



## **Implementation of the Principle of Qaulan Karīmah in the Development of Adolescent Morals at the Al-Jam'iyatul Washliyah Orphanage: A Study of Islamic Communication**

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### **ABSTRACT**

*This study aims to explore how the principle of Qaulan Karimah is implemented in shaping the character of adolescents at the Al-Jam'iyatul Washliyah Orphanage in Pulo Brayan, Medan. Qaulan Karimah is an Islamic communication principle that emphasizes noble and kind speech, serving as a fundamental guideline in developing the personality and morals of the adolescents within the orphanage environment. The method used is a descriptive qualitative approach, with data collected through in-depth interviews, direct observation, and documentation. The informants in this study consist of six individuals, including caregivers and teachers who are actively involved in guiding the adolescents. Data analysis was carried out through data reduction, data presentation, and drawing conclusions inductively. The findings show that the implementation of the Qaulan Karimah principle has a positive impact on the moral development of adolescents, such as increased patience, the ability to speak politely, and the emergence of a more positive attitude toward others. This implementation is supported by regular religious activities such as Quranic recitations, congregational prayers, and Islamic character development programs. Although there are challenges, such as the diverse backgrounds of the adolescents and consistency in applying the principle, the approach has proven effective in moral development. The implication of this study is that the use of Islamic communication principles like Qaulan Karimah can serve as an effective strategy for character building among adolescents, especially in social institutions such as orphanages.*

**Keywords:** Implementation, Qaulan Karimah, Adolescent Morals, Orphanage.

### **ABSTRAK**

*Studi ini bertujuan untuk mengetahui bagaimana implementasi prinsip Qaulan Karimah dalam membina akhlak remaja di Panti Asuhan Al-Jam'iyatul Washliyah Pulo Brayan Medan. Qaulan Karimah merupakan prinsip komunikasi Islam yang mengedepankan ucapan yang mulia dan penuh kebaikan, serta menjadi pedoman dalam membentuk kepribadian dan akhlak remaja di lingkungan panti. Metode yang digunakan adalah pendekatan kualitatif deskriptif dengan teknik pengumpulan data melalui wawancara mendalam, observasi langsung, dan dokumentasi. Informan dalam penelitian ini terdiri dari 6 orang, yaitu pengasuh dan guru yang aktif membina para remaja. Analisis data dilakukan melalui proses reduksi data, penyajian data, dan penarikan kesimpulan secara induktif. Hasil penelitian menunjukkan bahwa implementasi prinsip Qaulan Karimah berdampak positif dalam pembentukan akhlak remaja, seperti peningkatan kesabaran, kemampuan bertutur kata yang baik, dan tumbuhnya sikap positif terhadap sesama. Penerapan ini*

didukung oleh kegiatan keagamaan rutin seperti pengajian, salat berjamaah, dan pembinaan karakter islami. Meskipun terdapat tantangan seperti latar belakang remaja yang berbeda-beda dan konsistensi dalam penerapan prinsip, pendekatan ini tetap menunjukkan efektivitas dalam pembinaan akhlak. Implikasi dari studi ini adalah bahwa penggunaan prinsip komunikasi Islami seperti Qaulan Karimah dapat menjadi strategi yang efektif dalam pembinaan karakter remaja, terutama di lingkungan lembaga sosial seperti panti asuhan.

**Kata Kunci:** Implementasi, Qaulan Karimah, Akhlak Remaja, Panti Asuhan.

## INTRODUCTION

There are six principles of message delivery known in the Qur'an, namely Qaulan Sadida, Qaulan Ma'rufa, Qaulan Baligha, Qaulan Maiysura, Qaulan Layyina, and Qaulan Karimah. Honesty, justice, kindness, subtlety, modesty, politeness, gratitude, solemnity, optimism, beautiful, pleasant, logical, eloquent, bright (clear), precise, touching, harmonious, calm, effective, gentle, generous, gentle, gentle, gentle, and humble are the values taught in these principles.<sup>1</sup>

Of the six principles of qaulan sadida, qaulan ma'rufa, qaulan baligha, qaulan maysura, qaulan layyina and qaulan karimah are phrases with the delivery of messages in Islam. The Qur'an explains the concept related to the delivery of messages, the key word in the Qur'an to speak with the word al-qaul.<sup>2</sup> Of the six principles, qaulan karimah can foster adolescent morals with noble, kind, and polite words and deeds in the al-jam'iyatul wahliyah orphanage. The formulation of the problem from Qaulan Karimah in fostering adolescent morals is important to apply what has been given a good example by the teacher and his surroundings with wisdom and patience, humility and compassion in order to give a deep impression. And implementing positive activities in the orphanage to foster noble morals. This research aims to explore in depth the application of the principle of qaulan karimah in the daily life of adolescents, in order to form noble morals through an approach to moral values and positive character in the orphanage environment.

According to Arfah et al., in <sup>3</sup> Morality is a reflection of faith which is reflected in all forms of behavior. To create a generation of Muslim teenagers with good morals, a teaching and habituation process is needed. The development of adolescent morals is very important, because morals will not grow and develop without habituation, which in this case can be done by applying the principle of qaulan karimah consistently. In the context of communication culture in North Sumatra, particularly in Medan, everyday language use tends to be influenced by Batak culture, which is known for being straightforward, assertive, and often sounding harsh to outsiders, even

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<sup>1</sup> Wawan Sopiyan, Zainal Berlian, and Sri Eva Mislawaty, "Prinsip-Prinsip Penyampaian Pesan Dalam Al Qur'an Perspektif Tafsir Al-Azhar," *El-Ghiroh: Jurnal Studi Keislaman* 21, no. 2 (2023): 111–25, <https://doi.org/10.37092/el-ghiroh.v21i2.620>.

<sup>2</sup> Najhan Dzulhusna, Nunung Nurhasanah, and Yuda Nur Suherman, "Qaulan Sadida, Qaulan Ma'rufa, Qaulan Baligha, Qaulan Maysura, Qaulan Layyina Dan Qaulan Karima Itu Sebagai Landasan Etika Komunikasi Dalam Dakwah," *Jurnal of Islamic Social Science and Communication*, 1, no. 2 (2022): 76–84, <https://doi.org/10.54801/jisscdiksi.v1i02.114>.

<sup>3</sup> Novi Miani Siregar and Irma Yusriani Simaora, "Implementasi Prinsip Komunikasi Islam Pengasuh Dalam Membina Akhlak Remaja Di Panti Asuhan Baitul Umma Wal Amal Marelan," *Jurnal JTik (Jurnal Teknologi Informasi Dan Komunikasi)* 8, no. 3 (2024): 866–871, <https://doi.org/10.35870/jtik.v8i3.2762>.

though it is not intended to be rude. Additionally, the Malay culture present in the region upholds politeness, but in practice, it is often overshadowed by the dominance of a more direct and expressive speaking style. This condition affects children's communication habits, which often involve raised tones and less refined word choices. In such a situation, the principle of Qaulan Karimah becomes highly relevant and important to implement as an effort to shape character and instill the habit of polite speech. This differs from contexts in other regions, such as orphanages in Java, where communities tend to have a tradition of soft and respectful speech due to Javanese cultural influence. Similarly, Islamic boarding schools (pesantren) usually apply Islamic communication principles strictly in daily life. Therefore, the challenge of applying Qaulan Karimah in Medan is more complex, as it must adapt to the local culture, which is open and expressive, thus requiring a contextual and consistent approach. With 155 children in the orphanage, ranging in age from 6 to 21 years old and coming from underprivileged, orphaned, or needy backgrounds, these children originate from various regions including Medan, Aceh, Rantauprapat, Asahan, and Deli Serdang. Due to their diverse backgrounds, there is often a lack of moral conduct among the youth in delivering messages, which highlights the need to implement the principle of Qaulan Karimah.

The principle of Qaulan karimah teaches to speak with good, wise, and wise words, as taught in the Qur'an and Hadith. Qaulan Karimah is not only limited to the way of speaking, but also includes attitudes and actions that show kindness and wisdom in interacting with others. In this orphanage, the application of the principle of qaulan karimah is expected to be a means in shaping the noble morals of adolescents, so that they can grow into individuals who are beneficial to themselves, their families, and society.

Morals are an important aspect in the formation of a person's personality. In adolescence, individuals experience significant development in physical, emotional, social, and spiritual terms.<sup>4</sup> Therefore, good morals are needed to guide adolescents to grow into individuals who are not only intelligent, but also moral. This is a challenge for social institutions, including orphanages, to be able to shape adolescent morals properly. In Islam, the principle of qaulan karimah or good speech is highly emphasized, because through good words, an individual can influence the hearts of others, convey messages wisely, and create an environment full of peace. According to the Qur'an and Hadith, it is important to speak in a way that is compassionate, wise, and does not hurt the feelings of others.<sup>5</sup>

The renewal of this orphanage research has applied the principle of qaulan karimah which has been taught through positive activities that are strengthened and formed religious moral values in Islam. Children and adolescents who need special attention, have a big role in fostering their morals. The application of the principle of qaulan karimah in the delivery of messages and daily

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<sup>4</sup> Khalid Ramdhani et al., "Pengaruh Kompetensi Kepribadian Guru Terhadap Akhlak Santri (Penelitian Di Pondok Pesantren Modern Nurussalam Medangasem Jayakarta Karawang)," *Al-Afkar, Journal For Islamic Studies* 6, no. 1 (2023): 488–503, <https://doi.org/10.31943/afkarjournal.v6i1.529>.

<sup>5</sup> Erwan Effendy, Den Bagus Pangestu, and Juwita Yanti Panggabean, "Metode, Tujuan, Dan Prinsip-Prinsip Komunikasi Islam," *Dawatuna: Journal of Communication and Islamic Broadcasting* 3, no. 4 (2023): 1320–1326, <https://doi.org/10.47467/dawatuna.v3i4.3111>.

interactions can guide adolescents to speak in a good way because in adolescence as a challenge, especially living in a terrain known as a rough dialect, so avoiding harsh words, and increasing their understanding of the importance of speaking with love and empathy then apply qaulan karimah

Therefore, the benefits of research based on the above background that qaulan karimah in fostering adolescent morals are highly emphasized because through good words and the delivery of messages wisely, positive activities and examples from the surroundings to be applied by orphanage children. From the research on the implementation of the principle of qaulan karimah in fostering adolescent morals at the Al-Jam'iyatul Washliyah Pulo Brayan orphanage Medan, the researcher will find out the extent to which the implementation of the principle of qaulan karimah can help foster adolescent morals in the Al-Jam'iyatul Washliyah Pulo Brayan orphanage Medan.

## **METHOD**

This research applies a descriptive qualitative approach with the aim of providing a detailed description and analysis of the implementation of the *Qaulan Karimah* principle in shaping adolescent character at the Al-Jam'iyatul Washliyah Orphanage in Pulo Brayan, Medan. The type of research used is field research to obtain authentic and in-depth data. Data collection techniques include participatory observation, in-depth interviews, and documentation. The informants consist of six key individuals three caregivers and three character development teachers selected through purposive sampling based on their relevance to the research focus. Interviews were conducted on-site within the orphanage's caregiving and mentoring areas. Observations were carried out over multiple visits to obtain a contextual understanding of the adolescents' communication behavior. Data were analyzed using thematic analysis following the steps of Miles and Huberman (2014): data reduction, data display, and conclusion drawing/verification. Open coding and axial coding were manually applied to categorize themes such as types of communication, the impact of *Qaulan Karimah*, and implementation challenges. Data validity was ensured through triangulation of sources, techniques, and time, as well as member checking with the informants. Ethical considerations were upheld by informing all participants of the research purpose, obtaining verbal consent, and guaranteeing the confidentiality of their identities, with documentation carried out only upon approval from the orphanage and the participants.

## **RESULTS AND DISCUSSION**

### **The Principle of Qaulan Karimah in Shaping Adolescent Morality**

The principle of qaulan karimah refers to noble speech (qaulan kariman) delivered with respect, appreciation, gentleness, and courtesy. In the context of journalism and broadcasting, this principle involves the use of polite language, avoiding harsh or vulgar expressions, and steering clear of elements that could create negative impressions such as disgust, revulsion, fear, or cruelty.<sup>6</sup>

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<sup>6</sup> D. T. N. Yudi and M. Mukhroji, "Prinsip Dan Etika Komunikasi Dakwah," *ARKANA: Jurnal Komunikasi Dan Media* 2, no. 2 (2023): 186.

This principle is strongly emphasized in the teachings of the Qur'an and Hadith, as speaking in a good and wise manner is essential for maintaining harmonious relationships among people. *Qaulan karimah* teaches us to speak kindly, with compassion, honesty, and without hurting the feelings of others. By applying this principle, we can build more harmonious relationships and uphold healthy communication within society. The Prophet Muhammad (peace be upon him) is the best example of speaking in a noble manner, and as his followers, we are taught to emulate his character, especially in the way we speak.

Morality (akhlak) is derived from the words *akhlaq*, *yukhliq*, and *ikhlaqon*, which carry the meanings of temperament, behavior, character, or disposition, as well as fundamental habits that reflect good cultural and religious values. The term *khuluq* is also closely related to ethics, manners, and the portrayal of both a person's outward and inner character. According to Samsul Munir Amin, referencing the thoughts of Imam Al-Ghazali (1055–1111 CE), morality is an inner trait that serves as the source of spontaneous actions without the need for lengthy deliberation. If this trait gives rise to actions deemed good by reason and aligned with religious norms, it is called commendable morality (*akhlak mahmudah*). Conversely, if it leads to disgraceful behavior, it is referred to as reprehensible morality (*akhlak madzmumah*).<sup>7</sup>

Based on the research, the researcher found several activities carried out by the adolescents at the orphanage, beginning with performing the five daily prayers in congregation at the orphanage's prayer hall, followed by group Qur'an recitation, taking a bath, and then having breakfast together with meals prepared by the orphanage. Afterward, they prepare for school, which is provided by the orphanage, and bid farewell to their foster mother and father. Upon returning from school, they participate in communal activities to clean the orphanage. Every Thursday night after the Maghrib prayer, they hold Yasin, Tahlil, and Sholawat recitations. Additionally, every evening, there are English and Arabic memorization sessions. After the Isha prayer, dinner is held together.

Every Sunday, the orphanage children engage in a "productive Sunday" program that includes morning exercises and environmental greening activities. The orphanage also has an excellent program focusing on Qur'an memorization (*Tahfiz Al-Qur'an*) and mastering the English language. These activities show that the orphanage consistently teaches good practices, discipline, and implements the principle of *qaulan karimah* while fostering the moral development of the adolescents on a daily basis. This orphanage was established by the organization Al-Jam'iyatul Washliyah in 1935 and is currently led by H. Darius, S.H., M.H. It is located at Jl. Kl. Yos. Sudarso Km.6, No.1, Tanjung Mulia, Medan Deli District, Medan. The orphanage is officially licensed by the Social Affairs Office and the Ministry of Law and Human Rights.

According to interview findings, informants clarified that the orphanage has successfully implemented the principle of *qaulan karimah*, translated into noble and respectful speech, to strengthen the adolescents' morals. Islam emphasizes the importance of speaking politely, nobly, and compassionately, and this phrase embodies that ideal. The principle of *qaulan karimah*, or

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<sup>7</sup> Syamsul Bahri, "Pendidikan Akhlak Anak Dalam Perspektif Imam Al-Ghazali," *At-Tadzkir: Islamic Education Journal* 1, no. 1 (2022): 23–41, <https://doi.org/10.59373/attadzkir.v1i1.6>.

noble words, upholds the idea that one's speech should be not only beautiful and clear but also delivered with calmness, gentleness, and empathy. Islamic education places high value on moral guidelines, ethics, and appropriate behavior in social interactions.<sup>8</sup> Therefore, Muslims are taught through *Qaulan Karimah* to be courageous, to respect the honor and dignity of others, and to embody these teachings with an attitude that upholds morality and courtesy.<sup>9</sup>

In addition, *Qaulan Karimah* calls for the use of good, considerate, and non-harmful language. It highlights the importance of maintaining interpersonal and social bonds in daily life. The principle of *qaulan karimah* is applied in various contexts, including conversations with friends, family, and even with those who hold opposing views. One method of practicing the principle of *qaulan karimah* is by speaking respectfully, avoiding offensive remarks, and using intelligent language.

Based on the interview findings, the informants also explained that the role model provided by teachers in delivering education is crucial for implementing *qaulan karimah*, aiming to develop students' character, improve their speech, and create a healthy and positive learning environment. In the context of educational interaction, *qaulan karimah* can be understood as the significant role that high-achieving students hold within the educational environment. Furthermore, education can also be defined as a continuous and systematic activity aimed at shaping the character of learners across various environments, including family, school, and society.

Therefore, Nasution states that education must also be carried out gradually to nurture and develop individuals who are good both spiritually and physically.<sup>10</sup> **Educational interaction** is a two-way process of delivering messages that educates and facilitates the exchange of information, ideas, and experiences between teachers and students, as well as among students themselves. Here are some important aspects of *Qaulan Karimah* related to educational interaction:

- a.) **Polite and Respectful Language.** Using polite language creates a comfortable atmosphere, encouraging students to participate more actively and feel valued. This can boost students' self-confidence and strengthen the relationship between teachers and students.
- b.) **Using Encouraging and Motivational Language.** Applying *Qaulan Karimah* in teaching can serve as a tool for building students' motivation and enthusiasm. Supportive and encouraging phrases such as "I believe you can do it" or "Your efforts are excellent, keep it up" can inspire students to study harder.
- c.) **Avoiding Offensive or Hurtful Language.** An essential principle of *Qaulan Karimah* is avoiding speech that could hurt feelings or demean others. In educational interaction, teachers must be cautious not to use words that could wound students emotionally, such as

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<sup>8</sup> Dzulhusna, Nurhasanah, and Suherman, "Qaulan Sadida, Qaulan Ma'rufa, Qaulan Baligha, Qaulan Maysura, Qaulan Layyina Dan Qaulan Karima Itu Sebagai Landasan Etika Komunikasi Dalam Dakwah."

<sup>9</sup> Satriah Satriah, "Prinsip-Prinsip Kesantunan Berbahasa Dalam Islam," *JURNAL ILMU PENDIDIKAN & SOSIAL (SINOVA)* 2, no. 1 (2024): 61–68, <https://doi.org/10.71382/sinova.v2i01.78>.

<sup>10</sup> Amri Muhammad Arif, "Pendidikan Perempuan Dalam Pandangan KH. Hasyim Asy'ari," *Kajian Pendidikan, Sosial Dan Keagamaan* 14, no. 2 (2024): 71–85, <https://jurnal.stitmuabdy.ac.id/index.php/anatesa/article/view/28>.

sharp criticism without constructive solutions. Instead, teachers should provide feedback in a constructive and educational manner.

- d.) **Fostering a Sense of Empathy.** Teachers who apply *Qaulan Karimah* are better able to understand students' conditions. Empathetic interactions help students feel supported and understood, ultimately enhancing a healthy emotional bond between teachers and students.
- e.) **Encouraging Constructive Discussions.** *Qaulan Karimah* also plays a vital role in building healthy two-way communication. Teachers can encourage students to express their opinions and ideas without fear or intimidation. By using words that stimulate curiosity and critical thinking, teachers can create an interactive and productive learning environment.

Education becomes a primary focus in shaping character and various aspects of life, distinguishing individuals from those who embody good qualities. Learning activities, when viewed from the perspective of an ongoing process, should aim to align with the stages of the *Qaulan Karimah* principle. This principle guides individuals toward maturity and imparts a deeper meaning in life that can be achieved.<sup>11</sup>

In Islamic education, the Prophet Muhammad (SAW) serves as an example of how to create high values that can be a mirror and a role model for the development of a Muslim's personality.<sup>12</sup> Truth, goodness, nobility, and the elevation of morality are all qualities that can be articulated by the Prophet Muhammad (SAW). He would only smile when something brought him joy. When faced with something sorrowful, he would conceal his feelings and suppress his anger.<sup>13</sup>

From the interview results, it can be concluded that the principle of *qaulan karimah* is applied in shaping the moral character of adolescents by implementing activities and teachings surrounding the orphanage, as well as through the exemplary role of teachers in educating the youth. Adolescents are the young generation who will determine the future state of the nation and serve as its successors. Although the rapid advancement of the times brings progress, it does not always have a positive impact on human life. One of the fast developments is the decline in moral values due to these advancements. Therefore, adolescents greatly need guidance and direction to develop the potential they already possess, so they can grow into adults with noble character.<sup>14</sup> Therefore, to build the morals of teenagers through the implementation of the principle of *qaulan karimah*.

The expression *qaulan karimah* is mentioned in the Qur'an once, in Surah al-Isra, verse 23. Through this expression, it refers to noble words. Al-Maraghi (1943:62) explains the expression *qaulan karimah* with a definition based on the statement of Ibn Musayyab, which refers to someone

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<sup>11</sup> S. Sunardi, C. K. Kholik, and M. Mujahidin, "Upaya Guru PAI Dalam Pembentukan Akhlakul Karimah Pada Siswa," *Irsyaduna: Jurnal Studi Kemahasiswaan* 4, no. 2 (2024): 176–185, <https://doi.org/10.54437/irsyaduna.v4i2.1671>.

<sup>12</sup> H. Husamah and Akhsanul In'am, *Inovasi Pembelajaran Dan Pendidikan Teknologi Untuk Peningkatan Kualitas Pendidikan* (Yogyakarta: CV. Bildung Nusantara, 2024).

<sup>13</sup> Aulia Apriyani Masdiwanti, Moch Yasyakur, and Muhamad Priyatna, "Upaya Orangtua Dalam Membentuk Akhlakul Karimah Anak Pada Siswa Tingkat SMP," *Cendikia Muda Islam: Jurnal Ilmiah* 2, no. 2 (2022): 385–404.

<sup>14</sup> Muhammad Rifai Harahap, "Penerapan Akhlak Terpuji Di Lingkungan Sekolah," *Forum Paedagogik* 13, no. 1 (2022): 117–129, <https://doi.org/10.24952/paedagogik.v13i1.5285>.

who is stern in front of their master. As stated by Katsir, the meaning of karimah in qaulan is described as good, polite, having proper etiquette, respect, and admiration. The expression qaulan karimah has a noble meaning that includes respect, dignity, appreciation, and admiration, according to the explanation of the mufasssir. The speech intended by qaulan karimah is a speech that is simple, full of praise, admiration, dignity, and respect towards the intended individual. However, it is considered impolite to make derogatory remarks or criticize others<sup>15</sup>

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

"And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them 'uff' and do not repel them but speak to them a noble word (Qaulan Karimah)." (Surah Al-Isra:23)

This verse emphasizes the importance of showing respect and kindness to one's parents, especially as they age, using noble and honorable words (qaulan karimah). It's a directive for both honoring and speaking to them with the utmost care and respect.

"Qaulan karimah" (قَوْلًا كَرِيمًا) is an Arabic term that refers to speech or words that are gentle, kind, and good, accompanied by respect, honor, modesty, and high politeness. It signifies a manner of speaking that is considerate, respectful, and thoughtful, reflecting the values of humility and good manners. This concept encourages the use of words that are uplifting and meaningful, ensuring that communication fosters positive relationships and conveys moral integrity.<sup>16</sup> It is evident from the premise of the verse that Allah forbids doing anything unpleasant before giving instructions to speak only positive things. The reason is that takhalli, or cleansing oneself of something negative, is more important than tahalli, or adorning oneself with positive things. Doing good things and saying good things is not as good as avoiding dangerous things. When interpreting the words of Allah قَوْلًا كَرِيمًا Umar bin Khattab said: That is to call his parents with the words, "O my father, O my mother." That is, avoid calling them names, speaking loudly in front of them, and glancing at them sideways. Qaulan Karimah is a very noble word, containing great respect for its listeners. The furthest from underestimation, condescension and antipathy. So that those who hear it feel respected and appreciated and then encourage them to pay more attention to the words to be said.<sup>17</sup>

Imam Bukhari and the Muslims narrated a hadith from the Prophet in the book al-Sahih, explaining the importance of this wonderful behavior. The Messenger of Allah (peace and blessings of Allaah be upon him) stated, according to the companion Abu Hurairah

<sup>15</sup> Syintia Nisa Utami, Sobar Al Ghazal, and A. Mujahid Rasyid, "Nilai-Nilai Pendidikan Akhlak Dalam Konsep Khauf Dan Raja' Menurut Imam Al-Ghazali," *Jurnal Riset Pendidikan Agama Islam (JRPAI)* 3, no. 1 (2023): 55–65, <https://doi.org/10.29313/jrpai.v3i1.1946>.

<sup>16</sup> N Anggraini, "Etika Komunikasi Bagi Pengguna Media Sosial Menurut Al-Qur'an," *Journal of Comprehensive Islamic Studies* 2, no. 2 (2024): 1–9.

<sup>17</sup> Taufiq Hidayatullah, "Etika Komunikasi Dalam Al- Qur ' an Menurut Wahbah Az -Zuhaili ( Studi Makna Qaulan Dan Bentuknya )" 02, no. 02 (2024): 79–87.



مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ

"Whoever believes in Allah and the Last Day, let him speak good words, or (if he cannot) it is better to be silent. Whoever believes in Allah and the Last Day, let him glorify his guests".

The term يُؤْمِنُ refers to a form of complete faith, which is faith that is able to save a person from Allah's punishment and lead him to His pleasure. The essence of faith lies in deep conviction and obedience to His teachings. Furthermore, the phrase وَالْيَوْمِ الْآخِرِ refers to the Day of Judgment, which is the day on which all human deeds will be counted and repaid. The next important phrase is فَلْيُكْرِمْ جَارَهُ, which means the encouragement to respect and do good to one's neighbor, and to stay away from any actions that could harm, disturb, or hurt them. Then, the phrase فَلْيُكْرِمْ ضَيْفَهُ contains the meaning of honoring guests, namely by welcoming them properly, serving a banquet, and giving good treatment.<sup>18</sup>

The hadith qaulan karimah encourages us to speak wisely, full of kindness, and avoid words that can hurt the hearts of others. literally means noble words, that is, words that are polite, affectionate, and do not hurt the feelings of others. This hadith suggests that if a person is unable to speak well, it is better for him to be silent. It also shows how important it is to guard words, as the tongue can bring good or bad.<sup>19</sup>

Buya Hamka argues that two additional resources are used in moral teaching besides the Qur'an and Sunnah. First, the reason: people need to apply their intelligence to understand morality in accordance with sharia law. Reason advises man to organize his life, take care of himself, and act morally and wisely.<sup>20</sup> Furthermore, a sensible person is a person who has received inayah (protection) from Allah SWT. Reason is used to measure one's own shadow, know oneself, and repair what has been destroyed. Second, society will look at and appreciate knowledgeable individuals because science and knowledge improve the position of educated people.<sup>21</sup>

According to al-Ghazali, there is a system ingrained in the spirit from which different actions flow naturally and easily, without deliberate consideration. Furthermore, according to Islamic belief, human beings must have high moral standards in contrast to other creations of Allah (SWT). Humans are expected to do this because they have the five senses and mental capacity to distinguish between right and wrong actions in their lives.

Thus, qaulan karimah emphasizes the importance of avoiding harsh language, avoiding shouting, or using harsh words when talking to especially parents who are highly honored and respected, and to the head of the foundation, caregivers, or those around the orphanage, this must be done because of using noble words and calling the elders with the words father, mother, brother, brother, and do not use the word "I, and you" to the elder, and do not oppose the elder either,

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<sup>18</sup> Hadis, "D. A. N.," 2024, 24–40.

<sup>19</sup> Rika Widianita, Mega Ilhamiwati, and Faisal Hidayat, "Analisis Permintaan Uang Perspektif Islam Di Indonesia," *Jurnal At-Tawassuth* 7, no. 1 (2023): 1–18, <https://doi.org/10.30829/ajei.v8i1.15095>.

<sup>20</sup> Anggraini, "Etika Komunikasi Bagi Pengguna Media Sosial Menurut Al-Qur'an."

<sup>21</sup> Abdhillah Shafrianto and Yudi Pratama, "Pendidikan Akhlak Dalam Perspektif Buya Hamka," *Raudhah Proud To Be Professionals : Jurnal Tarbiyah Islamiyah* 6, no. 1 (2021): 97–105, <https://doi.org/10.48094/raudhah.v6i1.89>.

because this reflects morality in speaking.<sup>22</sup> This implementation can be seen from the way the orphanage teenagers talk to their elders and in their environment. In addition, use polite language and treat everyone with dignity, teach teenagers to respect others regardless of their age or status.

## CONCLUSION

This study concludes that the implementation of the Qaulan Karimah principle in fostering the character of adolescents at Al-Jam'iyatul Washliyah Orphanage in Pulo Brayan Medan has proven effective. This principle is applied through habituating kind, gentle, and wise speech in daily interactions between caregivers, teachers, and the adolescents. The research findings show positive changes in the behavior of the adolescents, such as increased discipline, better emotional control, and greater respect for others. These findings answer the research problem that character development through polite communication approaches can shape more civilized character, especially in social environments with a tendency toward a harsh style of communication.

Theoretically, this study reinforces the understanding in Islamic communication studies, particularly that the Qaulan Karimah principle can serve as a strategic approach in character building based on Islamic values. Practically, the use of polite and wise communication proves to be an effective means to respond to socio-cultural challenges, such as the strong accent and expressive style typical of North Sumatra culture. Therefore, the application of this principle is relevant for broader development, not only in orphanages but also in educational and social institutions that handle moral guidance for young generations.

For future research, it is recommended to conduct comparative studies on the implementation of the Qaulan Karimah principle across regions with different cultural backgrounds, such as between Sumatra and Java, to explore differences in communication strategies and their impact on adolescent character development. Additionally, quantitative or mixed methods approaches could be employed to measure behavioral changes more objectively and to allow broader generalization of results.

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<sup>22</sup> Khumairoh An Nahdliyah and Desy Naelasari, "Interaksi Edukatif Guru Pendidikan Agama Islam Dan Siswa Dalam Membentuk Kepribadian Muslim" 2 (2024): 116–25.

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