Prophet Muhammad's Communication Strategy Perspective of Tafsir Maudu'i al- Wajiz

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Abstrak: This article aims to identify the communication strategy of the Prophet Muhammad as described in the Qur'an. This study used qualitative methods through library research. Thematic interpretation was used as the analytical technique. The results indicate that the Prophet's communication principles are as follows: First, using striking words (*qawlan balīghā*). Second, we selected easily digestible words (*qawlan maysūrā*). Third, noble words (*qawlan karīmā*) were used. Fourth are constructive words (*qawulan ma'rūfā*). Fifth, using gentle words (*qawulan layyinā*). The Prophet's communication strategy prioritizes deliberation in solving problems. The conclusion from the research proves that the principles and communication strategies of the Prophet Muhammad in conveying God's message, as outlined in the Qur'an, are essential elements for the success of his mission. This study recommends further research on other critical elements supporting the success of prophetic preaching based on Quranic verses.

Keywords: *Communications; Prophet Muhammad; polite; tawakkal.*

Introduction

Peaceful messages from sacred religious texts are often not understood by adherents because of errors in communication strategies (Khisbiyah et al., 2018). Messages can only be delivered effectively if supported by an effective communication strategy. In the teachings of Islam, the Messenger of Allah (saw) was famous as a reliable communicator and great orator. Abu Hurairah ra. narrated that he heard the Prophet said, "I was sent with *Jawami' al-Kalim*" (HR. Bukhari, book at-Ta'bir). This shows that Prophet had a good and tested communication strategy. The communication strategy is not only a road map that shows the direction, but it also includes planning, management, and operational tactics so that the message can be conveyed properly and achieve its goals (Mudlofir, 2016). For example, the prophet preferred to remain silent when he was not speaking and avoided idle talk. He would begin and end his speech with eloquent phrases, speak with brevity but breadth of meaning (*jawami' al-Kalim*), and speak in detail no more and no less (Ibnu Qayyim Al-Jauziyah, 2004).

Communication strategy is a concrete stage in communication activities based on several techniques to achieve the communication objectives themselves. Tactics have a narrower meaning because they are the choice of certain communication actions based on a predetermined strategy. The scope of communication strategies starts with communication planning in terms of material selection, message delivery techniques, and sentence adjustments to communicant conditions, so that thoughts (ideas) and feelings from communicators to communicators can be conveyed. Here, thoughts or ideas can take

the form of ideas, information, or opinions. While feelings are in the form of confidence, certainty, doubt, worry, anger and courage (Abidin, 2015).

Therefore, it is necessary to formulate examples of the Prophet's communication strategy and some of its principles derived from reading the holy verses of the Quran, as clarified by the mufasir's opinions. So that it can be known the strategy and principles of the Prophet's communication which includes techniques, material, morals and spirituality of the Prophet's communication.

Effective communication is a fundamental element in the successful dissemination of any message, especially in the context of religious teachings, where the accurate transmission of sacred texts is essential to ensure the desired spiritual and ethical outcomes. In Islam, Prophet Muhammad is recognized not only as a bearer of divine revelation but also as a master communicator who skilfully conveyed the profound messages of the Qur'an to diverse audiences (Razzaq, 2022). His communication strategies, which were firmly rooted in Qur'anic principles, played a crucial role in the spread of Islam and the internalization of its teachings by the early Muslim community.

The importance of communication strategies in achieving da'wah objectives cannot be overstated (Anwar and Firdaus, 2023). A communication strategy includes not only the content of the message but also the methods, techniques, and approaches used to ensure that the message resonates with the audience and can be understood in different cultural and social contexts (Aini & Don, 2022). The Prophet's approach to communication was not haphazard; rather, it was a deliberate and well-considered strategy to ensure the clarity, conciseness, and effectiveness of his message (Arfani & Iskarim, 2023). This study aims to explore such strategies, as reflected in the Qur'ān, with a particular focus on how they are explained through Tafsir Maudu'i al-Wajiz-a thematic tafsir method that organizes Qur'ānic verses around specific themes to provide a more thorough understanding of topics.

Tafsir Maudu'i, or thematic interpretation, is a method that systematically analyses the Qur'ān by grouping verses according to specific themes, thus allowing a comprehensive exploration of specific topics (Putri & Farhati, 2024). This approach is particularly relevant to the study of Prophet Muhammad's communication strategies, as it allows for a focused examination of the Qur'ānic guidance on communication within a broader thematic context. Tafsir Maudu'i al-Wajiz, a concise yet thorough application of this method, offers accessible, yet in-depth analyses of key themes, including Prophet's communication practices (Masykur & Gunawan, 2021).

Admittedly, the study of Prophet's communication strategy has been conducted by **several** scholars. There are at least three trends that have been done, namely 1). Those who tend to concentrate on the search for communication in the Koran in general, namely Jufri (2015), concluded that there are principles and basics of communication in the Koran. Indainanto, Dalimunthe, Sazali, and Kholil (2023) found the principles of communication in the Quran, Kholil, Arifin, and Muniruddin (2020) by using thematic interpretation, who concluded that in the Quran there are roots and dimensions of good communication. 2) Which tends to be more specific in examining some of the approaches and values of the success of the Prophet's da'wah: Hanum, Al Farizi, & Awang, (2023), who stated that from the perspective of psychology, interpersonal communication became a strategy for the success of the Prophet's da'wah. Farid and Lamb (2020) described the pedagogical aspects of Prophet's da'wah. Samosir, Hasibuan, & Rambe (2023), who emphasized that the success of the Prophet's da'wah in building kinship in the Medina period was because the Prophet used prophetic communication. 3) The tendency to study the communication techniques

of the Apostle with a sociological approach, such as Husni (2022), mentioned that in communicating with his companions, the Prophet prioritized the suitability of the material and the way of communication by considering the age and background of his life.

Some of the writings above generally examine the strategies, principles, educational values, and exemplary communication of the Messenger of Allah in the Al-Quran and Hadith only. This paper is different because this research will not only continue some of these articles but will also emphasize the principles and strategies of the Prophet's communication described in the Quran, explaining the tactics and techniques of communication, material, morality, and spirituality of Raasullah's communication.

Three issues will be discussed in this paper: 1) communication strategies affect a message conveyed well; 2) looking for the concept of Apostle's communication strategy in the Quran through tafsir maudui can produce more comprehensive and focused findings; and 3) The Messenger of Allah has specific communication principles and strategies.

Literature Review

In the study of communication strategies, particularly in the context of disseminating religious messages, several researchers have explored various aspects of the communication used by the Prophet Muhammad (SAW). Numerous studies have contributed significantly to the understanding of how effective communication can influence the reception and internalization of religious messages.

Jufri (2015) concluded that the Qur'an contains fundamental principles of communication that can be applied in various contexts, including in the strategies of da'wah. In his study, Jufri emphasized the importance of understanding the context and characteristics of the audience in conveying messages, which is also reflected in the communication strategies of Prophet Muhammad (SAW).

Hanum, Al Farizi, and Awang (2023) explored the interpersonal communication approach in Prophet Muhammad's da'wah, focusing on the psychological aspects that support the success of da'wah. They highlight how interpersonal approaches can enhance communication effectiveness in diverse social contexts.

Farid and Lamb (2020) examined the pedagogical aspects of Prophet Muhammad's da'wah, emphasizing how the communication strategies used by the Prophet were effective in educating and guiding the community. This study provides insight into how educational elements can be integrated into religious communication strategies.

Samosir, Hasibuan, and Rambe (2023) emphasized the importance of prophetic communication in building harmonious social relationships during the Medina period. They demonstrated that Prophet Muhammad's communication strategies focused not only on delivering messages, but also on creating and maintaining strong and stable social relationships.

Husni (2022), in his study on the integration of civil society development by Prophet Muhammad (SAW), discussed how communication aligned with social and cultural contexts can contribute to the formation of a more inclusive and tolerant society. This study highlights how adaptive and responsive communication strategies to the needs of society can enhance the effectiveness of da'wah.

Additionally, the study by Indainanto, Dalimunthe, Sazali, and Kholil (2023) highlighted how Islamic communication can be used to promote religious moderation and prevent conflicts among beliefs. They identified communication principles in the Qur'an that can support a more constructive faith dialogue.

Kholil, Arifin, and Muniruddin (2020) used a thematic interpretation approach to identify the roots and dimensions of good communication in the Qur'an. They showed that the Qur'an provides clear guidelines on how communication should be conducted to achieve greater spiritual and social objectives.

Methods

The method used in this study is a qualitative method that applies a literature review. The type of data presented is descriptive analytical, which focuses on the communication patterns exemplified by Prophet. The primary data sources of this research include the book of Tafsir al-Munir by Wahbah al-Zuhayli, the book of Mufradat Alfazh Al-Quran by al-Raghib al-Ashfahani, and the book of the Person and Manners of the Messenger of Allah by at-Tirmidzi, translated by M. Tarsyi Hawi. The secondary data sources of this research consisted of several other supporting books and articles from various scientific journals related to the theme of this research. The data analysis technique used was tafsir maudui al-wajiz because this method is considered practical, efficient, objective, and solutive.

Results and Discussions

The Prophet's Communication Strategy

The word strategy which originated from the Greek strategos literally means "general art" this term turned into the adjective strategia "military expertise" which was later adapted to the modern business environment. Overall, strategy refers to everything related to the art of utilizing the resources of a nation to carry out certain policies, either in an atmosphere of war or in a peaceful atmosphere, including careful planning of an activity in order to achieve specific goals (Depdiknas, 2008). According to Bahri (2020), strategy is a concept or effort to mobilize and direct potential and resources into a series of activities to achieve predetermined goals.

While the word communication comes from the Latin "*communicatio*" and its source word from the word "communis, " which means the same, the same meaning here has the same meaning. Epistemological communication refers to the process of conveying a statement to another person (Aini & Don, 2022). Another opinion stated by Warren Weaver, as quoted by Costall and Leudar (2007), is that communication is a procedure of a mind that can affect other minds. Communication can only take place properly if there is a common meaning between the communicator and the communicator, so that someone who communicates expects others to participate and act with the purpose, hope or content of the message conveyed (Nursiva & Latifah, 2023).

Therefore, communication is not just conveying what you want to express; it emphasizes how to convey thoughts (ideas) and feelings from communicators to communicants. Thoughts or ideas can take the form of ideas, information, or opinions. Feelings take the form of confidence, certainty, doubt, worry, anger, or courage, both verbally (verbal) and nonverbally (Abidin, 2015). Verbal communication has the advantage of giving the sender of the news the opportunity to control the situation, making it easier for information to be conveyed so that it can be received effectively and clearly by the recipient.

Strategy in the discussion of communication is an activity that must be carried out if someone wants a smooth communication process, consistent communication, and communication based on one choice (decision) among several communication options.

The strategy used in the discussion of communication is different from that of tactics. Communication strategies, among others, explain the concrete stages of a series of communication activities based on technical units for implementing communication objectives. Tactics is the choice of specific communication actions based on a predetermined strategy (Liliweri, 2007).

The ultimate goal of a communication strategy is to facilitate behavioral change to achieve communication goals. Anwar Arifin (1984) stated that strategy is an overall conditional decision about the actions that will be carried out, in order to achieve goals. Therefore, formulating a communication strategy means taking into account the conditions and situations (space and time) faced, which will likely be faced in the future, to achieve effectiveness. With this communication strategy, several ways can be taken to consciously use communication to create changes in the audience easily and quickly.

To this extent, it can be understood that if the communication strategy is good, then the message is conveyed well. Good communication will create a conducive community environment and realize positive relationships within the community, and the values that exist in the community can be accepted and applied more effectively. The Prophet's communication strategy refers to the steps, ways, and certain policies carried out by the Prophet for the achievement of goals. Thus, the Prophet's communication strategy is essentially a series of tactics and operational actions taken by the Prophet to communicate God's message to achieve certain goals.

Tafsir Maudui al-Wajiz and the Prophet's Communication Strategy in the Quran

Interpretation using the thematic method (*maudhu'i*) has several advantages. First, it is practical because it can be directly utilized by anyone who needs a solution to a particular problem by being able to immediately refer to the concepts in the Quran. This method can help a person achieve a relatively more objective-solutive understanding of certain problems that are being discussed. Second, it is more efficient because it can prevent a person from studying other verses that are not relevant to the object being studied. Third, it offers an understanding of the verses of the Quran as a whole, thus opening the possibility of obtaining a complete understanding of the concept of a particular theme or topic in the Quran. However, it must also be noted that this method requires a person to understand the verses of the Quran proportionally so that there are no preconceptions on certain verses (which are used as themes or topics of discussion) from the Quran. Therefore, studying the communication strategy of the Apostle in the Quran is easier using tafsir maudu'i.

Sa'îd (1987) divides this *mawdlû'î* interpretation into two types, namely *tafsîr mawdlu'î âm* which is a tafsîr that discusses one general theme in one purpose only and does not include meaning. While *tafsîr mawdlu'î khâsh* is a tafsir that discusses one main theme of a collection of verses based on the unity of meaning and purpose. The first type emphasizes the aspect of purpose: *wihdah fi al-ghâyah faqath*. While the second in addition to covering aspects of purpose, also requires aspects of meaning; *wihdah al-ghâyah wa al-ma'nâ*, both general themes and sub themes that can be developed. In practice this interpretation is divided into three namely *tafsir mudui al-wajiz, al-wasith* and *al-basith*. According to him, the maudui al-wajiz method is the most suitable for writing papers, khuthbah, and discussion topics.

The step of interpreting *maudui al-wajiz* (simple thematic) by selecting a number of verses of the Qur'an that have the same theme seriously, after that making or determining the elements of the similarity of the theme as far as possible and then arranging it in accordance with the messages contained in the Qur'an.

Prophet's Communication Strategy in the Quran

Communication strategy is not just a matter of communication tactics to achieve attitude change as the purpose of communication between communicators and communicants; using the Maudui al-Wajiz interpretation method found a number of verses that show ethics, attitudes, and spirituality in the Prophet's communication strategy, namely QS. al-Nisâ`,[4]: 5, 9 and 63, QS. Al-Isra,[17]: 23 dan 28, QS. al-Baqarah [2]: 235; QS. al-Ahzâb [33]: 32, QS. Thaha, [20]:44.

Using words and attitudes that hit home (Qawlan balīghā)

The term qawlan balîgan is found once in the Quran, namely, in QS. al-Nisâ',[4]: 63. Balîgan is an ism masdar form that derives from fi'il بلغ, the word balaga is composed of the letters ba lam and ghain according to linguists every word consisting of these letters means the arrival of something to something else. This word also means sufficient, because sufficiency refers to the arrival of something at the required limit (Shihab, 2002). The word *balaga* has multiple meanings. Among the meanings contained therein is eloquence in speech (Yunus 1989). However, it generally means وصل إليه (something that reaches him). Thus, qawlan balîgan here means communicating by delivering news eloquently (Jufri, 2015).

In the Quran, Surah al-Nisa [4], 63, Allah swt. says:

$$ أُوْلَئِكَ الَّذِينَ يَعْلَمُ اللّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُل لَّهُمْ فِي أَنفُسِهِمْ قَوْلاً بَلِيغاً $$

They are those whom Allah knows in their hearts. So turn away from them, give them a lesson, and say to them words that will have an effect on their souls.

In the previous verse (verse 62), we are told that this verse is Allah's command to use words that make an impression on the heart (*qawlan balīghā*) when facing hypocrites. The meaning of *qaulan baligha* itself, according to Jalaludin Rakhmat (1996), can be divided into two senses: first, *qawlan balīghā* occurs when the communicator adapts his speech to the characteristics of the audience he faces. Second, *qawlan balīghā* occurs when the communicator can touch his communicant on his heart and brain simultaneously. According to Shihab (2002), the message of this verse also shows that it is better to give advice or criticism in secret and not to humiliate hypocrites in public because it will only generate antipathy, resulting in even greater defiance.

It can be concluded that what is meant by *qawlan balīghā* is not merely choosing words that are in accordance with the language of the communicant. However, the command to pay attention to the way it is conveyed so as not to offend humiliate. This means that *the qawlan balīghā* emphasizes mutual respect and honor. Criticism and scathing advice expressed blatantly will result in antipathy and even greater defiance. In line with the existence of a Messenger who was sent in accordance with the language of his people,

QS. Ibrahim [14]:4, *qawlan balīghā* is a communication principle that governs how to reprimand people who differ in opinion and belief.

Words that are easy to digest (qawlan maysūrā)

The term *Maysûran* is an *ism maf'ûl* form that is rooted from سر- يسر- سرورا which means joy (Ma'louf, 1994). *Qawlan maysûran* can be interpreted as pleasant communication. Pleasant because it does not offend but fosters hope and optimism (Shihab 2002). The term *qaulan maysūrā* is mentioned only once in the Quran in Surah al-Isrā[17] ayat 28:

$$\text{وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَاء رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلاً مَّيْسُوراً}$$

If you turn away from them to obtain the mercy of your Lord, then say to them a suitable speech. (QS. Al-Isra,[17]: 28)

Based on its *asbab al-nuzul*, the verse was revealed as an order to the Prophet Muhammad to show a wise attitude in dealing with close relatives, the poor, and travellers sweet and appropriate speech to them to remain patient in the face of ridicule and insults and the enticement of wealth, while they also do not hesitate to give their wealth to the enemies of Islam, which can hinder and attack the Muslim Ummah (Ahmad Mustafa al-Marāghi, 1946).

Qaulan maysūrā in this verse is not only an order to speak words that are easy to understand, which are soft and gentle, spoken by the rich and generous, who at one time happened to be unable to help the poor, then the noble words as an antidote (Az-Zuhaili, 2013). *Qaulan maysūrā* also emphasizes the choice of diction of the message so that it has the value of kinship and motivation, which can give birth to hope and optimism. It can be understood that *Qaulan maysūrā* is a verse that teaches the principle of communication between a person and his relatives when he is unable to help materially.

Noble speech (qaulan karīmā)

In the Quran, one verse contains the wording of *qaulan karīmā*, namely Surah Koran. Al-Isrā [17] ayat 23

$$\text{وَقَضَى رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ}$$
$$\text{لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا}$$

And your Lord has commanded that you should worship none but Him and that you should do good to your parents. If either of them or both come to an old age in your care, then by no means say to them the word "ah" and do not yell at them and speak to them noble words. (QS. al-Isra,[17]: 23)

The word *karîman* is an *ism masdar* form that derives its root from كرم – يكرم – كرما - وكريمة which means nobility or glory in morals. All words consisting of three letters from *kaf, ra*, and *mim* mean noble or best according to the object (Shihab, 2002). *Qawlan karîman* means communication that has norms or ethics. ethical communication according to this verse is قَوْلًا كَرِيمًا which linguistically means noble speech. This means good words and speech that reflect the nobility of the community (Mawardi Labay El-Sulthani, 2002), and words that are noble, kind, and gentle (Ahmad Mustafa al-Marāghi, 1946), gentle speech,

and words accompanied by politeness, respect, friendliness, and manners. Hamka (1984) interpreted it as appropriate words, noble words, and words that come out of a civilized mouth with manners. The form of these noble words is encouraging words that cause joy to return to the light of eyes that begin to haggard because of the pressure of age. Meanwhile, the phrase "*minar-rahmati*" implies that these noble, civilized words are accompanied by affection, coming from the bottom of a sincere heart. The word karima, when associated with morals, refers to forgiveness.

This verse deals with the basic ethics (morals) of Muslims to their parents, which are the basis of morals to the true God for the gift of life, sustenance, protection, and reason (Hamka, 1984). Technically, this verse describes the Quranic code of good manners regarding attitudes towards one's parents. It is a strict injunction that if both or either of them are weak in the care of their children, then it is not permissible to say off to them, which implies boredom or annoyance, even in a voice that is inaudible to them (Hamka, 1984). Therefore, this verse secures the relationship between children and parents so that what is conveyed to parents is not only good and appropriate but must also be in accordance with good customs in a society. If mistakes are made by parents, they should be forgiven as if they are not. Thus, *as a principle of communication, qaulan karima* is the principle of communication between children and their parents.

Constructive words (qawulan ma'rūfā)

The term *qawlan ma'rûfā* is repeated four times, namely QS. al-Baqarah (2): 235; QS. al-Nisâ" (4):5, 8; QS. al-Ahzâb (33): 32. *Ma'rûfan* is a form of *ism al-maf'ūl* which comes from عرف، يعرف, عرفة Etymologically, it means *al-khair* and *al-ḥasan*. It is further said that the basic meaning of '*arafa* is the understanding of something (Ma'louf, 1994). Thus, *qawlan ma'rûfan* here is defined as a communication that can be understood to mean (Jufri, 2015).

Kata *qawlan ma'rūfā* ditemukan, misalnya, dalam Al-Qur'an surah al-Nisa [4]:5

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

Do not hand over to those who are not yet of sound mind the wealth that Allah has made the basis of life. Give them food and clothing and speak to them. (QS. al-Nisa,[4]: 5).

Khithab (conversation) in verse 5 of surah al-Nisa is addressed to all people and the prohibition covers every property, which basically commands orphans to give property when they reach puberty and give dowry to wives, unless they are among the ignorant, who will not be able to use property. So, prevent their property from being wasted and keep it with you until they grow up. Every guardian should advise his ward when he is a child in a way that is pleasing to him and will make him obedient (Ahmad Mustafa al-Marāghi, 1946). Thus, a harmonious relationship is built through communication using good words (Shihab, 2002).

Qawlaan Ma'rūfā is good speech, which is polite and courteous. Good speech reflects wisdom; polite speech reflects wisdom; and polite speech reflects an educated and mature attitude. It also refers to the customs of each society, as long as they do not contradict divine values. This verse suggests that every message should be delivered in a way that is wise and in accordance with prevailing customs, so that it can be well received by the community without compromising the essence and values of the truth it carries.

Messages delivered with *Qawlaan Ma'rūfā* will be more easily understood and absorbed and can create a harmonious relationship between the communicator and the communicant.

In another verse, *qawlan ma'rūfā* means polite speech, reasonable sentences and pronunciation styles, gestures that are right on target, do not offend, and invite stimulation. As in Surah al-Ahzab [33]: 32

يَا نِسَاء النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاء إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلاً مَّعْرُوفاً

Wives of the Prophet: You are not like other women. If you are obedient (to Allah), do not speak softly, lest a man with a sickness in his heart should be aroused. And speak polite words. (QS. al-Ahzab,[33]: 32

Thus, *qawulan ma'rufa*, linguistically means words that are ma'ruf (containing goodness and building). In other words, words and speech are good, polite, and courteous. Good words reflect wisdom. Polite speech reflects wisdom. Polite speech reflects learning and maturity (El-Sulthani 2002).

Kind words (*qawulan layyinā*)

Layyinan is an *ism masdar* form with the root word of لان – يلين - لينا , that means لطيف (meek). While its opposite is خشن أو صلب (rough). Thus, *qawlan layyinan* here is a gentle communication, an invitation to believe in Allah that does not contain antipathy or anger (Shihab 2001). Communication that is not accompanied by harsh words. The term *qaulan layyina* is only mentioned once in the Quran, which is found in the surah Thaha[20] ayat 44:

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى

So speaking to him, both of you with gentle words, so that he may remember or be afraid. (QS. Thaha,[20]: 44).

This verse is the command of Allah Swt to Prophet Moses and Prophet Aaron to preach to Pharaoh after preaching in general, because if Pharaoh, as king, was willing to listen and accept their preaching and say to them, then all Egyptians would follow him. As the saying goes, "people follow the religion of their king."

Az-Zuhaili (2013) interpreting the verse: "So say to him (Pharaoh) in a gentle (brotherly) and sweet speech, not showing rudeness and exhorting him with gentle speech so that he will be more interested. Therefore, he will feel afraid of the punishment that Allah makes through your mouth". The point is that Prophet Moses and Prophet Aaron abandoned a rude attitude. Meanwhile, Quraisy Shihab argues that *qawulan layyinā* is based on the need to be wise in preaching, which is characterized by polite speech that does not offend the target of da'wah because da'wah is actually a gentle invitation. However, this does not mean that preaching is not allowed to criticize, but that criticism is conveyed in a way that is not abusive or defamatory (Shihab, 2002).

Communicate with words that are educative persuasive (*qawlan sadīdā*)

In Al-Quran surah an-Nisa[4]: 9, Allah Swt said:

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

And let those fear Allah, who should leave behind them weak children, of whom they fear their welfare. So, let them fear Allah and speak the truth. (QS. Al-Nisa,[4]: 9)

The word *sadīdā*, consisting of the letters sin and dal according to Ibn Faris, means to tear something down and then repair it. This word also means istoqomah (consistent), so someone who delivers something to the target is described by this word. The content of verse 9 of Surah an-Nisa is related to the previous verse, which is still about the guardians and inheritors, namely those who are entrusted with orphans. It also instructs them to treat orphans well, to speak to them with *qawulan sadīdā* as they would speak to their own children, that is, gently, kindly, and politely, and to call them affectionate names such as my son, my darling, etc. (Mustafa al-Marāghi (1946).

Although the content of the verse seems to be specific to the guardians of orphans to speak gently to orphans in their care, it does not mean that to other children or to other people, it is permissible to speak harshly and lie. Essentially, the obligation to speak truthfully and politely applies to all Muslims to gain benefits. Both in this world and in the future. In another verse, the Allah Swt. says:

يَاأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

O you, who have believed, fear Allah, and speak the truth. (QS. Al-Ahzab.[33]: 70).

Az-Zuhaili (2013) define *qawlan sadīdan* In this verse, Allah commands us to use appropriate and responsible speech, which is speech that does not contradict religious teachings. He went on to say that Surah Al-Ahzāb verse 70 is Allah's command of two things: first, the command to practice obedience and piety and to avoid his prohibitions. Second, Allah commands believers to speak with *qawlan sadidan*, which is polite speech and not insolent, true speech, or false speech. Syaikh Ahmad al-Shawi (Jalālayn, n.d.) He argues that qawlan sadīdan means speech that is pleasing to Allah and beneficial to the people who hear it. Speaking the truth or being honest plays a very important role for a person and brings goodness to him. Therefore, it is unsurprising that Allah swt. categorizes people who always speak the truth as pious.

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ

Those who bring the truth (Muhammad) and confirm it are pious ones (QS. Al-Zumar: 33).

Avoiding Communication that Contains Lies (*qawla az-Zūr*))

In the Quran, qaul zūr is found only once, Q.S. al-Hajj: 30, as follows:

ذَلِكَ وَمَن يُعَظِّمْ حُرُمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِندَ رَبِّهِ وَأُحِلَّتْ لَكُمُ الْأَنْعَامُ إِلَّا مَا يُتْلَى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ

This was the command by Allah. Whoever glorifies what is honorable in the sight of Allah (hurumāt), then it is better for him to see his Lord. All livestock are lawful for you, except those that you have been told are forbidden, thus avoiding the worship of unclean idols and false speech. (QS. al-Hajj,[22]: 30)

This verse can be understood to mean that if a person venerates forbidden masha'ir and eats permissible animals but does not avoid shirk and false speech (*zūr*), then this veneration does not have any spiritual impact on him. Alternatively, it can be understood

that false speech (*zūr*) is essentially the same as worshipping idols in that both follow their lusts. More concretely, both deify lust.

The original meaning of the word *zūr* is to deviate, distort, lie, and falsify. *qaul az-Zur* refers to speaking falsely or lying down (Munawwir and Munawwir 1997). Qaul zūr is also interpreted as forbidding the lawful or vice versa; as well as false witness. The Prophet, as quoted by al-Razi, said, "False witness is comparable to a shirk (Fakhr al-Dīn Muhammad al-Rāzi, 1990). Menurut al-Qurthubi (Al-Qurtubhi, 1967), this verse poses a threat to those who provide false witnesses and oaths. It is one of the major sins, including in criminal offenses.

Conclusions

This study confirms that a good communication strategy is crucial for delivering messages effectively. With a strategy that includes careful planning and delivery techniques, messages can not only be conveyed clearly but can also influence the desired behavior change. In this context, the Prophet Muhammad's communication strategy as reflected in the Qur'an, when analyzed through tafsir *maudu'i al-Wajiz*, provides a deep insight into the sociological, psychological and spiritual relationships that form an important basis for a successful communication process. The tafsir *maudu'i al-Wajiz* method proved effective in revealing the holistic and thematic concepts of communication in the Qur'an.

This study has significant theoretical and practical implications. Theoretically, this study enriches the literature on communication science, especially in the context of religious communication, by offering an in-depth analysis of the communication strategies used by Prophet Muhammad. Practically, the findings of this study can be applied by religious leaders and educators to increase the effectiveness of delivering religious messages. The Prophet's communication strategies, such as the use of polite language and the importance of deliberation, can be adapted to various modern communication situations to enhance audience acceptance and understanding. A recommendation for future research is to explore the application of Prophet's communication principles in different cultural and social contexts, including the current digital era, to ascertain the relevance and effectiveness of such strategies in contemporary communication situations.

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