

Verbal Communication According to the Qur'an: Efforts to Build Religious Tolerance

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ABSTRACT

Differences in views and beliefs are an unavoidable reality in religious life. However, conflicts that arise are often not caused by differences themselves, but by ways of communicating that do not reflect ethics, such as the use of harsh language, negative labeling, and the attitude of feeling the most right. This research aims to analyze the concept of verbal communication in the Qur'an based on QS. An-Nahl verse 125 and examine its relevance in building religious tolerance. This research uses a library research method with a thematic interpretation approach (maudhu'i). Primary data comes from the Qur'an and the book of tafsir Mafātīh al-Ghayb by Fakhruddin al-Razi, Al-Jāmi' li Ahkām al-Qur'ān by Al-Qurthubi, and Tafsīr al-Qur'ān al-'Azīm by Ibn Kathir, while secondary data is obtained from relevant books and scientific journals. The results of the study show that the ethics of verbal communication in QS. An-Nahl verse 125 is built on three main principles, namely hikmah, mau'izhah hasanah, and jidal billati hiya ahsan. These three principles emphasize the delivery of truth based on knowledge and wisdom, the delivery of advice with gentleness, and polite and argumentative dialogue in the face of differences. This study concludes that the application of Qur'anic verbal communication ethics contributes to building religious tolerance through respect for differences, the delivery of the truth with dignity, and dialogue oriented towards the creation of harmony and harmonious social life.

INTRODUCTION

Differences in views and beliefs are an unavoidable reality in religious life. However, in practice, these differences often develop into conflicts that disrupt harmony, both between adherents of different religions and among Muslims themselves. Various religious discussions, lectures, and debates are often colored by the use of derogatory language, negative labeling of certain groups, judgment, and the attitude of feeling the most right. This condition shows that the problems that arise often do not lie in the existence of differences, but in the way of conveying and responding to these differences. Asep Saeful Muhtadi explained that stereotypes and prejudices in religious communication can be an obstacle to the creation of harmonious relationships, while communication that is not managed wisely has the potential to give birth to conflicts and social tensions. (Muhtadi, 2019) Therefore, verbal communication has an important role in maintaining mutually respectful relationships in the midst of a diversity of views and beliefs. Asep Saeful Muhtadi places interfaith



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communication as an important space to manage differences and prevent prejudice from developing into conflict (Muhtadi, 2019). In a pluralistic society, the quality of interaction is not only determined by the content of the message, but also by the communicator's ability to understand the social and cultural background of the other party (Liliweri, 2005).

The phenomenon of religious conflict today is not only seen in the relationship between religious communities, but also in differences of opinion among Muslims. Differences that are basically part of the dynamics of science often turn into conflicts due to the use of language that does not reflect good communication ethics. It is not uncommon to find religious lectures, discussions, and debates that are colored by negative labeling, judgments of different groups, and the tendency to claim the truth exclusively. In fact, fanaticism towards certain figures or groups sometimes makes it easier for a person to accept or reject an opinion based on who is conveying it rather than considering the strength of the argument. This condition shows that religious communication is not always used as a means of building understanding, but can turn into an instrument that widens social distance and strengthens intolerance. (Muhtadi, 2019) In line with that, communication that does not consider the diversity of backgrounds can reinforce stereotypes and prejudices. Studies of intercultural communication show that managing differences requires openness, equality, and the ability to place differences as part of social interaction (Liliweri, 2005; Nizar & Rofiqoh, 2021).

In the midst of various communication problems in religious life, the Qur'an pays great attention to the ethics of speaking. This is as affirmed in the words of Allah SWT. in QS. Al-Isra' [17]: 53 which reads:

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ

"And tell My servants that they may speak better words."

The command to use better words shows that Islam not only emphasizes the truth of the content of the message, but also the way it is conveyed. The choice of words, the attitude in dialogue, and the way of conveying differences are important parts that receive attention in Islamic teachings. In the context of religious life that is colored by various views and beliefs, the principle of *allatī hiya aḥsan* is interesting to study further, especially in relation to efforts to build an attitude of mutual respect and maintain harmony in the midst of differences. This emphasis is in line with M. Quraish Shihab's explanation that the choice of way of conveying is an important part of the message of the Qur'an, so that the truth is not separated from the manners in conveying it (Shihab, 2002).

The principles of communication taught by the Qur'an show that differences do not have to end in opposition. On the contrary, communication built on the basis of respect, wisdom, and good choice of words has the potential to be a means to maintain harmonious relationships in the midst of a diversity of views and beliefs. It is in this context that the study of verbal communication in the Qur'an is important, especially to understand how the Qur'an directs people to convey the truth without ignoring ethics, as well as how these principles can contribute to building religious tolerance in the midst of a pluralistic society. Based on this background description, this study focuses on the study of verbal communication in the Qur'an as one of the efforts to build religious tolerance. The phenomenon of conflict and tension that often arises due to the use of unwise language shows the importance of understanding the principles of communication taught by the Qur'an. Therefore, this study is directed to examine the concept of verbal communication in the Qur'an and analyze its relevance in building religious tolerance attitudes in the midst of a diversity of views, beliefs, and religious understandings in people's lives. From a communication perspective, messages that are prepared by considering the condition of the recipient will be more likely to achieve communication goals (Cangara, 2013). Therefore, the Qur'anic principle of good speech has relevance to the need for communication that builds social relationships.

LITERATURE REVIEW

A. Concepts of Verbal Communication and Communication Ethics

Verbal communication is the process of conveying messages through language that enables individuals to express ideas, knowledge, attitudes, and judgments to others. The effectiveness of communication is influenced not only by the message itself, but also by the purpose of communication, the characteristics of the recipient, the social context, and the way the message is organized and delivered (Cangara, 2013). In this sense, communication is a contextual process in which the communicator needs to consider the audience and the objectives of the message. These principles are relevant to Qur'anic communication ethics because the Qur'an regulates not only what is conveyed, but also how the message is delivered.



In religious communication, ethical considerations become particularly important because messages may concern beliefs, identities, and sensitive social relations. Mulyana (2015) explains that communication occurs within particular social and cultural contexts, so differences in background can influence the interpretation of messages. Muhtadi (2019) similarly places interfaith communication as an important space for managing differences and preventing prejudice from developing into social tension. Therefore, careful word choice, awareness of the interlocutor's context, and openness to dialogue are important elements of ethical religious communication (Cangara, 2013; Mulyana, 2015; Muhtadi, 2019).

B. Religious Tolerance in an Islamic Perspective

Religious tolerance does not mean eliminating differences in beliefs. In the Islamic perspective, tolerance is related to respecting the existence and rights of others while maintaining the boundaries of one's own beliefs. Aslati (2012) explains that tolerance in Islam operates in the sphere of social interaction without requiring the elimination of differences in faith, while Jamarudin (2016) emphasizes *tasamuh* through respect for the rights of others and avoidance of degrading or hostile treatment because of religious differences. This understanding provides a conceptual basis for viewing tolerance as an ethical pattern of social relations rather than as uniformity of belief.

The concept of tolerance is also related to religious moderation. The Ministry of Religion of the Republic of Indonesia (2019) describes religious moderation as a balanced perspective and attitude in religious life, including in responding to differences. Mawarti (2017) likewise places tolerance as an attitude of respecting differences and living together in social relations. More recent discussion by Sari et al. (2025) also addresses religious tolerance as part of efforts to realize harmony at the community level. Thus, religious tolerance can be understood as a social practice that allows individuals to maintain their beliefs while respecting the rights and dignity of others (Aslati, 2012; Jamarudin, 2016; Ministry of Religion of the Republic of Indonesia, 2019).

C. Intercultural Communication and Difference Management

A diverse society requires communication that can bridge differences in social and cultural backgrounds. Liliweri (2005) explains that prejudice and conflict can disrupt interaction in multicultural societies, making cross-cultural communication important for managing differences. Nizar and Rofiqoh (2021) further show that intercultural communication is related to the formation of tolerant perceptions and attitudes in socio-religious life. Muhtadi (2019) also emphasizes the role of communication in managing differences between religious communities. These perspectives indicate that communication ethics and tolerance are closely connected to the ability to understand different backgrounds and manage interaction constructively.

Within this framework, Qur'anic verbal communication can be understood not only as a guideline for *da'wah* but also as a principle of social interaction. The principles of *hikmah*, *mau'izhah hasanah*, and *jidal billati hiya ahsan* provide a normative framework for conveying messages to people with different backgrounds and views (al-Razi, 1981; Ibn Kathir, 1998; Al-Qurthubi, 2005). This position is consistent with the communication perspective of Cangara (2013), which stresses adjustment of messages to the characteristics of the audience, and with Liliweri (2005), who highlights the importance of managing differences in multicultural interaction.

D. Ethics of Verbal Communication in QS. An-Nahl Verse 125

QS. An-Nahl verse 125 is one of the verses that is an important foundation in Islamic communication ethics. Allah SWT. said:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ

"Call (people) to the way of your Lord with wisdom and good teaching, and argue with them in a better way." (QS. An-Nahl [16]: 125).

The above verse provides guidelines on how to convey Islamic teachings and interact with others through communication based on wisdom, gentleness, and respect for the interlocutor. The mufasir explained that the verse not only contains instructions to convey the truth, but also instructions on methods and ethics that must be used in the process of conveying it. Therefore, QS. An-Nahl verse 125 is often used as a basis for discussions about *da'wah* ethics, dialogue, and communication in Islam. This explanation can also be placed in the framework of a communication strategy that emphasizes the suitability of the message with the characteristics of the audience and the purpose of communication (Cangara, 2013).

According to Fakhruddin al-Razi, QS. An-Nahl verse 125 explains the three main methods of conveying the truth, namely through wisdom, *mau'izhah hasanah*, and *jidal billati hiya ahsan*. (al-Razi, 1981)

The three methods are adjusted to the condition of the party to whom they are communicated. Wisdom is used for those who are able to accept rational and scientific arguments, mau'izhah hasanah is aimed at those who are more easily touched through good advice and warnings, while jidal billati hiya ahsan is used when facing differences of opinion through polite and argumentative dialogue. This explanation shows that the Qur'an not only regulates the substance of da'wah, but also provides guidelines regarding ethics and communication methods that must be applied in conveying the truth. Based on this framework, the following discussion will describe the concepts of wisdom, mau'izhah hasanah, and jidal billati hiya ahsan as ethical principles of verbal communication in the Qur'an. This interpretation can be expanded through Quraish Shihab's explanation that Qur'anic da'wah requires a way that is in accordance with the human condition that is the target of communication (Shihab, 2002).

METHODS

This study uses a qualitative approach with the type of library research. The research focuses on written sources concerning verbal communication, the interpretation of QS. An-Nahl verse 125, and religious tolerance. The thematic interpretation approach (maudhu'i) is used to identify and organize themes related to communication ethics in the selected verse, after which the themes are examined through the explanations of the mufasir and relevant literature on communication and tolerance (al-Razi, 1981; Al-Qurthubi, 2005; Ibn Kathir, 1998; Shihab, 2002). The Qur'an and its translation published by the Ministry of Religion of the Republic of Indonesia (2005) are used as the textual basis for the cited verses.

The primary data consist of the Qur'an and selected tafsir works, namely Mafātīḥ al-Ghayb by Fakhruddin al-Razi, Al-Jāmi' li Aḥkām al-Qur'ān by Al-Qurthubi, Tafsīr al-Qur'ān al-'Azīm by Ibn Kathir, and Tafsir Al-Azhar by Hamka (Al-Razi, 1981; Al-Qurthubi, 2005; Ibn Kathir, 1998; Hamka, 1982). Secondary data consist of relevant scientific books, journal articles, and other scholarly sources concerning communication, tolerance, intercultural interaction, and religious moderation, including Cangara (2013), Mulyana (2015), Liliweri (2005), Muhtadi (2019), Jamarudin (2016), Nizar and Rofiqoh (2021), Rijal (2021), Buddingan (2024), and Sari et al. (2025). Data analysis was conducted through four stages: inventorying and selecting relevant sources; grouping the data according to the themes of hikmah, mau'izhah hasanah, and jidal billati hiya ahsan; interpreting the content of the selected sources through thematic analysis; and synthesizing the findings to explain their relevance to religious tolerance. The analysis also compared the interpretive explanations with communication and tolerance literature so that the Qur'anic principles could be discussed in relation to contemporary social interaction.

RESULTS AND DISCUSSION

A. Ethics of Verbal Communication in QS. An-Nahl Verse 125

In Mafātīḥ al-Ghayb, Fakhruddin al-Razi explained that wisdom in QS. An-Nahl verse 125 is related to the delivery of truth based on true knowledge and deep understanding. According to him, wisdom contains elements of strong argumentation, relies on revelation guidance, and considers the condition of the person to whom he is communicated. Therefore, it is not enough to convey a message only to be true in substance, but must also be done in a wise and targeted way. (al-Razi, 1981)

In line with that, Ibn Kathir in Tafsīr al-Qur'ān al-'Azīm explained that the meaning of bil-hikmah is to convey the truth with clear evidence and strong arguments. Da'wah and communication based on wisdom must be based on true science, not on emotions, prejudices, or rude attitudes that can cause rejection from other parties. (Ibn Kathir, 1998)

Based on the interpretation of the two mufasir, wisdom can be understood as the ability to convey the truth by combining knowledge, strong argumentation, and wisdom in choosing the way to convey. Wisdom is not only related to the content of the message conveyed, but also concerns the accuracy of the communication method used. Thus, a person is required to understand the condition of the interlocutor, choose the right language, and prioritize the goal of improvement rather than just winning the debate.

In the context of religious life, the principle of wisdom has a very important relevance. The phenomenon of group fanaticism, negative labeling of different parties, and the tendency to judge others often arise as a result of communication that is not based on science and wisdom. Not a few religious discussions are more focused on emotions, group sentiments, or one-sided truth claims than scientific and substantial arguments. In fact, according to QS. An-Nahl verse 125, communication based on wisdom requires each

individual to convey his or her views in a rational, courteous manner, and respectful manner of others. Therefore, wisdom is the main foundation in building constructive verbal communication and avoiding conflicts caused by inappropriate ways of delivery. In a pluralistic society, the problem is related to prejudices that can arise in interactions between groups. Liliweri explained that multicultural life requires communication that is able to manage prejudices and conflicts based on the principle of equality (Liliweri, 2005).

Based on the interpretation of Al-Razi and Ibn Kathir, wisdom does not only mean knowing the truth, but also the ability to convey the truth precisely. Therefore, a person who has knowledge but conveys it in a hostile way has not fully applied the principle of wisdom as taught by the Qur'an. In this perspective, the success of communication is not only measured by the truth or not of the content of the message, but also by its ability to bring understanding and improvement in social life.

In al-Jāmi' li Ahkām al-Qur'ān, Al-Qurthubi explained that mau'izhah hasanah is advice and warnings that are conveyed in a good way so that it can touch the heart and encourage a person to accept the truth. According to him, this method is more appropriate to be used for people who have a tendency to accept kindness, so that it must be conveyed with gentleness, affection, and far from being rude or condescending. (Al-Qurthubi, 2005)

A similar explanation was conveyed by Ibn Kathir in Tafsīr al-Qur'ān al-'Azīm. He explained that mau'izhah hasanah is in the form of lessons, warnings, and stories contained in the Qur'an that can remind people of Allah and encourage them to follow His instructions. Therefore, the delivery of the truth must be done in a way that is able to touch the heart and arouse awareness, not with reproach, insults, or attitudes that cause hatred. (Ibn Kathir, 1998)

Based on the interpretation of Al-Qurthubi and Ibn Kathir, mau'izhah hasanah can be understood as a method of communication that emphasizes softness in conveying the truth. In this concept, the success of communication is not only determined by the truth or not of the content of the message, but also by the communicator's ability to convey the message in a way that is acceptable to the heart and mind of the other person. Thus, good communication must be able to build awareness, provide understanding, and encourage change for the better without causing feelings of humiliation or cornering.

The principle of mau'izhah hasanah has strong relevance in today's religious life. The phenomenon of rude lectures, da'wah filled with reproach against other groups, and the culture of shaming someone for mistakes or differences of opinion show that the application of these principles is not optimal. It is not uncommon for religious messages that are fundamentally correct to cause rejection because they are conveyed in a harsh way and offend other parties. In fact, according to QS. An-Nahl verse 125, the delivery of the truth should be carried out through a gentle, persuasive, and respectful approach to human dignity. Therefore, mau'izhah hasanah is one of the important foundations in building polite verbal communication and creating a more harmonious religious atmosphere. This conceptual finding is in line with the study of communication strategies of religious extension workers which shows the importance of understanding the characteristics of society, determining the material, and using an appropriate communication approach in fostering tolerance (Barmawie & Humaira, 2018).

The interpretation of Al-Qurthubi and Ibn Kathir shows that the main purpose of mau'izhah hasanah is to guide people towards goodness through a heartfelt approach. This shows that religious communication should not be oriented towards condemning or humiliating others. The harsher and degrading a delivery, the more likely it is that the message will be rejected even if the substance is correct. Therefore, gentleness is not a weakness in da'wah, but rather a Qur'anic strategy to bring about change more effectively.

Based on the interpretation of these mufasirs, jidal billati hiya ahsan can be understood as a principle of communication ethics that governs how to deal with differences of opinion. The Qur'an does not prohibit differences of views or debates in religious matters. On the contrary, differences are part of the reality of human life that cannot be avoided. However, the Qur'an emphasizes that these differences must be addressed through a polite, argumentative, and truth-seeking dialogue. This perspective is in line with the understanding of tolerance in Islam which places respect for other parties as part of social interaction, without requiring the mixing of beliefs (Aslati, 2012; Jamarudin, 2016).

This principle has strong relevance in today's religious life. Various religious conflicts are often not caused by differences themselves, but by the way they are conveyed and responded to. The phenomenon of fanaticism towards certain figures or groups, labeling as heretical, heretical, infidels, and the tendency to demean parties with differing views show that the application of the principle of jidal billati hiya ahsan in religious communication is still weak. Not a few debates have turned into a place to attack each other and defend the ego of the group, so that the goal of seeking common truth is neglected. In the context of contemporary communication, differences that are not managed through dialogue can become more complex

when religious messages circulate through digital media. Studies on da'wah through social media show that religious communication channels can be a space for spreading messages of tolerance while presenting new challenges in managing differences (Rijaal, 2021).

Thus, *jidal billati hiya ahsan* teaches that differences should not be an excuse to damage brotherhood and social harmony. Debates carried out with good manners, respect, and argumentation can actually be a means to expand understanding, strengthen mutual respect, and build a more tolerant and harmonious religious life. Therefore, tolerance is not enough to be built through normative awareness, but also through communication practices that allow each party to express their views without degrading the other (Nizar & Rofiqoh, 2021).

The interpretation of the mufasir shows that the Qur'an does not prohibit debate and differences of opinion. What is forbidden is a way of debating that damages manners and deprives respect for fellow human beings. Therefore, the success of dialogue in the perspective of the Qur'an is not measured by the victory of argumentation, but by the maintenance of ethics, the opening of space for mutual understanding, and the creation of relationships that remain harmonious despite differences of views. In this context, *jidal billati hiya ahsan* is an important basis for the realization of religious tolerance.

Based on the interpretation of Fakhruddin al-Razi, Al-Qurthubi, and Ibn Kathir, it can be understood that QS. An-Nahl verse 125 builds the ethics of verbal communication through three complementary principles, namely hikmah, mau'izhah hasanah, and *jidal billati hiya ahsan*. Wisdom requires the use of knowledge, correct argumentation, and wisdom in choosing communication methods that are in accordance with the conditions of the interlocutor. Mau'izhah hasanah directs the delivery of messages with tenderness, sincerity, and a way that is able to touch the heart so that the truth can be received without causing rejection or hostility. The *jidal billati hiya ahsan* regulates ethics in dealing with differences through polite, argumentative dialogue, and respect for the dignity of the other party.

These three principles show that the Qur'an not only pays attention to the substance of the truth conveyed, but also emphasizes the importance of the way it is conveyed. Verbal communication in Islam must combine the accuracy of knowledge, gentleness of attitude, and manners in dialogue. Thus, the ethics of verbal communication contained in QS. An-Nahl verse 125 can be understood as a communication system that places truth and respect for human beings in balance. These principles are the normative foundation in building healthy interactions, both in da'wah activities, religious dialogue, and in social life colored by differences in views and beliefs.

B. The Relevance of Qur'anic Verbal Communication Ethics in Building Religious Tolerance

Differences in views, understandings, and beliefs are an unavoidable reality in human life. The Qur'an itself shows that diversity is part of Allah's provision in life. Allah Swt. said: This view is in line with the study of tasamuh in the perspective of the Qur'an which emphasizes respect for the rights of others and self-control in dealing with differences in beliefs and opinions (Jamarudin, 2016).

طَائِفَتِهَا النَّاسُ إِنَّا خَلَقْنَاهُ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ

"O people! Indeed, We have created you from a male and a female, and then We have made you into nations and tribes so that you may know one another. Indeed, the most noble among you in the sight of Allah is the most pious." (QS. Al-Hujurat [49]: 13).

This verse shows that differences are not something that must be abolished, but a reality that must be dealt with wisely. Human diversity in various aspects of life is an unavoidable part of sunnatullah. Therefore, the problem is not the existence of differences themselves, but how humans respond to and manage these differences in social and religious life. This understanding is also in line with the study of tolerance between religious communities which places tolerance as a space for social interaction with boundaries that maintain each other's identities and beliefs (Aslati, 2012).

In this context, the principle of *jidal billati hiya ahsan* is contained in QS. An-Nahl verse 125 shows that the Qur'an recognizes differences of views and provides guidelines to deal with them through good, courteous dialogue, and based on correct arguments. (al-Razi, 1981) The command to dialogue in a better way shows that Islam does not demand uniformity of views, but teaches adab in responding to the diversity of thought that exists in society.

The awareness that differences are inevitable is an important foundation in building religious tolerance. Tolerance does not mean erasing one's identity or beliefs, but rather the willingness to respect the existence of other parties despite differences in views and beliefs. Thus, the ethics of verbal communication taught by the

Qur'an plays an important role in creating harmonious interactions in a diverse society. Through polite, thoughtful, and respectful communication with the interlocutor, differences can be managed as a means of mutual understanding, not as a source of hostility and division. In the context of religious education and coaching, tolerance is also understood as an attitude of respecting differences and working together in a common life (Mawarti, 2017).

One of the important principles in building religious tolerance is the ability to convey the truth in a polite and dignified way. In QS. An-Nahl verse 125, this principle is reflected through the concepts of wisdom and mau'izhah hasanah. Wisdom teaches the importance of conveying messages based on knowledge, correct argumentation, and wise consideration, while mau'izhah hasanah emphasizes delivering advice and warnings with gentleness and sincerity. Thus, the Qur'an not only teaches what to convey, but also how to convey it. (al-Razi, 1981) This principle can be understood as part of a communication strategy, because a good message requires planning, language selection, and adjustment to the characteristics of the recipient (Cangara, 2013).

Mariam Buddingan explained that the ethics of dialogue in Islam are built on the values of compassion, justice, wisdom, and respect for fellow humans. Therefore, good dialogue requires openness, politeness, empathy, and gentleness in communicating. (Buddingan, 2024) This view is in line with the explanation of mufasir who places wisdom and mau'izhah hasanah as the foundation in conveying religious messages.

In the practice of religious life, the delivery of the truth done in a polite manner will be easier to accept than communication that is rude and degrading. Abdullah bin Mahmud An-Nasafi explained that da'wah bil-hikmah is the delivery of the truth through clear evidence and in accordance with the conditions of the person being spoken to. Meanwhile, Hamid al-Bilali emphasized that mau'izhah hasanah is a method of da'wah that prioritizes advice and guidance with tenderness so that the message conveyed can touch the heart of the recipient. (Al-Nasafi & Al-Bilali, 2023)

These principles show that maintaining manners in speaking is part of Islamic teachings. The truth does not lose its value when conveyed with tenderness, even a good way of conveying it is a means to make the truth more easily accepted. Therefore, polite and dignified verbal communication has an important role in building religious tolerance, because it is able to create a more open dialogue atmosphere, reduce prejudice, and strengthen social relationships in a diverse society. Thus, communication ethics is not only a matter of individual politeness, but also related to the ability to build healthy social relationships in a multicultural society (Liliweri, 2005).

One of the important contributions of Qur'anic verbal communication ethics in building religious tolerance is to make dialogue a means to seek truth and strengthen harmony. In the perspective of the Qur'an, dialogue is not directed to humiliate, defeat, or show self-superiority, but rather to build better understanding through the exchange of ideas carried out in a polite and civilized manner. The principle of jidal billati hiya ahsan in QS. An-Nahl verse 125 shows that differences of opinion can be managed through communication that respects human dignity and upholds ethical values in discussion. This view is in line with the study of intercultural communication which places communication as a medium to build perceptions, attitudes, and actions that support tolerance between religious communities (Nizar & Rofiqoh, 2021).

The interpretation of Ar-Razi, Al-Qurthubi, and Ibn Kathir shows that the dialogue taught by the Qur'an must be carried out with good words, rational argumentation, and an attitude that respects the interlocutor. This view is in line with the opinion of Mariam Buddingan who affirms that effective dialogue is built on the basis of openness, honesty, politeness, empathy, and respect for other parties. Thus, dialogue is not only a means of expressing opinions, but also a medium to build harmonious social relations in the midst of diversity.

The Islamic intellectual tradition also provides many examples of the importance of adab in responding to differences of opinion. Classical scholars often differ in views on various religious issues, but these differences do not prevent them from respecting each other and appreciating each other's scientific capacity. Such an attitude shows that differences of opinion do not have to lead to conflict, but can be a means of enriching the treasures of thought and expanding scientific insights.

In contemporary religious life, the principle of jidal billati hiya ahsan has great relevance. Various differences of views that arise in society will be easier to manage if they are accompanied by mutual respect, openness to listening, and willingness to dialogue politely. On the other hand, communication that prioritizes prejudices, emotions, and condescending attitudes towards other parties has the potential to cause tension that hinders the realization of harmony. This shows that religious communication needs to pay attention to changes in the communication space of society. In the digital space, religious messages can spread quickly so that the

choice of words and methods of delivery becomes increasingly important in maintaining social relations (Rijaal, 2021).

Therefore, dialogue based on Qur'anic communication ethics can be a means to strengthen religious tolerance. Through polite dialogue, differences are not seen as a threat, but as an opportunity to understand each other and build a more harmonious life together. Thus, the purpose of dialogue is not only to find the truth, but also to maintain brotherhood, strengthen harmony, and create social harmony in a pluralistic society. Communication strategies that are directed at audience understanding, openness, and respect for others can strengthen these goals (Cangara, 2013; Barmawie & Humaira, 2018).

Based on the principles of wisdom, mau'izhah hasanah, and jidal billati hiya ahsan, the ethics of Qur'anic verbal communication have strong relevance in building religious tolerance. These three principles teach that differences must be addressed with wisdom, the delivery of truth must be done with gentleness, and dialogue must be directed to efforts to build understanding and maintain harmony. Thus, tolerance in the perspective of the Qur'an is not only realized through the recognition of the existence of other parties, but also through communication practices that are polite, fair, and respectful of human dignity. Through communication based on these values, differences can be managed constructively so that a harmonious and mutually respectful religious life is created. Thus, this discussion brings together the foundation of interpretation with the study of communication and tolerance. The principles of wisdom, mau'izhah hasanah, and jidal billati hiya ahsan can be read as normative guidelines that are relevant to the communication needs of plural society (Shihab, 2002; Mawarti, 2017).

CONCLUSION

Based on the results of the discussion, it can be concluded that the ethics of verbal communication in QS. An-Nahl verse 125 is built on three main principles, namely hikmah, mau'izhah hasanah, and jidal billati hiya ahsan. According to the interpretation of Fakhruddin al-Razi, Al-Qurthubi, and Ibn Kathir, wisdom contains the meaning of conveying a message based on knowledge, wisdom, and correct argumentation; mau'izhah hasanah emphasizes the delivery of advice and truth with gentleness and sincerity; while jidal billati hiya ahsan regulates the ethics of dialogue and debate in a polite manner, respecting the interlocutor, and avoiding verbal violence. These three principles show that the Qur'an not only emphasizes the truth of the content of the message, but also pays attention to the way it is delivered as part of the teachings of Islam.

The ethics of Qur'anic verbal communication have strong relevance in building religious tolerance. The principle of wisdom teaches the importance of responding to differences wisely, mau'izhah hasanah encourages the delivery of the truth in a polite and dignified way, while jidal billati hiya ahsan makes dialogue a means of seeking understanding and maintaining harmony. Thus, tolerance in the perspective of the Qur'an does not mean eliminating differences or mixing beliefs, but respecting the existence of other parties through fair, polite, and civilized communication. Through the application of the ethics of verbal communication taught in QS. An-Nahl verse 125, differences can be managed constructively so that a harmonious, peaceful, and mutually respectful religious life is created. This is in line with the understanding of religious moderation which emphasizes respect for differences, national commitment, and the ability to live together in diversity (Ministry of Religion of the Republic of Indonesia, 2019).

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