



## IMPLEMENTATION OF ISLAMIC COMMUNICATION PRINCIPLES IN FORMING HARMONY IN SOCIAL INTERACTION IN THE COMMUNITY: A QUALITATIVE STUDY OF THE SOCIAL SPACE OF COFFEE SHOP IN BANDA ACEH CITY

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### ABSTRACT

*This article discusses the implementation of Islamic communication principles in social life as an effort to build polite, ethical, and harmonious patterns of social interaction. Islamic communication is not only understood as a process of conveying messages, but also as a social practice based on the values of faith, sharia, and morals. Communication problems in modern society, especially amidst the development of digital media and public interaction spaces, show a tendency to use impolite language, the dissemination of information without verification, and a weakening of moral responsibility in communication. Therefore, this article aims to analyze the concept of Islamic communication, social life, the principles of Islamic communication, and their relevance in building social harmony. This study uses a qualitative-descriptive approach based on library research by reviewing various literature related to Islamic communication, social interaction, social support, and da'wah. The results of the study indicate that the principles of qaulan sadidan, qaulan balighan, qaulan maysuran, qaulan layyinan, qaulan kariman, and qaulan ma'rufan have an important role in forming communication that is correct, effective, easy to understand, gentle, noble, and oriented towards goodness. Furthermore, the role of preachers as communicators, counselors, problem solvers, managers, and entrepreneurs expands the function of Islamic communication in addressing social challenges. Thus, Islamic communication can serve as an ethical and practical framework for building a civilized, tolerant society capable of maintaining the quality of social interactions in the global era.*

**Keywords:** Islamic communication; principles of qaulan; social life; communication ethics; social harmony

## 1. INTRODUCTION

Social life is shaped through ongoing interactions between individuals, groups, and their social environments. In this context, communication is a key instrument enabling

humans to build relationships, negotiate meaning, convey interests, and create social order. Social interaction not only brings people together physically but also brings together diverse values, norms, experiences, and interests. Therefore, the quality of social life is largely determined by the quality of communication used by people in their daily lives. Polite, honest, and responsible communication fosters a harmonious social atmosphere, while rude, manipulative, and unethical communication can trigger misunderstandings, conflict, and even the breakdown of social relationships. From this perspective, communication cannot be understood simply as a technical process of conveying messages, but also as a social practice encompassing values, ethics, and moral responsibility (Rasyid, 2025; Furqan et al., 2024).

In the development of modern society, communication issues are becoming increasingly complex as the intensity of social interaction increases, both in person and through digital media. Social spaces such as families, communities, educational institutions, workplaces, and even informal public spaces like coffee shops are important arenas for the exchange of ideas and the formation of social relationships. However, social reality shows that not all communication practices operate ethically. The use of impolite language, uncontrolled debates, the dissemination of unverified information, and the emergence of hate speech are increasingly commonplace in society. The development of social media has also transformed human communication patterns, making them faster, more open, and free, but this is not always accompanied by ethical awareness in the use of language and the delivery of messages (Nasrullah, 2022). This situation demonstrates the need for a communication framework that is not only technically effective but also able to guide communication behavior to be more civilized and responsible.

Islamic communication offers a relevant value framework to address these issues by positioning communication as an activity bound by morality, truth, politeness, and social welfare. Islamic communication is not only oriented towards the successful delivery of a message but also emphasizes how to convey it without hurting, misleading, or degrading human dignity. In Islamic teachings, communication has a moral dimension because every word is seen as part of a person's responsibility before God and fellow human beings. The principles of Islamic communication, such as *qaulan sadidan*, *qaulan balighan*, *qaulan maysuran*, *qaulan layyinan*, *qaulan kariman*, and *qaulan ma'rufan*, provide practical guidelines for individuals in establishing correct, effective, understandable, gentle, noble, and good-oriented communication (Taufik & Humaira, 2020; Fiki & Ikhlis, 2025). Thus, Islamic communication has strong relevance in shaping harmonious social interaction patterns, especially in an increasingly pluralistic and dynamic society.

The urgency of implementing Islamic communication is increasingly evident in open and informal social spaces, such as coffee shops. Coffee shops serve not only as places to consume food but also as social spaces where people discuss, exchange information, build relationships, and express their views on various life issues. In Banda Aceh, coffee shops hold a strong social position as they serve as meeting spaces for people of all ages, professions, and social backgrounds. The interactions that take place within them reflect the dynamics of community communication, ranging from casual conversation and socio-religious discussions to political discussions and the exchange of digital information. However, open social spaces also have the potential to generate uncontrolled communication if not balanced with ethical awareness. Therefore, applying Islamic

communication principles to interactions in coffee shops is crucial to maintaining polite, constructive public conversations and preventing social conflict (Furqan et al., 2024; Amin et al., 2025).

Several previous studies have examined Islamic communication from normative, da'wah, digital ethics, and social perspectives. These studies demonstrate that Islamic communication plays a significant role in fostering ethical communication behavior, both in the context of da'wah (Islamic outreach), social media, and interpersonal relationships (Qadri & Anwar, 2025; Kustiawan et al., 2025). However, discussions regarding the actualization of Islamic communication principles in informal social spaces still require further development, particularly in the context of coffee shops, a vibrant public communication space within Acehese culture. This is where the importance of this research lies: it not only explains Islamic communication as a normative concept but also positions it as a social practice observable in everyday social interactions. With this focus, this research seeks to bridge the gap between Islamic communication theory and social communication practice, enabling Islamic communication to be understood as a practical guideline for building social harmony.

Based on this description, this study aims to analyze the implementation of Islamic communication principles in fostering harmonious social interactions, particularly in the social space of coffee shops in Banda Aceh City. The primary focus of this research is how Islamic communication values are understood, applied, and interpreted in everyday community communication practices. This research is important because Islamic communication can provide an ethical alternative in addressing various social communication issues, both those arising from direct interactions and the influence of digital communication culture. Academically, this research is expected to enrich the study of Islamic communication by providing a more contextual understanding of the relationship between the principles of qaulan and social practices. Practically, this research is expected to contribute to society in developing communication patterns that are more polite, honest, empathetic, and oriented towards the common good. Thus, Islamic communication is understood not only as a religious concept but also as a foundation for social ethics in building a harmonious and civilized society.

## 2. RESEARCH METHOD

This study uses a qualitative approach with a descriptive-library research approach. The qualitative approach was chosen because the focus of this study is not on numerical measurements, but rather on a deep understanding of the concepts, principles, and actualization of Islamic communication in social life. Qualitative research aims to understand the meaning of a social phenomenon based on the context, values, and experiences surrounding it (Creswell & Poth, 2018). In the context of this article, the phenomenon being studied is how Islamic communication can be grounded in social interactions through the principles of qaulan, such as qaulan sadidan, qaulan balighan, qaulan maysuran, qaulan layyinan, qaulan kariman, and qaulan ma'rufan. Therefore, a descriptive method is used to systematically describe the relevance of Islamic communication values in establishing polite, ethical, and harmonious communication patterns within society. The study also focuses on social spaces, including informal

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interactions such as coffee shops, as emphasized in the paper's content that Islamic communication needs to be applied in everyday social life.

The data sources in this study consisted of secondary data obtained through a literature review, including books, journal articles, research findings, and academic documents relevant to Islamic communication, communication ethics, social life, and da'wah. Data collection was conducted through documentation study, which involved reading, selecting, recording, and classifying various sources relevant to the research focus. Documentation study is an appropriate technique for qualitative research because it allows researchers to systematically examine ideas, concepts, and written information to understand the phenomena being studied (Bowen, 2009). The literature used in this study was selected based on its relevance to three main aspects: the concept of Islamic communication, the principles of Islamic communication, and its implementation in social life. Thus, the data collected is not only theoretical but also directed at explaining how Islamic communication values can serve as practical guidelines for building civilized social interactions.

Data analysis was conducted using qualitative content analysis through the stages of data reduction, data presentation, and conclusion drawing. During the data reduction stage, researchers selected information relevant to the research focus, particularly that related to the principles of Islamic communication and social life. At the data presentation stage, the classified information is organized into a narrative description so that the relationship between concepts, theories, and research arguments can be clearly seen. Next, at the conclusion-drawing stage, the researcher interprets the conceptual findings to explain the contribution of Islamic communication in shaping social harmony. This analysis model aligns with the view of Miles, Huberman, and Saldaña (2014) that qualitative analysis is conducted interactively through a process of data condensation, data presentation, and conclusion verification. To maintain the validity of the study, this study uses source triangulation by comparing various relevant literature so that the analysis results have a stronger academic basis and can be accounted for.

### 3. RESULT AND ANALYSIS

The study's findings indicate that Islamic communication is a message-conveying process that is not solely oriented toward successful information transfer but also emphasizes ethical, moral, and social responsibility dimensions. Islamic communication positions messages as a trust that must be delivered correctly, politely, clearly, and beneficial to the recipient. In this context, communication cannot be separated from the values of faith, sharia, and morals, as every utterance in Islam has moral and social consequences. This finding aligns with the view that Islamic communication encompasses all Islamic teachings conveyed through ethical, effective language and fosters harmonious relationships between people (Fiki & Ikhlas, 2025; Qadri & Anwar, 2025). Thus, Islamic communication is not only a normative religious concept but also a practical framework for shaping the communication behavior of a civilized society.

In social life, Islamic communication holds strong relevance because society is formed through interactions, social relationships, values, norms, and interrelated structures. Social life demands that each individual adapt to their environment, respect diversity, and

maintain balance in interactions. Social interaction occurs when individuals, groups, and institutions build reciprocal relationships in everyday life. Therefore, communication is the primary means of creating cooperation, solidarity, and social order. This concept demonstrates that good communication strengthens social integration, while poor communication can lead to conflict and social disorganization. This aligns with the view that society is a system of relationships shaped by social interactions, values, norms, and social roles that develop continuously (Ad'din & Wirian, 2025; Putri et al., 2025; Syadza & Syam, 2025).

The study also demonstrated that social and family support play a crucial role in shaping an individual's communication quality. Social support can take the form of attention, empathy, advice, tangible assistance, and appreciation provided by the surrounding environment to an individual. This support influences a person's sense of security, emotional well-being, and ability to cope with social pressures. Within the family context, communication is the primary medium for the formation of character, values, and interaction habits. The family serves as the primary environment that teaches individuals about manners, respect, empathy, and responsibility in speaking. Therefore, Islamic communication within the family can strengthen the function of moral and social education, as families not only meet biological and economic needs but also build the psychological and social resilience of their members (Taufik & Humaira, 2020; Sari & Imawan, 2025; Sidik et al., 2025).

In the global and digital era, the challenges of social communication are increasingly complex as technological changes have accelerated the spread of messages and expanded the space for human interaction. Social media enables every individual to become a communicator, freely expressing their opinions to the public. However, this freedom is often not accompanied by ethical awareness, resulting in various issues such as hate speech, slander, the spread of false information, and the use of language that demeans others. In this context, Islamic communication becomes crucial because it offers the principle of moral responsibility in conveying messages. Islamic communication demands that every message conveyed through digital spaces maintains truthfulness, politeness, usefulness, and its impact on others. This is in line with the view that digital ethics need to be built through moral awareness so that communication is not only fast and broad, but also correct and responsible (Nasrullah, 2022; Qadri & Anwar, 2025).

The principles of Islamic communication serve as an essential foundation for developing quality social communication. The principle of *qaulan sadidan* emphasizes the importance of telling the truth, being honest, and avoiding manipulation of information. This principle is relevant in addressing the spread of hoaxes and distorted information in the public sphere. Furthermore, *qaulan balighan* emphasizes effective, targeted communication that is appropriate to the recipient's circumstances. Communicators must adapt their language, delivery style, and message substance to the audience's background. Meanwhile, *qaulan maysuran* teaches the use of language that is easy to understand, not difficult, and well-received by the recipient. These three principles demonstrate that Islamic communication requires not only the truth of the message's content but also the appropriate delivery strategy to ensure its effective reception and avoid misunderstandings (Zamroni, 2016; Ahyani, 2025; Amin et al., 2025).

Furthermore, the principles of *qaulan layyinan*, *qaulan kariman*, and *qaulan ma'rufan* emphasize the importance of gentleness, nobility, and a positive orientation in

communication. The teachings of good manners teach that messages should be delivered gently, non-provocatively, and without hurting others' feelings. This principle is crucial in situations of conflict, disagreements, or sensitive social dialogue. The teachings of good manners emphasize the use of noble, respectful language that reflects good morals, especially in relationships with parents, teachers, community leaders, and fellow human beings. Meanwhile, the teachings of good manners direct communication to always contain values of goodness, education, and social welfare. These three principles demonstrate that Islamic communication functions not only as a means of exchanging messages but also as an instrument for character development, strengthening solidarity, and preventing social conflict (Fiki & Ikhlas, 2025; Sidik et al., 2025; Qadri & Anwar, 2025).

The role of the preacher (da'i) in Islamic communication is also a significant finding in this study. The preacher (da'i) functions not only as a conveyor of religious messages but also as a social communicator with a responsibility to guide society. As communicators, preachers must be able to understand audience characteristics, design appropriate messages, and select effective communication media. As counselors, preachers play a role in assisting communities in facing life's challenges through an empathetic and humanistic approach. As problem solvers, preachers are required to provide contextual solutions to socio-religious issues. As managers, preachers need to manage da'wah activities in a planned and systematic manner. Moreover, as entrepreneurs, preachers are also required to achieve economic independence so that da'wah activities can continue sustainably. This multidimensional role demonstrates that Islamic communication has a broad scope and is adaptive to social developments (Kholil, 2025; Nurhalizah, 2025; Hakim & Anam, 2025; Syadza & Syam, 2025).

Overall, the discussion shows that grounding Islamic communication in social life means making Islamic values a concrete guideline in every human interaction. Islamic communication cannot be understood simply as a theory or normative concept; it needs to be embodied in everyday communication practices, whether within the family, community, educational institutions, public spaces, or digital media. In social spaces such as coffee shops, Islamic communication principles can be applied through the habit of speaking honestly, respecting the opinions of others, avoiding derogatory remarks, and maintaining a polite and constructive dialogue. Thus, Islamic communication contributes to building social harmony by controlling how people speak, discuss, debate, and convey information. The implications of this study emphasize that Islamic communication can serve as an ethical foundation for shaping a more polite, tolerant, civilized, and responsible society amidst the challenges of global communication (Furqan et al., 2024; Rasyid, 2025; Kustiawan et al., 2025).

#### 4. CONCLUSION

Based on the results of the study, it can be concluded that Islamic communication plays a strategic role in shaping polite, ethical, and harmonious social interaction patterns within society. Islamic communication not only functions as a means of conveying messages, but also as a moral guideline that directs people to speak correctly, gently, effectively, easily understood, noble, and oriented towards goodness. The principles of Islamic communication, such as qaulan sadidan, qaulan balighan, qaulan maysuran,

qaulan layyinan, qaulan kariman, and qaulan ma'rufan, have proven relevant in addressing various social communication issues, both in direct interactions and in the digital space. In social life, the application of Islamic communication can strengthen relationships between individuals, build mutual respect, prevent conflict, and create an atmosphere of constructive dialogue. Furthermore, the role of da'i as communicators, counselors, problem solvers, managers, and entrepreneurs demonstrates that Islamic communication has a broad practical dimension in guiding society. Thus, grounding Islamic communication in social life is an important step towards building a civilized, tolerant, responsible, and oriented society for the common good..

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