



eISSN 2656-8209 | pISSN 2656-1565

Jurnal Medikita
Jurnal Komunikasi dan Penyiaran Islam

Vol. 7, No. 2 (2023) pp. 277-298

<http://jurnalfuda.iainkediri.ac.id/index.php/medikita>

Submit: 08 April 2023 Accepted: 06 June 2023 Publish: 17 July 2023



The Principle of Divinity in Islamic Communication Perspective

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Abstract

This research aims to highlight a core element in an Islamic Communication principle as the Basic Principle, namely the Principle of Divinity, which originated by Zainal Arifin (2021). He intends to signify the existence of the value of God as its principle. He also notes that God is the Basic Principle of Islamic Communication, the core element referring to the spiritual dimension. It is exciting to discuss because during this time, generally, Islamic Communication scholars or experts only stress the normative aspects as ethics without alluding to the spiritual size. They dominantly discuss the ethical to do as Moslems in daily communication with others. One of which is Hamid Mowlana (1996 and 2007), in a previous period highlighting *tauhid* as the principle, but still, the substance does not describe the spiritual dimension of the Creator. Accordingly, this qualitative research was designed by the library method analyzing some kinds of literature or references to reinforce the view that the basic divinity principle is the Principle of Islamic Communication. Among them is the literature from Zainal Arifin's thoughts, where he clearly explains that the Basic Principles of Islamic Communication are based on the Principles of God. Then the foundations of the Principles of God give birth to reflections in the Muslim community's daily lives. As a result, this research shows that the Divine Principle, where Allah as The Creator, is an absolute element that must exist in every sequence of existing communication elements. This is proven by several sayings of Moslems in their lives reflecting such conditions as the analysis of this study.

Keywords: *communication; Islam; Basic Principle; expressions; reflection*

Abstrak

Penelitian ini bertujuan untuk menekankan bahwa ada elemen penting dalam Prinsip Komunikasi Islam yang dijadikan sebagai Prinsip Dasar dan disebut dengan Prinsip Ketuhanan sebagaimana digagas oleh Zainal Arifin (2021). Pandangannya ini dimaksudkan untuk menjelaskan bahwa adanya nilai ketuhanan sebagai Prinsipnya. Beliau juga menekankan bahwa pada esensinya Tuhan adalah Prinsip Dasar dari Komunikasi Islam sebagai elemen penting merujuk pada dimensi spiritual. Ini menarik untuk diselidiki lebih lanjut karena selama ini umumnya para tokoh Komunikasi Islam hanya menekankan pada aspek normatif yaitu etika tanpa menyinggung dimensi spiritual. Mereka lebih banyak membicarakan etika yang harus diterapkan oleh Muslim saat berkomunikasi di kehidupan sehari-hari. Salah



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DOI: 10.30762/medikita.v7i2.950

satunya adalah tokoh Hamid Mowlana (1996 dan 2007) sejak pertama beliau menunjukkan adanya tauhid sebagai prinsip, namun tetap substansinya tidak menjelaskan dimensi spiritual Sang Pencipta. Oleh karena itu, penelitian kualitatif yang didesain dari metode studi pustaka ini menyelidiki beberapa literatur dan referensi untuk memperkuat pandangan bahwa Prinsip Dasar Ketuhanan merupakan Prinsip Komunikasi Islam. Diantaranya adalah literatur dari pemikiran Zainal Arifin dimana dengan jelas beliau memaparkan bahwa Prinsip Dasar Komunikasi Islam adalah berlandaskan pada Prinsip Ketuhanan. Kemudian, nilai dasar Prinsip Ketuhanan itu tercermin dalam kehidupan sehari-hari masyarakat Muslim. Alhasil, penelitian ini menemukan bahwa Prinsip Ketuhanan dimana Allah sebagai Sang Pencipta adalah mutlak harus ada di setiap rangkaian unsur komunikasi yang ada. Terbukti dengan beberapa ucapan Muslim dalam kehidupan sehari-hari merefleksikan kondisi demikian sebagaimana analisis penelitian ini.

Kata Kunci: Komunikasi, Islam, Prinsip Dasar, Ekspresi, Refleksi

INTRODUCTION

In everyday life, humans constantly interact or even socialize with people in the environment around where they live. Humans will interact by way of communicating with one another. For example, to meet the needs of life, in practice, humans will actualize them through communication. The necessities of life in question are limited to fulfilling the outer elements and the inner elements that are no less important to fulfil, one of which is through communication.

Whether with family members, relatives, friends, colleagues, neighbours, or other people around their environment, this is done through communication to interact or socialize with them. According to Mulyana, as explained by Syaiful Rohim, Communication is also understood as a form of interactive Communication, namely Communication with a causal process or action-reaction that alternates in direction (Rohim, 2016).

This was taken as a form of awareness that humans are social creatures who need to interact with other humans. It is inconceivable that if humans did not do it, they would undoubtedly be alienated, left out, and even stressed. Hafied Cangara emphasized that mental balance is lost if humans are isolated from their environment due to not communicating with other people (Cangara, 2018). Thus, communication plays an essential thing in human life. No one spends one day without communication with another. People can not communicate with each other. They get through communication and how they do their activity and fulfil their needs. So it is clear that communication is an essential part of human life (Amanah & Robingatun, 2023). Through communication, people can show their happiness, sadness, and some other expressions that humans have. Human and communication can not be separated (Effendy, 2013). It indeed shows that communication has an essential role in human life.

Once again, through human communication, interact and socialize with other humans. This is in line with the term communication itself, where the English language is communication which comes from the Latin word *communication* (Effendy, 2013), and this word stems from the word *communis* (Latin), which means making togetherness or building togetherness between two or more people. Communication also comes from the root word in Latin *communico*, which means to divide (Cangara, 2018). This is explained by Stuart (1983) in Nurudin (Nurudin, 2017).

Behind the word, communication itself has the goal of creating the same meaning between communicators, both communicators and communicants. Furthermore, this becomes the initial concept of communication because apart from looking for the same purpose, communication also has goals to be achieved, such as attitudes, changes in opinions, and the final behaviour of each party involved (Exsan & Andeti, 2023).

Meanwhile, from the Islamic perspective Syukur Khalil (2007) and Harjani Hefni (2015) stated that in Arabic, the word communication refers to *tawashul* and *ittishal*. These words derive from *washala* as the primary word to arrive (Kholil, 2007). *Tawashul* is a process done by two persons or more to exchange information so that the sending message can be understood or reached. Moreover, it indicates that communication must happen in two-way, not in one way, as shown in discussion mode. You are following *Ittishal* points to message continuity. Two-way communication does not have to occur. It means that if someone conveys a message and reaches and continues with the other, communication has already existed according to the *ittishal* term (Hefni, 2015).

Furthermore, Hefni (2015) says the meaning of communication in the Islamic view shows that communication seeks to build relationships with ourselves, with The Creator, also with others as well as to present peace, hospitality, and safety for ourselves and the environment by submitting to the commands of Allah and His Messenger. Thus, communication refers to building two relationships vertically and in a horizontal pattern. They are building a relationship with Allah as The Creator is a vertical relationship, whereas a horizontal one is a relationship with humans (Fadhillah, 2022). The best way of all is the balance of all ties between them.

In addition to the relationship with Allah, the relationship with humans also plays a crucial role, especially in Moslems' life. It reflects the daily life of Muslims in building a relationship with Allah, having prayer five times a day as an obligatory, and more other worships habitually. Moreover, at the same time, they never escape interacting and socializing with their surroundings. Further interaction and socialization are carried out, and then friendship is established in the next stage, called *silaturahmi*. Visiting other people and having conversations

directly or through media such as telephone/cellphone or social media, or other interactions is carried out through communication. This is all done to strive for a balanced relationship.

So, in this study, the communication practised by Muslims in their daily lives and related to Islamic Communication refers to two things, namely first that Islamic Communication is based on a spiritual dimension that relies on Allah SWT as the Creator, marked by a critical substance, namely the Divine Principle. Second, the focus of this research represents an application of the use of several everyday expressions used by Muslims when communicating and, at the same time, reflects that this activity involves Allah as the Creator.

Zainal Arifin initiated the Divine Principle in Islamic Communication in his book *Introduction to Islamic Communication: The Perspective of Tadabbur Al-Qur'an Al-Karim*. From the unpublished book as lecture material for the KPI Doctoral Program at UIN SU, he stressed that there is a fundamental principle or essential element as the foundation for Islamic Communication, namely the Principle of God. He explained how communication should be guided by Divine values (Arifin, 2021).

This is what underlies that Islamic Communication highlights the spiritual dimension as an essential substance in the realm of study both in its scientific disciplines and in the application of Islamic communication practices in the daily lives of its people as the focus of this research is concentrated on the Divine Principle in Islamic Communication.

However, until now, there is still little discussion about Islamic Communication literature that conceptualizes basic principles in clearly mentioning codes involving spiritual elements. They do not yet reflect them to the Creator, Allah SWT. So far, several dominant Islamic communication studies have discussed principles that lead to humans or Moslems as the perpetrators of the communication itself. As Harjani Hefni's analysis in his book *Islamic Communication* explains that there are twelve basic principles in Islamic Communication, including the principles of sincerity, rewards and sins, honesty, cleanliness, positive speech, packages (heart, word, and deed), supervision, selectivity and validity, mutual influence, news balance, and privacy (Hefni, 2015). All of them only discuss the practice done by Moslems as a guide, not to the spiritual dimension of Allah Swt.

Once again, these principles are manifestations of the Divine Principle, which does not mention the spiritual dimension, likewise with other literature that discusses relevant terms such as *Qaulan Sadida*, *Qaulan Baligha*, *Qaulan Maysuran*, *Qaulan Layyinan*, *Qaulan Kariman*, and *Qaulan Ma'rufan* where some scientists categorize them as ethics in Islamic Communication. For example, Mafri Amir details several terms that use the word *Qaulan* as an ethic that must be used by communicators and communicants when communicating, especially in the perspective of

Mass Communication, specifically using mass media, in this case, involving journalists (Amir, 1999).

However, on the other hand, Communication Ethics with the Qaulan keyword, as detailed by Mafri Amir, is sometimes referred to as the principle of Islamic Communication, as described by Rakhmat Kriyantono that the six Qaulan keywords are categorized as the principle of communication from an Islamic perspective which he directs to Public Relations or PR communication (Kriyantono, 2014). Likewise, Kholil's Gratitude presentation specified that the keyword with the term Qaulan was the principle of Islamic Communication (Kholil, 2007).

Even though all the substance of Islamic Communications mentioned as ethics and the principles offered reflect the presence of the Divine Principle, it does not note the spiritual dimension of its Creator. This further confirms that all of the dominant literature only discusses the target object in the form of humans, not the Creator of Allah SWT, leading to ethics or application principles in communication practices how Muhtadin (Muhtadin, 2011), Dian Ismi Islami (Islami, 2013), Kusnadi (Kusnadi et al., 2021), Arief Fadhilah (Fadhillah, 2022) and some other works of literature describe those conditions.

This is proven by the research results of Holy Rafika Dhona and Risky Wahyudi, concluding that Islamic Communication studies tend to be dominant, only discussing the normative aspects of daily behaviour that lead to practical ethics such as manners and other rules that apply in Islam (Dhona & Wahyudi, 2022). Thus, the dimension of spiritual discussion about The Creator, Allah SWT, as the origin of the whole world and its contents is missed. More literature on Islamic Communication perspectives takes up the normative aspects or ethics in practising some principles in Moslems' daily life rather than its spiritual aspect.

If you refer to its historical track record, where Islamic Communication began with the thoughts or ideas of Hamid Mowlana in 1996 through a book entitled *Global Communication in Transition the End of Diversity?* (Mowlana, 1996). Then in 2007, he published his ideas in an article entitled *Theoretical Perspectives on Islam and Communication in China Media Research* (Mowlana, 2007). He pioneered the concept of introducing five principles of Islamic Communication, where the first and the main one is contained in the first principle, namely *Tauhid*. The second is the principle of amar ma'ruf nahi mungkar, the third principle is ummah, the fourth is taqwa, and finally, the declaration of trust. The Principle of *Tauhid* is the main point and the basic principle of Islamic Communication, but still, the substance has not touched the spiritual values of the Creator. Allah SWT focuses more on the social ethics of Muslims in interacting and socializing, especially targeting Muslim journalists who provide information to the mass media.

Meanwhile, in contrast to most perspectives where others tell more about ethics or normative aspects, Zainal Arifin, in his book, as mentioned before, has his own opinion differently. He discusses Islamic Communication from the perspective of the spiritual dimension. By highlighting the existence of a Divine Principle by presenting or involving Allah SWT as the Creator in every communication process, he explains it as a fundamental principle. For this reason, he emphasized that the Principle of God as the Basic Principle of Islamic Communication is a vital and absolute thing to be guided by. Then, he gives more details on the principle of divinity from his opinion.

Further, he says that the focus comes from the spiritual dimension, namely The Nature of Allah Swt, which he stated into eight Natures of Allah Swt. They are (1) Allah is The Creator, (2) Allah is free to choose while humans are limited, (3) Allah is Holy, (4) Allah is All-Knowing, (5) Allah has No God But Him, (6) Allah is Praised, (7) Allah is The Wisest, (8) to Allah All Return. These principles rely on the dimension of spirituality in Islamic Communication which is missed in other discussions. So, this matter is urgent to discuss more.

If the elements of communication, as Harold D. Lasswell formulates, into who says what in which channel to whom with what effect which represents the existence of five elements, namely communicators, messages, media, communicants, and outcomes (S. Lubis, n.d.), then Zainal Arifin details that all elements of this communication involve Allah SWT for each of them. How communicators and communicants always remember Allah SWT as their Creator. Elements of the message are also good things that are ordered or related to Allah SWT. The media is also a medium beneficial for the sustainability of Islam by introducing and helping Muslims always be close to the Lord of Allah, the Creator. Moreover, the effect cannot be separated from good and positive influences due to Communication-based on Islam, especially towards the Ridho of Allah SWT. This is what Zainal Arifin means in the Divine Principle contained in Islamic Communication. These elements are filled by a spiritual element, namely the Creator, Allah SWT.

METHOD

This research uses a type of qualitative research where research in the form of expressions, statements, notes, the observed behaviour of people, and various symbols that are meaningful and can be interpreted come from qualitative research (Bogdan & Taylor, 1993). This Qualitative Research takes a library research design or Library Research. Therefore, the data in this study originate from meaningful statements, notes, and symbols that can be interpreted through existing literature or references. To obtain a comprehensive and in-depth data analysis on the

Principles of God in Islamic Communication marked by the reflection of these Principles used in the daily life of Muslims through several sayings starting from greetings, *insyaAllah*, *alhamdulillah*, *masyaAllah*, *subhanAllah*, *astaghfirullah*, *Allahuakbar*, *na'uzubillahi min Zalik*, *inna lillahi wainna ilaihi roji'un*. This research focuses on two sources of literature, namely first, based on the Divine Principle in Islamic Communication, which Zainal Arifin coined in his book *Introduction to Islamic Communication: The Perspective of Tadabbur Al-Karim Quran* in 2021, which is based on QS. al-Qasas [28]: 68-70. Zainal Arifin details how the Principle of God is reflected in the *insyaAllah* sayings that Moslems often use daily. Apart from that, based on research, observation, and the researcher's experience, several other expressions also reflect the Divine Principle.

The second source of data is to support and strengthen Zainal Arifin's view that the Principle of God is the Basic Principle of Islamic Communication which existed long before, namely literature from Hamid Mowlana. For the first time in 1996, in his book *Global Communication in Transition The End of Diversity* and in 2007 through an article, *Theoretical Perspectives on Islam and Communication*, published in the journal *China Media Research*, Hamid Mowlana first emphasized the existence of the Principle of Monotheism as the scientific basis of Islamic Communication. The rest of the research data sources come from other literature relevant to this research's focus, which is related to the basic principles of Islamic Communication.

RESULT AND DISCUSSION

1. Islamic Communication

From an Islamic perspective, communication is a comprehensive, complete substance that touches many aspects. From the flat side to the vertical part, they all have a thorough discussion, not partial, as communication from the Western perspective marginalizes sheer substance. In other words, metaphysical communication belongs to the spiritual aspects that do not much-having attention from scholars and experts. They only stress the horizontal elements and do not allude to the vertical ones. In contrast, Islamic Communication not only indicates this spiritual aspect but also has profound attention to this aspect.

In line with this, Harjani Hefni defines Islamic Communication as communication built on Islamic principles with a spirit of peace, friendliness, and safety (Hefni, 2015). The Islamic code in question is sourced from its central teachings.

Islamic Communication considers that the Basic Principles of Communication originate from the Al-Qur'an and As-Sunnah. Both of these sources are, at the same time, a source of the

central teachings of Islam itself. Where the Qur'an acts as the first and foremost source because it comes from Kalamullah or contains the Word of Allah SWT and contains basic teachings that must be believed and guided by all Muslims (Syafe'i et al., 2014), while As-Sunnah is the second source as a supporter of the Qur'an which comes from all the deeds, words, and tartar (confessions or agreements) made by the Prophet Muhammad as the Messenger of Allah which can be used as evidence in formulating syara' law (Yuslem, 2010).

From an Islamic perspective, communication is the process of conveying a message from the Creator of Allah SWT to all his people, especially Moslems, where the statement in question is the way of life and safety in the world. Life does not only reach the world but there is another dimension after that, which continues to the following extent, namely the grave / Barzakh realm, to the afterlife as its end. Bound to this afterlife, Moslems have a responsibility to themselves not to carelessly live their lives in the world because all will be held accountable later in the final yaumul. Therefore, the Al-Qur'an and As-Sunnah are life guidelines that guide daily practice so that you are safe on the journey.

Iswandi Syahputra explained that Islamic Communication presupposes three things: Allah SWT as the source of revelation as a communicator. At the same time, the Qur'an, as a form or form of disclosure, is a message. Meanwhile, angels who carry revelations from Allah SWT are media as intermediaries or mediums. Rasulullah SAW has a unique and special position, namely as a recipient and a messenger to be conveyed to Moslems as communicants (Syahputra, 2017).

Judging from Islamic Communication based on the two sources of its teachings, the Al-Qur'an and As-Sunnah, the primary scientific basis is that it is spiritual, namely the Principle of God as its primary foundation.

Therefore, even in daily practice, the communicators, in this case, Moslems, in their daily lives, are always aware that every communication practice involves Allah SWT, back to the essence of the life of a Moslem who can never be separated from his dependence on the presence of Allah SWT. Every breath is taken, working limbs, all active senses, and everything else is a gift from Allah Azza Wa Jalla. It is fitting for humans, especially Moslems, to surrender only to their Creator, the Supreme Being.

2. The Principle of Divinity in Islamic Communication

a. As The Basic Principle of Communication

The Divine Principle, as mentioned by Zainal Arifin in his book Introduction to Islamic Communication Perspective of Tadabbur Al-Karim Koran in 2021, is a vital substance that is the

basis of reference in all areas of Muslim life (Arifin, 2021). Zainal Arifin views that all scientific disciplines must be guided by this basic principle as the philosophical foundation of their science. Likewise, Islamic Communication makes this basic principle the main foundation of Islamic Communication science. So, he states that Islamic Communication has an essential substance referring to the Divine Principle as its fundamental principle.

Furthermore, Zainal Arifin's opinion of the Basic principle of Islamic Communication resulting eight principles as the Divinity Princip, as mentioned before, they are (1) Allah is The Creator, (2) Allah is free to choose while humans are limited, (3) Allah is Holy, (4) Allah is All-Knowing, (5) Allah has No God But Him, (6) Allah is Praised, (7) Allah is The Wisest, (8) to Allah All Return. Through these Divinity Princip, he wants to show us that Islamic Communication upholds a spiritual dimension, which has never been discussed in Islamic Communication Perspectives. During this time, all scholars and experts in such perspectives have discussed the normative aspect of ethics of implementation in Islamic Communication. But they do not allude to the Creator, Allah Azza Wa Jala, as the spiritual dimension, who is the Only and absolute basic principle. They miss discussing that the spiritual dimension plays a critical role in Islamic views, especially in communication, as highlighted by Zainal Arifin as the initiator.

Thus this research is intended to stress that the Islamic Communication Principles do not come from the normative aspect or an implementation anymore but derive from the essential core elements or spiritual aspects, as Zainal Arifin said. So, based on this, it is crucial to state the originator of the Divinity Principle in Islamic Communication comes from Zainal Arifin's opinion. Although Hamid Mowlana previously mentioned the existence of *tauhid* as the main principle of Islamic Communication. But he still described the content from the ethics or implementation of the normative aspects, not the spiritual context. It is very different from what has been explained by Zainal Arifin, where he clarifies the spiritual element by showing the eight principles of the Divinity Principle as the essential core principle in Islamic views of communication.

However, if we trace back to 1996, Hamid Mowlana echoed his idea of exceptional communication. During that period, communication from a Western perspective dominated studies and science, but with a new perspective, according to Hamid Mowlana's point of view, alluded to the relationship between communication and society or the Muslim community (Mowlana, 2007). And sometime later, namely, in 2007, Hamid Mowlana emphasized the existence of a new concept of communication, Islamic Communication, in an article published in the journal China Media Research entitled *Theoretical Perspectives on Islam and*

Communication (Mowlana, 2007). Even though he drew how the communication practised by Moslems oriented on God's values or principles, it only alluded to the ethical aspect, not the spiritual one.

Departing from Hamid Mowlana's perspective, in his eyes, he first explained the existence of values related to the principle of communication as the primary foundation, which he then mentioned with the term *Tauhid*. At the beginning of the study of Islamic Communication, the idea initiated by Hamid Mowlana clearly showed the existence of the principle of *Tauhid* as the principle of Islamic Communication. As previously explained, he once again detailed several matters related to Islamic society with communication in practice only.

As the first principle mentioned in his journal entitled *Theoretical Perspectives on Islam and Communication*, Hamid Mowlana explained that *Tauhid* is the essential principle and becomes a barometer in daily Muslim community life (Mowlana, 2007). Even though his writing is aimed at Muslim journalists, the same thing also happens in the everyday life of Muslims. Moslems in their daily lives are very thick and close to this principle of *Tauhid*. Muslims know, acknowledge and believe in the existence of the One God, namely the Supreme Being as the Creator, Allah SWT. This is reflected in how Muslims carry out His commands daily and avoid His prohibitions. To fulfil His commandments, in just one day, Muslims always carry out the five obligatory prayers, not to mention other forms of worship, unintentional and Sunnah. This worship indicates the closeness between Moslems and the Lord Allah SWT. It cannot be separated from that. Even Muslims are obliged to present Allah in their hearts, minds and bodies, as the utterances of remembrance that are always recited show the presence of Allah in Muslims as well as signify closeness to the Creator. He also stressed that monotheism as a fundamental principle of Moslems is not only reflected in the daily lives of Moslems but equally important is that it also forms the basis of *aqidah*, the view of the inner beliefs of Moslems. So that this is what causes Muslims to believe in themselves and their lives and always surrender to Allah SWT.

The concept of *tauhid*, as initiated by Hamid Mowlana, only illustrates the primary substance, that is, normative aspects which belong to the ethical principle done by Moslems. He missed the pure concept of *tauhid*, which must relate to the nature of God, Allah Swt. Moreover, he did not describe the core elements as the fundamental principle that clarifies the Nature of God. His thought about *tauhid* constituted the first principle in Islamic Communication which significantly impacted communication development, especially in Islamic Communication. But it is still missing the substance of God's nature. It has no further discussion about the nature of God, Allah Swt reflecting the *tauhid* concept in Islamic Communication based on his thought.

On the other hand, Islamic Communication, as its name implies, is guided by Islamic values, that in a further stage, is called the Divine Principle, as stated by Zainal Arifin. He coined the principle of God as the basic principle of Islamic Communication. He explained that Islamic Communication must be oriented to the Al-Qur'an and As-Sunnah as the basic foundation of Islamic Communication. He further said that this Divine Principle is the most fundamental thing for Islamic Communication, which clearly shows the dependence and need of humans, especially Muslims, for the presence of the Creator, Allah SWT. It distinguishes with Hamid Mowlana's thoughts, where Zainal Arifin presents the substance of the Nature of Allah Swt as the concept of Divine Principle through the previously-mentioned eight points. It shows that both of their opinions are different in substance. Zainal Arifin clarifies his thought about the spiritual dimension in Islamic Communication, which he called the Divine Principle, as this principle refers to the aspect of God's nature, not the normative aspect, which dominantly discusses during this time.

At the same time, when Zainal Arifin (2021) relates to the existence of the Divine Principle, he gives an illustration that Islam strongly rejects liberal or secular, or even communist principles or understandings, or any other regulations that marginalize the spiritual dimension or the Divine Principle. This is irrelevant and contrary to Islamic values. According to Sardar (1985), as explained by Ibrahim Hamada Islam, knowledge is a revelation from God given to humans. It is how Muslims seek the truth towards Allah SWT (Ibrahim Hamada, 2022). This further confirms that Islam highly upholds belief in its Creator. Because in every aspect of life, Muslims always rely on life only to Allah SWT. The idea that Allah SWT regulates and manages everything is part of the peak of the Moslem *aqidah*.

On the contrary, the West believes in science, and the scientific method is an absolute belief for them, like religion (Ibrahim Hamada, 2022). This underlies how the West has a secular view where secular adherents believe that religion and real life must be separated because religion is only seen as limited to moral ethics (Sajadi, 2018). These secularisms make the people far from God, and in a different way, they can not know about God. It is so dangerous that this concept raises harmful doctrines in the people about how people far from his God gain an undirected life. Even further, Sakti, Badi' and Mu'tasyim give a conclusion in their article about how the adverse effects of secularism influence science and people's life (Sakti et al., 2021).

Meanwhile, Zainal Arifin, in his thought towards the Divinity Principle, also alludes the communism, which is contrary to this. Communism itself is a latent danger that can destroy the faith of humanity, especially Islam (Rohmaniah et al., 2022). Communism also rules out religion. Even worse, religion is considered an opiate that can make its adherents imagine life

(Katrini, 2008). Secularism or liberalism and even communism and similar understandings which set religion aside make its adherents so far from religious values that this causes the holders of these understandings to have no boundaries in their lives. Worse yet, they can do as they please without consideration. Moreover, Miller and Thoresen (2003), as cited by Daher-Nashif et al., say that religion can significantly impact a person's behaviour and health (Daher-Nashif et al., 2021).

Describing the Divinity Principle, Zainal Arifin (2021) also relates to Indonesia. It has a national ideology, a national principle called Pancasila (Retpitasari, 2022). Next, he describes that it resembles the presence of the Divinity Principle in Islamic Communication. He points to the first principle in Pancasila, Belief in One and Only God, which is similar to the Basic Principle in Islamic Communication called Divinity Principle. It also has the same substance as *Tauhid* in Islamic Belief. Thus, it contrasts with communism, secularism, liberalism and other understanding which rejects God as The Creator. So, Indonesia consists of many Islamic populations in line with this principle. *Tauhid* and Divinity Principle resemble each other. So, Muslims not only in Indonesia but also all over the world believe this Basic Principle.

Therefore, if Moslems abandon their religious values, their lives will be out of control and misdirected, so they will easily commit dishonorable actions that will eventually harm themselves and possibly others (Susanti, 2016). For this reason, Allah SWT presents Islam with the aim that humans, especially Muslims, will lead to safety in life and reach the hereafter.

Various forms of crime such as corruption, collusion, nepotism, sexual harassment, discrimination against women, pornography, drug abuse, hold-up, robbery, rape, and even killing a person's life and so on are disgraceful acts, whether consciously or not, according to Susanti, the perpetrators away from his religious values (Susanti, 2016).

What Susanti describes is, of course, based on the perpetrator's condition that the human being is not presenting Allah SWT in himself or his heart, *Na'uzubillahminzalik*. So we as humans should give Allah SWT in our hearts and minds by always remembering Allah SWT.

Therefore, in the perspective of Islamic Communication, the presence of the Divine Principle manifests the core teachings of Islam as the actual construction of its teachings. At the same time, it is used as a fundamental principle that Islamic Communication upholds religious values, which are reflected in every life of the perpetrators, both communicators and communicants.

The starting point of Islamic Communication with its fundamental principle is the Principle of Godhead which is essentially oriented from the teachings of Islam itself. Islam carries the concept of *Tauhid* as the basic principle of its teaching creed, which all its adherents

must guide. The focus of the Godhead in the eyes of Islamic teachings is closely related to the term *Tauhid*, which means that Allah, the Creator, is the Only Essence for Him. Furthermore, monotheism is the foundation of the creed and the philosophy of life of its adherents so that Moslems are aware of the oneness of Allah SWT. It is clear that Allah, the Creator, is the One and Only. The description of *Tauhid* as the basis of faith in Moslems is contained in QS. al-Ikhlâs:

قُلْ هُوَ اللَّهُ أَحَدٌ ۱ اللَّهُ الصَّمَدُ ۲ لَمْ يَلِدْ وَلَمْ يُولَدْ ۳ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۴

- 1) Say: "He is Allah, the Only
- 2) Allah is the Lord on whom all things depend
- 3) He neither begotten nor begotten
- 4) And there is no one equal to Him."

From God's Word, it is increasingly emphasized that the Principle of *Tauhid* contained in this Godhead Principle clearly shows that God is the Only essence so that it cannot be disputed.

Also added is the sentence of *Tauhid* which reads:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدًا رَّسُولُ اللَّهِ

"There is no god, but Allah Prophet Muhammad is the messenger of Allah."

This *Tauhid* sentence contains the same message: Allah is One, and nothing can match His greatness and strength. This basic foundation is a principle in life and within the Muslim community.

If we examine the term *Tauhid* itself, its meaning is a complete surrender to Allah SWT in all things related to worship and *muamalah* to live life according to the will of Allah SWT. Monotheism is the basic principle of the entire concept of Muslim life, where monotheism instils the belief that Allah is the One, the Creator, the Most Willing. He is Allah, the Creator of everything. All creatures submit to Him (Barus, 2016).

In line with that, *Tauhid* is a manifestation of the Divine Principle which equally becomes a fundamental concept in aspects of the life of Moslems in all their life activities. So in the Principle of God or Monotheism, Muslims are obliged to recognize the existence of the attributes of Allah SWT. To increase the value of monotheism, Muslims must know and understand the characteristics of Allah SWT, that Allah SWT is Perfect and nothing can match Him.

The perfection of Allah SWT is seen in His attributes, namely in the 20 features obligatory for Allah and in the 99 *asmaul husna*. Among the 20 required features for Allah SWT are being (There), *Qidam* (Previous), *Baqa* (Eternal), *Mukhalafatuhu lil Hawadisi* (Different from all creatures), *Qiyamuhu Binafsihi* (Standing Alone), *Wahdaniyah* (Almighty One), *Qudrat*

(Powerful), *Iradat* (Willing), *Knowledge* (Knowing), *Hayat* (Life), *Sama'* (Hearing), *Bashar* (Seeing), *Qalam* (Speaking/Speaking), *Qadiran* (Almighty), *Muridan* (Almighty Willing), *Aliman* (All-Knowing), *Hayan* (All-Living), *Sami'an* (All-Hearing), *Basiran* (All-Seeing), *Mutakaliman* (All-Speaking), next in Asmaul Husna, which is the attribute of Allah SWT as many as 99, namely ArRahman (The Most Gracious), Ar Rahim (The Most Merciful), Al-Malik (The Most Reigning), Al Quddus (The Most Holy), As-Salam (The Most Giving Welfare), Al Mu'min (The Most Giving Security), Al Muhaimin (The Most Regulating), and so on.

Judging from the 20 obligatory attributes of Allah and the 99 Asmaul Husna, it is clear how wondrous and great is the Great Essence of Allah SWT. The characteristics of Allah SWT are very diverse and never run out if we trace the meaning one by one, so this further shows Allah SWT's infinite greatness and majesty. God has many other attributes (Ariyati & Misriati, 2016). This is what encourages how humans, especially Moslems, as creatures of His creation, should only surrender to Allah SWT to hope for His blessing. So, hopefully, a good attitude arises from such conditions and the next, it will build a harmonious social life, as Khoiruddin (Khoiruddin, 2018) and Munji (Munji, 2014) conclude in their article.

So, based on this, the Principle of Divinity shows that presenting God in life is an absolute must. This is reflected in every action, and human word, especially in Muslims, because Allah SWT is the Creator who arranges everything on earth and everything else. There is no business apart from His will. Therefore, the basic principle of deity as the principle of Islamic Communication is relied upon.

2. Reflection of Divine Principles in Daily Verbal Expressions

The Divine Principle in Islamic Communication can be seen in the Communication of a Moslem in his daily verbal expressions, such as saying the following sentences:

Greeting: **Assalamu'alaikum** means may Allah's safety and mercy and kindness be abundant upon you, as a greeting to initiate or open a conversation/communication that occurs between communicators and communicants among fellow Moslems in everyday life (Kholil, 2007)

M. Quraish Shihab in Tafsir al-Misbah recommends extending the greeting to *assalamu'alaikum warahmatullahi wabarakatuh* which means: safety and well-being upon you and also Allah's Mercy and Barokah are always with you (Shihab, 2002). Judging from the meaning of this greeting contains the value of prayer sent from the communicator to the communicant. Then the communicant returns the greeting with the answer *wa'alaikumussalam*

warahmatullahi wabarakatuh, which means "And safety and well-being for you, as well as blessings, always be with you".

As Rasulullah SAW suggested, spreading greetings in society is a commendable form, that greeting is one of the best deeds. Moslems are advised to precede greetings, say greetings perfectly, and must answer them.

Word of Allah SWT QS. An-Nisa': 86 Allah Subhanahu wa Ta'ala says:

وَإِذَا حُبِّبْتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ٨٦

"And if you are honoured with a (greeting) honour, then repay that honour with a better one, or repay (the honour, which is commensurate) with it. Indeed, Allah takes into account all things." QS. An-Nisa'[4]:86

Based on the word of Allah SWT, Allah recommends answering greetings with better greetings. In a hadith, it is also recommended to answer greetings with more perfect greetings (Nada, 2005). This greeting reflects the principle of divinity in Islamic Communication. The communicators who use it, both communicators and communicants, involve Allah in the communication and depend on the safety of life only on Allah SWT as a guide and support for life.

InsyaAllah: the meaning is "if Allah permits", where Zainal Arifin emphasized that through the words of God willing, it is clear that there is a Divine Principle in the Communication of Muslims. This indicates that when a Moslem communicates with other Moslems, it involves Allah SWT, so when he promises to do something or is related to it, a Muslim precedes the promise to fulfil it by saying *insyaAllah* first, followed by his promise.

Words like:

" *insyaAllah*, I will come tomorrow."

" *insyaAllah*, our business will be smooth and easy."

" *insyaAllah* everything will be fine"

And other examples of sayings that use the word *insyaAllah* reflect the presence of the divine principle in Islamic Communication, which is practised in everyday life. This *insyaAllah* speech reflects that Moslems, as communicators and communicants, submit all matters of their life only to Allah SWT. As a Moslem, he understands that essentially:

a) Weak Man Allah Wills

Every human being is weak, and humans are only subject to the strength and provision of Allah SWT. For tomorrow, no human being knows appropriately what and how will happen to his life. As strong or as great as a human being, he will still die, and no human being knows when death will pick him up. This

underlies the principle of involving Allah in every business, and business is the essential thing contained in this *insyaAllah* speech. Furthermore, Allah's will is one of the attributes of Allah that is obligatory for Himself, called *irradah*. This will coincide with His unlimited power so that what He wills is in line with the power He has (Zein, 2010). Therefore, it is appropriate that communication is built based on divine principles through this *insyaAllah* greeting.

b) Limited Human Choice God is free to Choose

The words *insyaAllah* also reflect that human choices are limited in truth as the Creator of Allah SWT is free to choose and determine whatever He wants. With *kun fayakun* or without using it, what has been selected by Him will happen. So the limitations of Moslems as human beings, *insyaAllah*, clearly show these limitations.

c) Man Plans God Determines

The following *insyaAllah* speech reflects that humans can only plan, but Allah SWT decides. However the effort, effort, or process has been carried out on an activity or opportunity, the result is still Allah, who determines what the end will be like. Even though the maximum amount of energy, time, and effort has been reduced, how will the lot of the action be? Allah will decide the final result, whether the activity is successful or fails. Allah wants to see how much struggle and effort has been carried out.

Apart from saying *insyaAllah*, Muslims often use the following greeting in daily communication, which also reflects the Divine Principle of **Alhamdulillah**. *Alhamdulillah* means that all praise belongs to Allah. It is always mentioned when the communicant responds if the communicator asks about news or conditions during communication. For example, answered with: "*Alhamdulillah*, I'm healthy", or "*Alhamdulillah*, I'm fine".

Likewise, when receiving praise from others, say *Alhamdulillah* first. This utterance means that all credit belongs to Allah, which means that only Allah can receive an award, not His creatures because humans are Allah's creation. So regardless of the condition or circumstances, whether it is beautiful, handsome, beautiful, and so on, all of this is the result of the creation of Allah SWT as the Creator, so it is only fitting that the one who receives the praise is Allah SWT. Therefore every Moslem, when receiving praise in any form, immediately returns the award to his Creator, Allah SWT, by saying *Alhamdulillah*.

Alhamdulillah is also a word often said for the first time in speeches. When giving lectures or talks in public or in a crowd, Muslims usually begin by saying thank God in advance to Allah SWT. This reflects that the communicator involves Allah SWT in his life.

In addition, this speech is also communicated when Muslims feel grateful for the many favours, gifts, achievements, or even successes obtained and realize that all of them have come from the blessings of Allah SWT. So that way, when remembering the favours and gifts, gratitude is said by mentioning *alhamdulillah*. As in saying:

"*Alhamdulillah*, this success is a gift from Allah SWT that was entrusted to me",

"*Alhamdulillah*, I won the prestigious competition",

"*Alhamdulillah*, I managed to graduate from my favourite university."

It is clear when this utterance is mentioned that it reflects that the divine principle is inherent in Islamic Communication.

Next, through the utterance **Subhanallah**, the meaning is, "Glory to God, is the next utterance as a reflection that the person is communicating by involving the divine principle in the communication he uses.

This utterance is used to reject assumptions that are contrary to the majesty and nature of Allah SWT (Al-Majelis, 2017). As explained in QS. Al-Baqarah: 116 Allah Subhanahu wa Ta'ala says:

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ ۗ بَلْ لَّهُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۗ كُلُّ لَّهُ قٰنِیْنُوْنَ

"And they said, "God had a son." Glory be to Allah. Even to Him belongs what is in the heavens and on earth. All submit to Him." QS. Al-Baqarah[2]:116

So if Moslems hear or see something that contradicts this, what comes out of their mouths is the word *subhanallah*.

MasyaAllah, the daily utterances also reflect that the Divine Principle is inherent in proper Islamic Communication. Usually, the greeting *masyaAllah* is used when the communicator or communicant sees beauty, both a person's physical beauty and nature's beauty. Adi Hidayat explains that *masyaAllah* is used when Muslims are amazed by what is around them (Al-Majelis, 2017). Such words:

"*MasyaAllah* this garden is beautiful"

"*MasyaAllah* extraordinary view this morning, beautiful"

"*MasyaAllah* beautiful..."

clearly contributed to the reflection of the Divine Principle in the communications made by the communicators who uttered the word. The use of this greeting as explained in QS. Al-Kahf: 39

Allah Subhanahu wa Ta'ala says:

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّ تَرَنَ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا

"And why, when you enter your garden, do you not say "Masya Allah, la quwwata illa billah" (Indeed, by the will of Allah, all of this is realized), there is no power except with (help) Allah, even though you consider my wealth and descendants to be less than yours." QS. Al-Kahf[18]:39

The following greeting is **Astaghfirullah** which means I beg forgiveness from Allah, often used in daily communication. This utterance is expressed if the communicator or communicant is surprised to hear or see something unexpected and even accidentally makes a mistake. Words like:

"*Astaghfirullah*, what is that?"

"*Astaghfirullah*, why is it like this?"

"*Astaghfirullah*, sorry..."

The principle of God reflected in the utterances of the communicators who use this utterance shows there is concern or fear of Allah SWT. This fear and worry are experienced by them when they are aware of their limitations as human beings who are never free from mistakes and even sins.

Allahuakbar, meaning Allah is the Greatest, reflects the divine principle in Islamic Communication. In their daily communication, when Moslems see or realize the awe and majesty of Allah SWT, they then mention this takbir. When this is said, the true Moslem community acknowledges and is amazed at Allah SWT's greatness and power; without limits, nothing can beat Him.

So great is God. His greatness and power are limitless. Notice how the universe comprises thousands of galaxies, millions of solar systems, and billions of stars and planets, all of which walk in a steady trajectory, none colliding. Allah SWT created and arranged everything (M. Lubis & Lubis, 2013). So it is natural that in Islamic Communications, the words of **Allahuakbar** are mentioned.

In addition to these benevolent sayings, as explained earlier, other expressions are always used by Moslems when communicating and at the same time reflecting the Divine Principles, including phrases:

Na'uzubillah Min Zalik means "I take refuge from such actions or things". This utterance is mentioned when a Moslem sees an abnormal condition, act, or behaviour that is not good or destructive, and then he immediately says it. This reflects that the communicators, especially those who use them, ask Allah Swt for help from His Creator. As a creature of Allah,

he realizes that only Allah is the place of refuge and asks for help. Through this speech, Moslems ask for help not to let the bad things they see happen.

Innalillahi Wainna Ilaihi Roji'un is also called *istirja'*, which means "Indeed we belong to Allah and indeed to Him we will return". Conditional greetings are mentioned when hearing news of grief among fellow Muslims if a disaster is struck or something else like that. This utterance was noted when it was not only other people affected by that particular event, but if it was experienced by themselves, then the words *Innalillahi Wainna Ilaihi Roji'un* reflexively came out of their mouths.

Of all these forms of Islamic Communication that reflect the Principle of Godhead, starting from greetings, *insyaAllah*, *alhamdulillah*, *mashallah*, *Allahuakbar*, *astaghfirullah*, *SubhanAllah*, *na'zubillahi min zalik*, to greetings *innalillahi wainna ilaihi roji'un*, all of them boil down to one thing which is increasingly showing that the Divine Principle is reflected in the life of Moslems. So it is appropriate to say Islamic Communication is based on the Divine Principle. Where this clearly cannot be separated from the daily life of Moslems.

CONCLUSION

The communication carried out by Muslims in their daily lives shows that the Divine Principle guides this Islamic Communication. Zainal Arifin as the originator explained that each communication element has a spiritual dimension or component. In contrast, most Islamic Communication literature has only reflected that substance in ethics or practice as normative aspects. This clarifies that the Basic Principles of Islamic Communication are the Principles of God as the primary foundation that cannot be negotiated. At the same time, it shows the awareness and self-awareness of Muslims towards the Most Powerful Essence or the Creator, Allah SWT, who governs all human life and affairs. It also further emphasizes that humans have many limitations and weaknesses, so communication in practice must be intertwined with always remembering Allah Swt.

Through the Divine Principle, in all conditions and situations, under any circumstances, Moslems always surrender only to their Creator, Allah Swt. From this, it is increasingly seen that Islamic communication always involves Allah as the Creator in his life which is reflected in every utterance coming out from his mouth.

As a result, it profoundly indicates that Islamic Communication differs from the Western perspective, which does not discuss the metaphysical aspects as the substance. The reason is that western has a secular thought and culture that separate their religion and their knowledge or

science, as mentioned before. Whereas Islam integrates all aspects of life, including learning or science and others with divinity, as highlighted by Zainal Arifin in this discussion.

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