

Communication ethics in the book of Adabul Mufrad by Imam Al-Bukhari

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Abstract

This paper aims to explore the notion of communication ethics in the Book of Adabul Mufrad by Imam Al-Bukhari. This study used an interpretive paradigm of qualitative text analysis methods by making Hadith as the text to be analyzed. The units of analysis are the texts of Hadith, which were examined closely for the patterns, models, and communication issues contained in them. The selection criteria for the Hadith selected for analysis included: Ethics regarding the communication process, including an explanation of Ethics in speech, and containing specific prohibitions in the communication process. Based on these criteria, 20 hadiths to be analyzed were selected. The results showed four patterns of ethical communication relationships in 20 hadiths chosen in the book of Adabul Mufrad by Imam Al-Bukhari, namely: (1) Relationships with fellow humans in general, (2) Parent-Child Relations, (3) Relationships with neighbors; and (4) Master-Servant Relationship. Furthermore, communication ethics in all forms of relationships showed five communication ethics patterns: (1) monotheism communication, (2) advice communication, (3) compassion communication, (4) communication without discrimination, and (5) communication without insulting. This paper highlights the ethics of Islamic communication as the ethical basis for the communication process in various human communication contexts. The ethical principles of Islamic communication open the entry of missing behavioral aspects of communication-based on religious values. This paper also provides the necessary theoretical framework for including religiosity and divine guidance in communication ethics.

Keywords: Communication Ethics; adabul mufrad; islamic communication; communication; religion

1. Introduction

Communication ethics is one of the fields of study in communication that discusses how a person creates relationships guided by moral guidelines and values and how people define what is "good and bad." It involves various communication contexts, such as group communication, organizational communication, public communication, mass communication, and new media communication. The world of business, companies and professional entities also pays great attention to the concept and application of communication ethics.

In the field of communication, ethicists use all the above theories in approaching the questions of ethics in interpersonal, intercultural, mediated, institutional, organizational, rhetorical, political, and public communication contexts (Littlejohn & Foss, 2009).

According to Littlejohn & Foss (2009), theories about ethics attempt to answer the age-old human question, What is good? They are thereby inextricably linked to morals, values, and customs. Throughout history, all cultures have developed particular doctrines or philosophies of the good, many of which are classified in the West along with four primaries albeit

overlapping lines: virtue ethics, which locates the good in virtuous character and qualities; deontological ethics, which finds the interest in adherence to duties or principles; teleological ethics, which locates the good in the consequences of actions and choices; and dialogic ethics, which locates the good in the relations between persons (Littlejohn & Foss, 2009).

Communication experts have explored various sources of values and morals to serve as guidelines for communication ethics and multiple communication principles from various perspectives. The development of communication concepts and theories in an Eastern perspective, including exploring the principles of communication ethics, has been carried out by previous communication researchers such as Siriwardena, R. (1993), Yum, J (1994), Satoshi Ishii (2009), and Xiaosui Xiao & Guo-Ming Chen (2009).

Many communication scholars have also carried out research by examining communication ethics in an Islamic perspective. Yusoff (2016), for example, examined the basic principles of Islamic communication, including *tawhid*, responsibility, guidance, brotherhood, *taqwa*, and *Amanah*. In terms of messages, there are several essential components, namely: good words, reliable news, giving advice, and keeping secrets. In Islamic communication ethics, emphasizing responsibility and moral values is crucial (Yusoff, 2016).

Afifi & Suparno (2015) investigated the principles of

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communication ethics through the words of Allah (the Arabic equivalent of God) in the Qur'an as the holy book of Moslem, which includes ethical principles for communication sources, message recipients, and messages.

The Qur'an mentions several terms concerning verbal communication ethics, such as *Qaulan Sadidan* (right words), *Qaulan Ma'rufan* (honorable words), *Qaulan Maysuran* (easy and gentle words), *Qaulan Kariman* (noble and respectful words), *Qaulan Balighan* (profound and effective words), and *Qaulan Layyinan* (gentle words) (Afifi & Kurniawan, 2021).

The study of communication as exemplified by the Prophet Muhammad (Peace Be Upon Him) has been found to contain four main advantages: (1) purpose or intention, (2) content of meaning, (3) choice of words, and (4) effect of speech (Badri, 2017).

There are a number of basic values of Islam related to the management of information and communication, namely (1) At-Tawhid (the principle of monotheism in information beliefs that God and the Messenger Muhammad are central to the truth of information obtained through the Qur'an and Al-Hadith), (2) Al-Akhlaq Al-Karimah (Noble Akhlaq is the main foundation in information practices both in the production, dissemination and reception of information), and (3) Benefit (Efficiency and effectiveness and concern in the delivery and reception of information, away from vanity) (Majelis Tarjih and Tajdid Muhammadiyah Central Executive, 2019).

The study of communication ethics from an Islamic perspective is also carried out in a more specific context of communication. Khalil (2016), for example, examined Islamic Perspectives and Interpersonal Communication and stated that morality, forgiveness, tolerance, freedom, and equality for all human beings regardless of religion, race, color, and language are the essential principles in Islamic communication. Nadvi (2014) also wrote about an understanding of the Islamic perspective of interpersonal communication. In the context of journalism, Ahmed (2018) explored the Islamic Framework in news coverage and dissemination and found several important principles, namely source-checking. In addition, Asadullah, A., Yerima, B., & Yusuf, A. O. (2014) wrote about ethics from an Islamic perspective in information and communication technology.

Muhammad & Omer (2016) researched skills communication from an Islamic perspective. They argued that communication skills in everyday life seeking the effective communication can reduce the possibility of clashes and conflicts and lead to a peaceful environment. On the other hand, ineffective communication can disrupt the peace and creates conflict. Islam has provided complete guidances and advices for effective communication. Islamic teachings on effective communication have the total capacity to make this world non-violent and peaceful. Specifically, Yahanid, Mohd R & Muhammad K (2020) studied the ethics of communicating children to parents based upon the teachings of the Prophet Muhammad as stated in the book of al-Adab al-Mufrad.

Previous research showed that research on communication ethics from an Islamic perspective has been carried out in a general context but did not comprehensively discuss about the issue of communication ethics from the Islamic perspective. This study, in turn, attempts to offer a novelty in the form of a study of communication ethics in an Islamic perspective based

upon the traditions contained in certain hadith books.

Ethics has an important position in Islam. Abdul Aziz bin Fathi as-Sayyid Nada (2015) explained that the Islamic Scholars paid great attention to Islamic ethics and wrote many valuable works related to ethics. Some examples of great works of Islamic scholars include the Book of Adabul Mufrod by Imam Bukhari, Book of "al-Adab" in Sahih Muslim, Book of al Adabusy Syar'iyah, and the work of Ibn Muflih al-Hambali.

This paper aims to explore the notion of communication ethics in the Book of Adabul by Imam Al-Bukhari - a book of hadith collected by Muhammad bin Isma'il Al-Bukhari or Imam Al-Bukhari. The book of Adabul Mufrad was chosen to be studied because this book is one of the most complete hadith books containing 1322 hadiths about Muslim ethics in various aspects of life. This book also includes some sayings of the companions of the Prophet Muhammad and the tabi'in (followers of the companions).

2. Methodology

This qualitative research used an interpretive qualitative research paradigm. In particular, it is an analytical study of the texts of the traditions of the Prophet Muhammad related to Communication Ethics in the Book of Adabul Mufrad by Imam Al-Bukhari.

This study interpreted the texts to see the dimensions of communication ethics in 20 selected hadiths. In this study, the texts referred to as research units were the texts in the Adabul Mufrad Book, especially those related to the issue of Communication Ethics.

The unit of analysis of this research includes the texts in the book of Adabul Mufrad, which are related to communication issues. The data source was taken from the Book of Adabul Mufrad and various books of Hadith and books of interpretation of the Qur'an from a number of credible scholars in the repertoire of Islamic scholarship.

The data collection technique used was the analysis of Hadith texts in the book of Adabul Mufrad through library research. Technically, the texts of the Hadith were collected through the Sahih Adabul Mufrod Indonesia Application, Version: 1.0, Developer: Android Kit. This application quotes the texts of Hadiths from the Book of Adabul Mufrad by Imam Al-Bukhari,

The selection criteria for the Hadiths selected for analysis include: those related related to ethics regarding the communication process, containing an explanation of ethics in speech, and containing specific prohibitions in the communication process.

Based on these criteria, the hadiths selected to be analyzed in this study were 20 traditions related to Communication Ethics. All of them are Sahih Hadith. Remembering in the Book of Adabul Mufrad, the companions and the Hadith also have words. This study only selected the Hadiths of the Prophet and omitted the Companions' words.

3. Results and Discussion

The Book of Adabul Mufrad or Al-adab al-mufrad (الأدب المفرد) is a book of Hadith collected by Muhammad Al-Bukhari or Imam Bukhari, and it contains the perfection of Muslim

morals. This book also includes some of the words of the companions of the Prophet Muhammad (Peace Be Upon Him) and the tabi'in. This book contains 1322 hadiths.

This study analyzed 20 hadiths related to communication ethics in the Book of Adabul Mufrad by Imam Al-Bukhari. This study then found four patterns of ethical communication relationships in 20 selected hadiths, namely: (1) Relationships with fellow humans in general, (2) Parent-Child Relationships, (3) Relationships with neighbors, and (4) Master-Servant Relations.

Table 1 shows the relationship pattern of communication ethics in selected hadiths in the Book of Adabul Mufrad. These relationship patterns provide some lessons about communication ethics in prohibitions, orders, or suggestions.

If examined further, communication ethics in all forms of relationships shows five communication ethics patterns: tauhid communication, advice communication, compassion communication, communication without discrimination, and communication without insulting.

The detailed explanation of the pattern of communication ethics in 20 selected hadiths in the Adabul Mufrad Book, includes the texts of the Hadith, its translation, and description. The explanation of this hadith was taken from the Book of Syarhu Sahih Al-Adab Al-Mufrad Lil Imam Al-Bukhari (Al-'Awaysyah, 2013). In addition, the translation of the book of Adabul Mufrad in Indonesian, used as a reference for quoting and discussing Hadith, is Sahih Adabul Mufrad (Bukhari, 2016)

A. Tawhid Communication

Tawhid is the essence of Islamic teachings to unite Allah Ta'ala and not to associate Him with anything in any forms. One of the principles of communication ethics found in the Adabul Mufrad Book's hadiths is to maintain monotheism's values and avoid any kinds of shirk. This was found in 3 hadiths on the mater-servant relationship pattern.

In Chapter 106 of hadith number 209, there is a prohibition for a master to call his servant with "My Slave" (Abdi) and "My Slavegirl" (Amati). The call can violate the principle of monotheism because all humans basically are the servants of Allah, not servants of fellow humans. The hadith regarding the prohibition regarding the call is presented below:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ، قَالَ : حَدَّثَنِي ابْنُ أَبِي حَازِمٍ ، عَنِ الْعَلَاءِ ، عَنِ أَبِيهِ ، عَنِ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " لَا يَقُلْ أَحَدُكُمْ : عَبْدِي ، أَمْتِي ، كُلُّكُمْ عِبْدُ اللَّهِ ، وَكُلُّ نِسَائِكُمْ إِمَاءُ اللَّهِ ، وَيُقَالُ : غُلَامِي ، جَارِيَّتِي ، وَفَتَاتِي "

Muhammad bin Ubaidillah narrated to us: Ibn Abi Hazim narrated to me: From A'la from his father: From Abu Hurairah, from the Prophet, may Allah bless him and grant him peace, said, "None of you should say, 'My slave ('Abdi)' or 'my slavegirl (Amati)' All of you are the slaves of Allah and all of your women are the slaves of Allah. Rather you should say, 'My boy (Ghulami),' my slavegirl (Jariyyati),' 'my lad (Fataya)' or 'my girl (Fatati)."

This authentic Hadith explains about the prohibition against saying to his slaves, "My male servant, restrain my female..."

while emphasizing the whole meaning of slavery because Imam Nawawi explained that the essence of servitude only has the right to choose Allah alone. It is inappropriate for creatures. "As for the words 'Ghulami (my male helper), Jariyati (my maid), Fataya (my youth), and Fatati (my girl), then they do not show the meaning of ownership as in words 'my servant'" as explained by Imam Nawawi.

Table 1 Selected Hadiths on Communication Ethics on the Book of Adabul Mufrad

Communication Ethics Relationship	Chapter Title	Chapter Number	Number of Hadith	Main message
Relationships with fellow human beings in general	Don't say: "Hopefully Allah will smear his face."	Chapter 91	1	Prohibition of praying for evil and insulting the physical appearance of others.
	Believers do not insult others	Chapter 145	3	Prohibition of insulting others.
	People who often curse others	Chapter 146	2	Prohibition of cursing each other
Parent-Child Relationship	Do not insult other people's parents	Chapter 14	1	It is forbidden to insult other people's parents because they will retaliate by insulting our parents. The suggestion to be gentle with children including joking with them.
	Joking with the kids	Chapter 134	1	
Relationship with neighbors	Do not underestimate giving gifts to neighbors even though they are not valuable	Chapter 67	2	The suggestion to do good by giving gifts to neighbors
	Insulting Servant	Chapter 96	1	It is forbidden to insult servants and give them a burden they cannot bear.
Master-Servant Relationship	Does an employer invite his servant to dine with him?	Chapter 102	1	Suggestions to be kind to servants, for example by inviting them to eat together
	When a servant advises his master	Chapter 103	4	The suggestion for a servant to keep advising his or her master.
	Do not say: "My servant."	Chapter 106	1	It is forbidden for a master to call his servant with a derogatory name
	Do not say: "My master."	Chapter 107	2	It is forbidden for a servant to call his or her master excessively.
	A person who curses his servant and makes him free	Chapter 147	1	The prohibition for a master cursing his servant
	Total number	15 Chapters	20 hadiths	

On the other hand, a servant should not call his master excessively like My Rabb, but it should be only with *My Master* (Sayyidi). This is also the principle of monotheism that the call of my Lord is only for Allah Ta'ala. The Hadith number 210, Chapter 107 says:

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ ، قَالَ : حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ ، عَنْ أَيُّوبَ وَحَبِيبٍ وَهَيْشَامٍ ، عَنْ مُحَمَّدٍ ، عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " لَا يَقُولَنَّ أَحَدُكُمْ : عَبْدِي وَأَمْتِي ، وَلَا يَقُولَنَّ الْمَمْلُوكُ : رَبِّي وَرَبَّتِي ، وَيَقُولَنَّ : فَتَاتِي وَفَتَاتِي ، وَسَيِّدِي وَسَيِّدَتِي ، كُلُّكُمْ مَمْلُوكُونَ ، وَالرَّبُّ اللَّهُ تَعَالَى "

Hajjaj bin Minhal told us: Hammad bin Salamah told us: From Ayyub and Habib and Hisham, from Mujahid, From Abu Hurairah from the Prophet may Allah bless him and grant him peace, said, "None of you should say 'my slave ('Abdi or Amati)' and a slave should not say, 'my lord (rabbi or rabbati).' They should say, 'my boy' or 'my girl' (fataya and fatati) and 'my master' or 'mistress' (sayyidi and sayyidati).' All of you are slaves, and the Lord is Allah, Almighty, and Exalted."

This authentic Hadith explains the prohibition against saying 'Rabbi (my male lord), Rabbati (my female lord),' because Ar-Rabb is the Owner. The true meaning of this is not found in anyone but Allah alone. Instead, the slave should say to his or her master, "sayyidi (my male master)," and "sayyidati (my female master)." Because in essence, each of us is a slave and a servant who is owned, and the Owner is Allah Ta'ala.

In the hadith Number 211 Chapter 107, it is also explained about the prohibition for a servant to call his or her master as Sayyiduna (Our Master), even against the Prophet, this call is not allowed. Because what deserves to be called Sayyid is only Allah Ta'ala. A quote from the Hadith states:

حَدَّثَنَا مُسَدَّدٌ ، قَالَ : حَدَّثَنَا بَشْرُ بْنُ الْمُفْضِلِ ، قَالَ : حَدَّثَنَا أَبُو مَسَلَمَةَ ، عَنْ أَبِي نَضْرَةَ ، عَنْ مُطَرِّفٍ ، قَالَ : قَالَ أَبِي : " انْطَلَقْتُ فِي وَفْدِ نَبِيِّ عَامِرٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا : أَنْتَ سَيِّدُنَا ، قَالَ : السَّيِّدُ اللَّهُ ، قَالُوا : وَأَفْضَلُنَا فَضْلاً ، وَأَعْظَمُنَا طَوْلاً ، قَالَ : فَقَالَ : قُولُوا بِقَوْلِكُمْ ، وَلَا يَسْتَجْرِبِكُمْ الشَّيْطَانُ "

Musaddad told us: Bisyr bin Mufadhil told us: Abu Maslamah told us, from Abu Nadrah, From Mutharrif said, "My father (Abdullah ibn As-Shakhkhir) said, "I went in the delegation of the Banu 'Amir to the Prophet, may Allah bless him and grant him peace. They said, 'You are our master.' He said, 'The Master is Allah.' They said, 'The best of us in excellence and the greatest of us in generosity.' He said, 'Say what you like, but do not let Shaytan provoke you."

This authentic Hadith explains that the true As-Sayyid (master) is Allah and not other than Him because every creation is His servant. Some of the benefits of this Hadith are the rules to prevent harm, how humble the Messenger of Allah is, prohibitions from following in the footsteps of the devil, and not burdening oneself in words.

B. Advice Communication

Another communication ethics contained in the Adabul Mufrad Book is communication that includes advice. Advice

means giving something sincerely to someone else. Communication of direction is even recommended by a servant to his master. In addition to serve his master, to fulfill his master's rights, a servant is also instructed to advise his master, as stated in the following hadith number 202, Chapter 103:

حَدَّثَنَا إِسْمَاعِيلُ ، قَالَ : حَدَّثَنِي مَالِكٌ ، عَنْ نَافِعٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " إِنَّ الْعَبْدَ إِذَا نَصَحَ لِسَيِّدِهِ ، وَأَحْسَنَ عِبَادَةَ رَبِّهِ ، لَهُ أَجْرُهُ مَرَّتَيْنِ "

Ismail told us: Malik narrated to me: From Nafi: From Abdullah ibn Umar, that the Messenger of Allah -peace, and prayer of Allah be upon him- said, "When the slave advises his master and is assiduous in the worship of his Lord, he receives a double reward."

Imam Nawawi explained this authentic Hadith as a hadith with an apparent virtue of a slave trying to correct and advise his master while at the same time worshipping his Lord. Then, he got two rewards. That is the reward for fulfilling the two rights assigned to him.

Another advantage of this Hadith is the virtue of someone who can fulfill the two obligations imposed on him. This person is better than another person who only has one responsibility even though he has also fulfilled it.

The recommendation to build an excellent master-servant relationship by giving each other advice is also emphasized in the following hadith number 203:

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ ، قَالَ : أَخْبَرَنَا الْمُحَارِبِيُّ ، قَالَ : حَدَّثَنَا صَالِحُ بْنُ حَيٍّ ، قَالَ : قَالَ رَجُلٌ لِعَامِرِ الشَّعْبِيِّ : يَا أَبَا عَمْرٍو ، إِنَّا تَحَدَّثُ عِنْدَنَا أَنَّ الرَّجُلَ إِذَا أَعْتَقَ أُمَّ وَلَدِهِ ثُمَّ تَزَوَّجَهَا كَانَ كَالرَّاكِبِ بَدَنَتِهِ ، فَقَالَ عَامِرٌ : حَدَّثَنِي أَبُو بُرْدَةَ ، عَنْ أَبِيهِ ، قَالَ : قَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " ثَلَاثَةٌ لَهُمْ أَجْرَانِ : رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ ، وَآمَنَ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَهُ أَجْرَانِ ، وَالْعَبْدُ الْمَمْلُوكُ إِذَا أَدَّى حَقَّ اللَّهِ وَحَقَّ مَوْلَاهُ. وَرَجُلٌ كَانَتْ عِنْدَهُ أَمَةٌ يَطْوُهَا ، فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا ، وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا ، ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا ، فَلَهُ أَجْرَانِ ، قَالَ عَامِرٌ : أَعْطَيْنَاكَ بِعَيْرِ شَيْءٍ ، وَقَدْ كَانَ يَزْكَبُ فِيمَا دُونَهَا إِلَى الْمَدِينَةِ "

Muhammad bin Salam told us: Muharibi told us: Salih ibn Hayy reported that a man said to 'Amir ash-Shu'bi, "Abu 'Amr! We say that when a man frees his slave and then marries her, he is like the one who rides his camel." 'Amir said, "Abu Burda related to me from his father that the Messenger of Allah, may Allah bless him and grant him peace, said to them: 'Three have a double reward: one of the People of the Book who believes in his Prophet and then believes in Muhammad has two rewards. When a slave carries out the due of Allah and the due of his master, he has a double reward. And (the third is) a man who has a slave girl with whom he has intercourse and teaches her well and instructs her well and then sets her free and marries her. He has two rewards.'"

This authentic Hadith describes three types of people who get two rewards. The first is a person from the people of the book who believes in his Prophet, and then he also believes in the Prophet Muhammad; then he gets two rewards for having fulfilled two rights.

Then, the second is a slave who fulfills the rights of Allah, and the rights of his master also get two rewards. He had earned the burden of being a slave. Then, the one who owns the slave girl he fucked. Then, he also educates and teaches the slave at best. Then, he also gets two rewards.

Carrying out obligations as a servant by serving the rights of his master well is a meritorious virtue, including giving good advice, as emphasized in the following hadith number 204:

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ ، قَالَ : حَدَّثَنَا أَبُو أُسَامَةَ ، عَنْ بَرِيدِ بْنِ عَبْدِ اللَّهِ ، عَنْ أَبِي بَرْدَةَ ، عَنْ أَبِي مُوسَى ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " الْمَمْلُوكُ الَّذِي يُحْسِنُ عِبَادَةَ رَبِّهِ ، وَيُؤَدِّي إِلَى سَيِّدِهِ الَّذِي فُرِضَ ، الطَّاعَةَ وَالنَّصِيحَةَ ، لَهُ أَجْرَانِ "

Muhammad bin Al-Ala told us: Abu Osama told us: From Buraid bin Abdullah, from Abu Burdah, Abu Musa reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "The slave who is excellent in the worship of his Lord and fulfills the duties of obedience and counsel, which he owes to his master, has two rewards."

This authentic Hadith explains about the slave who perfects his worship to his Lord and fulfills the rights of his master and advises him. Then, he gets two rewards.

This is also emphasized in the following hadith number 205:

حَدَّثَنَا مُوسَى ، قَالَ : حَدَّثَنَا عَبْدُ الْوَاحِدِ ، قَالَ : حَدَّثَنَا أَبُو بَرْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بَرْدَةَ ، قَالَ : سَمِعْتُ أَبَا بَرْدَةَ يُحَدِّثُ ، عَنْ أَبِيهِ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " الْمَمْلُوكُ لَهُ أَجْرَانِ إِذَا أَدَّى حَقَّ اللَّهِ فِي عِبَادَتِهِ ، أَوْ قَالَ : فِي حُسْنِ عِبَادَتِهِ ، وَحَقَّ مَلِيكِهِ الَّذِي يَمْلِكُهُ "

Musa told us: Abdul Wahid told us: Abu Burdah bin Abdullah bin Abu Burdah told us: Abu Burda reported from his father that the Messenger of Allah, may Allah bless him and grant him peace, said, "The slave has two rewards when carrying out Allah's due in worship (or he said that he is excellent in his worship) and the right of his owner who owns him."

This Hadith includes Sahih Hadith, explaining about slaves who improve their worship to their Lord and fulfill the rights of their masters who own them.

C. Compassion Communication

The following communication ethics is to make love as the basis for communicating. This principle can be found in the hadiths in parent-child relationships and relations with neighbors. Communication in the context of parent-child relationships should be based on affection. One way to build parental love for children is to be gentle with and invite them to joke. It is contained in the following hadith number 269 Chapter 134:

حَدَّثَنَا آدَمُ ، قَالَ : حَدَّثَنَا شُعْبَةُ ، قَالَ : حَدَّثَنَا أَبُو التَّيَّاحِ ، قَالَ : سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ، يَقُولُ : " كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَخَالِطَنَا ، حَتَّى يَقُولَ لِأَخِي صَغِيرٍ : يَا أَبَا عُمَيْرٍ ، مَا فَعَلَ الْكُفَيْرُ ؟ "

Adam told us: Shu'bah told us: Abu Tayah told us: I heard Anas ibn Malik said, "The Prophet, may Allah bless him and grant

him peace, used to mix with us to the extent of asking a younger brother of mine, 'Abu 'Umayr! What has happened to the little sparrow?'"

This authentic Hadith explains that the Prophet Muhammad also hung out and mingled with small children. He sat and joked with them. To the extent that the Prophet comforted his little brother Anas bin Malik by saying to him, "O Abu Umair. what did An-Nughair do?" An-Nughair is a small bird similar to a sparrow. This little bird is owned by Anas' little brother named Abu Umair.

One of the benefits of this Hadith is to be encouraged to be gentle with anyone, especially children. One day the bird died; then the Prophet Muhammad said the above words to comfort him who was sad over the death of An-Nughair.

The ethical principles of affectionate communication can also be found in the Hadith in the context of relations with neighbors. In the hadiths number 122 and 123, Chapter 67 of the Book of Adabul Mufrad, some instructions for building affection for neighbors were found. One way is by giving gifts to each other. Gifts are a sign of love that can open communication and work for others.

In these 2 hadiths, it is recommended to give gifts to neighbors, even if only in the form of something considered less valuable. The following are excerpts of hadith number 122 Chapter 67 of the Adabul Mufrad Book:

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ ، قَالَ : حَدَّثَنِي مَالِكٌ ، عَنْ زَيْدِ بْنِ أَسْلَمَ ، عَنْ عَمْرِو بْنِ مُعَاذٍ الْأَشْهَلِيِّ ، عَنْ جَدِّهِ ، أَنَّهَا قَالَتْ : قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " يَا نِسَاءَ الْمُؤْمِنَاتِ ، لَا تَحْقِرَنَّ امْرَأَةً مِنْكُمْ لِجَارَتِهَا ، وَلَوْ كَرَاعٌ شَاةٌ مُحْرَقٍ "

Ismail bin Abu Musa told us, Malik told me, from Zaid bin Aslam, From 'Amr ibn Mu'adh al-Ashhali reported that his grandmother said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Believing women! Do not let any of you women disdain her female neighbor's gift, even if it is only a burnt sheep's hoof.'"

This authentic Hadith is the particular prohibition for Muslim women because they are the ones who can be the cause of mutual love or hate. Therefore, the Prophet Muhammad forbade a woman to insult a gift given to her because of its minimal value.

The following is a quote from hadith number 123 Chapter 67 of the Adabul Mufrad Book, which contains the same advice as the previous hadith:

حَدَّثَنَا آدَمُ ، قَالَ : حَدَّثَنَا ابْنُ أَبِي ذَيْبٍ ، قَالَ : حَدَّثَنَا سَعِيدُ الْمُبْرَبِيُّ ، عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " يَا نِسَاءَ الْمُسْلِمَاتِ ، يَا نِسَاءَ الْمُسْلِمَاتِ ، لَا تَحْقِرَنَّ جَارَةً لِجَارَتِهَا وَلَوْ فَرَسٌ شَاةٌ "

Adam told us: Ibn Abi Dzib told us, Said Al-Maqburi told us: from his father, From Abu Hurairah, Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Muslim women! Muslim women! A woman should not disdain her female neighbor's gift, even if it is only a sheep's hoof."

This authentic Hadith describes the parable of giving something little and the suggestion to accept it. Its meanings is

not to hold back from giving gifts to neighbors even if it is only something little.

Possibly the meaning could also be directed to someone who was given a gift in which he must not underestimate any gift given to him, even if it is only a tiny amount.

D. Communication without Discrimination

Communication ethics without discrimination shows that Islam views one's position as equal. Communication built without discrimination will bring communication participants closer. Similarities and parallels in communication can build effective communication. One of the ways to make closeness is by inviting them to eat together; even in the context of the relationship between a master and his servant, it is recommended to ask them to eat together as contained in the following hadith number 200 Chapter 102 of the Adabul Mufrad Book:

حَدَّثَنَا مُسَدَّدٌ ، قَالَ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ ، عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " إِذَا جَاءَ أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ فَلْيَجْلِسْهُ ، فَإِنْ لَمْ يَقْبَلْ فَلْيَتَنَاوَلْهُ مِنْهُ "

Musaddad told us: Yahya bin Said told us: from Ismail bin Abu Khalid, from his father, From Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "When one of your servants brings you food, he should sit with him. If you do not accept that, then you should give it to him."

There are some suggestions about noble character and comforting each other in food matters in this authentic Hadith, especially for someone who makes the food or who brings it. One of the forms is by inviting the servant who brings the food to sit together. If the servant does not want it, then food is taken for him from what he has got as a form of the noble character for the servant.

E. Communication without Cursing

The most common communication ethic found in the 20 selected hadiths in the Book of Adabul Mufrad is communication without cursing. This shows that Islam does not tolerate all curses against fellow human beings.

Curses will only drive other people away and become a barrier to unified communication. The curse will be rewarded with the next curse, making it difficult to establish good communication. This includes body shaming, which insults someone, even if it is just a joke.

Communication without cursing is found in various ethical communication relationships, such as (1) Relationships with fellow human beings in general, (2) Parent-Child relationships, (3) Relationships with neighbors, and (4) Teacher-Servant relationships

The following Hadith number 172 in Chapter 91 of the Adabul Mufrad Book shows the prohibition of a person to insult others in the context of relations with fellow humans in general:

حَدَّثَنَا حَجَّاجٌ ، قَالَ : حَدَّثَنَا ابْنُ عُيَيْنَةَ ، عَنِ ابْنِ عَجْلَانَ ، عَنْ سَعِيدٍ ، عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " لَا تَقُولُوا : قَبِيحٌ اللَّهُ وَجْهَهُ "

Hajjaj narrated to us: Ibn Uyainah told us: from Ibn Ajlan, from Sa'id, Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Do not say, 'May Allah make your face ugly.'"

This authentic Hadith explains that it is forbidden for a person to pray wrong for another person by saying, "Hopefully Allah will disfigure his face." That is, do not attribute that person's face to ugliness because Allah has created that person's face, and Allah has beautified everything

In the hadith number 309 Chapter 145, a believer does not like to curse others. Here is the quote:

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ شَيْبَةَ ، قَالَ : أَخْبَرَنِي ابْنُ أَبِي الْفُذَيْكِ ، عَنْ كَثِيرِ بْنِ زَيْدٍ ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ ، قَالَ : مَا سَمِعْتُ عَبْدَ اللَّهِ لَاعَةً أَحَدًا قَطُّ ، لَيْسَ إِنْسَانًا . وَكَانَ سَالِمٌ يَقُولُ : قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ لَعَانًا "

Abdurrahman bin Syaibah told us: Ibn Abu Fudaik reported to me: from Katsir bin Ziyad, from Salim ibn Abdullah said, Salim ibn 'Abdullah said, "I never heard 'Abdullah ever curse anything." Salim mentioned that 'Abdullah ibn 'Umar said, "It is not fitting for a believer to be a curser."

This authentic Hadith explains that a believer is not worthy of much cursing. Among the meanings of the curse, if it is from Allah, it means being kept away from His mercy. If from creatures, it implies reproach and wrong prayers.

In the hadith number 312, it is also explained about the characteristics of a believer stating that a believer is not a defamer nor a curser nor coarse nor obscene. Here is the quote:

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ ، قَالَ : حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ ، عَنِ الْحَسَنِ بْنِ عَمْرٍو ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ ، عَنْ أَبِيهِ ، عَنْ عَبْدِ اللَّهِ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ ، وَلَا اللَّعَّانِ ، وَلَا الْفَاحِشِ وَلَا الْبُذِيِّ "

Ahmad bin Yunus told us: Abu Bakr bin Ayas told us: from Hasan bin Amr, from Muhammad bin Abdurrahman bin Yazid, from his father, From Abdullah bin Mas'ud 'Abdullah reported that the Prophet, may Allah bless him and grant him peace, said, "A believer is not a defamer nor a curser nor coarse nor obscene."

This authentic Hadith explains that a believer whose faith is perfect is not someone who likes to accuse others, wants to curse others, is a vile person, and has a sharp tongue.

In the hadith number 311, it is also mentioned about the prohibition to curse others, even cursing the enemy who prays badly though. Here is the quote:

وَعَنْ عَبْدِ الْوَهَّابِ ، عَنْ أُبَيِّ بْنِ أَبِي مُبَلَكَةَ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا ، " أَنْ يَهُودًا أَتَوْا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا : السَّامُ عَلَيْكُمْ ، فَقَالَتْ عَائِشَةُ : وَعَلَيْكُمْ ، وَلَعَنَكُمْ اللَّهُ ، وَعَضِبُ اللَّهُ عَلَيْكُمْ ، قَالَ :

مَهْلًا يَا عَائِشَةُ! عَلَيْكَ بِالرَّفْقِ، وَإِيَّاكَ وَالْعُنْفَ وَالْفُحْشَ، قَالَتْ: أَوْ لَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: أَوْ لَمْ تَسْمَعِي مَا قُلْتُ؟ رَدَدْتُ عَلَيْهِمْ، فَيَسْتَجَابُ لِي فِيهِمْ، وَلَا يُسْتَجَابُ لَهُمْ فِيَّ"

From Abdul Wahab, from Ayyub, from Abdullah bin Abu Mulaikah, Aisha 'A'isha reported that some Jews came to the Prophet, may Allah bless him and grant him peace, and said, "Poison ('sam' instead of 'salam') be upon you." 'A'isha said, "And upon you and may the curse of Allah and the anger of Allah be upon you!" The Prophet said, "Easy, 'A'isha, you must be gentle. Beware of harshness and coarseness." She asked, "Didn't you hear what they said?" He said, "Didn't you hear what I said? I repeated it to them, and what I said about them will be accepted, and what they said about me will not be accepted."

This authentic Hadith describes the Jews who came to the Prophet Muhammad and then prayed for death for him. So Aisyah replied to pray for evil, the curse of Allah, and His wrath to befall them. The Prophet then asked Aisha to be gentle in speech even to the enemy, though. In this Hadith, there are ethics for associating with enemies and prohibitions from being cruel and rude to Jews.

In the hadith number 316 Chapter 146, it is explained that a person who has a habit of cursing others will not be a witness and receive help on the Day of Resurrection. Here is the quote:

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ اللَّعَّانِينَ لَا يَكُونُونَ يَوْمَ الْقِيَامَةِ شُهَدَاءَ، وَلَا شَفَعَاءَ"

Said bin Abu Maryam told us: Muhammad bin Ja'far told us: Zaid bin Aslam told us: from Umm Darda, Abu'd-Darda' reported that the Prophet, may Allah bless him and grant him peace, said, "Those who curse will be neither witnesses nor intercessors on the Day of Rising."

This authentic Hadith describes that people who often curse their testimony will not be heard on the Day of Resurrection; nor can he intercede. What is meant here are people who often curse - not those who may only curse once or those who curse with permissible curses - like cursing Jews and Christians in general.

An honest person, as one of the important characteristics of a Muslim, does not deserve to curse others. It is as confirmed in the following hadith number 317:

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا يَنْبَغِي لِلصِّدِّيقِ أَنْ يَكُونَ لَعَّانًا"

Abdul Aziz bin Abdullah told us: Sulaiman bin Bilal told us: from Al-Ala, his father, Abu Hurayra, reported that the Prophet, may Allah bless him and grant him peace, said, "The true person must not be a curser."

This authentic Hadith explains about Siddiq, which means people who always justify. This person does not deserve to curse often.

In addition, a similar prohibition is also found in the context of the parent-child relationship. For example, it is found in the

following hadith number 27, Chapter 14 of the Adabul Mufrad Book:

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا سُفْيَانُ، قَالَ: حَدَّثَنِي سَعْدُ بْنُ إِبْرَاهِيمَ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مِنَ الْكِبَائِرِ أَنْ يَسْتَمِ الرَّجُلُ وَالِدِيهِ، فَقَالُوا: كَيْفَ يَسْتَمِ؟، قَالَ: يَسْتَمِ الرَّجُلُ، فَيَسْتَمِ أَبَاهُ وَأُمَّهُ"

Muhammad bin Kathir told us: Sufyan told us: Sa'd bin Ibrahim told me: From Humaid bin Abdurrahman: 'Abdullah ibn 'Amr said that the Prophet, may Allah bless him and grant him peace, said, "Reviling one's parents is one of the great wrong actions." They asked, "How could he revile them?" He said, "He reviles a man who then, in turn, reviles his mother and father."

This authentic Hadith explains that it is forbidden for a person to abuse one's parents. The companions also asked the Prophet Muhammad, "How did he abuse (his mother's father)?" Because human nature thinks it is strange. So, the Prophet explained what is meant by cursing both parents, "He abused someone, then that person abused his father and mother." Ibn Battal said, "This hadith is the foundation in preventing intermediaries from harming."

If someone commits an act that can lead to an unlawful act, then the intermediary is also prohibited. However, he did not intend to go to the forbidden as Allah forbids Muslims from criticizing the God of the polytheists so that they do not take revenge by blaming Allah, as written in the Qur'an, Surah Al-An'am verse 108.

The prohibition of cursing others is also found in selected hadiths in the context of the master-servant relationship, for example, in following hadith number 189 Chapter 96.

حَدَّثَنَا آدَمُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا وَاصِلُ الْأَحْذَبِ، قَالَ: سَمِعْتُ الْمُعْزُورَ بْنَ سُؤَيْدٍ، يَقُولُ: "رَأَيْتُ أَبَا ذَرٍّ وَعَلَيْهِ حُلَّةٌ وَعَلَى غُلَامِهِ حُلَّةٌ، فَسَأَلْتَاهُ عَنْ ذَلِكَ، فَقَالَ: إِنِّي سَابَيْتُ رَجُلًا فَشَكَانِي إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَعْيَرْتَهُ بِأُمَّهِ؟ قُلْتُ: نَعَمْ، ثُمَّ قَالَ: إِنَّ إِخْوَانَكُمْ حَوْلَكُمْ، جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدَيْهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيَلْبَسْهُ مِمَّا يَلْبَسُ، وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ مَا يَغْلِبُهُمْ فَأَعْيَبُوهُمْ"

Adam told us: Shu'bah told us; Wasil bin Ahdab told us: I heard Al-Ma'rur ibn Suwayd said, "I saw Abu Dharr wearing a robe, and his slave was also wearing a robe. We asked him about that, and he said, 'I insulted a man, and he complained about me to the Prophet, may Allah bless him and grant him peace, and the Prophet, may Allah bless him and grant him peace, said to me, 'Did you insult him by his mother?' 'Yes,' I replied. He said, 'Your brothers are your property. Allah has put them under your authority. If someone has his brother under his authority, he should feed him from what he eats, clothe him from what he wears, and not burden him with anything that will be too much for him. If you burden him with what will be too much for him, then help him.'"

This authentic Hadith describes the story of Abu Dharr and his slaves. Once upon a time, Abu Dharr was walking with his slave. When Abu Dharr wore a scarf and his slaves also wore a

scarf. This was different from usual because it was unusual for a slave to wear the same clothes as his master.

The companions then asked Abu Dharr about it. Then Abu Dharr told his story as stated in the Hadith above. One of the advantages of this Hadith is to be gentle with servants, slaves, and the like. another benefits is also the prohibition against criticizing slaves and burdening them with what they cannot afford. Then the next benefit is the haste of the companions in repenting and how Abu Dharr immediately carried out the order.

The Prophet Muhammad strongly emphasized the prohibition against abusing other people, even the slaves he controlled. For example, in the hadith number 319, Chapter 147 advises Abu Bakr, who once used his slaves, not to repeat his actions. Here's the quote:

حَدَّثَنَا أَحْمَدُ بْنُ يَعْقُوبَ ، قَالَ : حَدَّثَنِي يَزِيدُ بْنُ الْمِقْدَامِ بْنِ شُرَيْحٍ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ ، قَالَ : أَخْبَرْتَنِي عَائِشَةُ ، أَنَّ أَبَا بَكْرٍ لَعَنَ بَعْضَ رَقِيقِهِ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " يَا أَبَا بَكْرٍ ، اللَّعَّانِينَ وَالصَّادِقِينَ ؟ كَلَّا وَرَبِّ الْكُفَّةِ ، مَرَّتَيْنِ أَوْ ثَلَاثًا ، فَأَعْتَقَ أَبُو بَكْرٍ يَوْمَئِذٍ بَعْضَ رَقِيقِهِ ، ثُمَّ جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : لَا أَعُودُ "

Ahmad bin Yaqub told us: Yazid bin Miqdam bin Shurayh, from his father, from his grandfather, 'A'isha reported that Abu Bakr cursed one of his slaves and the Prophet, may Allah bless him and grant him peace, said, "Abu Bakr! The cursers and the true! No, by the Lord of the Ka'ba," and he repeated that two or three times. That very same day, Abu Bakr freed one of his slaves. The Prophet, may Allah bless him and grant him peace, came and said, "Do not do that again (i.e., curse someone)."

This authentic Hadith explained the virtues of Abu Bakr and how he is characterized by As-Siddiq, which is always justifying. Another lesson is that Abu Bakr hastened to answer orders and immediately did good to erase mistakes accompanied by the words of someone who repents, "I will not repeat it" and similar words.

The research results on communication ethics described in the 20 selected hadiths in the Adabul Mufrad Book above showed Islam's concern for communication issues. It follows the argument of Husein (2018), stating that the importance of communication is an integral part of the actuality of Islam. From an Islamic perspective, Allah created humans with the essential function of communicating. This is evident in the first verses revealed by Allah to the Prophet Muhammad based on the order of revelation in the Qur'an Chapter 96 [1, 2-3], which mentions reading as a communication activity (Husein, 2018).

It is important to explore various concepts and theories of communication extracted from Islamic teachings. This can be done by redefining various concepts, constructing, rethinking the reasons related to assumptions, reinterpreting the data and re-evaluating various conclusions using an Islamic view (Hussain, 1986). This research contributes to the Islamization of communication theory, as stated by Hussain (1986).

The ethics of Islamic communication as an ethical foundation for the communication process in various human communication contexts provides another perspective in viewing the issue of communication ethics. The ethical principles of Islamic communication open up opportunities for

aspects of communication behavior based on religious values that are missing in modern life, which are more oriented to materialism and secularism as Smart (2012) argued that religion gives a different expression for the whole meaning attached to each individual. Confidence helps us to see the eternal dignity of each person. Another dimension forms the ethical dimension of a religion or worldview, but it also helps to their shape (Smart, 2012).

According to Littlejohn & Foss (2009), during the 20th century, postmodern ethics, developed mainly in the West, is called as these earlier ethical systems into question by challenging the values of rules, procedures, systems, and fixed categories to understand or theorize ethics. In the field of communication ethics, scholars take all these ethical theories to work on questions related to issues such as truth, deception, and misrepresentation; propaganda, persuasion, and argumentation; hate speech, harassment, and freedom of speech; confidentiality, disclosure, and access; group and institutional decision making and corporate responsibility; ideology, hegemony, and justice; and conflict, diplomacy, and judgment, to name just a few (Littlejohn & Foss, 2009).

The findings of this study can enrich the treasures of modern communication ethics with an Islamic communication perspective, by emphasizing the principles of monotheism, advice, compassion, behavior without discrimination, and relationships without insults.

4. Conclusion

Based on the research results, the researchers found four patterns of ethical communication relationships in 20 selected hadiths in the book of Adabul Mufrad by Imam Al-Bukhari, namely: (1) Relationships with fellow humans in general, (2) Parent-Child Relations, (3) Relationships with neighbors and (4) Master-Servant Relationship.

Furthermore, communication ethics in all forms of relationships showed five communication ethics patterns: (1) monotheism communication, (2) advice communication, (3) compassion communication, (4) communication without discrimination, and (5) communication without insulting.

This paper highlights the ethics of Islamic communication as the ethical basis for the communication process in various human communication contexts. The ethical principles of Islamic communication open the entry of missing behavioral aspects of communication-based on religious values. This paper provides the necessary theoretical framework for including religiosity and divine guidance in communication ethics.

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