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PROPHETIC COMMUNICATION IN TAFSIR AL-MISHBAH: *TABSHIR–INDZAR*, *HIWAR*, AND *AMTSAL* AS A MODEL OF TRANSCENDENTAL COMMUNICATION

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Abstract

This study examines prophetic communication in the Qur'an through the interpretive framework of *Tafsir Al-Mishbah* by Muhammad Quraish Shihab and maps its major communicative strategies into a persuasive-dialogic model relevant to contemporary da'wah. The study employs a qualitative library research design with *Tafsir Al-Mishbah* as the primary source, supported by relevant scholarship in Qur'anic exegesis, Islamic communication, and contemporary religious communication. The unit of analysis consists of Quraish Shihab's interpretive constructions of selected Qur'anic verses that reflect the communicative dimensions of prophethood. The analysis was conducted through thematic interpretation (*tafsir mawḍū'ī*), close reading, thematic coding, and conceptual interpretation using persuasive, dialogic, and transcendental communication frameworks. The findings show that prophetic communication in *Tafsir Al-Mishbah* is structured through several interconnected strategies, namely *tabshīr* (encouragement and glad tidings), *indzār* (warning and moral caution), *ḥiwār* (dialogical engagement), and *amtsāl* (parable-based communication). These strategies are further guided by ethical principles such as *ḥikmah*, *mau'izhah ḥasanah*, gentleness, and participatory engagement. The study concludes that prophetic communication in *Tafsir Al-Mishbah* constitutes a coherent model of transcendental communication that integrates persuasion, dialogue, symbolic teaching, and ethical responsibility.

Keywords: *Prophetic communication; Tafsir Al-Mishbah; Transcendental Communication; Tabshīr–Indzār; Ḥiwār; Amtsāl*

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A. Introduction

Prophethood (*risālah*) is one of the fundamental themes of the Qur'an and occupies a central position in the overall structure of Islamic teaching. Prophets are not merely understood as spiritual or religious figures. They are also the messengers of God who play a strategic role as transmitters of divine messages and as agents of social transformation within their communities. In this sense, prophethood cannot be separated from a communicative process that is systematic, ethical, and directed toward changing human thought, attitudes, and behavior in order to establish a more civilized and just social order (Setiawan, 2025).

When the concept of prophethood is examined through the lens of communication studies, the process of revelation can be understood more clearly, beginning with the

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production of the message, continuing with its delivery, and ending with its reception and internalization by human beings. The Qur'an not only contains the substance of revelation, but also portrays the communicative strategies employed by prophets in delivering divine guidance through dialogue, admonition, parables, and persuasive appeals. This reading suggests that communication has a strong epistemological grounding in the Qur'an, since core communicative values such as dialogue, openness, and effective message delivery are embedded in the text. Through the Qur'an, communication may therefore be understood as a meaningful instrument for recognizing truth, strengthening social relations, and promoting transformation in collective life. Contemporary scholarship increasingly recognizes religion itself as a communicative practice shaped by social and media environments, where religious meanings are negotiated and transmitted through various communicative forms (Hoover, 2006).

Within communication studies, prophethood may be understood as a form of transcendental communication involving God as the primary communicator, the Messenger as the mediator of the message, and humankind as the recipient (Enjang and Rustandi, 2022). Analyzing the concept of prophethood in this way, particularly through *Tafsir Al-Mishbah*, is important because it helps explain how the transmission of divine revelation may be interpreted as a communication model that remains relevant to contemporary da'wah and the changing media environment.

Previous studies on prophethood in the Qur'an from the perspective of communication have generally developed along three main lines. First, a number of studies have focused on prophetic communication by arguing that prophethood (*nubuwwah* or *risālah*) in the Qur'an is not merely a theological category, but also represents a communicative process that links God, the Messenger, and humanity. Within this framework, Quraish Shihab explains the communicative dimension of prophethood through the Messenger's functions as a bearer of glad tidings (*bashīr*), a warner (*nadhīr*), and a moral exemplar (Shihab, 2002). In a similar vein, Aisyah (2021) argues that Quraish Shihab interprets the prophethood of Muhammad as a model of prophetic communication grounded in the values of *ṣidq*, *amānah*, *tablīgh*, and *faṭānah*.

Second, other studies have examined digital da'wah and contemporary religious communication. As social interaction and media practices continue to evolve, these studies have emphasized the need to revisit the concept of prophethood as a normative foundation for contemporary da'wah, especially in digital spaces. Studies in digital religion demonstrate that religious communication increasingly occurs within mediated environments where authority, persuasion, and audience interaction are reshaped by digital technologies (Campbell, 2013). This development reflects the limitations of classical exegetical traditions, which often privilege theological and textual concerns, while contemporary da'wah increasingly requires attention to persuasion, cultural adaptation, and effective message design (Mukoyimah, 2019; Kaltsum and Amin, 2024). In this context, Quraish Shihab's *Tafsir Al-Mishbah* places considerable emphasis on *ḥikmah* and *mau'izhah ḥasanah* as communicative principles that address both rational and emotional dimensions of human response. Nawaffani (2023) further shows that

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literature on prophetic communication and digital da'wah consistently indicates that prophetic values can and should be adapted into contemporary da'wah strategies. These include ethical message delivery, persuasive narrative forms, and contextualized communication that responds to the cultural characteristics of specific audiences (Muhlis, 2022).

Third, a number of studies have highlighted methodological issues in thematic exegesis. Several scholars have criticized the tendency of classical tafsir to remain largely textual and theological, with limited applicability to contemporary da'wah practices (Mukoyimah, 2019; Kaltsum and Amin, 2024). More specifically, Aji and Hilmi (2021) point to a methodological gap in recent studies of thematic exegesis and religious communication. Although there is growing interest in both fields, relatively few studies have systematically integrated modern communication theories, such as persuasive communication, dialogic communication, or intercultural communication, into the analysis of Qur'anic verses on prophethood in order to produce an applied and analytically robust interpretive model. This gap indicates the need for a thematic exegetical approach that is not only descriptive, but also analytical and applicable to the formulation of communication strategies for contemporary religious life.

These three clusters of scholarship, namely prophetic communication, digital da'wah, and thematic exegetical methodology, show that existing studies have not yet systematically mapped the communicative strategies of prophethood in Tafsir Al-Mishbah into a coherent persuasive-dialogic framework. Most previous works either discuss prophethood within a theological and normative framework or examine Islamic communication in general terms without conceptually integrating it with thematic tafsir analysis. This is where the present study locates its contribution. Rather than merely describing the functions of prophethood, this article analytically reconstructs the communicative strategies of prophethood in *Tafsir Al-Mishbah* into a systematic and applicable persuasive-dialogic model.

Theoretically, this study contributes to the development of Islamic communication studies by bringing contemporary communication theory into conversation with Qur'anic exegesis. It is situated at the intersection of prophetic communication, digital da'wah, and thematic tafsir methodology, thereby extending a field that has often remained fragmented. By mapping the patterns of *tabshīr-indzār*, *ḥiwār*, and *amtsāl* in *Tafsir Al-Mishbah*, this study argues that prophethood may be understood as a model of transcendental communication with a coherent structure, strategy, and ethical orientation. Accordingly, the study seeks to answer two main questions: how does *Tafsir Al-Mishbah* position the Messenger as a divine communicator in the process of conveying revelation, and how do these communicative patterns form a framework that remains relevant for the development of da'wah in the digital age? The article therefore offers a more explicit conceptual framework for integrating Qur'anic exegesis and communication studies in contemporary society.

Tafsir Al-Mishbah by Muhammad Quraish Shihab was selected as the primary exegetical source for this study. As one of the most influential contemporary Indonesian

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tafsir works, *Al-Mishbah* is particularly relevant to modern life because it connects Qur'anic values with social, cultural, and communicative realities. Its interpretive approach is contextual and hermeneutic, giving attention not only to textual and linguistic features but also to the ethical and social significance of divine messages. This characterization is consistent with previous studies that describe *Tafsir Al-Mishbah* as a socially engaged and methodologically significant work within contemporary Indonesian Qur'anic exegesis (Agus Setiawan, 2023; Aisyah, 2021). It also reflects Quraish Shihab's broader intellectual project of relating Qur'anic interpretation to lived social realities rather than confining it to a purely textual reading (Shihab, 1994). His exegetical style may therefore be understood as communicative, moderate, and socially responsive, which helps explain why his work is frequently positioned within the wider development of modern Indonesian Qur'anic scholarship (Rofiq et al., 2020). These characteristics make *Tafsir Al-Mishbah* an especially appropriate source for examining prophethood as an ethical and transcendental model of communication within contemporary da'wah.

B. Methods

This study employs a qualitative approach based on library research. The primary source of data is *Tafsir Al-Mishbah* by M. Quraish Shihab, while secondary sources include scholarly works on Qur'anic exegesis, Islamic communication, and contemporary da'wah studies. The unit of analysis in this study is not the Qur'anic verses in isolation, but the interpretive constructions presented in *Tafsir Al-Mishbah*, particularly those passages in which Quraish Shihab discusses the communicative dimensions of prophethood. By focusing on the exegetical discourse rather than solely on the Qur'anic text, the study aims to examine how prophetic communication is conceptually articulated within a contemporary interpretive framework.

The selection of Qur'anic verses was conducted purposively using three main criteria. First, the verses explicitly refer to the role of the Messenger as the conveyor of divine messages. Second, in *Tafsir Al-Mishbah* these verses contain clear communicative elements such as the delivery of glad tidings, warnings, dialogical engagement, or the use of parables. Third, the selected verses collectively represent different communicative strategies that appear in prophetic communication. Based on these criteria, five Qur'anic passages were identified as the analytical corpus of the study. These verses are considered representative because they illustrate key communicative patterns associated with prophetic mission, including *tabshīr–indzār*, *ḥiwār*, and *amtsāl*. Although limited in number, this corpus is analytically sufficient to capture the diversity of communicative approaches reflected in Quraish Shihab's interpretation.

The analytical procedure follows the general principles of thematic interpretation (*tafsir mawḍū'ī*). The first stage involves identifying relevant Qur'anic verses that correspond to the established criteria. The second stage consists of a close reading of Quraish Shihab's interpretations in order to identify communicative elements embedded within the exegetical narrative. The third stage involves thematic coding of the identified patterns, focusing on three main communicative orientations: persuasive communication,

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dialogic communication, and pedagogical communication. In the fourth stage, these themes are interpreted using selected concepts from communication studies, particularly theories of persuasive communication, dialogic communication, and transcendental communication. This analytical process enables the study to reconstruct the communicative strategies of prophethood as conceptualized within *Tafsir Al-Mishbah*.

To enhance analytical credibility, the interpretations found in *Tafsir Al-Mishbah* are occasionally compared with discussions from other exegetical sources and with relevant communication theories. This comparative step is not intended to produce a full comparative tafsir analysis, but rather to contextualize Quraish Shihab's interpretation within broader scholarly discussions. Through this approach, the study seeks to minimize purely subjective readings while maintaining fidelity to the primary interpretive framework.

In this study, transcendental communication serves as the primary analytical lens for interpreting Qur'anic verses on prophethood. This framework conceptualizes prophetic communication as a relational structure involving several interconnected components. These include the Messenger as the communicator who mediates divine messages, the content of revelation conveyed through communicative strategies such as *tabshīr–indzār*, *ḥiwār*, and *amtsāl*, the communicative medium expressed through language, dialogue, and symbolic narration, and the sociocultural context of the audience receiving the message. In addition, the framework considers audience response as a form of communicative feedback and acknowledges the presence of communicative barriers and ethical considerations in message delivery. Ethical principles such as *ḥikmah* and *mau'izhah ḥasanah*, as emphasized in *Tafsir Al-Mishbah*, are therefore incorporated into the analytical structure. By integrating these elements, the study maps prophetic communication strategies in a systematic way while maintaining their normative and theological dimensions.

C. Results and Discussion

1. Prophetic Communication Methods in the Qur'an

Communication involves the transmission of ideas, values, and meanings through symbolic systems such as language (Samsul Bahri, 2021). In classical communication theory, Harold Lasswell formulates communication as a process structured around the questions: who says what, through which channel, to whom, and with what effect. Within the Qur'anic framework, communication functions not merely as the transfer of information but as a moral process through which divine guidance is conveyed to humanity.

The Qur'an presents a communicative structure that includes the source of the message, the mediator who conveys it, the audience that receives it, and the rhetorical strategies through which the message becomes meaningful. Revelation can therefore be understood as a form of transcendental communication in which God functions as the ultimate source of the message, the Prophet serves as the mediator of that message, and

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humanity becomes the recipient that interprets and responds to it (Enjang and Rustandi, 2022). Qur'anic discourse shows that prophetic communication does not rely on a single communicative technique. Instead, the message is delivered through multiple rhetorical forms that guide understanding, stimulate reflection, and encourage ethical transformation. Among the most prominent communicative methods found in the Qur'an are *tabshīr–indzār*, *ḥiwār*, and *amtsāl*.

a. The Method of Tabshīr and Indzār

Two central strategies of prophetic communication in the Qur'an are *tabshīr* and *indzār*. The term *tabshīr* derives from the Arabic root *bashara*, which refers to delivering glad tidings that inspire hope and motivate people toward righteous action. In contrast, *indzār* derives from *nadhara*, meaning to warn or caution individuals about the consequences of rejecting divine guidance. Within Qur'anic discourse, these two communicative forms operate together as a balanced strategy that combines encouragement with moral warning (Wulandari et al., 2024). This pattern appears clearly in the following verse:

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۚ وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

Indeed, We have sent you with the truth as a bringer of good tidings and a warner. And there was no nation but that there had passed within it a warner. (QS. Fāṭir 35:24)

In *Tafsir Al-Mishbah*, Quraish Shihab explains that the term *bashīr* indicates the prophetic role of delivering messages that strengthen hope and encourage obedience to divine guidance. The term *nadhīr* refers to the function of warning people about the ethical consequences of rejecting truth (Shihab, 2002). Shihab emphasizes that warning in the Qur'anic context is not intended to produce despair or fear. Instead, it functions as a reminder that encourages moral awareness and reflection. A similar formulation appears in another verse:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

And We certainly sent into every nation a messenger, saying, "Worship Allah and avoid ṭāghūt." (QS. An-Naḥl 16:36)

The term *ṭāghūt* refers to false authorities, idols, or systems of power that divert people away from divine guidance. Quraish Shihab interprets this verse as emphasizing the universal mission of prophetic communication. Each community receives the message of monotheism through prophetic mediation, yet individuals remain free to respond either through acceptance or rejection (Shihab, 2002). Variation in human response demonstrates that prophetic communication does not operate through coercion but through persuasive invitation.

Communication theory recognizes persuasion as a process that influences attitudes and behavior through motivational appeals and structured message strategies designed to shape audience attitudes and responses (Perloff, 2017). In the Qur'anic

model, persuasion is connected with ethical responsibility. Promises of reward encourage moral commitment, while warnings remind individuals of the consequences of moral failure. This structure creates a communicative balance that encourages voluntary moral transformation. Maintaining a balance between encouragement and warning remains relevant in contemporary da'wah practices. Religious discourse that emphasizes warning alone may produce fear-oriented communication, whereas excessive emphasis on encouragement may weaken moral seriousness. The Qur'anic model demonstrates a communicative structure that sustains ethical proportionality while encouraging long term moral awareness.

b. The Method of Ḥiwār

Another communicative strategy frequently employed in the Qur'an is *ḥiwār*. The Arabic term *ḥiwār* refers to dialogue or conversation conducted through exchange of arguments and mutual engagement. Qur'anic narratives frequently present dialogical interactions involving prophets and their communities, as well as exchanges between God and human beings (Alwan & Izzati, 2024). These narratives illustrate that Qur'anic communication often unfolds through dialogue rather than unilateral proclamation. An example appears in the following verse:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ

Say, "I am only a man like you, to whom has been revealed that your god is one God." (QS. Al-Kahf 18:110)

The command *qul* ("say") functions as a rhetorical instruction directing the Prophet to deliver the message in a communicative manner that emphasizes his shared humanity with the audience. In *Tafsir Al-Mishbah*, Quraish Shihab explains that this expression reduces the psychological distance between communicator and audience. By presenting the Prophet as a human recipient of revelation, the Qur'an establishes a communicative environment that invites reflection and rational engagement (Shihab, 2002). A related instruction appears in the following verse:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ

O Messenger, announce that which has been revealed to you from your Lord. And if you do not, then you have not conveyed His message. (QS. Al-Mā'idah 5:67)

Quraish Shihab interprets this verse as emphasizing the ethical responsibility of the Prophet to deliver revelation faithfully despite potential resistance from the audience (Shihab, 2002). Although the Prophet is obligated to convey the message, the Qur'anic communicative structure continues to allow space for reflection and voluntary response.

Dialogical communication in contemporary communication theory emphasizes participation, engagement, and mutual recognition between communicators and audiences, highlighting the importance of reciprocal interaction and openness in the communicative process (Kent & Taylor, 2002). Qur'anic dialogue reflects similar characteristics while remaining anchored in the moral authority of revelation. Dialogue therefore functions not as a relativistic exchange of opinions but as a communicative

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process that encourages ethical awareness. A similar emphasis appears in Sayyid Qutb's reading of Qur'anic dialogue, where prophetic discourse is presented as ethically disciplined and persuasive without abandoning firmness of principle (Qutb, 1972). This point strengthens the argument that *ḥiwār* in the Qur'anic context involves not only exchange and participation but also moral direction. In contemporary religious communication, particularly within digital public discourse where polarization often intensifies, the Qur'anic model of *ḥiwār* underscores the importance of dialogue that combines openness with moral clarity.

c. The Method of Amtsāl

A third communicative strategy found in the Qur'an is *amtsāl*, the plural form of *mathal*, meaning parable or analogy. In Qur'anic rhetoric, parables compare abstract ideas with concrete experiences in order to make complex meanings accessible to human understanding. Classical studies of Qur'anic rhetoric identify three elements within a parable: the subject being described (*al-mushabbah*), the object of comparison (*al-mushabbah bih*), and the shared point of resemblance (*wajh al-shabah*) (Oktafiani & Hanif, 2022). An example appears in the following verse:

وَاضْرِبْ لَهُم مَّثَلَ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَاحُ

And present to them the example of the life of this world, its being like rain which We send down from the sky, and the vegetation of the earth mingles with it and then it becomes dry remnants scattered by the winds. (QS. Al-Kahf 18:45)

The phrase *waḍrib lahum mathalan* instructs the Prophet to present a parable that illustrates the temporary nature of worldly life. In *Tafsir Al-Mishbah*, Quraish Shihab explains that this imagery functions as a pedagogical communication strategy. The flourishing vegetation symbolizes the apparent beauty of worldly prosperity, while its eventual decay illustrates the fragile and temporary character of material existence (Shihab, 2002).

Parables transform abstract theological concepts into concrete imagery that audiences can easily visualize. Narrative imagery allows individuals to interpret the message through reflection rather than direct instruction. Instead of imposing meaning, the parable stimulates cognitive engagement that encourages internalization of moral lessons.

Narrative and metaphor also occupy an important place in modern communication studies because they shape perception and deepen understanding through symbolic storytelling that enables audiences to interpret moral meanings through narrative structures (Fisher, 1984). Qur'anic parables demonstrate a similar communicative insight while emphasizing contemplation and moral awareness. In educational and da'wah contexts, narrative forms therefore provide an effective means of communicating theological values in ways that remain accessible and meaningful.

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The communicative patterns discussed above can be synthesized into a conceptual model of prophetic communication as interpreted in *Tafsir Al-Mishbah*. The following table summarizes the relationship between Qur'anic verses, communicative strategies, and their implications for contemporary da'wah.

Table 1
Synthesis of Prophetic Communication Models in *Tafsir Al-Mishbah* and Their Implications for Contemporary Da'wah

Qur'anic Verse	Prophetic Theme	Interpretation in *Tafsir Al-Mishbah*	Communication Concept	Implications for Da'wah	Analytical Synthesis
QS. Fāṭir (35):24	Messenger as bearer of good news and warning	The Messenger delivers encouragement and warning to guide believers and remind humanity of moral consequences.	Persuasive ethical communication (*tabshīr–indzār*)	Da'wah communication should balance motivational messages with ethical warnings.	The *tabshīr–indzār* pattern combines motivational appeal with moral accountability.
QS. An-Naḥl (16):36	Universality of prophetic mission	Every community receives the message of monotheism while maintaining freedom to respond.	Persuasive communication with audience autonomy	Da'wah should respect the audience's interpretive freedom.	Persuasion operates as invitation rather than compulsion.
QS. Al-Kahf (18):110	Human dimension of the Messenger	The Prophet communicates as a human recipient of revelation, creating proximity with the audience.	Dialogic communication (*ḥiwār*)	Da'wah communication requires dialogical engagement.	Dialogue encourages rational reflection and moral participation.
QS. Al-Mā'idah (5):67	Responsibility to convey revelation	The Prophet must deliver revelation faithfully despite potential resistance.	Ethical communication	Religious communicators must preserve message integrity.	Communication integrates moral responsibility with courage.
QS. Al-Kahf (18):45	Parable as communicative strategy	Parables translate abstract spiritual meanings into	Symbolic pedagogical communication (*amtsāl*)	Narrative communication can strengthen the accessibility	Parables encourage reflective understanding

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	concrete imagery.	of religious messages.	of moral teachings.

Table 1 shows that prophetic communication in Tafsir Al-Mishbah operates through persuasive, dialogical, symbolic, and ethical strategies. Each communicative form addresses a different dimension of human reception of religious messages. Encouragement and warning stimulate emotional motivation, dialogue invites rational engagement, and parables encourage reflective understanding. Through this combination, Qur'anic communication engages both cognitive and moral dimensions of human experience.

The relationship between *tabshīr* and *indzār* corresponds to persuasive communication structures that rely on motivational appeals to influence attitudes and behavior. In Qur'anic communication, persuasion is inseparable from ethical responsibility. Encouragement motivates moral commitment, while warning reminds individuals of the consequences of moral failure. This structure prevents religious communication from becoming either excessively punitive or overly permissive.

The dialogical structure represented by *ḥiwār* also reflects communicative interaction that recognizes the audience as an active participant in the interpretive process. Dialogue invites reflection, reasoning, and moral engagement rather than passive acceptance. This participatory dimension is consistent with recent discussions of two-way communication, which emphasize responsiveness, reciprocity, and audience involvement as important elements of effective communication in religious and institutional settings (Alawi et al., 2025). At the same time, the Qur'anic communicative structure maintains a clear normative orientation grounded in revelation. Dialogue therefore becomes a communicative process that encourages moral awareness rather than a relativistic exchange of opinions.

Parables (*amtsāl*) introduce another dimension of prophetic communication. Narrative imagery transforms abstract theological concepts into experiential representations that audiences can visualize and contemplate. This narrative strategy encourages internal reflection and allows individuals to interpret religious meaning through concrete imagery drawn from everyday life. These communicative patterns show that prophetic communication functions as an integrated system combining persuasion, dialogue, narrative symbolism, and ethical guidance. Within contemporary da'wah contexts, particularly in digital communication environments characterized by rapid information exchange and diverse audiences, this model offers a framework for religious communication that remains persuasive, dialogical, and ethically grounded.

2. Ethical Principles of Prophetic Communication

Ethical principles are central to prophetic communication. In Islamic intellectual tradition, communication is not limited to the transmission of messages but also involves moral responsibility in the manner those messages are conveyed. Communication ethics scholarship similarly emphasizes truthfulness, responsibility, and respect for audiences

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as essential elements of ethical public communicatsion (Christians et al, 2011). Prophetic communication therefore combines human interaction (*insāniyyah*) with divine guidance (*ilāhiyyah*), creating a communicative model that emphasizes integrity, empathy, and ethical accountability.

Several ethical values define prophetic communication. Among the most frequently discussed are *ṣidq* (truthfulness), *amānah* (trustworthiness), justice in speech, empathy toward the audience, and communicative wisdom (*ḥikmah*). These values shape how religious messages should be delivered so that communication does not merely convey information but also promotes moral transformation (Ridho & Hariyadi, 2021). One of the most important Qur'anic formulations of ethical communication appears in the following verse:

اُدْعُ اِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِيْ هِيَ اَحْسَنُ

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. (QS. An-Naḥl 16:125)

The term *ḥikmah* refers to wisdom in communication, which involves the ability to deliver messages appropriately according to the context and the condition of the audience. The phrase *mau'izhah ḥasanah* refers to constructive and compassionate advice that appeals to both rational understanding and emotional awareness. In *Tafsir Al-Mishbah*, Quraish Shihab explains that these two expressions emphasize that religious communication must be conducted with sensitivity, ethical consideration, and attentiveness to the psychological state of the audience (Shihab, 2002).

A similar interpretation appears in the classical tafsir of Al-Qurṭubī, who explains that this verse instructs believers to communicate religious guidance with gentleness and constructive reasoning rather than harsh confrontation (Al-Qurthubi, 1964). The verse highlights an ethical dimension of communication in which the effectiveness of religious messages depends not only on their content but also on the manner of their delivery. Another verse that illustrates the ethical foundation of prophetic communication appears in the following passage:

فَبِمَا رَحْمَةٍ مِّنَ اللّٰهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِكَ

So, by mercy from Allah, you were lenient with them. And if you had been rude in speech and harsh in heart, they would have disbanded from about you. (QS. Āli 'Imrān 3:159)

This verse highlights the importance of gentleness and empathy in communication. According to Quraish Shihab, the Prophet's gentle character is presented as a manifestation of divine mercy that strengthens social cohesion and encourages acceptance of religious guidance (Shihab, 2002). Harsh communication, by contrast, creates psychological distance between communicator and audience and may weaken the effectiveness of the message.

The verse also includes the instruction *wa shāwirhum fī al-amr*, meaning "consult them in the matter." This instruction introduces an additional ethical dimension of prophetic communication: participatory engagement. Consultation encourages collective

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reflection and strengthens trust between leaders and the community. Communication therefore becomes a relational process that fosters cooperation and mutual respect.

These Qur'anic teachings illustrate that prophetic communication integrates persuasion, dialogue, and ethical responsibility. Religious communication is therefore expected to guide individuals toward moral awareness without resorting to coercion or manipulation. The ethical character of communication plays a decisive role in shaping how religious messages are received and interpreted.

In contemporary da'wah practices, particularly in digital communication environments where public discourse can quickly become confrontational, these ethical principles remain highly relevant. Wisdom, compassion, and respectful dialogue contribute to constructive religious communication that encourages reflection rather than polarization. Ethical communication also strengthens credibility, since audiences are more receptive to messages conveyed with sincerity and empathy.

The ethical principles discussed above indicate that prophetic communication does not rely solely on rhetorical techniques but also on moral character. Truthfulness, trustworthiness, wisdom, and compassion create a communicative environment in which religious messages can be received as guidance rather than as imposition. These principles reinforce the broader Qur'anic model of communication that integrates persuasion, dialogue, symbolic teaching, and ethical responsibility.

D. Conclusion

This study examined prophetic communication in the Qur'an through the interpretive framework of *Tafsir Al-Mishbah* by Muhammad Quraish Shihab. The analysis shows that prophetic communication is structured through several interconnected communicative strategies. Among the most prominent are *tabshīr* (communication through encouragement and glad tidings), *indzār* (communication through warning and moral caution), *ḥiwār* (dialogical interaction), and *amtsāl* (communication through parables or analogical narratives). These communicative forms demonstrate that the transmission of divine guidance in the Qur'an operates through persuasive, dialogical, and symbolic modes of communication that engage emotional motivation, rational reflection, and experiential understanding.

The study also identifies the ethical foundations that guide prophetic communication. Qur'anic teachings emphasize wisdom (*ḥikmah*), compassionate instruction (*mau'izhah ḥasanah*), gentleness in speech, and participatory engagement in communication. These principles indicate that the effectiveness of religious communication depends not only on the content of the message but also on the ethical character of its delivery. Prophetic communication therefore integrates persuasive strategy with moral responsibility and communicative empathy.

The findings indicate that prophetic communication in *Tafsir Al-Mishbah* can be understood as a coherent model of religious communication that combines strategic persuasion, dialogical engagement, symbolic teaching, and ethical guidance. This model offers a conceptual contribution to Islamic communication studies by connecting

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Qur'anic interpretation with contemporary communication theory. Within contemporary da'wah practices, particularly in digital communication environments characterized by diverse audiences and rapid information exchange, these communicative principles provide guidance for constructing religious messages that remain persuasive, dialogical, and ethically grounded.

This study is limited to textual analysis of Qur'anic verses interpreted in *Tafsir Al-Mishbah*. It does not examine how these communicative principles operate in empirical communication practices. Future research may therefore explore how prophetic communication strategies such as *tabshīr*, *indzār*, *ḥiwār*, and *amtsāl* are applied in contemporary da'wah contexts, including digital religious communication and public religious discourse.

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