Prospects of the Islamic Communication Model in the Qur'an as a Theoretical Framework for Da'wah

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ABSTRACT

This article explores the prospects of developing an Islamic communication model grounded in the Qur'an as a comprehensive, revelation-based theoretical framework for da'wah. Beyond serving as the primary source of Islamic teachings, the Qur'an presents structured and holistic principles of communication that encompass key elements such as the communicator (*da'i*), the da'wah message, communication channels, the target audience (*mad'u*), as well as the effects and implications of communication on individuals and society. These principles are reflected in various Qur'anic verses that emphasize approaches rooted in wisdom (hikmah), good counsel (*maw'izhah hasanah*), constructive dialogue (*mujadalah billati hiya ahsan*), and ethical, empathetic communication. In the context of contemporary da'wah, which operates within increasingly diverse social, cultural, and technological environments, the effectiveness of da'wah depends not only on the substance of the message but also on the method of delivery and the preacher's ability to understand the realities, needs, and contexts of the audience. Therefore, internalizing Qur'anic communication values is essential to ensure that da'wah is conducted effectively, respectfully, and sustainably. This study adopts a qualitative research approach through content analysis of Qur'anic verses related to communication and da'wah, supported by classical and contemporary tafsir literature as well as modern communication and da'wah studies. Thematic analysis is employed to identify core elements of da'wah communication and examine their relationship with established communication theory frameworks. The findings reveal that the Qur'an-based Islamic communication model holds strong potential to be developed as a holistic, normative, and practical framework for da'wah, while simultaneously complementing and enriching existing communication theories. This study contributes to the advancement of Islamic da'wah and communication studies by highlighting the importance of integrating modern communication theories with Qur'anic communication principles to address contemporary societal challenges effectively.

Keywords: Qur'an, da'wah, Islamic communication model, prospects, da'wah theory

INTRODUCTION

Da'wah is the central pillar in the dissemination, preservation, and internalization of Islamic teachings in the life of individuals, as well as in the holistic formation of an Islamic society. Since the early arrival of Islam, da'wah has served as a medium for conveying the message of monotheism (tauhid), moral values, life principles, and Shariah laws to all people, regardless of their ethnic, cultural, or educational background. In this context, da'wah is not merely a religious obligation but a continuous process aimed at guiding humanity toward truth and well-being in both this world and the hereafter (Al-Bayanuni, 1993).

As a communication process, da'wah involves interaction between the messenger (da'i) and the target audience (mad'u) through specific mediums within varying social contexts. The da'wah message encompasses not only

aspects of faith and worship but also moral values, social ethics, justice, and universal well-being. Therefore, the effectiveness of da'wah heavily depends on the da'i's ability to understand the context of the audience, the clarity of the message conveyed, and the communication approach employed. Mustafa Mashhur (1995) emphasizes that effective da'wah requires a deep understanding of the audience's psychology and wisdom in choosing communication methods appropriate to their situation and background.

The effectiveness of da'wah is also closely related to the da'i's ability to act as a communicator who embodies integrity, morality, and knowledge. Abu Zahrah (1996) stresses that da'wah is not merely the transmission of religious information but an effort to raise awareness, change attitudes, and influence human behavior toward goodness. Thus, da'wah requires a persuasive, ethical, and wisdom-based communication approach rather than coercion or confrontation. In the Islamic scholarly tradition, the Qur'an serves not only as the primary source of law, creed, and life guidance but also contains clear, organized, and universal communication principles. The Qur'an records various forms of communication, including dialogues between prophets and their communities, communication between Allah SWT and the prophets, as well as social interactions among humans. Communication principles such as *qaulan sadidan* (truthful words), *qaulan baligha* (effective words), *qaulan layyina* (gentle words), and *qaulan ma'rufa* (good words) reflect an ethical, effective, and wisdom-oriented Islamic communication approach (Qutb, 2000).

Hamka (2003) explains that the Qur'anic communication principles are not merely moral guidance but also communication strategies capable of engaging both the intellect and the heart simultaneously. The Qur'anic communication approach emphasizes a balance between the truth of the message and the beauty of its delivery, so that da'wah is received without rejection or conflict. This demonstrates that Islamic communication has its own epistemological basis and value system, distinct from purely secular communication theories. However, discussions on Islamic communication in academic studies are often normative and separated from systematic da'wah theory development. Many studies focus descriptively on ethical and moral aspects of communication without translating these principles into comprehensive models or theoretical frameworks of Islamic communication (Kamaruddin Hj. Salleh, 2010). Consequently, Islamic communication is often viewed as a supplement to da'wah theory rather than a discipline with its own theoretical structure.

This challenge becomes even greater in the context of contemporary da'wah influenced by globalization, cultural diversity, and rapid developments in information technology and digital media. The medium of da'wah is no longer limited to face-to-face lectures or printed texts but has expanded through social media, digital platforms, and fast, wide-reaching mass communication. Abd. Ghani (2003) notes that this shift in the communication landscape demands more strategic, visionary, and communication-informed da'wah approaches. Without a clear communication framework, da'wah risks being misinterpreted, rejected, or failing to achieve its objectives.

Accordingly, this article aims to examine the prospects of an Islamic communication model contained in the Qur'an as a systematic and applicable theoretical framework for da'wah. The focus is to identify communication elements in the Qur'an, analyse their foundational principles, and assess their applicability in the increasingly complex and challenging context of contemporary da'wah. Roslan Mohamed (2015) emphasizes that integrating Islamic communication principles with current realities is essential to ensure da'wah remains relevant, effective, and capable of addressing modern societal challenges. By examining Islamic communication from a Qur'anic perspective, this study is expected to contribute to the development of a holistic, revelation-based da'wah theory. This approach not only strengthens the scholarly foundation of da'wah but also positions the Qur'an as a primary source for building an ethical, effective, and sustainable Islamic communication model.

LITERATURE REVIEW

A review of studies in the field of Islamic communication and da'wah shows that scholarly discussions have developed along several interconnected streams, yet they have not formed a fully integrated and comprehensive theoretical framework. Generally, previous studies can be classified into three main streams: da'wah communication approaches, thematic Qur'anic approaches, and integrative approaches combining Islamic communication with da'wah theory.

The first stream focuses on da'wah communication as a structured and systematic process of delivering Islamic messages. Studies in this stream emphasize the role of the da'i as a communicator, the mad'u as the message recipient, and the da'wah medium as the communication channel. Mustafa Mashhur (1995) stresses that the success of da'wah depends on the da'i's understanding of the audience, clarity of the message, and wisdom in selecting appropriate methods and mediums. Similarly, Abdul Karim Zaidan (2001) elaborates on Islamic da'wah principles emphasizing wisdom, good advice, and courteous dialogue as the basis for effective da'wah communication.

However, studies in this stream often adapt Western communication theories, particularly linear models such as Shannon and Weaver (1949), which emphasize the sender, message, channel, receiver, and noise. These models are then adapted to Islamic da'wah contexts. While this approach helps explain technical aspects of da'wah communication, it is often criticized for underemphasizing spiritual dimensions, moral values, and revelation as the primary source of Islamic communication. Consequently, da'wah communication in this stream is more of a practical application than the development of an Islamic communication theory rooted in Islamic epistemology.

The second stream focuses on communication concepts in the Qur'an through thematic and conceptual approaches. These studies examine Qur'anic verses related to communication, linguistic style, message delivery methods, and communication approaches used by prophets and messengers. Qutb (2000), for example, discusses the beauty of Qur'anic language and its rhetorical power in influencing human thought and soul. Mawdudi (1999) emphasizes that the Qur'an is not only a guidebook but also contains clear, systematic, and timeless communication principles. This approach highlights that communication in Islam is revelation-based and grounded in moral values. Al-Ghazali (2004) stresses honesty, etiquette, sincere intentions, and moral responsibility in all forms of communication.

Mokhtar et al. (2022) extracted several communication principles from the Qur'an and the Vedas as guidance for the development of Islamic and Buddhist societies. The study presents comparisons between Islamic communication principles in the Qur'an and the Eightfold Path principles in the Vedas, identifying four similarities and ten differences. Mokhtar et al. (2021f) conducted an analysis of Qur'anic communication principles to reveal Allah's directives regarding communication ethics, especially for Muslims. The study identified 19 communication patterns in the Qur'an, classified into two main forms: communication through speech (bi al-Lisan) and communication through action (bi al-Hal). Thus, Islamic communication not only conveys information but also educates, guides, and shapes human character. Although this stream successfully highlights normative foundations and Islamic communication values, most studies remain descriptive and textual, with limited translation into practical communication models applicable to contemporary da'wah.

The third-stream attempts to integrate Islamic communication with da'wah theory and practice. Studies in this stream aim to combine communication elements, da'wah, and contemporary social contexts. Kamaruddin Hj. Salleh (2010), for example, discusses strategies for effective communication-based da'wah in plural societies, while Roslan Mohamed (2015) examines contemporary da'wah approaches considering technological and media changes. While these studies show awareness of the need for integration between communication and da'wah, the construction of a comprehensive Islamic communication model remains limited. Most research in this stream focuses on methodology, strategy, and practical approaches rather than systematically developing a Qur'an-and-Sunnah-based theoretical framework. Consequently, Islamic communication is often seen as a branch of da'wah practice rather than a standalone discipline with a strong theoretical foundation.

Community-based da'wah programs have long been recognized as effective mediums for conveying Islamic values practically and comprehensively (Ismail, 2015). Systematically planned field da'wah not only exposes communities to religious knowledge but also plays a key role in developing students' soft skills through practical experience (Rahman, 2020; Yusof & Ahmad, 2018). This aligns with the "learning by doing" approach in Islamic education, emphasizing field experience as an effective learning medium for leadership, communication, and social skills (Abdullah, 2016).

Several studies have explored contemporary da'wah practices, including field programs, community interventions, and media-based da'wah (Mokhtar et al., 2021–2025; Hajimin et al., 2021–2022; Gunaish et al.,

2024). These studies highlight the need to tailor da'wah strategies according to social, cultural, and technological contexts while emphasizing ethical, strategic, and effective communication.

From this review, it is evident that a research gap exists in developing a Qur'an-based Islamic communication model as a holistic, systematic, and practical theoretical framework for da'wah. Mohd. Kamal Hassan (2012) emphasizes the necessity of constructing an Islamic worldview-based discipline to prevent Islamic communication from relying solely on Western theories. Therefore, further research is required to formulate an Islamic communication model integrating revelation, ethics, social context, and contemporary da'wah needs.

RESEARCH METHODOLOGY

This study adopts a qualitative approach with a content analysis design to examine the concepts, principles, and elements of da'wah communication based on authoritative Islamic sources. The qualitative approach is selected due to its suitability for exploring meanings, values, and principles that are normative and conceptual in nature, particularly within the context of religious texts that require in-depth understanding, contextual analysis, and multilayered interpretation (Krippendorff, 2018). Content analysis enables texts to be examined systematically and rigorously through the identification of patterns of meaning and themes, without detaching them from the context of revelation, historical background, and the original purposes of the Qur'anic verses.

The primary source of this study is the Qur'an, with particular focus on verses that are directly and indirectly related to communication, message delivery, da'wah, advice, dialogue, and interaction between the communicator and the target audience of da'wah. The selection of Qur'anic verses is conducted purposively and thematically, guided by several key criteria: (i) verses that explicitly contain communication principles, such as the concepts of *qaulan sadīdan*, *qaulan balīghan*, *qaulan layyinan*, and *qaulan ma'rūfan*; (ii) verses that portray the communicative approaches of prophets and messengers in conveying the message of da'wah; (iii) verses that emphasize communication ethics, wisdom (*ḥikmah*), and the effects of message delivery on recipients; and (iv) verses that demonstrate direct relevance to the context of da'wah and communication in contemporary society.

To ensure accuracy of meaning and to avoid subjective interpretation, the interpretation of Qur'anic verses is carried out by referring to authoritative Qur'anic exegeses (*tafsīr*), particularly *Fi Zilal al-Qur'an* by Sayyid Qutb and *Tafsir al-Azhar* by Hamka. These works are selected for their contextual and holistic approaches, as well as their emphasis on social dimensions and contemporary da'wah realities, thereby facilitating the linkage between Qur'anic messages and communicative practices in societal life (Qutb, 2000; Hamka, 2003).

In addition to the primary source, this study also employs secondary sources consisting of classical and contemporary works in Islamic da'wah, Islamic communication, and modern communication theory. The work of al-Bayanuni (1993) is used to understand the foundational framework of Islamic da'wah, which includes the elements of the preacher (*dā'i*), message, method, medium, and target audience. Meanwhile, the works of Littlejohn and Foss (2011) and Berger (1995) are consulted to relate da'wah communication principles to modern communication theories, thereby enabling a systematic and scholarly comparison and integration between Islamic and Western perspectives.

The data analysis process is conducted using thematic analysis, which involves several key stages. First, Qur'anic verses and tafsīr texts are read repeatedly to obtain a comprehensive understanding. Second, meaningful units related to da'wah communication are identified and coded. Third, these codes are categorized into major themes, such as the communicator (*dā'i*), da'wah message, communication medium and style, target audience (*mad'ū*), and the effects or impact of da'wah communication. Fourth, the resulting themes are analysed and interpreted by relating them to Islamic da'wah frameworks and modern communication theories. This analysis is carried out inductively and deductively, whereby themes are developed from textual data and subsequently verified and strengthened through existing theoretical frameworks (Berger, 1995).

To enhance the validity and trustworthiness of the findings, thematic validation is conducted through cross-comparison among Qur'anic verses, exegetical explanations, and the perspectives of da'wah and communication scholars. Consistency of meaning between primary and secondary sources is carefully examined to ensure that the constructed themes are firmly grounded in the texts and not speculative in nature.

This triangulation of sources serves to strengthen the accuracy of interpretation and the credibility of the analysis.

A descriptive-interpretive approach is adopted because this study does not aim to test hypotheses or produce statistical findings; rather, it seeks to develop conceptual understanding and a theoretical framework of Qur'an-based da'wah communication. This approach allows the researcher to elaborate concepts in depth, interpret both explicit and implicit meanings, and explain the relevance of da'wah communication principles to contemporary societal contexts (Craig, 1999). Accordingly, this methodology is aligned with the exploratory, conceptual, and theoretical objectives of the study.

Research Problem

Traditionally, the field of Islamic da'wah has emphasized the transmission of religious teachings as a *shar'i* obligation grounded in the Qur'an and the Sunnah. However, within the context of contemporary scholarship, da'wah is no longer viewed merely as a normative or practical activity; rather, it is increasingly understood as a complex communicative process that requires a clear, systematic theoretical framework capable of supporting rigorous academic analysis. Although communication constitutes a core element of da'wah, existing studies indicate that the development of da'wah theory based on an Islamic communication model remains limited and has yet to be comprehensively established (al-Bayanuni, 1993; Mohd. Kamal Hassan, 2012).

One of the principal problems lies in the tendency of da'wah studies to address Islamic communication in a fragmented manner, often confined to aspects such as speech ethics, the moral conduct of preachers, or specific methods of message delivery, without formulating these elements into a coherent communication model that functions as a theoretical framework. Communication principles found in the Qur'an are frequently discussed in a normative and descriptive manner, yet they are seldom analysed conceptually as an integrated communication system with clearly defined structures, components, and internal relationships (Rahman & Salleh, 2019). This situation has resulted in a gap between the richness of Qur'anic communication principles and the academic and practical demands of da'wah theory development.

Furthermore, contemporary da'wah communication research demonstrates a strong reliance on Western communication theories as the primary analytical framework. While these theories contribute to an understanding of communication processes from technical and psychosocial perspectives, most are developed within a secular, value-neutral epistemological framework that is not fully aligned with Islamic ontological and axiological foundations (Craig, 1999; Littlejohn & Foss, 2011). Consequently, Western communication theories are often applied adaptively in da'wah studies without sufficient effort to develop alternative theoretical frameworks derived from revelation and grounded in Islamic values.

This situation raises critical questions regarding the position of the Qur'an as a theoretical source in the field of da'wah communication. Although the Qur'an encompasses a wide range of communication principles, approaches, and patterns that transcend historical and social contexts, its potential as a foundation for constructing an Islamic communication model has yet to be explored systematically and in depth. Many existing studies tend to utilize the Qur'an primarily as a source of value legitimation rather than as a source for theory building (Al-Faruqi, 1982; Hassan, 2017). This tendency limits the contribution of the Qur'an to enriching global discourses on communication and da'wah theory.

In addition, transformations in the communication landscape brought about by globalization, religious pluralism, and the rapid expansion of digital media have increased the complexity of da'wah processes. Da'wah now takes place within open public spaces that are cross-cultural in nature and exposed to diverse interpretations and audience responses. Without a robust da'wah theoretical framework grounded in an Islamic communication model, da'wah efforts risk becoming reactive, inconsistent, and difficult to evaluate systematically in terms of effectiveness (Roslan Mohamed, 2015; Ismail & Zakaria, 2021). The absence of such a framework also complicates the development of ethical, contextual, and sustainable da'wah strategies.

At the epistemological level, this gap raises further concerns regarding the capacity of Islamic da'wah to stand as an independent discipline rooted in revealed sources. Without an Islamic communication model systematically derived from the Qur'an, da'wah theory remains at risk of continued dependence on external

frameworks that do not fully reflect the Islamic worldview. This, in turn, constrains the contribution of da'wah scholarship to the development of communication theories that integrate spiritual, moral, and social dimensions in a balanced manner (Mohd. Kamal Hassan, 2012; Al-Ghazali, 2004).

Accordingly, the central problem of this study lies in the lack of a systematically developed da'wah theoretical framework grounded in an Islamic communication model derived from the Qur'an, despite the Qur'an's comprehensive and timeless communication principles. The absence of such a framework not only affects the conceptual development of da'wah scholarship but also limits its capacity to function as a scholarly guide in addressing contemporary da'wah challenges. Therefore, this study seeks to examine the prospects of an Islamic communication model in the Qur'an as a foundation for developing an integrated, revelation-based, and contextually relevant da'wah theoretical framework.

RESULT AND DISCUSSION

The Islamic communication model in the Qur'an demonstrates a complete and balanced communication structure. From the communicator's perspective, the Qur'an emphasizes the necessity for preachers to possess credibility, sincerity, and noble character, aligning with the concept of *ethos* in modern communication theory (Berger, 1995; Jalaluddin Rakhmat, 2007). From the message perspective, the Qur'an stresses the importance of truth, clarity, and wisdom in delivering *dakwah* (Islamic preaching). The principles of *balagh* (eloquence) and *hikmah* (wisdom) indicate that *dakwah* should be persuasive rather than coercive (Al-Qaradawi, 1996; Abu Zahrah, 1996). This approach rejects extreme or confrontational forms of communication.

Additionally, the Qur'an considers the context and target audience, as shown in the stories of the prophets' preaching to different societal groups (Mawdudi, 1999; Qutb, 2000). This demonstrates that the Islamic communication model is dynamic and contextual, in line with the challenges of preaching in pluralistic societies (Roslan Mohamed, 2015). From a prospective standpoint, the Qur'an-based Islamic communication model has the potential to become an integrative theoretical framework for *dakwah*, combining the normative dimension of revelation with contemporary communication realities (Al-Faruqi, 1982; Mohd. Kamal Hassan, 2012). It also addresses weaknesses in conventional communication theories, which are value-neutral (Littlejohn & Foss, 2011).

Prospects of Qur'an-Based Islamic Communication Model

Research and in-depth analysis of Qur'anic verses related to communication reveal that the Qur'an is not merely a guidebook for faith (*aqidah*) and worship (*ibadah*), but also contains systematic, holistic, and integrated communication principles and models. Communication in Islam is not understood as a neutral process of information exchange but as a medium for conveying values, ethics, and Allah's teachings that shape individuals and society. The foundation of Islamic communication is based on the principle of *tauhid*, the recognition and absolute obedience to the oneness of Allah in all human actions, including speech and message delivery (Abdullah, 2015).

The concept of *tauhid* asserts that all forms of communication must align with Allah's will and bring benefits to both individuals and society. The Qur'an itself is described as "a guidance for the God-conscious" (Surah al-Baqarah, 2:2), indicating that revelation-based communication serves as comprehensive life guidance. Therefore, Islamic communication does not merely convey information or ideas but aims to guide humans toward spiritual awareness, moral formation, and social harmony. In this context, communication becomes a trust (*amanah*) with dimensions of worship and accountability before Allah.

Analysis of Qur'anic content also finds that Islamic communication principles and models are expressed in various forms: some are explicitly stated in a verse, some are understood through a series of interrelated verses, and others are recorded through the stories and dialogues of prophets and messengers. This shows that Qur'anic communication is dynamic, flexible, and relevant across time and social contexts. A primary example of the Islamic communication model is interpersonal communication or *dakwah fardiyyah* (individual preaching), illustrated in the dialogue between Prophet Ibrahim (Abraham) and his father, Azar, in Surah Maryam, verses 42–43. This dialogue demonstrates face-to-face, personal communication that considers family relationships and the recipient's emotions. The use of respectful address (*ya abati*), gentle language,

and rational arguments without coercion reflects the principles of *hikmah* and wisdom in Islamic communication. According to Mashhur (1995), *dakwah fardiyyah* is highly effective because it builds trust, emotional bonds, and the recipient's readiness to accept the message.

The principles of wisdom (*hikmah*) and good advice (*mau'izah hasanah*) are central to the Islamic communication model. The Qur'an clearly states in Surah al-Nahl, verse 125, that calling to Allah's way should be done with wisdom, good teaching, and thoughtful discussion. This verse indicates that communication effectiveness is not based on coercion or force but on the wisdom to select an approach suited to the recipient's background, understanding, and psychological state. *Hikmah* encompasses the communicator's ability to adjust the message, language, and medium to achieve *dakwah* goals without causing rejection or conflict (Said, 2017).

Beyond wisdom, the Qur'an also emphasizes communication ethics and manners. Allah commands in Surah al-Isra, verse 53, to speak in the best words, as harsh words can lead to disputes and enmity. This principle makes Islamic communication a medium for character-building and social harmony, not merely information delivery. Islamic communication ethics include polite language, patience, empathy, listening skills, respect for others' views, and avoidance of slander or quarrels. By practicing these principles, communication functions as a mechanism for building a just, ethical, and harmonious society (Hashim, 2018).

However, contemporary Islamic societies often demonstrate that neglecting communication ethics can lead to conflicts, misunderstandings, and social breakdown. Hence, understanding and practicing Islamic communication principles must be reinforced so that communication is not only effective in message delivery but also positively impacts morality and societal well-being. Islam requires not just knowledge but also practice of these principles. This is emphasized in Surah al-Saff, verses 2–3, which stress communication integrity consistency between words and actions. Without integrity, communication loses credibility, and public trust in the messenger erodes.

Simultaneously, the Qur'an emphasizes that ignorance is not an excuse to neglect religious obligations, including communication. Surah al-Nahl, verse 43, urges people to consult the knowledgeable if they do not understand something. This principle underscores that mastery of Islamic communication is a basic requirement for Muslims, especially those involved in *dakwah*, education, leadership, and media. Structurally, Islamic communication also emphasizes clarity, organized ideas, and careful planning, aligning with modern communication theories such as Shannon and Weaver (1949), which stress message clarity and minimizing noise. However, Islamic communication uniquely adds dimensions of intention, ethics, and moral responsibility, making communication not merely technical but also spiritual and ethical.

Examining the basic elements of communication, communicator, message, channel, recipient, feedback, and context shows that all these elements are implicitly discussed in the Qur'an through various stories and events. The Qur'an records interpersonal, group, organizational, and mass communication, demonstrating that communication models are not exclusive to Western scholars but have existed in Islamic intellectual traditions since the beginning of revelation. For example, the two-way communication model introduced by Wilbur Schramm resembles the concept of *dakwah fardiyyah*, emphasizing feedback and shared meaning between communicator and recipient. Likewise, mass communication is illustrated in *dakwah bi al-risalah* (messaging), such as Prophet Sulaiman's (Solomon) message to Queen Balqis in Surah al-Naml. These events show that communication effectiveness depends not on media sophistication but on the truth, clarity, and wisdom of the message delivered (Zaidan, 2001).

In the modern era, digital media and mass communication are primary arenas for spreading Islamic messages. The Islamic communication model has great potential here, as it provides ethical guidelines for using social media, the internet, and new communication technologies. Principles of wisdom, good advice, and communication ethics can be applied to prevent the spread of slander, false information, and hate speech, turning digital media into a tool for building ethical and harmonious societies (Al-Khathib, 2019). Beyond *dakwah* and media, Islamic communication is also relevant in education and human development. Educators who practice Islamic communication principles not only deliver academic knowledge but also shape students' character, personality, and social skills. Qur'an-based communication emphasizes active listening, clear

delivery, and empathy toward others' perspectives, making education a comprehensive human transformation process (Mohamad & Zainal, 2020).

Finally, the Islamic communication model contributes significantly to conflict resolution and leadership. Principles of wisdom, patience, and good advice can be applied to resolve disputes peacefully and build social harmony. In leadership, Islamic communication emphasizes justice, transparency, and God-consciousness (*taqwa*), in line with Allah's command in Surah al-Hujurat, verse 13, which measures human nobility by *taqwa*. This model opens opportunities for developing contemporary communication theory that integrates spiritual, ethical, and social dimensions, providing an alternative to materialistic communication approaches that undervalue moral principles (Ismail, 2021).

In conclusion, the prospects for developing a Qur'an-based Islamic communication model are broad and significant. This model not only serves as a theoretical framework for *dakwah* but also has the potential to guide communication in education, digital media, leadership, conflict resolution, and societal development. Therefore, efforts to develop a systematic, practical, and Qur'an-and-Sunnah-based Islamic communication model must continue so that communication truly becomes a tool for building ethical, harmonious, and God-conscious individuals and societies.

Theoretical Framework of *Dakwah* Based on the Qur'anic Islamic Communication Model

The Qur'an-based *dakwah* theoretical framework aims to provide a conceptual guide for understanding and implementing *dakwah* systematically, ethically, and effectively. The Qur'an is not only a source of law and faith but also a comprehensive communication guide, emphasizing a balance between message effectiveness and adherence to moral and spiritual values (Al-Bayanuni, 1993; Al-Qaradawi, 1996). This framework combines five key elements communicator, message, medium, target audience, and effect into a holistic interactive system. These elements are interconnected and influence one another in determining *dakwah* effectiveness, with each having a unique yet inseparable role within the system (Mohd. Kamal Hassan, 2012; Mustafa Mashhur, 1995).

The communicator or preacher (*da'i*) is the main pillar of this framework because the effectiveness of *dakwah* largely depends on the preacher's credibility, sincerity, character, and knowledge (Abu Zahrah, 1996; Al-Ghazali, 2004). The Qur'an emphasizes that preachers must be exemplary figures, not mere conveyors of information, demonstrating noble character, patience, and diligence in preaching (Hamka, 2003). In contemporary contexts, preachers must also have interpersonal communication skills and media literacy to adapt *dakwah* approaches to dynamic societal conditions (Littlejohn & Foss, 2011; Zulkiple Abd. Ghani, 2003). The communicator's credibility builds confidence and acceptance of the message and influences how the audience receives it emotionally and rationally.

The message is the second critical element. The Qur'an stresses that messages must be delivered clearly, truthfully, ethically, and appropriately for the audience's understanding (Qutb, 2000; Mawdudi, 1999). Principles such as *qaulan sadidan* (truthful and accurate words), *qaulan baligha* (clear and effective words), *qaulan layyina* (gentle words), and *qaulan ma'rufa* (polite and courteous words) guide message formulation. Effective messages emphasize truth and compliance with Sharia while considering the audience's socio-cultural context, language style, and social sensitivity. Thus, *dakwah* messages should be persuasive, not coercive, and adaptable based on initial audience response (Al-Qaradawi, 1996; Roslan Mohamed, 2015).

The medium or channel is the third element, referring to the method or means of message delivery. The Qur'an emphasizes multiple media, including speech, writing, and exemplary actions, as ways to educate society and convey truth (Al-Ghazali, 2004). In contemporary contexts, this includes information technology and digital media, enabling *dakwah* to reach broader audiences, including youth exposed to social media and digital platforms (Zulkiple Abd. Ghani, 2003; Roslan Mohamed, 2015). Choosing an appropriate medium depends on the audience, message type, and communication goals. An effective medium strengthens the message and increases audience engagement directly or indirectly.

The fourth element is the audience or *mad'u*, the recipient of the *dakwah* message. The Qur'an emphasizes that *dakwah* should be tailored to the audience's background, understanding, and social context (Mustafa Mashhur, 1995; Al-Bayanuni, 1993). Audiences vary, including rulers, the public, non-Muslims, or specific groups

requiring a special approach. Therefore, preachers must adjust messages and media based on audience characteristics to ensure effective delivery and acceptance. This flexible approach demonstrates that *dakwah* communication is contextual and dynamic, consistent with the universal yet adaptive principles of Islamic communication (Abu Zahrah, 1996; Qutb, 2000).

The final element is effect or feedback, referring to changes in attitude, thinking, or behavior resulting from *dakwah*. The Qur'an stresses that successful *dakwah* brings changes in faith, understanding, and social action (Qutb, 2000). Feedback is essential to evaluate *dakwah* effectiveness and adjust communication strategies. In this theoretical framework, feedback is not only evaluative but also serves as a reference point to refine approaches, messages, and media for greater effectiveness (Littlejohn & Foss, 2011; Berger, 1995).

The overall framework forms an interactive model in which each element influences the others. The communicator crafts ethical messages, selects appropriate media for specific audiences, and monitors effects and feedback to adjust future approaches. In other words, the Qur'anic *dakwah* communication model is holistic and normative, integrating spiritual values and revelation-based ethics with modern communication strategies (Mohd. Kamal Hassan, 2012; Al-Faruqi, 1982). This framework enables preachers to plan *dakwah* communication that is effective in message delivery and relevant to contemporary challenges, such as pluralism, globalization, and digital media development. The model also provides a foundation for empirical *dakwah* theory that can be scientifically tested through practical studies and case analyses.

Overall, this study affirms that the Qur'an provides a strong communication foundation for developing *dakwah* theory. The Qur'anic Islamic communication model not only focuses on message effectiveness but also emphasizes the preacher's ethics, values, and spiritual responsibility (Al-Ghazali, 2004). Theoretically, the study enriches *dakwah* knowledge by proposing a revelation-based theoretical framework. Practically, it can serve as a strategic guide for preachers and *dakwah* institutions in planning effective and ethical communication. Further research is recommended to empirically test this model, particularly in digital *dakwah* and interfaith communication contexts (Roslan Mohamed, 2015). The summary of the Theoretical Framework of Da'wah Based on the Qur'anic Islamic Communication Model is as follows:
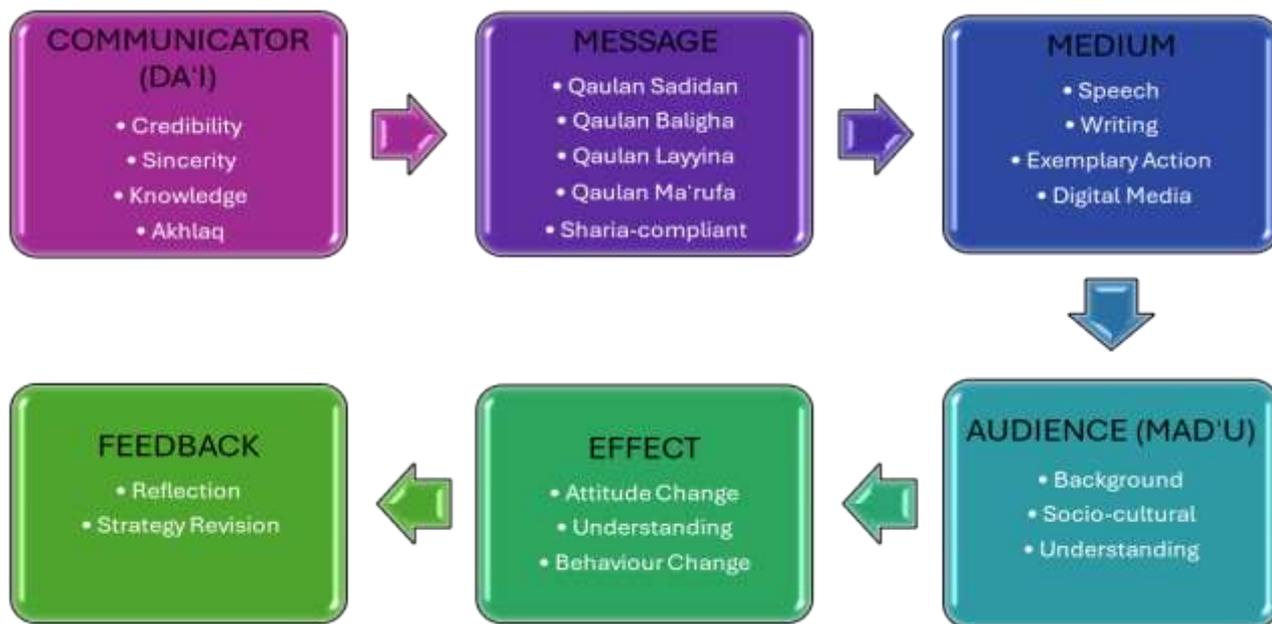

Figure 1: Theoretical Framework of Dakwah Based on the Qur'anic Islamic Communication Model

Source: Research Study (2026)

CONCLUSION

This study demonstrates that the Qur'an provides not only ethical guidance but also a coherent and systematic model of communication that can serve as a theoretical framework for da'wah. The analysis highlights that Qur'anic communication principles such as truthfulness, clarity, wisdom, gentleness, and moral responsibility

are embedded within an integrated communicative structure involving the communicator, message, medium, audience, and impact. Viewed holistically, these principles form a comprehensive foundation for an Islamic communication model that is both normatively grounded in revelation and adaptable to contemporary communication contexts. The findings further indicate that the application of Qur'an-based communication principles extends beyond individual moral conduct to broader social domains, including education, media, leadership, and conflict resolution. By integrating ethical and spiritual dimensions with effective communication strategies, the Islamic communication model offers a value-based alternative to largely value-neutral conventional communication theories. This integrative approach has the potential to enhance social harmony, mutual respect, and ethical engagement within increasingly pluralistic and mediated societies.

From both theoretical and practical perspectives, this study positions the Qur'an as a viable source for communication theory development and contributes to the advancement of da'wah studies as an independent and principled discipline. It underscores the responsibility of Muslim communicators to internalize and apply these principles consistently in spoken, written, and digital interactions, ensuring alignment between message, conduct, and moral intent. Finally, this study opens avenues for future research to further refine, operationalize, and empirically test the proposed Qur'an-based communication model across diverse cultural, institutional, and media contexts. Such efforts would not only strengthen the theoretical robustness of Islamic communication studies but also enhance its practical relevance in addressing contemporary challenges faced by da'wah in an increasingly complex and interconnected world.

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