

## Interpersonal communication between parents and children from Hamka's perspective: A thematic study in the Tafsir Al-Azhar on Surah Luqman verses 16-19

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### Abstract

Interpersonal communication between parents and children is essential in the digital era. The role of parents and effectiveness in building communication must be implemented well. With its unique focus on Islamic values, this study aims to explore key elements in such communication. The research method used is library research with a qualitative research model on verses related to the story of Luqman in the Al-Qur'an, highlighting the interpretation of Buya Hamka in Tafsir Al-Azhar. The research results show *firstly*, in surah Luqman verses 16-19, it explains the amount of good that is done, the obligation to perform prayers, the obligation to *amar ma'ruf* against evil, the recommendation to be patient when experiencing misfortune, as well as morals and manners in interacting with fellow humans, such as not turning away, human face. *Secondly*, the interpersonal communication patterns of parents and children are contained in surah Luqman verses 16-19: equality and openness, empathy and positive behavior. This pattern can be demonstrated by various kinds of behavior and attitudes, including choosing the proper diction, making the child a speaking partner of the same age, and not looking away and not shouting at the child. With its unique Islamic perspective, the implication is that this study significantly enriches the treasures of interpersonal communication.

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### Abstrak

Komunikasi interpersonal orang tua dan anak menjadi kajian penting di era digital. Peran orang tua dan efektivitas dalam membangun komunikasi perlu diterapkan dengan baik. Studi ini bertujuan untuk mengeksplorasi elemen-elemen kunci dalam komunikasi tersebut, menyoroti nilai-nilai Islami yang dapat diterapkan dalam konteks hubungan keluarga. Metode penelitian yang digunakan adalah *library research* dengan model penelitian kualitatif terhadap ayat-ayat yang terkait dengan kisah Luqman

### Keywords:

interpersonal communication; parent and child communication; quality; empathy; Tafsir Al-Azhar

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dalam Al-Qur'an, dengan menyorot penafsiran Buya Hamka dalam Tafsir Al-Azhar. Hasil penelitian menunjukkan *pertama*, bahwa Surah Luqman ayat 16-19 menerangkan tentang sebesar apapun kebaikan yang dikerjakan, kewajiban mendirikan shalat, kewajiban amar ma'ruf nahi munkar, anjuran bersabar ketika mendapat musibah, serta akhlak dan sopan santun dalam berinteraksi pada sesama manusia, seperti tidak memalingkan wajah dari manusia. *Kedua*, pola komunikasi interpersonal orang tua dan anak yang terdapat dalam Surah Luqman ayat 16-19, yaitu: kesetaraan dan keterbukaan, empati, dan perilaku positif. Pola tersebut dapat ditunjukkan dengan berbagai macam perilaku dan sikap, antara lain: pemilihan diksi yang tepat, menjadikan anak sebagai *partner* bicara yang seusia, dan tidak memalingkan wajah serta tidak berteriak kepada anak. Implikasinya, studi ini dapat memperkaya khazanah komunikasi interpersonal menurut perspektif keislaman.

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## INTRODUCTION

Interpersonal communication between parents and children is crucial in forming a healthy and harmonious family relationship. Since ancient times, religious teachings have often guided how these interactions should occur. One relevant example is Surah Luqman in the Qur'an, particularly verses 16-19, which offer valuable insights into interpersonal communication between parents and children (Sabarua & Mornene, 2020). As one of the prominent exegeses, the Tafsir Al-Azhar provides a profound and relevant perspective on these verses in modern times, explaining the values and teachings within them (Avif Alfiyah, 2017).

In this rapidly advancing digital era, changes in family dynamics and interpersonal communication between parents and children have become increasingly prominent. Information and communication technology advancements significantly impact how we interact, directly affecting the relationships between parents and children. Interpersonal communication, which has long been the main foundation in developing family relationships, now faces new challenges and opportunities due to the penetration of digital technology in daily life. In this context, it is essential to understand how intergenerational communication in the digital age affects family dynamics, particularly between parents and children.

Surah Luqman is a part of the Qur'an and is rich in wisdom and guidance for humanity (Najib, 2018). Verses 16-19 of this surah specifically address the issue of interpersonal communication between parents and children. In exploring the meaning and relevance of these verses, it is essential to understand the context and provide a profound interpretation. Therefore, this article aims to explain and analyze interpersonal

communication between parents and children based on these verses, focusing on Buya Hamka's interpretation of Tafsir Al-Azhar.

Before delving into a more in-depth discussion, we need to understand the background of the surah and the context of these verses. Surah Luqman is the 31st surah in the Qur'an, named after Luqman, a wise man endowed with wisdom by Allah. Verses 16-19 of this surah provide specific teachings on how Luqman advised his son. These verses highlight fundamental values in child education, emphasizing interpersonal communication between parents and children. These messages are the foundation for further discussion on how this communication should be conducted daily. Tafsir Al-Azhar offers deep insights into these verses, helping us to delve deeper into their meaning and relevance.

According to Tafsir Al-Azhar (Munawan, 2018), Luqman advised his son with gentleness and patience. He taught obedience to Allah, reminded his son about good and bad deeds, and provided a deep understanding of the meaning of life. Tafsir Al-Azhar emphasizes that this interpersonal communication should be conducted in an atmosphere full of love and understanding, allowing the child to grow and develop well.

Although these verses were revealed in ancient times, their messages remain relevant today. Interpersonal communication filled with wisdom and love between parents and children is critical in shaping the child's personality, providing a solid foundation to understand and face life's challenges. In an era where technology and social changes continue to evolve, the values taught in Surah Luqman offer guidelines that remain relevant. Therefore, understanding these teachings, highlighted through Tafsir Al-Azhar, can serve as a foundation for modern society in building strong family relationships (Sabarua & Mornene, 2020, p. 83).

After conducting a literature review, the author found several previous studies discussing Tafsir Al-Azhar. For instance, the thesis written by Abdullah Sani Ritonga titled "Moral education from the perspective of Hamka (Study of QS. Luqman in Tafsir Al-Azhar)." Another thesis by Wahyudin titled "Study of Surah As-Saffat verse 102 and Surah Luqman verses 12-19 (Tafsir Al-Azhar on interpersonal communication between parents and children)". Additionally, the journal was written by Moh. Toriqul Chaer and Fitriah titled "Child education from the perspective of Hamka (Study of QS. Luqman/31:12-19 in Tafsir Al-Azhar)". In this article, the author attempts to examine the interpersonal communication between parents and children through the story of Luqman, as detailed in Tafsir Al-Azhar.

Based on the above background, this article paves the way for a deeper understanding of interpersonal communication between parents and children in Surah

Luqman verses 16-19, focusing on Tafsir Al-Azhar. By reflecting on the messages of the Qur'an and understanding them through the proper exegesis, we can draw inspiration to form better family relationships, apply religious values in daily life, and imbibe the wisdom contained in each verse of the Qur'an.

## **METHODS**

The researcher employed a qualitative approach based on a literature study. A literature study was chosen because the research data comprises the views or opinions of Muslim scholars available in exegeses. The researcher combined two scientific approaches for the analysis: the exegetical approach used to understand the exegesis being studied and the communication approach used to analyze interpersonal communication in the examined exegesis.

The research model uses thematic exegesis (*maudhu'i*) by selecting one surah in the Qur'an and examining verses based on the keywords of interpersonal communication between parents and children. Two sources of data were used: primary and secondary sources. The primary source is Tafsir Al-Azhar by Buya Hamka, and the secondary sources are journals or books relevant to the research topic. Data were collected through documentation techniques, namely reading and analyzing documents in the form of exegesis books. The research was conducted through several steps: first, identifying verses related to interpersonal communication between parents and children; second, reading Buya Hamka's views in his exegesis; and third, providing an interpretation or analysis of communication science using the concept of interpersonal communication theory.

This study aims to demonstrate that the Qur'an contributes to the development of Islamic communication studies. The Qur'an provides comprehensive guidance on how interpersonal communication between parents and children should be conducted, addressing the need for more moral touch in existing communication studies.

## **RESULTS AND DISCUSSION**

### **Hamka and characteristics of Tafsir Al-Azhar**

#### *A brief biography of Hamka*

Prof. Dr. H. Abdul Malik bin Abdul Karim Amrullah, better known as Buya Hamka, was born in Nagari Sungai Batang, Tanjung Raya, Agam Regency, West Sumatra, on February 16, 1908 (Hidayati, 2018, 25). The title "Buya" used before his name is a term of respect in Minangkabau society, meaning "our father" or showing great respect to someone. Hamka's father, named Sheikh Abdul Karim Amrullah, was known as Haji Rasul due to his role as a pioneer of Islamic reform in Minangkabau (Igisani, 2018).

Hamka, a respected community leader and scholar, was accused of involvement in a plot to assassinate President Soekarno. As a result, Hamka was arrested and imprisoned. During his imprisonment, Hamka wrote and completed his phenomenal work, *Tafsir Al-Azhar*, and the book titled *Antara Fakta dan Khayal Tuanku Rao* (Hidayati, 2018, 26). After the New Order regime came to power and the September 30th Movement was suppressed, Hamka, who had previously been accused of planning Soekarno's assassination, was eventually released (Fogg, 2015, 125-126).

Two months after resigning from his position as Chairman of the Indonesian Ulama Council, Hamka had to be hospitalized due to a heart attack. For about a week, Hamka underwent intensive treatment at a private hospital in Jakarta. Then, on July 24, 1981, Hamka passed away at the age of 73.

#### *Characteristics of Tafsir Al-Azhar*

*Tafsir Al-Azhar* is the result of combining the morning lecture materials given by Hamka at the Grand Mosque of al-Azhar in 1959. During the same period, Hamka also published the *Panji Masyarakat* magazine. In introducing *Tafsir Al-Azhar*, Hamka expressed his gratitude to teachers and friends who had inspired and motivated his intellectual development (Akhyar, 2021, 88).

The method used in *Tafsir Al-Azhar* is fundamentally similar to the analytical approach used in other exegesis works, which apply the systematic *tartib mushafi* (Muslimin, 2019, 75). However, the difference arises because of its focus on the concrete implementation of the Qur'anic guidelines in the daily lives of Muslims. Therefore, this exegesis can be considered different from previous exegeses, especially in linking interpretations with a greater emphasis on historical context and contemporary events (Federspiel, 1996),142).

*Tafsir Al-Azhar* has its characteristics, especially in the exegesis science categorized into the *adab al-ijtima'i* pattern (social literary pattern). This pattern of exegesis emphasizes explaining the verses of the Qur'an in terms of the accuracy of their wording, then arranging their contents beautifully, highlighting the aspects of guidance of the Qur'an for life, and linking the meanings of the verses with the natural laws (*sunnatullah*) that apply in society (al-Farmawi, 1977; al-Dzhabai, 1962). In other words, this type of exegesis aims to understand with specific intentions and purposes, namely to enliven the values of the Qur'an in Islamic society concretely.

It is essential to understand first that there are three known writing methods in interpretation: *mushafi*, *nuzuli*, and *maudhu'i*. Each writing method has different characteristics. As mentioned earlier, *Tafsir Al-Azhar* chooses the systematic *mushafi*

approach, which means that writing or interpretation follows the order of the 30 *juz of mushaf*, starting from Surah Al-Fatihah to Surah Al-Nas.

Before giving his interpretation, Hamka first delivered an introduction and *muqaddimah* to the reader. This is significant because most, if not all, of the contents of the *muqaddimah*, are information or introductions that need to be understood before reading an exegesis work. For example, in the introduction section, Hamka presents views on the Qur'an, the phenomenon of the Qur'an's uniqueness (*i'jaz al-Qur'an*), the contents of the miracles of the Qur'an, and discusses the historicity of exegesis involving information about the background of named exegesis al-Azhar, heading exegesis, and ends with instructions for readers (Affandi, 2023, p. 33).

Regarding the method of interpretation applied by Hamka (Yamani, 2015), the author concludes that Hamka successfully demonstrated his ability to apply the principles of his interpretation in interpreting the Qur'an. As for Hamka's interpretation, the steps are as follows:

1. Translating verses in total in each discussion.
2. Providing explanations of each of the names of the Surahs in the Qur'an and a comprehensive explanation.
3. Providing a significant theme when discussing interpretations of the verses that become dishes.
4. Interpretation activities are carried out by explaining the verses per verse by predetermined groups of verses.
5. Explaining the correlation (correlation) between verses with other verses and sometimes stating correlations between letters.
6. Explaining *asbab al-nuzul* (the history of the descent of verses), if any.
7. Strengthening his explanation by quoting other verses or hadiths of the Prophet who has the same meaning content as the verse being discussed.

## **Typology of interpersonal communication**

### *Interpersonal communication*

Interpersonal communication between parents and children involves exchanging information, ideas, and feelings between two generations. This includes all forms of verbal and non-verbal communication in their daily interactions. In this context, parents act as authority figures and guides (Abdullah, 2014). Meanwhile, children need guidance and understanding to develop their identity and understand the world around them (Priliantari et al., 2022).

Effective interpersonal communication between parents and children involves instructions or directions and aspects such as listening with empathy, understanding the needs and desires of children, and providing emotional support (Zainab, 2017). In

addition, body language, facial expressions, and physical presence are also essential elements in delivering messages positively. By developing good interpersonal communication, parents can strengthen their relationship with their children, create strong emotional bonds, and provide a solid foundation for children's social, emotional, and cognitive development (Hashanah, 2017). Interpersonal communication between parents and children is about delivering messages and creating an environment that supports the growth and development of children with love and understanding (Priliantari et al., 2017).

Human social behavior reflected in the Qur'an is documented in detail. Qur'anic verses depict interpersonal communication among humans in three main categories: communication between individuals, communication of individuals with groups, and communication between groups (Wahyuni, 2021). For example, Luqman's advice to his son in Surah Luqman: 16-19 can be classified as communication between individuals. The conversation between Prophet Ibrahim and Prophet Ismail in Surah Al-Saffat: 102, which forms the basis for the celebration of Eid al-Adha, and the conflict between Prophet Musa and Pharaoh in Surah Taha: 20, can also be categorized as communication between individuals (Andriani, 2023). In his story, Prophet Musa in Surah Taha: 20, his dialogue with the group of magicians sent by Pharaoh about who first showed magical abilities can be considered interpersonal communication between one group and individual. Furthermore, the statement of Prophet Yusuf to his brothers in Surah Yusuf: 77 is included in interpersonal communication between individuals and groups (Affandi, 2020).

### *Components of interpersonal communication*

Interpersonal communication occurs when someone communicates information through words or actions, both orally and in writing. This assumption indicates that various components of interpersonal communication interact according to their respective characteristics (Aw, 2011).

#### 1. Communicator

The communicator feels the need to communicate, namely having the urge to share their internal conditions, feelings, and information with others. This need can include a desire to be recognized socially and efforts to influence the attitudes and behaviors of others. In interpersonal communication relationships, the communicator is the individual who creates, formulates, and sends messages.

2. Encoding

Encoding is the internal action performed by the communicator to create a message by selecting verbal and non-verbal symbols. This process involves organizing messages by grammar rules and adjusting to the characteristics of the communicant. Encoding can be considered as a step in formulating thoughts into symbols, words, and the like so that the communicator feels confident with the message that has been formulated and its delivery.

3. Message

The message is the result of the encoding process. The message consists of several verbal and non-verbal symbols, or a combination of both, reflecting the specific situation of the communicator and directed to the other party. In communication activities, the message becomes a crucial element. The message is the information communicated by the communicator with the hope that it will be accepted and interpreted by the message recipient. The effectiveness of communication depends on the extent to which the recipient can interpret the message's meaning as desired by the communicator.

4. Channel

The channel is the physical tool for transmitting messages from the source to the receiver or connecting individuals with others. In interpersonal communication, the selection of channels or media is often caused by situational constraints that make face-to-face communication impossible. For example, when someone wants to share information with others, but both are in separate locations far apart, communication channels are used to facilitate information delivery. As long as face-to-face communication can still be carried out, interpersonal communication is directly considered more effective.

5. Recipient/communicant

The communicant refers to the individual who receives, understands, and interprets the message in communication. In the context of interpersonal communication, the role of the message recipient is active; in addition to receiving messages, they are also involved in the process of interpretation and providing feedback. Through the feedback provided by the communicant, a communicator can assess how effective the communication has been, whether the message delivered has been understood and whether the communicant's message has been received as intended.

6. Decoding

Decoding is the process of translating or interpreting the message received by the recipient. The recipient's experience, knowledge, attitudes, and cultural background influence decoding. When interpreting a message, a recipient



organizes information, interprets the content of the message, and interprets the sender's intent or purpose. Effective communication requires the decoder to understand the message's meaning as intended by the communicator.

7. Feedback

Feedback is the response given by the communicant to the communicator after receiving and interpreting the message. Feedback can be verbal or non-verbal, positive or negative, and direct or indirect. Effective interpersonal communication is characterized by open feedback that allows both parties to clarify and verify understanding. Feedback provides communicators with information about how their message has been received and interpreted, allowing adjustments to be made to achieve effective communication.

*Principles of interpersonal communication*

Interpersonal communication is guided by several principles that help ensure clarity, understanding, and effectiveness in interactions (Aw, 2011, 7-8).

1. Interpersonal communication is inevitable: Interpersonal communication is a natural part of human interaction and occurs in various forms throughout our lives.
2. Interpersonal communication is irreversible: It cannot be returned once a message is sent. Communication impacts both the communicator and the communicant.
3. Every individual involved in communication has an intention or purpose: Interpersonal communication is not passive but goal-oriented, aiming to achieve specific objectives.
4. Individuals engaged in communication are responsible for ensuring they truly understand the meaning of the message they are conveying: Effective communication requires clarity and mutual understanding.
5. Individuals who need help understanding the meaning of the information they receive should take responsibility for seeking clarification to avoid misunderstandings in communication.

*Characteristics of interpersonal communication*

Interpersonal communication, which often occurs in everyday life, has the following characteristics (Aw, 2011, p. 14-15).

1. Two-way communication: Messages flow in both directions in interpersonal communication, where the communicator and communicant are on equal footing, allowing for the reciprocal exchange of messages.

2. Informal or non-formal setting: Interpersonal communication occurs in an informal or non-formal context.
3. Direct interaction: Interpersonal communication often involves direct interaction between parties, enabling immediate feedback.
4. Proximity: Participants in interpersonal communication are physically and psychologically close. Physical closeness includes face-to-face meetings, while psychological closeness indicates intimacy in interpersonal relationships.
5. Simultaneous sending and receiving of messages: Participants in communication simultaneously send and receive messages, whether through words or body language. To enhance the effectiveness of interpersonal communication, participants can simultaneously maximize verbal and non-verbal cues.

### **Interpersonal communication of parents and children in the perspective of Tafsir Al-Azhar: Surah Luqman verses 16-19**

Luqman's Quran story inspires many individuals to live daily lives (Affandi et al., 2022). One of the striking aspects of the story is the close interpersonal communication relationship between Luqman and his son. Luqman is illustrated as a wise and loving father figure. Tafsir Al-Azhar highlights that Luqman developed polite and understanding communication with his child. One important lesson that can be learned is patience when communicating. Luqman conveys messages of wisdom and provides space for his children to speak, making communication a dialogue of mutual respect.

*Tafsir of Surah Luqman verses 16-19*

Surah Luqman verse 16

*(Luqman said): "O my son, indeed if there is (an action) as heavy as a mustard seed, and it is in a stone or the sky or the earth, Allah will surely bring it (recompense it). Verily, Allah is Subtle, All-Knowing."*

Tafsir of Surah Luqman verse 16

*"O my son! If there is something....." what is meant is a good deed, effort, or service as small as a mustard seed that is so subtle and hidden in a rock, in the high heavens, or on earth that is not visible to humans, then Allah will bring it about. Therefore, Allah will surely know small deeds the size of a mustard seed hidden and unknown to humans. When doing good, we don't just want to be known by people; not everyone will learn about all our efforts. Expect appreciation from Allah himself, who will judge and appreciate it. Indeed, Allah is extensive and thorough so that nothing escapes His attention and justice, whether gross or subtle (Hamka, 1990, p. 5567).*

Verse 16 of Surah Luqman in the Koran contains advice from Luqman to his son. Although it does not explicitly discuss interpersonal communication between parents and children, this verse provides relevant guidance for building a good relationship. Luqman's advice to his son reflects wisdom and spiritual understanding (Rofi et al., 2019, p. 404).

The verse above teaches several vital principles in interpersonal communication between parents and children. The first is the sincerity and power of prayer. Luqman taught his children to realize that Allah is Almighty and can bring something as heavy as mustard seeds from difficult places. This can be interpreted as teaching children about the power of prayer, honesty, and sincerity in communication. Second, the importance of sincerity. Luqman's message about Allah being the Most Subtle highlights the importance of sincerity and purity in communication. Children are taught that Allah knows everything, both gross and subtle, so parents must build sincere and honest communication with their children. Third, the existence of God in every aspect. The verse above also teaches children to be aware of God's existence in all aspects of life, including interpersonal communication. This can build spiritual awareness and responsibility in the parent-child relationship.

#### Surah Luqman verse 17

*"O my son, establish prayer and command (humans) to do good and prevent (them) from doing evil and be patient with what befalls you. Indeed, this is among the things that are required (by Allah).*

#### Tafsir of Surah Luqman verse 17

Luqman continued his message to his son, "O my son! Establish prayer, encourage good deeds, prevent bad deeds, and be patient in facing all trials." These four principles of life were given by Luqman to his children and conveyed by the Prophet Muhammad SAW to his people. To strengthen yourself and strengthen your relationship with Allah SWT, establish prayer. Through prayer, we continually train our consciousness, heart, and entire body to remember Allah SWT. In Islam, prayer is required at least five times a day and night, which can achieve physical and mental strength and improve moral and mental quality.

It is known that praying in a congregation has 27 times the reward compared to praying alone. In fact, according to some scholars, such as Imam Ahmad bin Hambal, obligatory prayer in a congregation, even by just two people, has its virtues. According to

Imam Abu Hanifah, the place for congregational prayer should be a mosque so that individuals are not cut off from society. This underlines that Islam is a religion for individuals and society.

After the person is strongest through worship, especially prayer, the next step is to have the courage to order good deeds (*ma'ruf*). *Ma'ruf* is a good deed that is accepted by society. Luqman encourages us to be pioneers in doing good deeds. Someone who is steadfast in worship, especially prayer, will dare to convey the truth to others even if limited to their knowledge and abilities. This starts with telling your children and wife to pray.

After that, it is also necessary to reprimand evil actions (*munkar*) that are not accepted by society. Dare to say the truth, even if it is bitter, is a duty that must be carried out. Wisdom is also needed to convey the truth so society can accept it. In this context, it is like wrapping the bitter medicine quinine to make it easier to take. However, when we dare to reprimand what is wrong and prevent what is evil, we need to remember that some people do not like being reprimanded. In this situation, fortitude and patience are required. Even though the Prophet received strong reactions from his people, he remained patient and continued preaching. Patience is the key to achieving goals, and in every endeavor, patience is essential (Hamka, 1990, p. 5568).

Surah Luqman verse 17 is part of the advice given by Luqman to his son. The following points can be taken as a guide in the context of interpersonal communication between parents and children from this verse. First, order what is good (*al-ma'ruf*). Parents are taught to provide direction and advice to their children so that they do good deeds and are accepted in society. It includes positive behavior, moral values, and good social norms. Second, prevent evil. Parents are also asked to prevent their children from committing immoral or disgraceful actions. This includes understanding things that should be avoided and can harm yourself or others. Third, the obligation to uphold prayer. This verse emphasizes the importance of educating children to obey Allah through the establishment of prayer. Prayer is the main foundation in forming a child's character and spirituality. Fourth, be patient in facing trials. Children are taught to be patient when facing trials and difficulties in life. This is an essential aspect of forming a strong and sturdy personality.

Verse 17 of Surah Luqman teaches parents to be role models and educate their children in obedience to Allah, good behavior, and avoiding evil deeds. Good interpersonal communication between parents and children should also include open conversation, understanding, and emotional support to guide children toward correct and responsible behavior.

### Surah Luqman verse 18

*"And do not turn your face away from people (out of pride), and do not walk on the earth arrogantly. Indeed, Allah does not like those who are arrogant and boast."*

### Tafsir of Surah Luqman verse 18

*"And do not turn your face away from people." It reflects high values of personality, manners, and ethics. This means that when talking directly to someone, face them directly. Turning our face forward symbolizes facing our hearts, showing that we listen wholeheartedly. Talking to someone while looking away can hurt their feelings because it indicates a lack of appreciation and attention to what they are saying.*

When shaking hands with many people, looking them in the eye with a smile is essential in meet-or-greet situations. This will make their hearts happy and keep the friendship strong. Furthermore, if we can remember and say their names, it will add warmth to the relationship. "Indeed, Allah does not like anyone who is arrogant and boasts." We don't have an attitude of arrogance, arrogance, or self-pride that is of high value. This is a way to seek attention because we feel ignored. Viewed from a faith perspective, this shows a defect in a person's faith (Hamka, 1990, p. 5569).

Surah Luqman verse 18 provides several lessons related to interpersonal communication, especially in the relationship between parents and children. First, don't look away from other people. This teaching emphasizes the importance of being open and respectful in communication. Parents are taught not to look away from their children or anyone else, which can be interpreted as being humble, listening attentively, and respecting other people's views and feelings. Second, walk the earth humbly. Children are taught to have a humble attitude and not be arrogant when interacting with other people. Strength and success should not make someone arrogant and feel superior to others. Third, Allah does not like arrogance and self-righteousness. This verse emphasizes that Allah does not like being conceited and showing off. Therefore, parents are taught to avoid this behavior and educate children to avoid being arrogant. Because of this, interpersonal relationships are damaged, and spiritual growth is hindered.

Thus, verse 18 provides essential direction for building healthy and dignified interpersonal communication between parents and children. A humble attitude, listening attentively, and respecting the views and feelings of others are the foundations for creating harmonious and respectful relationships.

### Surah Luqman Verse 19

*"And be modest in your walking and soften your voice. Indeed, the worst sound is that of a donkey."*

### Tafsir of Surah Luqman Verse 19

*"And make it simple in walking." Don't be quick to push, afraid that you will get tired too quickly. Be quick to be stunned because that leads to laziness and wasting time on the road. Be simple. "And soften your voice." Please don't make a loud voice that isn't worth it with those present. What's more, if you mix with people in a public place, people who don't know their manners forget that it's not just him and his friend sitting.*

*"Indeed, the worst voice is the voice of a donkey." Mujahid said, "Indeed, the voice of a donkey is terrible. So, the person who makes a loud noise scolds until it seems like his throat will burst, and his voice becomes inverted, resembling the voice of a donkey, not pleasant to hear. And he is not liked by Allah SWT (Hamka, 1990, p. 5570).*

Surah Luqman verse 19 talks about Luqman's advice to his son. This verse provides very relevant guidelines for interpersonal communication between parents and children. Even though this verse does not directly mention interpersonal communication, its messages apply to these relationships. First, be polite to your parents. Verse 19 emphasizes the need to be courteous towards parents. Good communication starts with respect and politeness. Children are taught not only to speak politely to their parents but also to treat them with respect. Second, there is a prohibition on saying 'uf' to parents. Verse 19 prohibits children from saying 'uf' to their parents. This reflects the importance of avoiding expressions or attitudes that could be considered impolite or demeaning to parents. Showing patience and avoiding expressions of displeasure is part of good communication. Third, there is a prohibition on rebuking parents. Children are prohibited from rebuking or criticizing their parents. This emphasizes avoiding words or actions that could hurt parents' feelings. Good communication requires sensitivity to parents' feelings and respect for their position. Fourth, say kind words. Children are taught always to speak kind words to their parents. Effective communication is not just about avoiding harsh words but also involves using constructive, affectionate words and showing gratitude.

Surah Luqman verse 19 provides the ethical basis for interpersonal communication between parents and children (Ariani, 2012). This verse's moral and

ethical messages can form a solid basis for harmonious family relationships, where good communication and mutual respect operate.

### **The relevance of Surah Luqman verses 16-19 to interpersonal communication between parents and children.**

The effectiveness of interpersonal communication with children is reflected in how parents communicate, provide education, and instill positive behavioral attitudes in them (Lufipah et al., 2022, p. 28). This two-way communication reflects the interaction between the communicant (child) and the communicator (parent). Conversations carried out directly by parents with children often become a model children will follow, creating good communication patterns. Parents are essential in educating and teaching children positive attitudes, shaping how they respond to life in social environments outside the home. In Surah Luqman verses 16-19, several things can be used as guidelines in building excellent and effective communication between parents and children. Including:

*First*, choose the proper diction. In the story of Luqman and his son, we can see how Luqman chooses diction or words carefully when advising his son, one of which is calling his son with affectionate nicknames (O my son) to create efficient communication, good understanding, not seem patronizing and can touch his heart without any sense of compulsion. Not paying attention to diction or words when communicating with children will cause a person to lose self-confidence and withdraw. That way, a child will find it challenging to listen to their parents because they have no emotional closeness. Refrain from letting your intention of advising your child hinder interaction and make your child reluctant to hear, let alone apply it in everyday life. Excellent communication will be formed when parents and children have good character, are pious, and understand each other, where both (parents and children) respect each other and do not force their will so that the message is conveyed well and effectively according to the purpose.

*Second*, the child should be made a conversation partner of the same age. When Luqman advised his son, he used soft words and did not directly order him to pray, be kind to others, and show ethics in walking and communicating with others. Luqman teaches with patience, sets an example through his actions, and explains carefully the good and bad impacts of carrying out or not carrying out Allah's commands. This makes his child understand the advice. If parents want their children to listen and follow advice, it should be delivered kindly, patiently, and without scolding or patronizing them. A child who is difficult to control may not mean to go against his parents but may not understand the reasons behind his parents' prohibitions and orders. Therefore, when advising

children, it is essential to do it with intensity and gentleness so that the child can understand it. In addition, listening to responses and suggestions from children can help them think logically and more readily accept advice from parents.

*Third*, parenting style. The story of Luqman and his child reflects Luqman's upbringing as a parent who gives good advice and teaching to his child. Parenting patterns that involve communication between parents and children will shape the child's character. Positive communication with children can shape their character through openness and sharing stories. Avoid cornering children when they make mistakes; instead, give advice in a good way so that children feel comfortable talking and talking about their actions. It is essential for parents always to pay attention to each child's behavior and continue to communicate in an aware way.

*Fourth*, don't look away. In verse 18 of Surah Luqman, it is seen that Luqman advises his son not to take his eyes off other people. This means that when talking or communicating with someone, we should look at their face and not look away. Looking away when communicating makes it difficult for the person you are talking to to respond and goes against good communication etiquette. Interpersonal communication is also explained as communicating between two or more people face to face. Face-to-face communication is the most common form, where actors face each other to convey messages and ideas. The advantage of face-to-face communication is that it avoids misunderstandings because messages or information can be communicated clearly and directly, eliminating confusion or mistakes.

*Fifth*, don't shout at your child. When communicating with children, it is recommended not to raise your voice and use gentle sentences and tones. Soft words have a more profound and more heart-touching power than shouting. This is because speaking softly reflects our affection for the person we talk to. The same thing applies when parents advise their children, where paying attention to the tone of voice is essential. By using gentleness in conveying messages and advice, the message will be more easily absorbed and transferred to children. So, the message or advice is delivered well and can change the views, attitudes, and behavior of the person being spoken to.

## CONCLUSION

Al-Azhar's tafsir approach to Surah Luqman provides an in-depth view of how vital interpersonal communication between parents and children is within the framework of Islamic teachings. Verses 16-19 of Surah Luqman provide a foundation for forming children's character through ethical and moral communication. This article highlights the values of patience, honor, and openness in family relationships. The concept of interaction and responsiveness in communication describes the active



involvement of parents in listening to and responding to children's needs. At the same time, Islamic moral and ethical messages guide children's education so they grow as responsible and moral individuals.

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