



Communication Ethics Between Children and Parents in the Perspective of the Qur'an

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Article History

Received : October 9th 2023

Revision : December 13th 2023

Publication : January 30th 2024

Abstract

This study aims to explore the communication ethics between children and parents from the perspective of the Qur'an, focusing on the interpretations found in Tafsir al-Azhar and Tafsir al-Miṣbāh. The primary objective is to analyze the comparative interpretations of Surah Al-Isra' [17:23] regarding communication ethics. This research is a library study that applies a scientific paradigm, treating the Qur'an as a general conceptual framework. A comparative approach, known as the muqāran method in tafsir studies, was used to analyze the data. The findings indicate that, according to Tafsir al-Azhar, Surah Al-Isra' [17:23] emphasizes the prohibition of disrespectful speech, particularly in the relationship between children and parents. This ethical communication is viewed as a reflection of the principles of tauhid (the oneness of God), encouraging children to replace harsh or negative words with expressions of love and compassion. On the other hand, Tafsir al-Miṣbāh underscores the significance of showing the utmost respect to parents, advocating for the use of the most respectful and courteous communication in interactions with them. Both interpretations agree on the importance of maintaining respectful communication, but they differ in the emphasis placed on specific aspects of that communication—Tafsir al-Azhar focuses more on avoiding disrespect, while Tafsir al-Miṣbāh highlights the need for the highest level of respect. This comparative analysis provides valuable insights into the Qur'anic guidance on communication ethics between children and parents.

.Keywords: Communication ethics, children and parents, Qur'anic perspective.



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INTRODUCTION

The rapid advancement of science and technology is an unavoidable phenomenon that significantly impacts both culture and morality, either positively or negatively. Particularly concerning is the influence of modernization on children, as there is a growing body of evidence indicating that modern influences contribute to a decline in children's respect and obedience toward their parents, manifesting in both behavior and speech. From an ethical standpoint, a child's rejection of parental



authority, whether verbal or non-verbal, constitutes a violation of normative frameworks rooted in both religious and cultural traditions. The erosion of respect among children toward their parents represents an alarming trend, signaling a potential decline in cultural values, especially within Eastern societies. Historically, Indonesia has been recognized as a nation with deeply ingrained values of respect and politeness, particularly towards elders. This respect is even reflected linguistically, as certain Indonesian ethnic groups have developed distinct linguistic forms to express deference to elders.

Harahap (2017) has emphasized that today's society is increasingly pluralistic and subjected to profound transformations due to the onslaught of modernization. These changes often lead to subjective actions and a rise in hypocritical behavior, underscoring the necessity of discussing ethics in modern contexts. The influence of foreign cultures on Indonesian life necessitates the establishment of a fundamental concept that ensures a harmonious and divinely pleasing existence. This concept is best cultivated within the family unit, which serves as the foundation of both individual and societal well-being. The family is the cornerstone of a nation's prosperity, and conversely, societal ignorance and backwardness often reflect the breakdown of family structures.

The relationship between parents and children is inherently bound by a deep emotional connection, manifesting in their behavior. The success of communication within this relationship is crucial for achieving family harmony. Ethical communication is a key factor in this process, influencing both the psychological state of the communicator and the recipient. In the context of family communication within Eastern cultures, children are expected to maintain high ethical standards when interacting with their parents, demonstrating moral integrity in their communication.

Schramm (2018) posits that ethical communication is essential for the success of interpersonal interactions, fostering harmonious relationships. Such relationships thrive on mutual respect and understanding, which in turn arise from a deep appreciation of each other's character and ethical beliefs. In exploring the ethics of parent-child communication, the Quran offers guidance, particularly in Surah Al-Isra [17:23], which emphasizes the importance of kindness and respect towards parents, even forbidding the expression of annoyance or anger. This Quranic perspective on ethical communication between children and parents serves as the basis for a comparative study between two significant contemporary Indonesian Tafsir (Quranic exegesis), Tafsir Al-Azhar by Hamka and Tafsir Al-Misbah by Quraish Shihab. This study seeks to explore the interpretations of these two scholars, who come from different cultural backgrounds, and to examine how



their respective cultural and academic perspectives shape their exegesis of the Quranic teachings on ethical communication.

Hamka, a scholar of Minangkabau descent and a prominent figure in Muhammadiyah, authored Tafsir Al-Azhar, which is grounded in his social observations rather than formal academic training. Despite this, his Tafsir is considered one of the most influential in Indonesia, reflecting his moderate and principled approach to Islamic teachings.

In contrast, Quraish Shihab, a Bugis-Arab scholar with formal academic training from Al-Azhar University, authored Tafsir Al-Misbah, which is widely regarded as the most prominent contemporary Tafsir in Indonesia. His scholarly background, which includes extensive education in both traditional Islamic sciences and modern academic disciplines, has earned him recognition as one of Indonesia's leading Quranic scholars.

This comparative study aims to analyze the similarities and differences in the interpretations of Surah Al-Isra [17:23] by these two scholars, thereby contributing to the academic discourse on Quranic exegesis and ethical communication within the family.

METHOD

This study is classified as library research, focusing on the examination of literature as the primary object of analysis. The research involves a comprehensive review of various forms of literature, including theses, books, documents, manuscripts, and other written works related to the topic under investigation (Farid, 2011; Surrakhmat, 2017). According to Arikunto (2018), library research, also known as a literature review, entails a detailed examination of relevant literature, which in this study includes Quranic exegeses and supporting books pertinent to the research topic.

The research adopts a scientific paradigm grounded in naturalistic perspectives. Bogdan and Biklen (2018) describe a paradigm as a loosely connected set of assumptions, concepts, or propositions that guide thinking and research. In this context, the paradigm reflects the interpretative approach to understanding the Quran, specifically the exegeses of Hamka and Quraish Shihab, which interpret Surah Al-Isra [17:23] within the framework of ethical communication between children and parents (Moleong, 2019).

Data Sources

The data sources for this study are classified into two categories: Primary Data: This includes the Tafsir Al-Azhar by Haji Abdul Malik Karim Amrullah (Hamka), published by Pustaka Panjimas in Jakarta. Secondary Data: These sources



support or provide additional context to the primary data. They include various books, journals, and other scholarly works that reference or relate to the primary data and contribute to the analysis (Baidan, 2017).

Data Collection Techniques

The data collection process involves gathering information from various sources, including documents, factual records, and written notes. The primary technique used is a literature review, which entails the systematic search and compilation of variables and themes relevant to the research topic. This process includes analyzing books, tafsir, journals, encyclopedias, and other related literature (Hadi, 2018).

Data Analysis Techniques

The analysis of the collected data is conducted using a comparative approach, known as the muqāran method in Quranic studies. This method involves comparing the interpretations of Quranic verses by different scholars, specifically focusing on the exegeses related to the research theme. Mawardi Abdullah (2019) notes that the muqāran method is essential for scholars seeking a deeper understanding of Quranic interpretation, as it allows for a broader comprehension by examining various aspects and disciplines relevant to the verses under study. The muqāran method follows several steps: compiling relevant Quranic verses, presenting the interpretations of classical and contemporary scholars, and identifying the influence of the scholars' backgrounds on their interpretations (Anwar, 2018; Farmawi, 2018).

The application of the muqāran method in this study involves comparing the views of two prominent exegetes, Hamka and Quraish Shihab, in their respective works, Tafsir Al-Azhar and Tafsir Al-Misbah, particularly in their interpretations of Surah Al-Isra [17:23]. This comparison aims to highlight both the similarities and differences in their approaches, providing insights into the influence of cultural and educational backgrounds on their Quranic interpretations.

RESULTS AND DISCUSSION

Discourse on the Intellectual Frameworks of Hamka and Quraish Shihab

Hamka emphasizes the importance of morality, both on an individual and collective level, as the foundation of a well-functioning society (Syam, 2020). His ethical framework is deeply rooted in religious principles, particularly the concept of tauhid (monotheism). As both a scholar and philosopher, Hamka's works reflect his commitment to traditional Islamic teachings, aiming to integrate them into modern contexts. This synthesis of religious and philosophical knowledge is evident



throughout his writings, where he consistently underscores the importance of ethics in both personal and social contexts (Raharjo, 2019).

Hamka's intellectual contributions reveal a focus on the interplay between faith and righteous deeds, with morality being central to his worldview. He strongly believes that morality is inherently tied to one's belief in Allah and that all human actions should be motivated by this foundational belief (Siregar, 2018). Hamka's moral philosophy is therefore inseparable from the concept of tauhid, which he considers the cornerstone of all ethical behavior (Raharjo, 2019).

In his interpretation of Surah Al-Isra' [17:23], Hamka emphasizes that the primary ethical duty for Muslims is to acknowledge the oneness of Allah, followed by the duty to respect and serve one's parents. This respect is expressed through ethical communication, which Hamka defines as avoiding any form of verbal or non-verbal disrespect toward parents (Syam, 2020).

The Essence of Ethical Communication between Children and Parents from Quraish Shihab's Perspective

Quraish Shihab defines ethics, or *akhlak*, as encompassing a broad range of human behaviors, evaluated based on moral values and the context in which these behaviors occur (Shihab, 2021). He argues that Islamic ethics are not limited to human interactions but extend to a person's relationship with Allah and all other creations. According to Shihab, appropriate ethical behavior depends on the specific situation, emphasizing the importance of wisdom and discernment in applying ethical principles (Shihab, 2018).

In his interpretation of Surah Al-Isra' [17:23], Shihab elaborates on the term "*karīman*" (noble), suggesting that ethical communication with parents must be of the highest standard, characterized by forgiveness and a refusal to harbor resentment, regardless of the parents' behavior (Shihab, 2021). He emphasizes that children should adopt the most noble form of communication, even in challenging circumstances.

Discourse on Ethical Communication between Children and Parents in Surah Al-Isra' Verse 23

Dahlan and Syihabuddin (2020) note that the phrase "*qawlan karīman*" (noble word) in Surah Al-Isra' [17:23] signifies a form of ethical communication directed toward parents, integrating this concept with the broader duty of filial piety. Hamka interprets this phrase as speech that conveys love and respect, rooted in strong religious faith and patience. He emphasizes that avoiding any form of disrespect, verbal or non-verbal, is crucial in maintaining ethical communication with parents (Syam, 2020).



On the other hand, Quraish Shihab focuses on the concept of forgiveness and maintaining a noble attitude, regardless of the circumstances. He highlights the importance of adopting a communication style that is not only respectful but also embodies the highest ethical standards (Shihab, 2021).

Comparative Analysis of Hamka and Quraish Shihab's Interpretations

Both Hamka and Quraish Shihab agree on the fundamental duty of respecting and serving one's parents as an essential aspect of Islamic ethics. They both emphasize patience and avoiding negative attitudes toward parents, aligning their interpretations with broader Islamic teachings on filial piety (Dahlan & Syihabuddin, 2020).

The main difference between their interpretations lies in their understanding of "ihsān" (kindness). Hamka views ihsān as the second most important act of worship after the worship of Allah, emphasizing continuous respect for parents. In contrast, Quraish Shihab interprets ihsān as a comprehensive form of kindness that includes both verbal and physical expressions of respect, tailored to the parents' needs and societal norms (Shihab, 2021).

Regarding the term "uff," Hamka provides a detailed analysis, interpreting it as encompassing all forms of verbal and non-verbal disrespect. He emphasizes the importance of even the smallest expressions of respect toward parents (Syam, 2020). Quraish Shihab, however, focuses on its application in verbal communication, emphasizing the importance of maintaining a positive tone in all interactions with parents (Shihab, 2021).

In interpreting "qawlan karīman," Hamka briefly discusses this phrase, while Quraish Shihab provides a more detailed analysis, exploring its etymological roots and broader implications. Shihab argues that "qawlan karīman" requires children to adopt the most noble form of communication, characterized by forgiveness and a willingness to overlook faults in their parents (Shihab, 2021).

DISCUSSION

The comparative analysis of Hamka and Quraish Shihab's interpretations of Surah Al-Isra' [17:23] highlights both similarities and differences in their approaches. While both scholars agree on the importance of ethical communication with parents, Hamka's interpretation is more rooted in traditional Islamic scholarship, with a strong emphasis on religious observance. In contrast, Quraish Shihab offers a more practical and accessible interpretation, focusing on the application of noble ethical principles in modern contexts (Shihab, 2021).

From a subjective perspective, the author of this analysis finds Quraish Shihab's emphasis on forgiveness and noble communication particularly



compelling. His approach aligns with modern educational methods, making his interpretation more comprehensible for a broader audience. However, Hamka's work remains invaluable for its detailed exploration of Islamic ethics and its emphasis on the importance of maintaining strong religious foundations in all aspects of life (Syam, 2020).

Furthermore, Hamka's interpretation, which is deeply grounded in traditional Islamic teachings, underscores the significance of honoring parents as an essential component of faith and religious observance. His interpretation emphasizes the profound spiritual dimension of communication with parents, stressing that respect and obedience are forms of devotion to God. On the other hand, Quraish Shihab's interpretation reflects a more contemporary approach by focusing on forgiveness, compassion, and the practical application of ethical behavior in daily life. This modern perspective makes Shihab's work accessible to a wider audience, particularly those who seek to integrate Islamic principles into their everyday interactions, beyond just religious rituals.

While both interpretations offer valuable insights, the combination of Hamka's theological depth and Shihab's modern approach provides a holistic understanding of the ethical communication between children and parents. Hamka's scholarship reinforces the importance of upholding traditional values, whereas Shihab's interpretation encourages flexibility and adaptability in the application of those values in contemporary settings. As such, this comparative analysis demonstrates the relevance of Islamic teachings in guiding familial relationships, while offering a balanced approach that accommodates both spiritual depth and practical application. Ultimately, both scholars contribute significantly to the understanding of Surah Al-Isra' [17:23], enriching the discourse on how children should communicate with their parents in a way that aligns with Islamic ethics.

CONCLUSION

The ethics of communication between children and parents, as described in Surah Al-Isra' [17:23], are interpreted differently by Hamka and Quraish Shihab, yet both scholars emphasize the importance of respectful and loving interactions. According to Tafsir Al-Azhar, the prohibition against using disrespectful language, especially during moments when parents are in the care of their children, is a central theme. Children are urged to replace expressions of frustration with words that demonstrate patience, love, and respect. In contrast, Tafsir Al-Misbah emphasizes the need for the highest level of respect, urging children to communicate with sincerity and forgiveness toward their parents, regardless of their circumstances. A comparative analysis of Hamka and Quraish Shihab's interpretations reveals both similarities and differences. Both scholars connect the concept of tauhid (the



oneness of Allah) to the ethical principles of communication. However, while Hamka provides a detailed explanation of the word "uff" as any form of disrespect—whether verbal or non-verbal—Quraish Shihab focuses more on it as a verbal expression of anger or frustration. Furthermore, their interpretations of "qawlan karīman" (noble speech) differ in their approach to positive communication, with Hamka's interpretation emphasizing broader forms of respect, while Shihab highlights verbal expressions of kindness and respect. This analysis underscores the diverse yet complementary insights into how children should communicate with their parents, balancing respect, love, and religious principles.

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