



## **The Ethics of Communication to Parents in Surah Maryam Verse 42-48: Study on Kitab Tafsir Al-Taysir By Firanda Andirja**

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### **Abstract**

*Filial piety is a noble duty of a child to his parents as a form of respect and affection. There are many ways to show filial piety, including good communication. Good communication is the key to portraying a child's respect and expressing affection for parents. This research is a qualitative method to analyze primary data sources, namely Tafsir al-Taysir which is then analyzed with other data in the form of previous research which is then processed in the form of descriptions. The results of the study of Surah Maryam verses 41-48 in Tafsir al-Taysir by Firanda Andirja explain that the ethics of communicating to parents in the verse is centered on verbal communication. The verbal communication ethics consist of using a good call, gentle speech (*qaulan layyina*), concise but clear speech (*qaulan baligha*), and explaining the various positive and negative effects of an action (*mau'idzah*).*

**Keywords:** Communication ethics; Parents; Tafsir al-Taysir; Surah Maryam.

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## Introduction

The Filial piety is a noble duty of a child to his parents as a form of respect and affection. There are many forms of filial piety, one of which is through good communication with them. Good communication is a key that can illustrate the child's respect for parents and show affection for both [1]. The Quran, the book of every Muslim, has a major role in providing guidance to its people, including instructions on how to communicate well with parents [2]. Among the ways the Quran provides guidance is through the stories that Allah mentions in the Quran, such as the story of Prophet Ibrahim who communicated to his father in Surah Maryam verses 42-48. This article aims to explain the communication ethics contained in Surah Maryam verses 42-48 with the book of Tafsir Al-Taysir by Firanda Andirja as the primary data source that will be studied in this article [3]. By conducting research on Firanda Andirja's interpretation of Surah Maryam verses 42-48 and then presenting secondary data from books and scientific articles, a result will be obtained that explains good communication ethics to parents.

## Method

Research data is obtained through qualitative research methods or library research which requires data related to documents in the form of scientific papers, books, documents, and others which are processed and produce reports in the form of descriptions.<sup>2</sup> This data processing begins by presenting primary data in the form of Firanda Andirja's interpretation of Surah Maryam verses 42-48. Then the data is analyzed using secondary data in the form of written works that are directly or indirectly related to communication ethics. The data is processed through descriptive analytical method, which is analyzing the data as well as providing a description of the data that has been collected through various sources to find a conclusion from the topic studied [4]. This article is expected to contribute to scientific papers in the field of Al-Quran studies and as a reference for the development of future research.

## Result and Discussion

### Definition of Communication Ethics

According to Afna Fitria Sari, communication ethics means procedures, measures of behavior, procedures that regulate the way of social interaction<sup>3</sup>. According to Fauzan and Nazaruddin, communication ethics is the principle in expressing opinions or ideas in conveying information and others.<sup>4</sup> According to Anita Ariani, communication ethics is a procedure for dialogue that is in accordance with moral benchmarks or actions in assessing the right or wrong behavior of individuals or groups.

## A Brief Overview of Firanda Andirja

Firanda Andirja Abidin was born on October 28, 1979 in the city of Surabaya<sup>5</sup>. Firanda Andirja migrated with her parents to Sorong, Papua at the age of seven and grew up in the city. Firanda Andirja took his education at Pertiwi Kindergarten and continued to elementary school at Inpres 17 Sorong. After that, he continued his education at SMP Negeri 1 Sorong and SMU Negeri 1 Sorong. After graduating from SMU Negeri 1 Sorong<sup>6</sup>, his education continued in 1998 in the city of Yogyakarta at Gajah Mada University with the Department of Chemical Engineering<sup>7</sup>.

Firanda Andirja deepened his religious knowledge in the campus mosques and outside the campus. His interest in religious knowledge became a door for Firanda to study at the Islamic University of Medina and did not continue his education at UGM<sup>8</sup>. Firanda studied Arabic for one year, then continued with undergraduate education at the Faculty of Hadith for 4 years, graduating Cumlaude, then Firanda continued his Masters at the Faculty of Da'wah and Ushuluddin majoring in Akidah graduating Summa Cumlaude. After graduating from S2 Firanda continued his Doctoral Education for 5 years in the Aqidah department and graduated Summa Cumlaude<sup>9</sup>.

Firanda also took off-campus education while in Medina with Shaykh Abdul Muhsin Al-Abbad rahimahullah (a great scholar of the city of Medina), Shaykh Abdul Muhsin Al-Abbad rahimahullah for approximately 5 years at the Prophet's Mosque. Then studied with his son Shaykh Abdul Muhsin rahimahullah, Prof. Dr. Shaykh Abdulrozaq Al-Abbad (Nabawi Mosque Teacher) who was also Firanda's teacher during his education at the Islamic University of Medina. Then he studied with Prof. Dr. Shaykh Ibrahim Ar-Ruhaily (Prophet's Mosque Teacher) who was his teacher during his undergraduate and doctoral studies. Then Firanda also studied with Prof. Dr. Shaykh Sholih bin Abdil Aziz Sindi (Prophet's Mosque Teacher) who was the teacher of akidah during his undergraduate studies at the Islamic University of Medina<sup>10</sup>.

## General Description of Tafsir Al-Taysir

Tafsir Al-taysir was written by Firanda Andirja in 2021 as the first printing by the official Firanda Andirja publisher. This interpretation is written in detail when describing the verse of the Qur'an. The arrangement of this tafsir is written sequentially based on the arrangement of the Ottoman Mushaf starting from the beginning of Surah al-Fatihah to Surah an-Nas. Before writing the interpretation of each letter in the Qur'an, the writing begins with an introduction that explains the category of letters, other names of letters and so on, such as the meaning of letters and Asbabun Nuzul<sup>11</sup>.

The explanation of the surah in the Qur'an is presented by quoting several verses or saheeh hadith that explain the interpretation of the verse and many quoted from other books of tafsir such as Ibn Kathir, ath-Thabary and others when interpreting a verse studied. But the shortcoming of this tafsir is that this tafsir only interprets some chapters in the Quran including: Surat al-Maidah, al-Kahf, Maryam, Thaha, Luqman, as-Sajdah, al-Ahzab, Saba' and Juz 'Amma so that currently the letter that has been interpreted is not complete 30 juz<sup>12</sup>.

As for the book of *Tafsir at-Taysiru fit Tafsir* (easy to understand Tafsir Al-Quran al-Adzīm) which will be used as this research is the tafsir of surah Maryam. Firanda explained that originally, this tafsir was a transcript of lectures delivered in several tafsir studies. Then the manuscripts of the lecture transcripts were tidied up and corrected so that they could finally be presented in book form. The book of *Tafsir at-Taysiru fit Tafsir* surah Maryam is a continuation of the previously printed Juz 'Amma tafsir book whose text also comes from transcripts of lectures delivered by the author<sup>13</sup>.

The discussion in this tafsir uses a method that is very easy to understand by the people of Indonesia because it was originally a lecture method by collecting the words of scholars of tafsir, and summarized in a language that is compact and easily understood by the community<sup>14</sup>. The main purpose of writing this tafsir is to foster the love of Muslims for the Qur'an by understanding its meaning. The presence of this book is expected to help Muslims to understand the content of the letters in the Qur'an, so that the piety and faith of Muslims will increase because of the presence of this book<sup>15</sup>.

## Tafseer Surah Maryam verses 42-48

Tafseer surah Maryam verses 42:

إِذْ قَالَ لِأَبِيهِ يَأْبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبَصِّرُ وَلَا يُغْنِي عَنْكُ شَيْءًا

"(Remember) when he (Ibrahim) said to his father, "O my father! Why do you worship something that does not hear, does not see, and cannot help you at all<sup>16</sup>?"

Firanda Andirja explained the position of Prophet Ibrahim's father who was an honorable man in the midst of his people who at that time the entire population of the country of Babil including the father of Prophet Ibrahim named Azar was paganism. However, Prophet Ibrahim remained steadfast in preaching the truth of monotheism to them<sup>17</sup>.

Prophet Ibrahim did not call his father by name, but used the call "yaa abati" which means "O my father..." as a call filled with respect and a gentle call.

The call also functioned to remove the communication barrier between a child in this case Prophet Ibrahim with the father so that the father did not feel lectured and easily received advice<sup>18</sup>.

لَمْ تَعْبُدْ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا

"Why do you worship something that does not hear, does not see, and cannot help you at all<sup>19</sup>?"

Firanda explained how the communication made by Prophet Ibrahim to his father with gentle words and did not hurt feelings, such as "Why do you disbelieve?", "Why do you worship them?", but Prophet Ibrahim used good sentences and invited his father to think with his own logic so that his father realized, how could something that could not hear, could not see, and could not be a helper be called and worshiped<sup>20</sup>?

Firanda Andirja began to provide an explanation related to the call "yaa abati" is a form of respect for the father of Prophet Ibrahim. This is because during the Jahiliyyah period, a child had a low position before his parents, no matter how high the child's position was<sup>21</sup>.

The use of the word "yaa abati" is also a call that contains deep feelings, love, attention, and shows the distress of a child to his father who contains feelings of patience and a strong desire for the child's wishes to be heard by the father and granted by his father<sup>22</sup>. Prophet Ibrahim's communication in this verse is a form of qaulan layyina where the speaker uses soft words, not harsh, and does not give diatribes [5]. This communication gives verbal emphasis in terms of the message conveyed and nonverbally in terms of an attitude that is not painful and gentle<sup>23</sup>.

Prophet Ibrahim's question to his father did not only invite his father to think, but to mentally prepare his father to receive the information to be conveyed so that his father would easily capture the information conveyed by Prophet Ibrahim [6]. This is a good ethic exemplified by Prophet Ibrahim in communication, where as the messenger does not directly convey information, but first conditions the listener to be ready to hear what will be conveyed<sup>24</sup>.

Tafseer surah Maryam verses 43:

يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا

"O my father! Indeed, it has reached me some knowledge that was not given to you, so follow me, surely I will show you the straight path<sup>25</sup>."

Because Prophet Ibrahim's father did not give feedback then Prophet Ibrahim continued his speech with words that were also soft and beautiful, not

also by saying sentences that were worth as reproaches and insults, such as "O father! Indeed you are ignorant and I am knowledgeable." Or with similar words, but Prophet Ibrahim said, "O father! Verily you have knowledge, but you have acquired knowledge that has not reached your father." Nor did he say, "So far you have gone astray!", but Prophet Ibrahim said, "Follow me O my father, surely I will show you the straight path"<sup>26</sup>.

In this verse, after Prophet Ibrahim asked a question and his father did not respond, Prophet Ibrahim informed that Prophet Ibrahim had new information, namely about tawhid which knowledge had not yet reached his father while maintaining a gentle and not condescending attitude, namely *qaulan layyina* and accompanying it with *qaulan baligha*, which is effective and straightforward communication<sup>27</sup>, where Prophet Ibrahim told his father with a short but meaningful message<sup>28</sup> that explained to his father how to get to the right path, namely by following the teachings of tawhid brought by Prophet Ibrahim [7]. A child should communicate with gentleness and patience so that the information is conveyed well and get a good reply<sup>29</sup>. This attitude must also be accompanied by effective delivery so as to avoid speech that is futile and outside the topic of discussion<sup>30</sup>.

Tafseer surah Maryam verses 44:

يَا أَبَتِ لَا تَعْبُدِ الْشَّيْطَانَ إِنَّ الْشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا

"O my father, do not worship the devil. Indeed, the devil is disobedient to the Most Compassionate Lord<sup>31</sup>."

Firanda Andirja explains that Satan is the mastermind behind all forms of shirk because in fact the polytheists have worshiped Satan by following Satan's invitation. Therefore, Prophet Ibrahim wanted to awaken his father with the information obtained regarding the figure of Satan who was bad for everyone so that his father would think and realize that all this time his father had worshiped something cunning and evil, namely Satan<sup>32</sup>. Firanda also explained that Prophet Ibrahim not only conveyed the nature of Satan who was characterized by "Ashiyan" which means disobeying and disobeying Allah throughout his life [8]. But Prophet Ibrahim also called Allah SWT with Al-Rahman as a reminder to his father that Allah is very dear to His servants, it's just that Satan has been blocking people from Allah's affection with shirk and evil<sup>33</sup>.

Prophet Ibrahim tried to awaken his father who was instigated by the devil so that he fell into worshiping idols by describing the nature of the devil who had plunged his father and afterwards mentioned the name of Allah, namely Al-Rahman which means "The Most Compassionate" to provide motivation for his father to repent. This is a *mau'idzah* which means the advice of

a knowledgeable person who is not limited to commands and dialog alone. Every advice has a message that aims to soften the heart of the listener by mentioning the bad side to be avoided because of bad consequences and the good side as a motivation to step towards goodness<sup>34</sup>.

In every action there is a good side that makes an encouragement for someone to do good, but in some cases there are listeners who are not motivated so they need information from the bad side that will definitely be obtained when not abandoned or not carried out<sup>35</sup>. In this case Prophet Ibrahim informed his father of the nature of Satan who disobeyed Allah and plunged humans into shirk and evil as an explanation of the bad side to remind his father to leave shirk and mention the name of Allah, namely Al-Rahman as a motivation for his father to repent. In communication, giving prohibitions and commands alone is not enough, but the exposure of children to negative effects and positive effects must also be considered to provide an illustration to the communicator in order to have the motivation to avoid the dangers of negative effects and benefit from the positive effects of an action.

Tafseer surah Maryam verses 45:

يَأَبْتَ إِنِّي أَخَافُ أَنْ يَمْسِكَ عَذَابٌ مِّنْ أَرْجَحِنِ فَتَكُونُ لِلشَّيْطَانِ وَلِيَّا

"O my father, I am afraid that you will be afflicted by the punishment of God the Merciful, so that you become a friend of the devil<sup>36</sup>."

Firanda explained in this verse Prophet Ibrahim continued his communication by showing concern as a form of affection that was realized with gentle expressions full of worry such as, "I am afraid you will be touched by punishment. Prophet Ibrahim also mentioned Al-Rahman, the Most Compassionate as a reminder and motivation for his father to repent and receive information related to the religion of monotheism that Prophet Ibrahim brought<sup>37</sup>.

In this verse Prophet Ibrahim still gave an explanation to his father with language that was not convoluted and easily understood by his father (*qaulan baligha*), Prophet Ibrahim also did not leave a call of honor full of gentleness, namely the call "*yaa abati*" which shows the closeness of a child with his parents accompanied by feelings full of emotion, affection, and hope that his father will be willing to accept his words<sup>38</sup>, namely a call that shows the emotion of concern for his father if he does not follow him and dies on the crime, then his father will receive punishment from God the Most Merciful and Satan will be a friend of his father in hell later<sup>39</sup>.

The verses provide an overview of the stages of communication of Prophet Ibrahim which begins in a gentle, affectionate way, and in an increasingly gentle way of conveying information. Then Prophet Ibrahim told his father about the knowledge he had that if his father would follow him, surely his father would get guidance to the straight path. After that Prophet Ibrahim told his father about the bad side of shirk and also reminded his father of God's forgiveness so that his father had the motivation to repent<sup>40</sup>.

Tafseer surah Maryam verses 46-47:

قَالَ أَرَاغِبٌ أَنْتَ عَنْ إِلَهِتِي يَأْبَرَهِيمُ لَكِنْ لَمْ شَنَّتِهِ لَأَرْجُمَنَّكَ وَأَهْجُرِنِي مَلِيَّاً قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ  
لَكَ رَبِّي إِنَّهُ وَكَانَ بِي حَفِيَّاً

"He (his father) replied, "Do you hate my gods, O Ibrahim? If you do not stop I will stone you, leave me for a long time." He (Ibrahim) said, "May salvation be upon you, I will seek forgiveness for you from my Lord. Verily He is very kind to me<sup>41</sup>."

Firanda Andirja mentions in his tafsir regarding the feedback that Prophet Ibrahim received from his father was in the form of a diatribe followed by threats and expulsion from his land. But the opposite attitude was addressed by Prophet Ibrahim to his father by remaining patient and not returning reproaches or other bad words. However, Prophet Ibrahim took the attitude of not harboring feelings of resentment and personal hatred towards his father, even after receiving harsh treatment. Prophet Ibrahim also always prayed for forgiveness for his father after being expelled from Babylon until the birth of his two sons, Ishaq and Ismail<sup>42</sup>.

Prophet Ibrahim a.s. eventually received his father's response to his da'wah in the form of reproaches, threats, and expulsion by his father. Then Prophet Ibrahim a.s. responded back to his father with the response of the servants of God who did not reply to reproach, threaten, and issue other bad sentences but responded with the words "سلام عليك" which means "may safety be bestowed upon you," as a form of prayer and a statement that his father survived the reproach of Prophet Ibrahim or other hate speech<sup>43</sup>. The greeting is also a farewell sentence of Prophet Ibrahim a.s after getting a reply of expulsion from his father with a peaceful farewell and filled with respect to his father as well as Prophet Ibrahim's last attempt to communicate to his father in a good way so that his father could behave more gently<sup>44</sup>. Next Prophet Ibrahim continued his speech by giving a prayer that Allah would forgive him and give him guidance which would be the cause of Allah's forgiveness<sup>45</sup>.

Tafseer surah Maryam verses 48:

وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوكُمْ أَلَا أَكُونُ بِدُعَاءِ رَبِّي شَقِيَّاً

*"And I will pray to my Lord, hopefully I will not be disappointed by praying to my Lord<sup>46</sup>."*

Firanda explained that another attitude addressed by Prophet Ibrahim a.s was to re-express his good prejudice to Allah so that Allah would grant his prayer so that Allah would give his father guidance to accept the truth and forgiveness from Allah<sup>47</sup>. In this verse Prophet Ibrahim a.s. took an attitude by prioritizing his good prejudice to Allah by praying that his father would receive guidance and repent, and be given a new family<sup>48</sup> which then Allah granted him Ishaq and Ya'qub who then Allah raised them to become a Prophet<sup>49</sup>.

## Conclusion

Considering the interpretation of Firanda Andirja in the book *Tafsir al-Taysir* in Surah Maryam verses 41-48, the following conclusions can be drawn: That in Surah Maryam verses 41-48 according to Firanda Andirja's interpretation provides an explanation of how a child should establish communication with his parents with good ethics, namely by using good calls, gentle expressions (qaulan layyina), simple expressions (qaulan baligha), using wise advice (mau'idzah), giving good expressions.

## Author Contributions

**Fatih Muhammad:** Conceptualization, Methodology, Writing – review & editing, Supervision, Project.

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<sup>31</sup> Firanda Andirja Abidin, Tafsir At-Taysir Surah Maryam & Thaha, (Jakarta: UFA Office, 2021), Page 71.

<sup>32</sup> Ibid, Page 73.

<sup>33</sup> Ibid, Page 74.

<sup>34</sup> Muhammad Arifin Badri, "Cerdas Berkomunikasi Ala Nabi", (Jakarta: Pustaka Imam Syafi'i, 2014), Page 185.

<sup>35</sup> Ibid, Page 191.

<sup>36</sup> Firanda Andirja Abidin, Tafsir At-Taysir Surah Maryam & Thaha, (Jakarta: UFA Office, 2021), Page 71.

<sup>37</sup> Ibid, Page 74.

<sup>38</sup> Hanik Muhliatussikah, "Analisis Kisah Nabi Yusuf dalam Al-Quran Melalui Pendekatan Interdisipliner Psikologi Sasta", Arabi: Journal of Arabic Studies, Vol. 1, no. 2 (Universitas Negeri Malang, 2016), Page 8.

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<sup>40</sup> Abdurrahman bin Nashir As-Sa'di. "Taysirul Kariim al-Rahman fi Tafsir Kalaam al-Manan". (Jakarta: Darul Haq, 2018), Page 433-434.

<sup>41</sup> Firanda Andirja Abidin, Tafsir At-Taysir Surah Maryam & Thaha, (Jakarta: UFA Office, 2021), Page 74-75.

<sup>42</sup> Ibid, Page 75-76.

<sup>43</sup> Abdurrahman bin Nashir As-Sa'di. "Taysirul Kariim al-Rahman fi Tafsir Kalaam al-Manan". (Jakarta: Darul Haq, 2018), Page 434

<sup>44</sup> Muhammad Utama Al-Faruqi, "Pendidikan Akhlak Pendakwah dalam Surat Maryam ayat 41-50 Menurut Tafsir Fathul Qodir", Al-Tarbawi, Vol. 13, no. 2 (Universitas Islam Indonesia Yogyakarta: 2020), Page 167.

<sup>45</sup> Abdurrahman bin Nashir As-Sa'di. "Taysirul Kariim al-Rahman fi Tafsir Kalaam al-Manan". (Jakarta: Darul Haq, 2018), Page 434.

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<sup>47</sup> Ibid, Page 77-78.

<sup>48</sup> Muhammad Utama Al-Faruqi, "Pendidikan Akhlak Pendakwah dalam Surat Maryam ayat 41-50 Menurut Tafsir Fathul Qodir", Al-Tarbawi, Vol. 13, no. 2 (Universitas Islam Indonesia Yogyakarta: 2020), Page 168.

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