُ مَا اَفْعَلُ يَابْتَ قَالَ طَرَاى

It means: *So when the child came (at an age) able to try with him, (Ibrahim) said, "O my son! Verily I dreamed that I slaughtered you. Then think about what you think!" He (Ismail) replied, "O my father! Do what (God) commands you; God willing, you will find me to be a patient person."*¹¹

From the verse above, it can be seen that there is communication between parents and children. Prophet Ibrahim recounted that he dreamed of slaughtering his son the prophet Ismail and he accepted what his father said with a patient heart because his father's words were commands from

¹⁰ Effendy, *Communication Science, Theory & Practice*, (Bandung: PT. Juvenile Rosdakarya, 2008), 8.

¹¹ Ministry of Religious Affairs of the Republic of Indonesia, *The Qur'an and Translate Al-Hikmah*, (Bandung: Diponegoro, 2004), 449.

Allah. The family communication of the prophet Ibrahim gives an example that can be exemplified by the obedience of the prophet Ibrahim and the prophet Ismail with the command of Allah. Communication between the two occurs without any debate, displaying good communication between parent and child. This is also in accordance with the opinion of the majority of qira'at experts.

The majority of the qira'at masters of Medina and Bashrah, as well as some of the qira'at Kufah experts, read it with fathah on the letter ta, which means, what you command, or think of what you command. If anyone asks, Did Ibrahim compromise with his son in carrying out God's commands and obeying them? The answer is that it is not Ibrahim's deliberation with his son in the matter of obeying God, but rather to know the firmness of his son, whether he is patient with God's commands as himself so that he feels joyful, or not? Under any circumstances, Ibrahim continued to carry out God's commands.¹²

The aspect of faith that is deeply embedded in the soul will have a positive impact on the attitude of obedience in a person. Be it obedient to God or to parents. This is reflected in the attitude of the Prophet Ismail in surah al-Saffat verse 102. In verse 102, what is meant by "when the child is (at the age) able to work with him," is that he has reached the age that has been able to help him work, some argue that he reached the age of 7, and some who think at the age of 13. At that time, Prophet Ibrahim dreamed of slaughtering Prophet Ismail, so Prophet Ibrahim also invited Prophet Ismail to consult about the dream.¹³

In the Quran it is also mentioned not to fellowship Allah in

¹² Ash Ja'far Muhammad ibn Jarir Ath-Thabari, *Tafsir Ath-Thabari (terj)*, (Jakarta: Azzam Library, 2009), 887.

¹³ Jalaludin Al-Mahalliy and Jalaludin As-Suyuthi, *Translate Jalalain Tafsir Following Asbaabun Nuzul, terj. Bahrun Abubakar*, (Bandung: Sinar Baru, 1990), 1935.

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accordance with the goodness of the prophet Ibrahim who always obeyed Allah's commands no matter what the conditions, even when Allah commanded him to slaughter his son he did it sincerely as a form of his love and obedience to Allah. As in the word of God Q.S. an-Nisa verse 36:

الْقُرْبَىٰ وَبِذَىٰ إِحْسَانًا وَبِالْوَالِدَيْنِ ۖ شَيْئًا بِهِ تَشْرِكُوا وَلَا اللَّهُ وَاعْبُدُوا
بِالْجُنُبِ وَالصَّاحِبِ الْجُنُبِ وَالْجَارِ الْقُرْبَىٰ ذِي وَالْجَارِ الْمَسْكِينِ وَ الْيَتَامَىٰ
فَخُورًا مُّخْتَلًا كَانَ مَنْ يُحِبُّ لَا اللَّهُ إِنَّ ۖ إِيْمَانُكُمْ مَلَكَتْ وَمَا ۖ السَّيِّئِلِ وَابْنِ

It means: *And worship God and do not fellowship Him with anything. And do well to both parents, relatives, orphans, poor people, near neighbors and far neighbors, colleagues, ibn sabil and sahaya servants that you have. Truly, God does not like people who are arrogant and proud.*¹⁴

According to the interpretation of al-mishbah in this verse the next commandment after the obligation to worship Allah and the prohibition against fellowshiping him is filial piety to both parents. The term used to designate both parents is the word (الوالدين) al-walidain. This word is a dual form of the word (ولد) waalid which is commonly translated father or father, i.e. the word (اب) ab father and (ام) um is mother. However, the word walid used in this verse is specifically to the biological father or father, as is the word (الولادات¹⁵) al-walidati for the meaning of the biological mother.¹⁶

¹⁴ Ministry of Religious Affairs of the Republic of Indonesia, *The Qur'an and Translate Al-Hikmah*, (Bandung: Diponegoro, 2004), 84.

¹⁵ Afrizal, *Tafsir Al-Mishbah In Highlights*, (Jakarta: Al-Kautsar Library, 2018).

¹⁶ Almuhardi Safarman, *The values of Islamic religious education in Q.S. An-Nisa' verse 36 and their comparison according to Tafsir al-Mishbah, Tafsir Ibn Katsir and Tafsir Al-Maraghi*, Thesis, (Bukittinggi: IAIN Bukittinggi, 2021).

The verse above speaks of the commandments of worshiping and keeping God's commandments. Doing worship with sincerity, acknowledging His oneness and not fellowshiping Him with something, that is one's duty to God. In other words, the worship and worship of God are the rights of God that are man's duty to fulfill them. Then the next command is to be filial to both parents, including when interacting with the family, which is done in good ways to avoid debates that can damage the relationship. Maintaining good communication can strengthen relationships in the family. Parents and children play a role in providing communication and discussing in a good way.

Ethics of Islamic Communication

1. *Qaulan Sadidan* means to convey true, factual, honest information, do not lie, nor do you fabricate or manipulate facts. As the prophet Ibrahim did not cover up the dream he had for his son the prophet Ismail. He always said honestly to his son because of his obedience to the commands of Allah Almighty. As Allah says in Q.S Al-Hajj verse 30:

الزُّورِ قَوْلَ وَاجْتَنِبُوا

It means: "... and stay away from false words."¹⁷

2. *Qaulan Baligha* means to use words that are effective, on target, communicative, easy to understand, straight to the *point*, and not convoluted or long-winded so that what is conveyed can be imprinted in the heart of the recipient of the message. Muhammad Quraish Shihab that literary experts emphasized the need to meet several criteria so that the message/news conveyed can be called *balighan*,

¹⁷ Q.S Al-Hajj:30.

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namely: a) The accommodating of all messages in the sentences conveyed; b) The sentence is not verbose but not so wordy as to obscure the message; c) The vocabulary that strings together sentences is familiar to the listener and the knowledge of the interlocutor, easy to pronounce and not "heavy" to hear; d) Conformity of language content and style with the attitude of the interlocutor; e) Conformity with the correct language rules.¹⁸

3. In this case, the prophet Ibrahim directly told his son that he dreamed of slaughtering the prophet Ismail. This was conveyed without further ado and was responded to directly by the prophet Ismail without asking why, what was the purpose and purpose of Allah giving the dream to the prophet Ibrahim. He accepted the fate as a sign of his obedience to the commands of Allah Almighty. Why is this because as al-Fakhr ar-Razi recounted in his interpretation of Mafatih al-Ghayb: "The dream of a prophet is classed as one of a kind of revelation." As Allah Almighty says in Q.S An-Nisa verse 63: ¹⁹

فِي لَهُمْ وَقُلْ وَعِظُهُمْ عَنْهُمْ فَأَعْرِضْ قُلُوبِهِمْ فِي مَا اللَّهُ يَعْلَمُ الَّذِينَ أُولَٰئِكَ
بَلِيغًا ۖ قَوْلًا أَنْفُسِهِمْ

It means: *"They are people who (truly) God knows what is in his heart.*

*"Turn, therefore, turn ye away from them, and give them counsel,
and say unto them the words which imprint upon their souls."*²⁰

¹⁸ Muhammad Qurasih Shihab, *Tafsir Al-Mishbah: The Message, Impression and Harmony of Al-Qur'an*, Vol II (Jakarta: Lentera Hati, 2003), 468.

¹⁹ "Tafsir Surat ash-Shaffat Verse 102 On the Dream of Ismail's Slaughter Order", islami.co, accessed May 26 2022, <https://islami.co/tafsir-surat-ash-shaffat-ayat-102-tentang-mimpi-perintah-penyembelihan-ismail/>.

²⁰ Q.S An-Nisa:63.

4. *Qaulan Ma'rufa* means kind words, appropriate expressions, courteous, using subtle and painless or offensive innuendo. *Qaulan Ma'rufa* also means fruitful and good talk. The communication of father and son depicted from Q.S as-saffat verse 102, the answer given by the prophet Ismail was not in the form of resistance but acceptance with good words. As *Qaulan Ma'rufa* says Allah mentioned in Q.S An-Nisa verse 5:

وَاحْسِبُوهُمْ فِيْهَا وَاَرْزُقُوْهُمْ قِيَمًا لِّكُمْ اَللّٰهُ جَعَلَ الَّذِيْ اَمْوَالُكُمْ السُّفْهَاءُ تُؤْتُوْنَ وَلَا
مَعْرُوفًا قَوْلًا لَّهُمْ وَقُولُوا

It means: *"And do not yield to the rudimentary of your minds, your treasures (those in power) that God has made the subject of life. Give them shopping and clothing (of the produce) and speak to them good words."*²¹

5. *Qaulan Karima* is a noble word, accompanied by respect and glorification, pleasing to the ear, meek, and meditate. In that verse noble words are obligatory when speaking to both parents. We are forbidden to yell at them or say words that might hurt their hearts. In Q.S as-saffat verse 102 there is something unique about the pattern of communication between parent and child. Based on the human mindset, there is a condition that is not in line with the applicable provisions which in this case is unpleasant for the child. A Father should instinctively not do things that could hurt his own child. But Prophet Ibrahim was commanded by Allah Almighty to slaughter his beloved son. This required Prophet Ibrahim to be able to convey this information with very good communication. And this he managed to

²¹ Q.S An-Nisa:5.

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convey and responded well to his son without debate because of his noble morals as taught by his father. As Allah says in Q.S Al-Isra verse 23:²²

الْكِبَرِ عِنْدَكَ يَبْلُغَنَّ إِمَّا إِحْسَنًا وَبِالْوَالِدَيْنِ إِيَّاهُ إِلَّا تَعْبُدُوا إِلَّا رَبُّكَ وَفَضْلِي
كَرِيمًا قَوْلًا لَّهُمَا وَقُلْ تَنْهَرُهُمَا وَلَا أَفٍ لَّهُمَا تَقُلْ فَلَا يَكِلُهُمَا أَوْ أَحَدُهُمَا

It means : *"And your Lord has commanded that you should not worship but Him and should do good to the father's mother. If one of the two or both is old in your care, then thou shalt not say to both the words "ah" and thou shalt not yell at both, and speak to both good words."*²³

6. *Qaulan Layina* means meek talk, with a pleasant voice to hear, and full of friendliness, so that it can touch the heart. In Ibn Katsir's Tafsir it is mentioned, what *layina* means is satire words, not straightforward or straightforward, let alone rude. Prophet Ibrahim when communicating with his father, he used polite words even though he did not justify his father's beliefs and beliefs. Prophet Ibrahim when speaking to his father used a meek phrase, namely: "Ya abati!" meaning "O my father!" this language is a subtle and respectful language. He also carried this moral when communicating with his son, namely the Prophet Ismail. He recounted the dream of slaughtering Prophet Ismail, then he invited Prophet Ismail to speak and asked for his opinion. As God says in Q.S Taha verse 44 below:²⁴

²² Shofi Hidayatullah, *Communication patterns of parents and children (exemplary family of Prophet Ibrahim in the Qur'an)*, Thesis, (Jakarta: UIN Sharif Hidayatullah, 2021), 4.

²³ Q.S Al-Isra:23.

²⁴ *Translate Ibn Katsir's Tafsir, ter. Bahrin Abu Bakr LC., Juz 16, Cet.II*, (Bandung: Sinar Baru Algesindo, 2002).

يَخْشَىٰ أَوْ يَتَذَكَّرُ لَعَلَّهُ لَيَّبًا قَوْلًا لَّهُ فُؤْلًا

It means : "Then speak ye both to him (Pharaoh) with meek words, hopefully he is aware or afraid."²⁵

7. *Qaulan Maysura* means easy speech, which is easy to digest, easy to understand, and understood by communicants. Other meanings are words that are pleasant or contain joyous things. This ethic is commensurate with *qoulan ma'rufa*. The point is to have an equal use of the two principles, which is used in the realm of family / relatives. Based on the story of the prophet Ismail who accepted the fate that he would be slaughtered, in essence the news was not exciting news, but the prophet Ibrahim succeeded in educating his son to be a good child and was able to provide such information using good sentences. Then it was patiently accepted the destiny that God had appointed to the prophet Ismail because of the obedience he had. This is also mentioned by Allah in Q.S Al-Isra verse 28: ²⁶

مَيْسُورًا قَوْلًا لَهُمْ فَقُلْ تَرْجُوهَا رَبِّكَ مِنْ رَحْمَةٍ ابْتِغَاءً عَنْهُمْ تُغْرِضَنَّ وَإِمًا

It means : "And if you turn away from them to obtain the mercy of your God that you expect, then say to them the proper speech."²⁷

Communication Patterns of Prophet Ibrahim and Prophet Ismail

The term communication comes from the Latin *communis* which means to build togetherness between two or more people. Communication also comes from the root word *communico* which means

²⁵ Q.S Taha:44.

²⁶ Mahbub Junaidi, *Qur'ani Communication (Tracing the Theory of Effective Communication Perspectives of the Qur'an)*, Journal, (Lamongan: Darul U Islamic University), 35.

²⁷ Q.S Al-Isra:28

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to divide. Everett M. Rogers (1985) an American rural sociologist who later paid more attention to communication research studies said that communication is the process by which an idea is transferred from the source to one or more recipients with the intention of changing their behavior.²⁸

In the book *Communication Science an Introduction* by Deddy Mulyana, he summarized three concepts of communication, namely communication as a one-way action, communication as interaction, and communication as a transaction. Referring to the concept of the first, Carl I. Hovland interpreted communication as a process that allows a person (communicator) to convey stimuli (usually verbal symbols) to change the behavior of others (communicants). In line with Harold Laswell, who said that communication is a process by which "*Who Says What in Which Channel to Whom with What Effect?*". Both definitions of communication indicate that communication runs in the same direction, and can have an influence or impact on others.

Communication as an interaction, describing a more complex process of communication. What communication brings about is not only impact, but also triggers feedback from the communicants involved in the process. *Feedback* in communication shows that communication is not limited to delivering messages from communicators and communicants in one direction. But as an ongoing interaction in achieving its goals.

The third concept, namely communication as a transaction, explains that communication does not only involve receiving messages. Communication will be complete if there is an element of understanding or interpretation of the message in it. Communication is an attempt to

²⁸ Hafied Cangara, *Communication Planning and Strategy*, (Jakarta: PT RajaGrafindo High, 2022), Cet-3, 35.

acquire meaning. Communication as a dynamic transaction involving ideas and feelings.²⁹

The closest communication a person can do is communication with people who are around him like family. In the family communication research developed by Fitzpatrick and Koerner it is said that families that instill traditional values, usually strongly uphold the structure of the family hierarchy. Parents expect uniformity of attitudes, values, and behaviors from each family member. So parents tend to make decisions for each family member.

Meanwhile, conversational or communication orientation is focused on how the family creates an atmosphere that provides freedom for each family member. Family members can express expressions and participate in decisions taken as a whole. Families that have high conversational value are very open to the ideas and opinions of each family member. Parents tend to believe in the child's ability to make decisions. Based on both orientations, four types of families can be classified:

1. *Consensual Families*, these families have a high value of *conformity* and *conversation*. Parents have a tendency to free children to have opinions, but still believe that decision-making is the parent's portion.
2. *Pluralistic Families*, these families have low *conformity* values and *high conversations*. Parents are very open to the child's ideas and thoughts and involve the child in the decision-making process in the family.
3. *Protective Families*, these families have high *conformity* and low *conversation* values. Parents absolutely make decisions for each

²⁹ Mulyana, *Communication Science: An Introduction*, (Bandung: Juvenile Rosdakarya, 2011), 67.

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family member and tend not to be open to the child's opinion.

4. *Laizzes-Faire Families*, these families have low *conformity* and *conversation* values . All family members are expected to make decisions for themselves.³⁰

In addition to the classification of types in a family, there are three patterns of communication in the relationship of parents with children, namely *authoritarian* (tends to be hostile), *permissive* (tends to behave freely), *authoritative* (tends to avoid anxiety and chaos).

1. *Authoritarian Communication Patterns*

Authoritarian communication patterns are communication patterns in which parents tend to be unhealthy, and are one-way, where children are not given the opportunity to express their opinions or what they are feeling. Not a few children whose parents apply this pattern are depressed because of the attitude of parents who always require children to follow the will of their parents.

2. *Permissive Communication Patterns*

Permissive education patterns are communication patterns of parents who liberate their children. Children whose parents apply this pattern often feel that they do not get encouragement from their own family so that they feel a lack of self-confidence and do not have a clear goal direction.

3. *Authoritative Communication Patterns*

Authoritative communication patterns are communication patterns where parents' attitudes to accept and control their children are high. Parents give an explanation of the impact of good and bad deeds committed by their children. This can encourage children to be

³⁰ LittleJohn, Karen, *Communication Theory*, (Salemba Humanika, 2009), 289.

independent with boundaries and controls according to themselves, so parents only need to be *responsive* to their children's opinions. This pattern of education is very appropriate, because it produces children who are confident, polite, independent, can control themselves, are willing to work hard, have high curiosity, and of course have a clear direction in life.³¹

The communication pattern above is a family communication pattern, so good parents are parents who always maintain good communication, trust each other, be honest, open up to each other or express problems experienced and vice versa children also play a role in maintaining good communication with parents. In order for this pattern to be realized, the pattern of family relationships should be carried out with Islamic rules in accordance with the commands mentioned in the Quran. Thus, communication between parents and children can go well so that the family becomes harmonious and happy.

In this case, the author relates family communication in the perspective of the Quran as stated in Q.S. as-Saffat verse 102 which discusses the story of the prophet Ibrahim and the prophet Ismail and Q.S. an-Nisa verse 36 regarding the command to obey the teachings of Allah and the obligation to do good with whoever it is in this regard to the parents.

When related to the science of communication in Q.S. as-Saffat verse 102 it is seen in it that the prophet Ibrahim acted as the communicator (messenger) and the prophet Ismail acted as the communicant (recipient of the message). Prophet Ibrahim was a prophet who was very obedient to every command of Allah even when Allah

³¹ Joseph *Child and Adolescent Developmental Psychology*, (Bandung: Juvenile Rosdakarya, 2001), 52.

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commanded to slaughter his son prophet Ismail he did so, solely to obey God's commands. As mentioned in surah an-Nahl verse 120:

الْمُشْرِكِينَ مِنْ يَكُ وَلَمْ حَنِيفًا لِلَّهِ قَانِتًا أُمَّةً كَانَ إِبْرَاهِيمَ إِنَّ

It means: *Truly, Ibrahim was a priest (who could be made an example), obedient to God and hanif. And he is not among the musyriks (who fellowship with God).*³²

From the above verse, it can be seen that the prophet Ibrahim is a good example as a parent, he is good in all aspects such as from the spiritual side as someone who is very obedient to God's commands, his scientific side that makes him able to be a good parent to the prophet Ismail, he is also able to control his feelings so that the prophet Ismail can be well educated and make him a filial son to his parents. From the teachings of the prophet Ibrahim, his obedience was able to serve as an example for the prophet Ismail who was able to accept God's command to slaughter him patiently. In addition, the prophet Ismail was a man of great decency and was very devoted to his parents. As affirmed in Q.S. Maryam verse 54:

نَبِيًّا رَسُولًا وَكَانَ الْوَعْدِ صَادِقَ كَانَ إِنَّهُ إِسْمَاعِيلَ الْكِتَابِ فِي وَادُّكَ

It means: *And tell (Muhammad), the story of Ismail in the Book (Qur'an). He was truly a true man, an apostle and prophet.*³³

Allah also made Prophet Ibrahim the leader of all mankind. He also pleaded with God for this leadership not only to himself, but to continue to his posterity and posterity. The reflection of parents and

³² Ministry of Religious Affairs of the Republic of Indonesia, *The Qur'an and Translate Al-Hikmah*, (Bandung: Diponegoro, 2004), 281.

³³ *Ibid.*, 309.

children with good character is reflected in the family communication between the prophet Ibrahim and his son the prophet Ismail. Where both have good qualities and are both on the same path, namely the way of God, so that the communication that is built is soothing communication, where both parties both respect and respect each other, without imposing the will, so that communication runs effectively and successfully in accordance with the desired goal.³⁴

Based on the above when the author analyzes and relates to communication science, a conclusion is reached where the family communication pattern created is an *authoritative* communication pattern which is a communication pattern where parents' attitudes to accept and control their children are high. Parents give an explanation of the impact of good and bad deeds committed by their children. Parents set a good example so that the child can model what his parents do, become a child with a good personality, good manners, independent and can control himself according to the teachings he receives.

The command to apply well is contained in the quran Q.S. an-Nisa verse 36, in its discussion it mentions the command to do good, especially to the elderly. In the interpretation of Al Azhar surah an-Nisa verse 36 explains that after obedience to Allah, the second commandment is to do good to mothers and fathers by applying respect and reverence, love and love. For with the intermediary of mother and father, God always gives us great favors, which is to give us the opportunity to live in this world and always give us his affection. Their services will not be able to be paid for with money no matter how much they are, they cannot be replaced

³⁴ Siti Mahmudah, *Interaction of Islamic Education in the Qur'an (The Story of Prophet Ibrahim and Prophet Ismail)*, Thesis (Surakarta: Muhammadiyah University of Surakarta, 2010), 6.

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with property.³⁵

In communicating, parents should set a good example and teachings in order to produce children who have good behavior. In our quranic rules humans have been commanded to be kind to anyone, especially the elderly. Family communication has elements of communicators and communicants that must be mutually open in order to create peaceful and loving communication and can avoid debates that can solve the familiarity of family members.

C. Conclusion

Based on the description that the author has discussed above, it can be concluded that the family is the first character education in shaping the character of a child who is soleh and solehah. As the prophet Ibrahim did to the son of the prophet Ismail by teaching and exemplifying good behavior so that the prophet Ismail became a child who obeyed the teachings of God thanks to the teachings of his parents and also became a child who was devoted to his parents as well as a guiding figure.

The communication ethics depicted in the communication of parents and children of the prophet Ibrahim and the prophet Ismail are good words, honest and true, using meek sentences, not rebuking. Not only through words, but patience and sincerity are also one of the ethics illustrated by the communication interaction between prophet Ibrahim and prophet Ismail.

The *authoritative* pattern of family communication with an open nature is illustrated by the communication between the prophet Ibrahim

³⁵ Hamka, *Tafsir Al Azhar*, (Panji Mas Library, 1983).

and his son about God's command to slaughter him found in Q.S. as-Saffat verse 102. Later in surah an-Nisa it is affirmed that the obligation to obey God's commands and not to condemn Him and the obligation to do good especially to the elderly.

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