

Family Communication in Qur'an

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ABSTRACT

Communication is the essential part of family life; family relationships will be harmonious if established good communication in family members. It can also be seen and understood from the meaning of communication derived from the Latin word "communicatio." It has the same meaning. From some communication that happened in family, the author only discuss communication between child and parent in the family according to Al-Quran Surah Al Isra 23-24 and Al-Luqman 14-15. Family communication is an organization that uses words, gestures, the intonation of sounds, actions to create image expectations, expressions of feelings and mutual understanding. Words, posture, the intonation of sounds and actions, contain the intent to teach, influence and give understanding. The main purpose of this communication is initiating and maintaining interaction between one member with other members to create effective communication. The communication between the child and the parent in verse is to instruct, to require and oblige the duties of both parents by not showing contradiction or rebellion to both. The devotion to parents is not special when both parents are Muslim. Even if both unbelievers, worship and do good to both remain obligatory.

Keywords: *Family Communication*

1. INTRODUCTION

The family is the first social group in human life where one learns and expresses itself as a social man, in interaction with his group. In a real family, communication is something to be nurtured, so that family members feel deep bonds and need each other. The family is the most important primary group in society, formed by the relationships of men and women, this relationship that lasts a long time to create and raise children[1]. Communication is the cause of the scattered family, husbands, and wives who are busy working, making their own forget their rights and obligations, communication with their children is not awakened properly. This makes the family no longer a comfortable place to share the joys and sorrows. So problem after problem arises after each other due to bad communication.

To broaden the science, in this paper we will try to discuss communication in the family, the importance of communication in the family. Families can be classified into two categories, the extended family or large family called al-'ailah, and the nuclear family or small family called al-usrah. Al-'ahah is interpreted as an institution of living together with different situations, but under one family formation, in which a common bond exists[2]. While al-usrah is a social group consisting of husbands, wives and unmarried children. Moreover, because of the breadth of discussion about family communication in Alquran speakers take sub-theme of communication of children with parents.

2. THEORIES

2.1 Understanding Communication

The term communication or in English communication comes from the Latin word "communicatio." Communication terminology according to Kincaid, is a process of exchanging information conducted by two or more people, which in turn gives rise to deep understanding. Onong Uchjana Effendi[3] argues that the paradigm of communication is so broad that it is the process of delivering a message by someone to someone else to tell (inform news to the client) or to change attitudes, opinions or behavior, either directly orally, or indirectly through the media. Communication is done to achieve some goals, including fun, compassion, inclusion, escape, relaxation, and control. Communication has become the material of human life. The success of communication is when we know and learn the elements contained in the communication process. The elements in question are resources, messages, channels (channels, media) and receivers (receivers), audience. Communication is said to be effective if the message conveyed is received by the recipient of the message and obtains the same meaning[4]. In group communication, building effective relationships is not as easy on interpersonal communication. As more members in the group communication will cause distortion

2.2 Family Communication

According to Anton Meolino, the family (Arabic: al-usrah, English: family) is a very basic kinship unit in the society consisting of a mother, father, and child. While Hasan Ayub explained that the family is a collection of people in small groups consisting of husbands, wives, and children. Thus, it can be said that the family is the smallest organization of society continues to grow, both horizontally and vertically into tribes and nations.

Family communication is an organization that uses words, gestures, the intonation of sounds, actions to create image expectations, expressions of feelings and mutual understanding. Words, posture, the intonation of sounds and actions, contain the intent to teach, influence and give understanding[5][6]. The main purpose of this communication is initiating and maintaining interaction between one member with other members to create effective communication.

Communication in the family can also be interpreted as readiness to talk everything openly in the family both fun and unpleasant, also ready to solve problems in the family with the conversation that is lived in patience and honesty and openness.

2.3 Stages of Communication Development

Stages of Development of Family Communications[7][8][9]

1. Family with preschoolers. At this stage from birth to 6 years of age, children are at peak year to learn the language. Language skills are mainly obtained from the family especially from the interaction between the child and the primary caregiver, the mother.
2. Families with school-age children. Children are increasingly experiencing freedom in line with age. They gain knowledge and influence not only through family communication but also through communication with parties outside the family, ie, the school environment.
3. Family with teenage children. This stage tends to be characterized by increased conflicts concerning the increased freedom of children. The issues of autonomy and control have become very sharp in these years. Teenagers began to divert communication from family communication to communicate with peers.

From the description, we can understand the existence of the communication relationship of children with parents in the family in human development[6][10]. However, the authors of the paper only discuss communication between

children and parents in the family according to the Qur'an Surah Al Isra 23-24 and Al-Luqman 14-15.

2.4 QS. Al Isra' 23-24

QS. Al Isra' 23-24:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا وَخَفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

"And your Lord has commanded that you should not worship other than Him and should do good to your father. If one is either or both of them until old age in your care, then do not say to both of them "ah" and do not yell at them both and speak to both good ones."

2.4.1 Tafsir Discussion

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا وَخَفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ رَبِّ وَقُلْ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

"And thy Lord hath commanded that ye should worship none but Him, and ye should do good unto your father's mother best. If any one of them or both of them until old age in your care, then do not say to both of them "ah" and do not yell at them and say to them noble words. Moreover, humble yourselves to both of them with your beloved and say: "O my Lord, love them both, as they both have taught me as a child."

According to Said Qutub, parents are no longer needed to be advised to do good to the child, because parents will never forget his duty in doing good to his son. While children often forget the responsibility to parents. He forgot ever to need the care and affection of parents and also forget the sacrifice. However, children need to look back to foster the next generation[11].

2.4.2 Munasabah

Etymologically, munasabah is derived from Arabic from the origin of the word nasaba-yunasibu-munasabahan which means musyakalah (likeness), and muqarabah[12][13]. More explicitly about the meaning of munasabah is etymologically mentioned in the book Al Burhan fi ulumil Qur'an that munasabah is a noble science that becomes a puzzle of the mind, and which can be used to know the speaker's value to what is said. The terminologically diverse definitions arise from among the scholars associated with this munasabah science. One Zarkasyi priest, interpreting munasabah as a science that links the parts of the beginning of the verse and finally, links the common pronunciations and the special pronunciation, or the relationship between the verses related to causation, illat and ma'lul, the similarity of verses of contradiction ta'arudh).

An-Nisa 36:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا
وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ
الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ
وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن
كَانَ مُخْتَالًا فَخُورًا

"And worship Allah, and associate Him with nothing. Moreover, do good to both parents, close relatives, orphans, the poor, near neighbors, distant neighbors, peers, Ibnu Sabil, and the slave you have. Truly, God does not like proud and boastful people."

Ankabut 8:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا ۖ وَإِن
جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا
تُطِعْهُمَا ۖ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ
تَعْمَلُونَ

"And We oblige men to do good to their parents. Moreover, if both forces you to associate me with something you have no knowledge about, then do not obey them. Only to Me is your return, and I will tell you what you have done."

Devote to both parents, to convey any good to both of us as best we can and whenever possible to prevent disturbance to both. According to Ibn

'Athiyah, we are also obliged to obey both in mubah (which is permissible under Shari'ah) and must follow what both are commanded and stay away from what is forbidden (as long as it does not violate the limits of Allah' Azza Wa Jalla). Whereas' uququl walidain is a disorder caused by a child to both, both in the form of words and deeds. Examples of disturbances in the form of words, such as saying "ah" or "cis," saying with a sentence that hard or hurt, bluster, berate and others. While the act is rough, like hitting with the hands or feet when the parents want something or ordered to fulfill their wishes, hate, ignore, not give a living to the parents of the poor.

2.4.3 Asbabun Nuzul

Surah Al-Isra '(Arabic: الإسراء, al-Isrā, "Night Journey") is the 17th surah in the Qur'an. This chapter consists of 111 verses and belongs to the Makkiyah surahs. This Surah is named after Al-Isra meaning "to run at night" since the events of Israa 'Prophet Muhammad SAW. At the Grand Mosque in Mecca to the Aqsa Mosque in Baitul Maqdis (Palestine) listed in the first paragraph in this sura. Asbabun nuzul al Isra ayat 23-24 is not available during author search.

2.4.4 Related Hadith

Hadith about dutiful to mother-father:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَقْبَلَ
رَجُلٌ عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:
أَقْبَلَ رَجُلًا لِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ
سَلَّمَ فَقَالَ: أَبَايُكَ عَلَى الْهَجْرَةِ وَالْجِهَادِ
أَبْتَعِي الْأَجْرَ مِنَ اللَّهِ قَالَ: هَلْ مِنْ وَالِدَيْكَ
أَحَدٌ حَيٌّ؟ قَالَ) نَعَمْ. قَالَ: فَارْجِعْ إِلَى
وَالِدَيْكَ فَأَحْسِنْ صُحْبَتَهُمَا (رواه مسلم)

"From Abu Hurairot r.a. said: There was a man facing the Messenger of Allah (peace and blessings of Allaah be upon him) and he said: I promise to you, O Messenger of Allah to migrate and fight for the reward of Allah. He said: Is one of your parents still alive? The man replied: Yes, still. He said: Go back to your parents and sit down with them both."

Ridha Allah Depends on the Parents' Remedy:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ
اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ قَالَ: رِضَا الرَّبِّ فِي رِضَا الْوَالِدِ،
وَسُخْطُ الرَّبِّ فِي سُخْطِ الْوَالِدِ

"From 'Abdullah ibn' Amr ibn 'Ash radhiyallaahu' anhuma, that Rasulullah shallallaahu 'alaihi wa sallam said" The Ridha of Allah depends on the good of the parents and the wrath of Allah relying on the wrath of the parents."

Abdullah bin Mas'ud radhiyallaahu 'anhu said:

سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ
الْعَمَلِ أَفْضَلُ؟ قَالَ: أَلصَّلَاةُ عَلَى وَقْتِهَا،
قَالَ قُلْتُ ثُمَّ أَيُّ؟ قَالَ: بِرُّ الْوَالِدَيْنِ، قَالَ:
قُلْتُ ثُمَّ أَيُّ؟ قَالَ: الْجِهَادُ فِي سَبِيلِ اللَّهِ

"I asked the Prophet sallallaahu 'alaihi wa sallam,' Amal what is the most important? 'The Prophet sallallaahu' alaihi wa sallam replied, 'Praying in time (in other narrations mentioned prays at the beginning of time)' I asked again, 'Then what?' 'The Prophet replied: 'Serve to both parents.' I asked again: 'Then what?' The Prophet replied, 'Jihad in the way of Allah."

2.5 QS. Al- Luqman 14-15

QS. Al- Luqman 14-15:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا
عَلَى وَهْنٍ وَفِصَالَهُ فِي عَامَيْنِ أَنْ اشْكُرْ
لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ وَإِنْ
جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ
عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي
مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ
مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ

"And we command man to do good to his parents. Her mother was pregnant with weakening weakness and weaning it in two years. Be grateful to Me and to your parents. Only me is the place to go back. And if they force you to associate with Me with something you do not know, then do not obey them, but be with both of them in the world well. Follow the path of the one who returns to Me. Then unto Me ye shall return, and I shall inform you of what ye used to do."

2.5.1 Tafsir Discussion

The above verses and the following verse are started by many scholars not part of the teaching of Luqman to his son. He inserted the Qur'an to show how much honor and devotion to both parents occupied the second place after glorification to Allah SWT.

The word (وهنا) wahn means weakness or fragility. What is meant by this is lack of ability to take on pregnancy, breastfeeding, and childbirth? The patroness used in this verse indicates how weak the mother is until it is described as the weakness itself, that everything related to the weakness has been united to her and her being carried.

His word: (وهن وفساله في عامين) wafishalahu fi amain meaning and achievement in two years, which signals how the breastfeeding is very important to be done by the mother. The purpose of this labeling is not just to nurture the survival of the child, but also to further develop the child in a prime physical and psychological condition. The word fi (in), suggests that the time is not so. On the other hand Q. Al-Baqarah verse 233 asserted that the two years is for those who want to complete the breastfeeding.

The word (جاهداك) jahadaka is derived from the word (جهد) juhd, ie, ability. The patronage used in this verse illustrates the serious effort. If the effort is strictly forbidden, the inside can be in the form of a threat, then most certainly it is just a joke or a warning.

What (ما ليس لك به علم) ma laisa laka bihi 'ilm which is unlikely to have knowledge of it, is no knowledge of the possibility of occurrence. The lack of knowledge means the absence of an object is revealed. This means there is nothing that can be attributed to Allah SWT. On the other hand, if something is not known sitting on it can or is not forbidden, then it is more forbidden if it has been proved to be a ban on it. The evidence of God's oneness and no ally for him is too much, so the fragmentation of this verse is an invitation about the ban following anyone, even though both parents and even by forcing their children to associate God.

The word (معرفة) ma'rufan covers everything that the community values as long as it does not contradict the Islamic faith. In this context, it is narrated that Asma 'daughter Sayyidina Abu Bakr r.a. asked the Prophet how he should behave. So the Messenger of Allah instructing them to keep in touch, accept and reward him and visit and welcome his visit.

The duty of respecting and establishing good relations with the mother, while the ulama is arguing that a child may purchase for the disbelieving and ignorant parents if they are used to drinking it, because the drink is for the infidels is not something that is wrong.

2.5.2 Munasabah

Reasonable paragraphs relate to paragraphs 13, 14 and 15, as well as the preceding paragraph in which Luqman advises his son.

2.5.3 Asbabun Nuzul

Asbab Al-Nuzul (because of the verse) is here for reasons that are specifically related to the decline of certain verses. While according to Subhi al-Salih, An-Nuzul Asbab is something that is why the verse or several sentences contain the reason, or give an answer to the cause or explain the law at the time of the occurrence.

Verses 14 and 15 authors find the history that this verse describes the greatness of the great and terrible sacrifice. A mother with her habits should bear a heavier and more complex burden. However, amazingly, he still takes it with pleasure and deeper, soft and smooth love. Reported by Hafidz Abu Bakar al-Bazaar in his Musnad with his band chain from his father that someone is in the ranks of the Tawaf carrying his mother to take him out. Then he asked the Prophet Muhammad, "Have I fulfilled his right?" "The Prophet replied," No, even one breath.

It is narrated that verse 15 was revealed about Sa'ad bin Abi Waqqas, saying, "As I entered Islam, my mother swore that she would not eat and drink before I left that religion. So on the first day, I begged him to eat and drink, but he refused and remained on his stand. On the second day, I also begged him to eat and drink, but he was still on his stand. On the third day, I begged him to eat and drink but refused. Therefore, I said to him, By God, if the mother had a hundred souls and went out one by one before me until the mother died, I would not leave this religion I hugged. After my mother saw the belief and strength of my stand, then she would eat.

3. CONCLUSION

Allah commands His servants to worship God alone, and there is no Allah in the heart but Allah. Allah commands the Prophet and the entire Ummah to worship parents with a perfect service. Let us not say to both of them "Ah" and do not yell at them both and speak to both the good ones "the prohibition of the following anyone though both parents and though by forcing his son to

associate Allah." Among the Qur'an verses, that enjoin the dutiful and communicate with both parents, ie, QS. Al-Isra 23-24, Lugman 13-15, and munasabah with other verses also many we meet. Devote to both parents, to convey any good to both of us as best we can and whenever possible to prevent disturbance to both. Happy people are people who immediately use the opportunity to devote to both parents so as not to be overtaken by the death of both so will regret all that. The miserable are disobedient to both parents especially for those who have reached to him the command to serve the parents.

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