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Toward a Qur'anic Family Communication Framework: Reconstructing the Concept of Qaulan for Contemporary Islamic Family Law

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Abstract

Contemporary Islamic family law has predominantly emphasized legal rights and obligations, while the ethical dimension of family communication has received comparatively limited scholarly attention. This study aims to reconstruct the Qur'anic concept of qaulan into an integrated communication framework that contributes to the development of contemporary Islamic family law. Employing a qualitative normative legal approach, the research combines thematic Qur'anic interpretation (tafsīr mawḍū'ī), qualitative content analysis, and conceptual framework construction. Primary data were derived from Qur'anic verses containing the six expressions of qaulan, supported by classical and contemporary Qur'anic commentaries, while secondary data consisted of recent studies on Islamic family law, family communication, communication ethics, and maqāṣid al-sharī'ah. The findings demonstrate that qaulan sadīdan, karīman, layyinan, balīghan, ma'rūfan, and maysūran constitute an integrated ethical communication system characterized by truthfulness, respect, empathy, constructive dialogue, social appropriateness, and emotional support. Building upon these findings, this study proposes the Qur'anic Family Communication Framework (QFCF), which links tawḥīd, human dignity, communication ethics, healthy family interaction, conflict resolution, family welfare, family resilience, and the realization of maqāṣid al-sharī'ah. The study contributes a new interdisciplinary framework that bridges Qur'anic studies, family communication theory, and Islamic family law while providing a normative model applicable to family mediation, premarital education, parenting, and family counseling.

Keywords: *Qaulan; Qur'anic Family Communication Framework; Islamic Family Law; Family Communication; Maqāṣid al-Sharī'ah.*

Abstrak

Hukum keluarga Islam kontemporer selama ini lebih banyak menitikberatkan pada pengaturan hak dan kewajiban hukum, sementara dimensi etika komunikasi keluarga masih memperoleh perhatian yang relatif terbatas. Penelitian ini bertujuan merekonstruksi konsep qaulan dalam Al-Qur'an menjadi suatu kerangka komunikasi terpadu yang berkontribusi terhadap pengembangan hukum keluarga Islam

kontemporer. Penelitian ini menggunakan pendekatan yuridis normatif dengan memadukan metode tafsir maudhu'i, analisis isi kualitatif, dan konstruksi kerangka konseptual. Data primer berupa ayat-ayat Al-Qur'an yang memuat enam konsep qaulan dianalisis menggunakan tafsir klasik dan kontemporer, sedangkan data sekunder diperoleh dari kajian mutakhir mengenai hukum keluarga Islam, komunikasi keluarga, etika komunikasi, dan maqāṣid al-sharī‘ah. Hasil penelitian menunjukkan bahwa qaulan sadīdan, karīman, layyinan, balīghan, ma‘rūfan, dan maysūran membentuk suatu sistem etika komunikasi yang terintegrasi melalui nilai kejujuran, penghormatan, empati, dialog konstruktif, kepatutan sosial, dan dukungan emosional. Berdasarkan temuan tersebut, penelitian ini mengembangkan Qur'anic Family Communication Framework (QFCF) yang menghubungkan nilai tawḥīd, martabat manusia, etika komunikasi, komunikasi keluarga yang sehat, resolusi konflik, kesejahteraan keluarga, ketahanan keluarga, hingga pencapaian maqāṣid al-sharī‘ah. Penelitian ini memberikan kontribusi berupa kerangka konseptual baru yang menjembatani studi Al-Qur'an, teori komunikasi keluarga, dan hukum keluarga Islam serta menawarkan model normatif yang dapat diterapkan dalam mediasi keluarga, pendidikan pranikah, pengasuhan, dan konseling keluarga.

Kata Kunci: Qaulan; Qur'anic Family Communication Framework; Hukum Keluarga Islam; Komunikasi Keluarga; Maqāṣid al-Sharī‘ah.

INTRODUCTION

Family has long been recognized as the primary institution for cultivating human dignity, moral values, and social stability. Within contemporary societies, however, families are increasingly confronted with complex challenges, including marital conflict, domestic violence, declining family resilience, and rising divorce rates. Numerous studies have shown that ineffective communication constitutes one of the principal factors underlying these challenges. Communication is no longer understood merely as an exchange of information between family members but as a relational process that shapes trust, emotional attachment, mutual understanding, and conflict resolution.[1] Consequently, recent scholarship has increasingly positioned communication as a strategic determinant of family well-being and resilience.

[1] Samsuriyanto Samsuriyanto, Moh Saifulloh, dan Zainul Muhibbin, "The Communication Style of Prof. Dr. M. Quraish Shihab, M.A., and K.H. Ahmad Bahauddin Nursalim in Interpreting the Quran (Study on YouTube Channel of Pusat Studi Al-Quran)," *Priviet Social Sciences Journal* 5, no. 12 (Desember 2025): 55–65, https://doi.org/10.55942/pssj.v5i12.1108; Nurrus Falah, Muhammad Faqih Faiq, Arif Husnul Khuluq, Amjad Hamad Abdullah, and Sajjad Hussain. 2026. "The Failure of the Realization of Maqāṣid Al-Nikāḥ As a Reason for Divorce in Contemporary Households". An-Nisa: Journal of Islamic Family Law 3 (3): 181-212. https://doi.org/10.63142/an-nisa.v3i3.578.

Within the context of Muslim families, communication assumes an even broader significance because it is inseparable from religious values and ethical obligations. Islamic family relationships are constructed not merely upon legal rights and responsibilities but also upon moral commitments derived from the Qur'an and the Sunnah. Studies have demonstrated that effective marital communication is influenced by religious commitment, the integration of Islamic teachings, gender role expectations, cultural contexts, and the application of Sharīʿah principles in resolving family disputes.[2] Likewise, mediation grounded in Islamic concepts such as *ṣulḥ* and *maṣlaḥah* has proven effective in reducing hostility, fostering dialogue, and strengthening family harmony.[3] Furthermore, moderation, mutual respect, tolerance, and negotiation have been identified as essential communication values that contribute to healthier family relationships.

The growing body of literature on Muslim family communication further indicates that Islamic teachings continue to shape interpersonal interaction despite rapid technological and social transformation. Family communication functions not only as a medium for transmitting religious and cultural values across generations but also as an important mechanism for parenting, identity formation, and emotional development. Contemporary studies nevertheless reveal emerging challenges associated with digital communication, generational differences, and changing gender relations, all of which demand renewed ethical guidance rooted in Islamic values.[4] These findings suggest that

[2] S. Halim, M. N. Jaffar, dan E. R. Yanti, "Communication Patterns of Husband and Wife Couples in Resolving Household Conflicts: Islamic Family Law Perspectives," *KARSA* 32, no. 1 (2024): 33–71, https://doi.org/10.19105/karsa.v32i1.13280; Abdulah Pakarti, Muhammad Husni, Wahyudi Wahyudi, Ah. Fathonih, Fauzan Ali Rasyid, and Husain Husain, trans. 2025. "The Construction of Islamic Law on Marriage: A Normative Study of Rights, Harmony, and Its Limits". Al-Battar: Jurnal Pamungkas Hukum 2 (2): 99-111. https://doi.org/10.63142/al-battar.v2i2.172.

[3] E. K. Türkmen, "A Model of Family Mediation Developed Based on Experiences From Morocco," *Darulfunun Ilahiyat* 35, no. 2 (2024): 149–73, https://doi.org/10.26650/di.2024.35.1536921; Amir, Ahmad Nabil, Tasnim Abdul Rahman, Seyed Mohammad Houshisadat, and Musa Adebayo Badrudeen, trans. 2025. "Muhammad Abduh and the Conception of Science: The Framework of Maqasid and Sharia". Al-Battar: Jurnal Pamungkas Hukum 2 (2): 175-86. https://doi.org/10.63142/al-battar.v2i2.167.

[4] N. I. M. Adnan, H. M. Adnan, dan N. I. M. Adnan, "Evolving Technology on Muslim Family: Conflicts and Solutions," *El-Usrah* 8, no. 1 (2025): 283–93, https://doi.org/10.22373/b9mrbq46; R. M. Rasit dkk., "Development of a Muslim

while communication remains central to Muslim family life, existing approaches often concentrate on practical strategies without constructing a comprehensive Qur'anic ethical framework.

Parallel to these developments, research in family communication and counseling consistently emphasizes that ethical communication constitutes the foundation of healthy family relationships. Relational ethics, including justice, trust, loyalty, authenticity, empathy, and mutual understanding, have been recognized as indispensable elements for maintaining family resilience and facilitating conflict resolution.[5] These studies enrich contemporary communication theory but generally derive their ethical foundations from psychological or sociological perspectives, leaving limited engagement with the normative ethical system articulated in the Qur'an.

From the perspective of Qur'anic studies, communication occupies a central place within divine guidance. The Qur'an presents communication as audience-oriented, dialogical, persuasive, truthful, and morally responsible. It encourages *tablīgh* (faithful transmission), *tabayyun* (verification), constructive dialogue, and rhetorical sensitivity in addressing diverse audiences.[6] At the linguistic level, the Qur'an employs sophisticated rhetorical devices that strengthen the communicative effectiveness of its message while simultaneously preserving its ethical orientation.[7] These characteristics indicate that

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Family Communication Model Based on the Madani Society Framework," *Pakistan Journal of Life and Social Sciences* 22, no. 2 (2024): 389–404, https://doi.org/10.57239/PJLSS-2024-22.2.0029.

[5] Y. Keskin, "The Relational Ethics Genogram: An Integration of Genogram and Relational Ethics," *Journal of Family Psychotherapy* 28, no. 1 (2017): 92–98, Scopus, https://doi.org/10.1080/08975353.2017.1279881; J. Ariansyah, "Building Communication Between Family Members as a Fort of Family Resilience," *Nurani* 21, no. 2 (2021): 249–62, https://doi.org/10.19109/nurani.v21i2.9766.

[6] M. M. Abouelnour dkk., "Interactive communicative discourse in the Holy Qur'an: A deliberative approach," *Edelweiss Applied Science and Technology* 8, no. 5 (2024): 1819–30, https://doi.org/10.55214/25768484.v8i5.1915; D. Hartwig dan J. Akhtar, "From Oral Revelation to Viral Rumors: Transmission, Trust, and Truth in the Quranic Worldview," dalam *Digital Hate Speech, Disinformation, and Peace in Religiously Diverse Regions* (2026), 1–26, https://doi.org/10.4018/979-8-3373-6068-3.ch001.

[7] İ. Doğan dan A. Öge, "The Effect of Language Extensions on Understanding Some Qurʾānic Con-cepts: The Example of the Word Mustad'af," *Cumhuriyet Ilahiyat Dergisi* 25, no. 1 (2021): 495–516, https://doi.org/10.18505/cuid.864987; J. E. Montgomery, "Al-Jāhiz on misarticulation: Bayān 1.34.4-74.8," *Journal of Arabic Literature* 49, no. 1–2 (2018): 1–22, https://doi.org/10.1163/1570064x-12341355.

communication in the Qur'an is not merely instrumental but constitutes a moral act governed by divine values.

Among the Qur'anic concepts of communication, the six expressions of *qaulan*, *qaulan sadīdan*, *qaulan karīman*, *qaulan layyinan*, *qaulan maʿrūfan*, *qaulan balīghan*, and *qaulan maysūran*, represent perhaps the most comprehensive ethical vocabulary governing human speech. Existing scholarship generally interprets these expressions individually as truthful, noble, gentle, kind, eloquent, and accessible forms of communication.[8] While these studies successfully explain the linguistic and ethical dimensions of each expression, they predominantly remain exegetical or rhetorical in orientation. Little attention has been devoted to integrating these six concepts into a unified framework capable of guiding communication within Muslim family relationships.

A similar limitation is evident in studies of Islamic family law. Contemporary scholarship has extensively discussed marriage, divorce, mediation, maintenance, child custody, and family rights within the framework of Sharīʿah and *maqāṣid al-sharīʿah*. Nevertheless, communication itself has rarely been conceptualized as a foundational legal-ethical principle underpinning family law. Existing legal discussions frequently emphasize rights (*ḥuqūq*) and obligations (*wājibāt*), whereas communication ethics remain implicit rather than systematically theorized. Consequently, the relationship between Qur'anic communication ethics and contemporary Islamic family law remains conceptually underdeveloped.

This gap becomes more evident when compared with contemporary family communication theories, such as Family Communication Patterns Theory and Family Systems Theory, which explain how conversation, conformity, relational dynamics, and communication patterns influence family resilience and decision-making.[9] These theories provide valuable analytical tools but are largely

[8] N. Tabassum, "Rhetorical devices in the holy Qur'ān: Grammatical shift and communicated subject matters in Surah Al-Baqarah," *Hamdard Islamicus* 44, no. 2 (2021): 101–20.

[9] H. K. Horstman dkk., "Expanding the conceptual and empirical boundaries of family communication patterns: The development and validation of an Expanded Conformity Orientation Scale," *Communication Monographs* 85, no. 2 (2018): 157–80, https://doi.org/10.1080/03637751.2018.1428354; A. F. Koerner, P. Schrodt, dan M. A. Fitzpatrick, "Family communication: Patterns theory a grand theory of family communication," dalam *Engaging Theories in Family Communication: Multiple Perspectives* (2017), 142–53, https://doi.org/10.4324/9781315204321; K. L. Coburn

secular and therefore do not incorporate the normative ethical principles embedded within the Qur'an.

Accordingly, this article argues that the six Qur'anic concepts of *qaulan* should not be understood as isolated linguistic expressions but as interconnected ethical principles forming a coherent system of family communication. Building upon thematic Qur'anic interpretation and normative legal analysis, this study reconstructs the concept of *qaulan* into a Qur'anic Family Communication Framework (QFCF). The proposed framework seeks to bridge the gap between Qur'anic communication ethics, contemporary family communication theory, and Islamic family law, thereby providing a conceptual model for strengthening family relationships, promoting conflict resolution, and advancing the ethical foundations of contemporary Islamic family law.

RESEARCH METHODS

This study employs a qualitative normative legal research design integrated with thematic Qur'anic interpretation (tafsīr mawḍūʻī) and conceptual framework development. Rather than examining legal rules solely from a doctrinal perspective, the study seeks to reconstruct the Qur'anic concept of qaulan into an ethical communication framework applicable to contemporary Islamic family law. This approach is appropriate because the research focuses on developing normative concepts derived from the Qur'an while engaging with contemporary legal and communication scholarship.

The primary sources consist of Qur'anic verses containing the six expressions of qaulan qaulan sadīdan, qaulan karīman, qaulan layyinan, qaulan maʿrūfan, qaulan balīghan, and qaulan maysūran along with classical and contemporary Qur'anic commentaries, including Jāmiʿ al-Bayān by al-Ṭabarī, Al-Jāmiʿ li Aḥkām al-Qur'ān by al-Qurṭubī, Mafātīḥ al-Ghayb by Fakhr al-Dīn al-Rāzī, Tafsīr al-Munīr by Wahbah al-Zuḥaylī, and Tafsir Al-Mishbah by M. Quraish Shihab. These exegetical works provide both linguistic and contextual interpretations necessary for identifying the ethical dimensions of Qur'anic communication.

Secondary sources comprise recent scholarly publications on Islamic family law, family communication, communication ethics, Qur'anic communication, maqāṣid al-sharīʿah, and family resilience. To ensure academic rigor and contemporary relevance, the literature was

dkk., "Centering the family in their system: a framework to promote family-centered AAC services," *AAC: Augmentative and Alternative Communication* 37, no. 4 (2021): 229–40, https://doi.org/10.1080/07434618.2021.1991471.

primarily drawn from peer-reviewed -indexed journals published within the last ten years. Additional legal materials, including statutes, judicial regulations, and policy documents concerning Islamic family law, were consulted where relevant to contextualize the proposed framework.

Data were collected through systematic document analysis. The first stage involved identifying Qur'anic verses related to the six concepts of qaulan and examining their semantic meanings within their textual and socio-historical contexts. The second stage synthesized interpretations from classical and contemporary tafsīr to identify recurring ethical communication principles. The third stage reviewed contemporary literature in Islamic family law and family communication to map existing theoretical perspectives and identify conceptual gaps concerning communication ethics within Muslim family relationships.

The collected data were analyzed using qualitative content analysis supported by thematic analysis. Ethical values derived from the six qaulan concepts were coded, categorized, and compared with contemporary theories of family communication and principles of Islamic family law. Through an iterative analytical process, common themes including truthfulness, respect, compassion, persuasion, social appropriateness, and communicative accessibility were integrated into broader categories of Qur'anic communication ethics.

Finally, this study employed conceptual framework construction to synthesize these findings into a Qur'anic Family Communication Framework (QFCF). Rather than proposing a new legal doctrine, the framework functions as a normative-ethical model that bridges Qur'anic communication ethics, contemporary family communication theory, and Islamic family law. This reconstruction aims to demonstrate how the six concepts of qaulan collectively provide an integrated ethical foundation for strengthening family relationships, conflict resolution, mediation, and family resilience within contemporary Muslim societies.

RESULTS AND DISCUSSION

Mapping the Qur'anic Concept of *Qaulan* in Family Communication

The first stage of the analysis aimed to identify the ethical communication values embedded within the six Qur'anic expressions of *qaulan*. Rather than interpreting each verse independently, this study employed a thematic synthesis of classical and contemporary Qur'anic exegesis to uncover the communicative principles underlying these expressions and their relevance to contemporary family relationships. The analysis demonstrates that each *qaulan* embodies a distinct ethical value while simultaneously contributing to a broader normative system

of family communication. Table 1 presents the mapping of the six concepts.

Table 1. Mapping the Ethical Values of the Six Qur'anic Concepts of *Qaulan*

Qur'anic Concept	Qur'anic Verse	Classical Interpretation	Ethical Communication Value	Family Communication Function
Qaulan Sadīda	Q. 4:9; Q. 33:70	Truthful and upright speech	Truthfulness	Building trust
Qaulan Karīma	Q. 17:23	Noble and honorable speech	Respect	Parent–child relationship
Qaulan Layyina	Q. 20:44	Gentle and compassionate speech	Empathy	Conflict de-escalation
Qaulan Maʿrūfa	Q. 2:235	Appropriate and socially acceptable speech	Social appropriateness	Marital interaction
Qaulan Balīgha	Q. 4:63	Persuasive and meaningful speech	Constructive persuasion	Counseling and mediation
Qaulan Maysūra	Q. 17:28	Easy and comforting speech	Emotional support	Family resilience

The mapping reveals that the six expressions of *qaulan* should not be understood merely as separate linguistic injunctions scattered throughout the Qur'an. Instead, they represent interconnected ethical principles governing human communication across diverse relational contexts. Although each expression emerged within a specific textual and historical circumstance, their communicative values transcend the original context and collectively establish a coherent ethical orientation for interpersonal interaction. This finding supports the argument that Qur'anic communication is fundamentally value-oriented rather than merely rhetorical.

The first ethical principle identified is truthfulness, represented by *qaulan sadīdan*. Classical exegetes consistently associate this expression with honest, accurate, and responsible speech that eliminates deception and ambiguity. Within family communication, truthfulness functions as the primary foundation upon which interpersonal trust is constructed. Trust is indispensable for marital stability, effective parenting, and

mutual confidence among family members.[10] Contemporary family communication research likewise identifies honesty as one of the strongest predictors of relational satisfaction and conflict prevention.[11] Consequently, *qaulan sadīdan* provides not only a theological command but also an ethical principle that reinforces sustainable family relationships.[12]

The second principle is respect, reflected in *qaulan karīman*. Revealed in the context of children's interaction with their parents, this concept extends beyond polite language to encompass recognition of human dignity and relational honor. Respectful communication minimizes emotional injury while strengthening intergenerational solidarity. Within the family, this principle encourages reciprocal appreciation rather than hierarchical domination, thereby promoting a culture of dignity that aligns with the broader objectives of Islamic family ethics.[13]

The third principle, empathy, is represented by *qaulan layyinan*. The Qur'anic instruction addressed to Moses and Aaron to speak gently even to Pharaoh illustrates that gentleness is not contingent upon the moral status of the interlocutor but constitutes an independent ethical obligation. Applied within family relationships, gentle communication serves as an effective mechanism for reducing emotional tension, preventing escalation of disputes, and facilitating reconciliation.[14] This

[10] Mohammad Noviani Ardi dkk., "Family Harmony and Quality of Life: A Personal Relationship Approach of Gabriel Marcel in the Age of Social Media Networks," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 9, no. 3 (September 2025): 1416–38, https://doi.org/10.22373/sjhk.v9.i3.7009.

[11] Dwi Aprillianto dkk., "The Controversy of Child Marriage Culture in The Perspective of Maqāṣid al-Usrah: A Case Study of The Authority of Lebe' in Brebes," *Al-Manahij: Jurnal Kajian Hukum Islam*, 2024, 199–218, https://doi.org/10.24090/mnh.v18i2.11554.

[12] Dedi Masri dan Randy Putra Alamsyah, "Force Majeure in Abortion: A Review of Ulama Fatwas and Indonesian Health Law," *Malaysian Journal of Syariah and Law* 14, no. 1 (April 2026): 61–76, https://doi.org/10.33102/mjsl.vol14no1.1179.

[13] Safrudin Edi Wibowo dan Fathiyaturrahmah Fathiyaturrahmah, "Women and the Transmission of the Quran: Marginalization, Legal Strategies, and Maqāṣid al-Sharī'ah-Based Resolution," *Ahkam: Jurnal Ilmu Syariah* 25, no. 1 (2025): 19–36, https://doi.org/10.15408/ajis.v25i1.37944.

[14] Al Fiqri Ardiansyah dkk., "Qiwāmah And Epistemic Violence: A Critical Socio-Legal Analysis of Gendered Authority In Islamic Family Law," *Mawaddah: Jurnal Hukum Keluarga Islam* 3, no. 2 (Desember 2025): 605–26, https://doi.org/10.52496/mjhki.v3i2.100.

finding resonates with contemporary communication theories that regard empathy as a prerequisite for constructive conflict management.

The analysis further identifies social appropriateness as the defining value of *qaulan maʿrūfan*. Rather than emphasizing factual correctness alone, this expression highlights speech that is socially acceptable, culturally sensitive, and emotionally considerate. Within marital relationships, such communication fosters mutual understanding and minimizes misunderstanding arising from insensitive language.[15] This suggests that effective family communication requires not only truthful expression but also contextual awareness of the emotional and social circumstances of the listener.

The remaining two concepts complete the ethical architecture of Qur'anic communication. *Qaulan balīghan* represents constructive persuasion, emphasizing communication that is meaningful, persuasive, and capable of influencing behaviour through wisdom rather than coercion. Such communication is particularly relevant in family counseling, mediation, and parental guidance, where transformation is achieved through dialogue rather than authority. Meanwhile, *qaulan maysūran* embodies emotional support, encouraging words that comfort, reassure, and preserve hope even when material assistance cannot be provided.[16] Within contemporary family life, emotionally supportive communication contributes significantly to psychological well-being and long-term family resilience.

Taken together, these findings indicate that the six expressions of *qaulan* represent complementary ethical dimensions rather than isolated linguistic commands. Truthfulness establishes trust; respect safeguards human dignity; empathy reduces conflict; social appropriateness nurtures harmonious interaction; constructive persuasion facilitates behavioural change; and emotional support strengthens resilience. The thematic integration of these values demonstrates that Qur'anic communication is best understood as an interconnected ethical system governing interpersonal relationships.

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[15] Fariz Alnizar, "The Language of Exclusion: Ideology and Power in the Fatwa of the Majelis Ulama Indonesia on Ahmadiyah," *Journal of Islamic Law* 6, no. 1 (2025): 67–88, https://doi.org/10.24260/jil.v6i1.3338.

[16] Zulfi Ida Syarifah dkk., "Trends in Modern Women's Relations in Social Problems: Islamic Law in Tafsir Al-Qurtubi," *Al-Risalah: Forum Kajian Hukum dan Sosial Kemasyarakatan* 25, no. 2 (Desember 2025): 218–32, https://doi.org/10.30631/alrisalah.v25i2.1540.

This integrated perspective constitutes the first contribution of the present study. Existing scholarship has predominantly examined each *qaulan* independently within the framework of Qur'anic exegesis or Islamic communication ethics. In contrast, this study argues that the six concepts collectively form a unified normative structure capable of guiding communication within Muslim families. This synthesis provides the conceptual foundation for developing the Qur'anic Family Communication Framework (QFCF), which is elaborated in the following sections as a model for reconstructing communication ethics within contemporary Islamic family law.

Philosophical Reconstruction of the Concept of *Qaulan*

The thematic mapping presented in the previous section demonstrates that the six Qur'anic expressions of *qaulan* embody distinct ethical values relevant to family communication. Nevertheless, existing scholarship has predominantly approached these concepts as separate linguistic categories or isolated moral injunctions, with each expression interpreted independently according to its immediate textual context.[17] Such an approach, while valuable for understanding the semantic richness of individual verses, has not adequately explained the philosophical relationship among the six concepts or their collective significance for contemporary Islamic family communication. Consequently, the ethical architecture underlying the Qur'anic discourse on communication remains conceptually fragmented.

This study argues that the six concepts of *qaulan* should instead be understood as components of an integrated ethical communication system rather than six independent forms of speech. Their relationship is neither incidental nor merely rhetorical. Instead, each concept represents a complementary ethical dimension that contributes to a holistic model of interpersonal communication. From this perspective, the Qur'an does not merely prescribe different ways of speaking under different circumstances; it constructs a normative sequence of communicative

[17] Y. Dror, "Verbs of saying in the qurʾān: The case of qāla," *Al-Qantara* 42, no. 1 (2021), https://doi.org/10.3989/alqantara.2021.003; M. Maaref, "Various types of dialogues and features of a corrective dialogue in the Qur'an," *HTS Teologiese Studies/Theological Studies* 74, no. 3 (2018): 1–6, Scopus, https://doi.org/10.4102/hts.v74i3.5140; D. Santoso, H. E. Baroroh, dan W. Wajiran, "Strategic impoliteness in digital da'wah: Qur'anic and pragmatic analysis of immodesty as solidarity," *Cogent Arts and Humanities* 13, no. 1 (2026), https://doi.org/10.1080/23311983.2026.2652698.

ethics through which healthy human relationships are cultivated and sustained.

The philosophical foundation of this reconstruction begins with truthfulness, represented by *qaulan sadīdan*. Truth constitutes the ethical point of departure because communication cannot establish trust without honesty and integrity. Truthful speech ensures transparency, credibility, and accountability, all of which are indispensable for stable family relationships. Yet truth alone is insufficient. Communication that is factually correct but delivered without consideration for the dignity of others may generate emotional distance rather than relational harmony. Therefore, the ethical movement of Qur'anic communication progresses from truth toward respect, represented by *qaulan karīman*. Respect transforms truthful speech into communication that recognizes the intrinsic dignity (*karāmah*) of every family member, particularly within intergenerational relationships. This progression reflects the Qur'anic emphasis that ethical communication must preserve both factual integrity and human honor.

Respect, however, reaches its fullest expression only when accompanied by empathy, embodied in *qaulan layyinan*. The Qur'anic command addressed to Moses and Aaron to speak gently even to Pharaoh illustrates that ethical communication is measured not solely by the content of speech but also by its emotional impact upon the listener. Gentleness enables communication to reduce hostility, foster openness, and create psychological safety. Contemporary scholarship on relational ethics similarly emphasizes empathy, mutual understanding, and responsiveness as essential conditions for maintaining healthy family relationships.[18] Accordingly, empathy functions as the ethical bridge between respect and reconciliation.

Once trust, respect, and empathy have been established, communication becomes capable of facilitating constructive transformation. This stage is represented by *qaulan balīghan*, which emphasizes persuasive, meaningful, and impactful speech. Unlike coercive communication that depends upon authority or domination, Qur'anic persuasion seeks voluntary understanding through wisdom, clarity, and moral reasoning. Such communication is particularly significant in marital counseling, family mediation, and parental

[18] D. Smedley dkk., "Toward Mutuality: Relational Ethics for Family Counselors," *Family Journal* 34, no. 1 (2026): 154–62, https://doi.org/10.1177/10664807251374907.

guidance, where sustainable behavioural change emerges through dialogue rather than compulsion. This philosophical orientation corresponds with contemporary understandings of audience-centred and persuasive communication in the Qur'an, which emphasize dialogical engagement and contextual sensitivity.[19]

Persuasion, however, must remain socially appropriate if it is to preserve family cohesion. This ethical dimension is expressed through *qaulan maʿrūfan*, which requires communication to be acceptable, culturally sensitive, and responsive to the social circumstances of the listener. Speech that ignores social appropriateness, even when truthful and persuasive, may unintentionally undermine interpersonal harmony. The concept therefore introduces a contextual dimension into Qur'anic communication ethics by ensuring that dialogue remains compatible with accepted moral and social norms. Within family life, this principle encourages negotiation, mutual understanding, and relational balance, values that contemporary studies identify as fundamental for sustaining harmonious Muslim families.[20]

The ethical sequence culminates in *qaulan maysūran*, which represents compassionate and emotionally supportive communication. This concept extends beyond the transmission of information to the preservation of hope, emotional security, and psychological resilience. The Qur'an recognizes that not every family problem can be resolved through material assistance or legal regulation; sometimes words of comfort and encouragement become the most meaningful form of support.[21] Consequently, compassionate communication functions as the ethical outcome of the preceding principles, transforming truthful, respectful, empathetic, persuasive, and socially appropriate dialogue into

[19] I. Ostaie, "Pillars and Methods of Discourse and Persuasion in the Holy Quran," *Quranica* 16, no. 1 Special Issue 11 (2024): 138–61; A. Qatanany, "Dialogue between fathers and children in the Holy Quran and its impact on building values," *An-Najah University Journal for Research - B (Humanities)* 35, no. 11 (2021): 1883–904, https://doi.org/10.35552/0247-035-011-005; G. Mukhtar dan H. J. Ritonga, "Islamic Communication of Rumah Quran Aisyah in Increasing Interest In Learning The Quran," *Nazhruna: Jurnal Pendidikan Islam* 6, no. 3 (2023): 356–71, https://doi.org/10.31538/nzh.v6i3.3815.

[20] Y. Whindari dkk., "Negotiating Islamic Law and Religious Tolerance in Mixed-Marriage Families in South Korea," *De Jure: Jurnal Hukum dan Syar'iah* 17, no. 2 (2025): 574–98, https://doi.org/10.18860/j-fsh.v17i2.31313.

[21] Yuliatin Yuliatin dkk., "Tradisi Hitung Waris dalam Walimatul â€˜Ursy Masyarakat Melayu," *Al-Istinbath: Jurnal Hukum Islam* 10, no. 1 (April 2025): 154–71, https://doi.org/10.29240/jhi.v10i1.11127.

relationships characterized by resilience and mutual care. This interpretation is consistent with recent studies that identify ethical communication as a significant determinant of family resilience and emotional well-being.[22]

Based on this analysis, the present study proposes that the six concepts of *qaulan* constitute a sequential ethical system rather than a collection of isolated communicative virtues. Truth initiates trust; respect protects dignity; empathy reduces emotional barriers; persuasion encourages constructive change; social appropriateness preserves relational harmony; and compassion nurtures resilience. These principles should therefore be understood as interconnected ethical stages through which communication progressively contributes to family flourishing. The reconstruction shifts the understanding of *qaulan* from a textual classification of speech into a comprehensive philosophy of communication grounded in Qur'anic ethics.

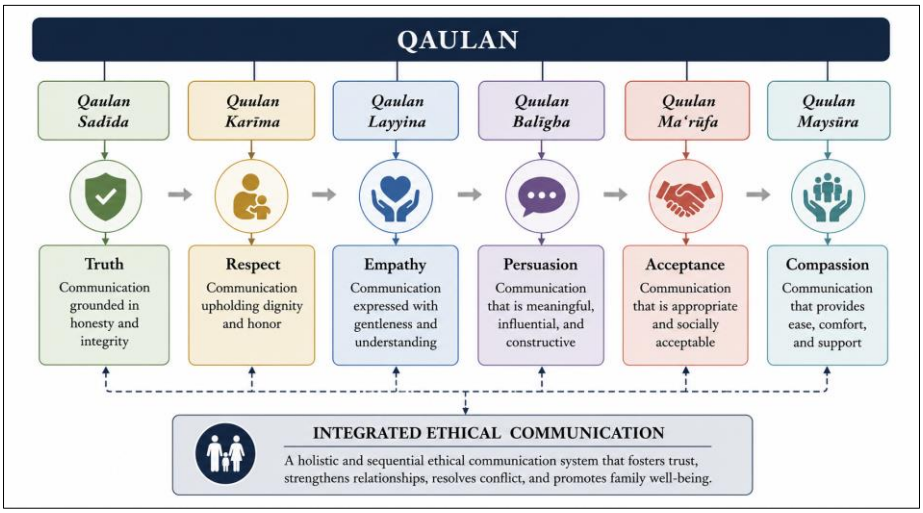


Figure 1 Illustrates The Philosophical Reconstruction Proposed In This Study

The philosophical reconstruction presented above constitutes the principal conceptual contribution of this study. While previous studies have explained the linguistic meanings and contextual applications of individual *qaulan* expressions, this research demonstrates that the six

[22] A. N. Sholeh, N. Saputra, dan A. H. Manurung, "The Awareness of Islamic Law as a Spiritual Factor in Family Resilience and Parenting Quality During the Covid-19 Era," *Journal of Indonesian Islam* 15, no. 2 (2021): 329–58, https://doi.org/10.15642/JIIS.2021.15.2.329-358.

concepts collectively form a coherent ethical communication paradigm. This paradigm provides the theoretical basis for developing the Qur'anic Family Communication Framework (QFCF), which is presented in the following section as a normative model for strengthening family communication and reconstructing contemporary Islamic family law.

Operationalizing the Qur'anic Family Communication Framework

The philosophical reconstruction presented in the previous section establishes that the six concepts of *qaulan* form a sequential ethical communication system rather than isolated moral expressions. Building upon this reconstruction, the present study proposes the Qur'anic Family Communication Framework (QFCF) as an operational model that explains how Qur'anic communication ethics function within contemporary Muslim family life. Rather than positioning communication merely as an interpersonal skill, the framework conceptualizes communication as a normative process that transforms theological values into practical family outcomes.[23] Accordingly, QFCF serves as a bridge connecting Qur'anic ethics, family communication practices, and the objectives of Islamic family law.

The framework operates through five interconnected normative layers, each representing a distinct stage in the formation of ethical family communication. These layers are hierarchical but mutually reinforcing, indicating that communication within Muslim families is simultaneously a spiritual, ethical, relational, and legal process. Figure 2 illustrates the operational structure of the proposed framework.

At the first level, the framework is grounded in the principle of tawḥīd, which functions as the ultimate source of communication ethics. Within the Qur'anic worldview, every communicative act is performed under divine accountability and therefore cannot be separated from moral responsibility. Communication is not simply intended to achieve interpersonal effectiveness but to fulfil ethical obligations before God. This theological orientation distinguishes the proposed framework from conventional family communication theories, which generally evaluate communication according to psychological satisfaction or behavioural effectiveness rather than transcendental accountability.

The second layer is founded upon the Qur'anic conception of human dignity (*karāmah al-insān*). Every member of the family

[23] Muhammad Jazil Rifqi dkk., "Children's Legal Identity at Stake: Reconstructing Maqasid al-Syari'ah through Marriage Isbat Applications by the Second Generation in Pasuruan," *El-Mashlahah* 15, no. 1 (2025): 125–48, https://doi.org/10.23971/el-mashlahah.v15i1.9068.

possesses inherent dignity that must be protected regardless of age, gender, or social position. Consequently, communication cannot become an instrument of domination, humiliation, or emotional violence. Instead, it functions as a mechanism for recognising equal human worth while preserving relational harmony. This understanding resonates with contemporary relational ethics, which identify dignity, justice, and reciprocity as indispensable foundations of sustainable family relationships.[24]

The third layer represents the operational core of the framework, namely the integrated application of the six concepts of *qaulan*. Unlike previous studies that discuss each expression separately, QFCF views them as a unified ethical mechanism governing family interaction. Within this mechanism, the six *qaulan* principles no longer function independently but collectively shape communicative behaviour characterised by trust, respect, empathy, constructive dialogue, mutual understanding, and emotional support. These six relational outcomes become the ethical indicators of successful communication within Muslim families.

Importantly, the framework does not assume that these communicative qualities emerge automatically. Instead, they develop through continuous ethical practice in everyday family interaction. Ethical communication therefore becomes a dynamic process of cultivating relationships rather than merely transmitting messages. This perspective is consistent with contemporary studies that emphasise dialogue, mutual understanding, and ethical responsiveness as the foundations of healthy family communication.[25]

The fourth layer explains how ethical communication shapes the quality of family interaction. The framework proposes that sustained application of Qur'anic communication ethics generates healthy family communication, characterised by openness, reciprocal respect, emotional security, and collaborative decision-making. Healthy communication is therefore understood not as the absence of

[24] E. Poljarević, "ISLAM AS METHOD," *Filozofija i Drustvo* 35, no. 3 (2024): 465–84, https://doi.org/10.2298/FID2403465P.

[25] Y. Nurhidayah dkk., "Digitally Connected, Spiritually Rooted: Mubadalah and The Ethics Of Communication In Contemporary Muslim Family in Indonesia," *Afkar* 27, no. 2 (2025): 137–72, https://doi.org/10.22452/afkar.vol27no2.5; I. Kačāne, "Intergenerational Communication Of Values In Latvia: Qualitative Research Results," *Religiski-Filozofiski Raksti* 33 (2022): 226–61.

disagreement but as the capacity of family members to negotiate differences while preserving trust and dignity.

This relational quality subsequently contributes to three interdependent outcomes. First, ethical communication facilitates constructive conflict resolution, transforming disagreement into dialogue rather than confrontation. Second, it strengthens family welfare by improving psychological well-being, emotional attachment, and collective responsibility among family members. Third, these processes collectively enhance family resilience, enabling families to adapt to social, economic, and emotional challenges without undermining relational cohesion. Recent studies on Muslim family resilience similarly demonstrate that resilience develops through the integration of spiritual commitment, supportive communication, and shared ethical values.[26]

The final layer positions the entire communication process within the broader objectives of maqāṣid al-sharī'ah. Unlike conventional communication frameworks that terminate at interpersonal satisfaction, QFCF argues that ethical family communication ultimately contributes to the realization of the higher objectives of Islamic law. Trust protects religion and social integrity, respectful dialogue safeguards human dignity, empathy preserves psychological well-being, while emotional support strengthens family continuity and resilience. Consequently, communication becomes a normative instrument for protecting religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-ʿaql*), lineage (*ḥifẓ al-nasl*), and, indirectly, family welfare associated with *ḥifẓ al-māl*.

The inclusion of *maqāṣid al-sharīʿah* also broadens the conceptual scope of Islamic family law. Rather than viewing family law solely as a legal system regulating rights and obligations, the proposed framework demonstrates that ethical communication constitutes an indispensable normative mechanism through which the objectives of Sharīʿah are realised in everyday family life.

Overall, the Qur'anic Family Communication Framework (QFCF) represents a conceptual advancement beyond existing models of family communication and previous studies on *qaulan*. Contemporary family communication theories generally explain how communication occurs within family systems, while Islamic family law primarily regulates what

[26] R. Marliani dkk., "The importance of family resilience in Islamic context: A thematic content analysis approach," dalam *Family in Islamic Psychology Perspective: Challenges and Solutions* (2023), 123–31, https://www.scopus.com/inward/record.uri?eid=2-s2.0-85181083235&partnerID=40&md5=21ff9e323b4623fd9475d0f9c390f456.

rights and obligations should be fulfilled. The present framework introduces a third dimension by explaining why communication should be ethically conducted according to Qur'anic values and how these ethical principles translate into concrete relational and legal outcomes. In doing so, QFCF bridges Qur'anic communication ethics, contemporary family communication theory, and Islamic family law within a single integrative model, providing a normative foundation for strengthening Muslim family resilience in contemporary society.

Reconstructing Contemporary Islamic Family Law through the Qur'anic Family Communication Framework

The proposed Qur'anic Family Communication Framework (QFCF) offers a new perspective for reconstructing contemporary Islamic family law by repositioning communication ethics as a foundational normative principle rather than merely a complementary social skill. Existing Islamic family law has traditionally concentrated on regulating legal relationships through rights (ḥuqūq), obligations (wājibāt), and judicial mechanisms governing marriage, divorce, maintenance, child custody, and inheritance. While these legal norms remain indispensable, they generally assume that harmonious family relationships emerge primarily through legal compliance.[27] The present study argues that such an approach is incomplete because legal obligations alone cannot sustain healthy family relationships without an accompanying ethical communication system.

The reconstruction proposed in this study therefore shifts the paradigm of Islamic family law from a predominantly rights-based model toward an ethics-based relational model. Within this perspective, legal rights and obligations continue to function as essential juridical foundations, but their realization depends substantially upon ethical communication between family members. Consequently, communication is no longer viewed as an external social factor but as an internal normative mechanism that enables Islamic legal objectives to be achieved in everyday family life.[28] This perspective corresponds with contemporary discussions that call for a closer integration between Islamic legal principles and the socio-psychological realities of Muslim

[27] Rosdalina Bukido dkk., "Divorce Among Female Muslim Civil Servants: Legal Perspectives in Indonesia," *Ijtihad : Jurnal Wacana Hukum Islam dan Kemanusiaan* 25, no. 1 (2025): 85–116, https://doi.org/10.18326/ijtihad.v25i1.85-116.

[28] Rusdi Rizki Lubis dkk., "Towards Legal Justice: Expanding Criteria for Obligatory Bequests in Unregistered Wives in Polygamous Marriages," *Al-Ahkam* 35, no. 1 (April 2025): 117–46, https://doi.org/10.21580/ahkam.2025.35.1.25358.

families, particularly in strengthening family resilience and operationalizing maqāṣid al-sharī‘ah within modern contexts.[29]

One important implication of QFCF concerns marital mediation. Current mediation practices within Islamic family courts generally emphasize procedural reconciliation and legal settlement. Although mediation aims to preserve marriage whenever possible, its success often depends upon the communicative competence of the parties involved. The QFCF complements existing mediation mechanisms by providing ethical communication principles that guide the mediation process itself. Rather than focusing exclusively on procedural agreement, mediators are encouraged to facilitate communication characterized by truthfulness, mutual respect, empathy, constructive dialogue, contextual sensitivity, and emotional reassurance. Such an approach strengthens the Islamic principles of ṣulḥ and maṣlaḥah, which seek reconciliation through dialogue and restoration of relationships rather than merely resolving legal disputes.[30]

The framework also contributes to premarital education and marital counseling. Existing premarital programs in many Muslim societies frequently concentrate on legal rights, financial responsibilities, and reproductive obligations. While these components remain important, comparatively little attention is devoted to developing ethical communication competencies before marriage.[31] The proposed framework suggests that premarital education should include systematic training in Qur'anic communication ethics through the integrated application of the six qaulan principles. Such preparation equips prospective spouses not only with knowledge of legal obligations but

[29] D. R. Guspita dkk., "THE PRINCIPLE OF FAMILY RESILIENCE IN ISLAMIC LAW AND ITS RELEVANCE TO CILEGON'S REGIONAL REGULATION NUMBER 1/2019," *Al-Risalah: Forum Kajian Hukum dan Sosial Kemasyarakatan* 25, no. 1 (2025): 20–32, https://doi.org/10.30631/alrisalah.v25i1.1821; F. Syukroni dkk., "Islamic marriage and household studies in transition: A bibliometric review of the socio-psychological operationalization of family values," *Research Journal in Advanced Humanities* 7, no. 1 (2026), https://doi.org/10.58256/q035yw19.

[30] M. K. Abdulsalam dan J. M. Busari, "Interfaith Inheritance Conflicts in Southwest Nigeria: An Exploratory Study of Muslim Organisations' Roles and Strategies of Sharī‘ah Application and Inclusivity," *Manchester Journal of Transnational Islamic Law and Practice* 21, no. 4 (2025): 165–78.

[31] Muhammad Al-Ghazalli Abdol Malek dan Mohd Al Adib Samuri, "Child Marriage in Malaysia and the Proposed Legal Reform: Views of Muslim Stakeholders and Religious Officials," *El-Usrah: Jurnal Hukum Keluarga* 8, no. 1 (Juni 2025): 313–43, https://doi.org/10.22373/f97qt681.

also with practical ethical capacities necessary for maintaining long-term marital stability. In counseling contexts, the framework similarly offers a normative guide for facilitating dialogue based upon compassion, honesty, and mutual understanding rather than authoritative instruction alone.

A further implication concerns Islamic parenting. The Qur'an repeatedly presents communication as the primary medium through which faith, moral values, and social responsibility are transmitted across generations. Accordingly, QFCF positions ethical communication as a central component of parental responsibility. Rather than relying exclusively upon authority or discipline, parents are encouraged to cultivate children's moral development through truthful, respectful, empathetic, persuasive, and emotionally supportive communication.[32] This interpretation is consistent with recent studies demonstrating that Islamic parenting strategies emphasizing kindness, respect, active listening, and moral dialogue significantly strengthen children's emotional and spiritual development.[33]

The framework is equally relevant for addressing domestic conflict and violence prevention. Contemporary legal approaches frequently intervene after conflict has escalated into judicial disputes or domestic violence. QFCF instead emphasizes preventive communication by cultivating ethical interaction before destructive behaviour emerges. Within this preventive paradigm, truthful communication reduces misunderstanding, respect protects personal dignity, empathy minimizes emotional escalation, constructive dialogue facilitates negotiation, and emotional support strengthens relational attachment. Ethical communication therefore becomes an early mechanism for preventing family disintegration rather than merely responding to its consequences.

Beyond its practical applications, the proposed framework also contributes to the theoretical development of Islamic family law itself.

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[32] Muhammad Jazil Rifqi dkk., "Child Marriage in Villages: Misuse of Ijbār, Structural Discrimination, and Best Interest of the Child Dismissal," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 20, no. 1 (Juli 2025): 168–95, https://doi.org/10.19105/al-lhkam.v20i1.15970.

[33] A. M. O. AL Zbon dan S. M. Smadi, "The role of the family in the emotional growth of the adolescent in light of the Islamic education," *International Journal of Adolescence and Youth* 22, no. 1 (2017): 78–92, https://doi.org/10.1080/02673843.2015.1124792; S. Ismail dkk., "Muslim Parents' Communication Approach to Adolescents according to Al-Tarbiyyah Al-Rashīdah by 'Abd al-Karīm Bakkār (B. 1951)," *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 283–302, https://doi.org/10.32350/jitc.141.17.

Traditionally, Islamic family law has been conceptualized through a binary relationship between legal rights and legal obligations. The present study introduces a third normative dimension, namely ethical communication, which mediates the practical realization of those legal norms. This additional dimension broadens the understanding of Islamic family law from a regulatory legal system into a holistic ethical framework integrating legal compliance, interpersonal communication, and family well-being.

This reconstruction may be summarized through three complementary dimensions of Islamic family law, as presented in Table 2.

Table 2. Reconstruction of Contemporary Islamic Family Law through QFCF

Conventional Paradigm	Qur'anic Family Communication Framework
Rights (*Ḥuqūq*)	Rights realized through ethical communication
Obligations (*Wājibāt*)	Obligations strengthened by relational responsibility
Legal Compliance	Ethical and relational compliance
Marriage	Ethical partnership grounded in Qur'anic communication
Mediation	Qaulan-based reconciliation and dialogue
Parenting	Qur'anic communication-centered parenting
Family Counseling	Ethical communication counseling model
Family Welfare	Communication-based family resilience

The reconstruction proposed in this study therefore expands the conceptual boundaries of Islamic family law by demonstrating that communication ethics are not peripheral to legal regulation but constitute one of its essential normative foundations. The Qur'anic Family Communication Framework neither replaces existing legal doctrines nor introduces new legal rulings. Rather, it enriches Islamic family law by providing an ethical communication model through which legal norms become more responsive to the relational realities of contemporary Muslim families. In this sense, the six concepts of qaulan are transformed from individual linguistic commands into an integrated legal-ethical paradigm capable of strengthening family resilience, promoting peaceful conflict resolution, and advancing the realization of maqāṣid al-sharī‘ah within modern Islamic family life.

CONCLUSION

This study demonstrates that the six Qur'anic concepts of *qaulan* should not be understood as isolated linguistic expressions or context-specific ethical injunctions, but as an integrated ethical communication system that provides a normative foundation for Muslim family relationships. Through thematic Qur'anic interpretation and normative legal reconstruction, the study identified six interconnected communication principles truthfulness, respect, empathy, constructive persuasion, social appropriateness, and emotional support that collectively shape ethical family interaction. Based on these findings, the study developed the Qur'anic Family Communication Framework (QFCF), which systematically connects theological values (*tawḥīd*), human dignity, communication ethics, healthy family interaction, conflict resolution, family welfare, family resilience, and the realization of *maqāṣid al-sharīʿah*. This framework demonstrates that Qur'anic communication is not merely a set of moral recommendations but a coherent normative system capable of guiding contemporary Muslim family life.

The principal contribution of this study lies in its interdisciplinary reconstruction of the concept of *qaulan* by bridging Qur'anic studies, family communication theory, and Islamic family law. Unlike previous studies that examined each expression of *qaulan* independently or focused primarily on legal rights and obligations within Islamic family law, the proposed framework positions ethical communication as the normative mechanism through which Islamic legal objectives are realized in everyday family relationships. Accordingly, the Qur'anic Family Communication Framework (QFCF) offers a new theoretical perspective for understanding communication as an integral component of Islamic family law rather than merely a supporting interpersonal skill. At the practical level, the framework may serve as a conceptual reference for premarital education, family mediation, marital counseling, Islamic parenting, and policies aimed at strengthening family resilience in contemporary Muslim societies.

Despite these contributions, the present study remains conceptual and normative in nature. The proposed framework has not yet been empirically examined across different family settings or cultural contexts. Future research is therefore encouraged to validate the QFCF through qualitative, quantitative, or mixed-method approaches involving Muslim families, family counselors, religious courts, and premarital education institutions. Empirical testing would not only evaluate the applicability of the framework but also refine its operational dimensions

and extend its relevance for policy development and contemporary Islamic family law. Such investigations would further strengthen the theoretical robustness and practical implementation of Qur'anic communication ethics in addressing the evolving challenges of Muslim family life.

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