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Reconstructing the Prophetic Communicator Model Based on the Communication Practices of Prophet Muhammad (PBUH): A Literature Review from the Perspective of Islamic Communication

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ABSTRACT

This study aims to: (1) analyze the characteristics, principles, competencies, and communication practices of Prophet Muhammad (PBUH); (2) identify the core dimensions of a prophetic communicator; and (3) reconstruct the Prophetic Communicator Model from the perspective of Islamic communication. This study employs a qualitative method with a literature review approach. Data were obtained from the Qur'an, Hadith, prophetic biography (Sirah Nabawiyah), books, and relevant journal articles, which were subsequently analyzed using thematic analysis. The findings indicate that: (1) Prophet Muhammad's excellence as a communicator lies in the integration of personal integrity, communicative intelligence, message-delivery skills, empathy, understanding of the audience, adaptation to contexts and media, and ethical-transcendental exemplary conduct; (2) the synthesis of the literature identifies six core dimensions of the Prophetic Communicator Model, namely prophetic integrity, communicative intelligence, message-delivery competence, empathy and audience orientation, contextual and media adaptation, and ethical-transcendental exemplary conduct; and (3) the model is constructed upon the values of *ṣiddīq* (truthfulness), *amānah* (trustworthiness), *faṭānah* (wisdom), and *tablīgh* (conveying the message), the principles of *qaulan* (ethical speech), empathy, exemplary conduct, and the orientations of *raḥmah* (compassion) and *maṣlaḥah* (public benefit). This study emphasizes that prophetic communication does not merely focus on the effectiveness of message delivery but also prioritizes truthfulness, credibility, respect for audiences, and moral responsibility. The Prophetic Communicator Model can serve as a conceptual framework for the development of Islamic communication and as an ethical guideline for Muslim communicators in the digital era.

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INTRODUCTION

The development of the digital communication ecosystem has fundamentally transformed the ways in which society produces, distributes, receives, and interprets messages. Social media, video-based platforms, messaging applications, and generative artificial intelligence no longer function merely as communication channels but have evolved into spaces for shaping public opinion, identity, authority, and social behavior. The Digital News Report 2026 indicates that social media and video networks have, for the first time, become the most widely used sources of online news access globally, with a usage rate of 54 percent. Meanwhile, the use of artificial intelligence-based chatbots to obtain news information continues to increase. These developments demonstrate that communicative power is increasingly shifting from formal institutions toward individual communicators, content creators, influencers, and algorithmically mediated communication systems (Tanjung & Abdullah, 2025).

This phenomenon is particularly significant in the Indonesian context, where society operates within a highly intensive digital communication environment. Recent data indicate that Indonesia had approximately 230 million internet users, with an internet penetration rate of 80.5 percent by the end of 2025. The number of

social media user identities reached approximately 180 million, equivalent to 62.9 percent of the Indonesian population. The substantial number of users demonstrates that digital spaces have become one of the primary arenas for social, religious, educational, political, and economic communication, as well as Islamic preaching (da'wah). This situation creates significant opportunities for disseminating Islamic messages. However, it simultaneously necessitates communicators who possess credibility, moral integrity, the ability to understand audiences, effective message-delivery skills, and a strong sense of responsibility for the consequences of their communication activities.

Contemporary communication challenges are not exclusively associated with technological developments but also concern the issues of trust in communicators and the truthfulness of messages. The ease with which individuals can become information producers has increasingly blurred the boundaries between factual information, opinion, manipulation, propaganda, and disinformation. Global data from 2026 indicate that public trust in news has declined to 37 percent, while 62 percent of respondents expressed concerns about the prevalence of fake news and misleading information in digital spaces. This situation demonstrates a crisis that is not merely technological in nature but also constitutes a crisis of communication and communicators, as information quality is significantly influenced by the honesty, credibility, accountability, competence, and ethical orientation of those delivering messages (Zulaiha, 2024).

These challenges also constitute a significant concern for Islamic communication. The dissemination of religious messages in digital spaces can occur on a broad scale and at considerable speed. However, such openness is not necessarily accompanied by adequate depth of knowledge, informational accuracy, courtesy, tabayyun (verification), and moral responsibility. Religious communication may become increasingly reduced when Islamic messages are primarily directed toward achieving popularity, user engagement, and algorithmic visibility rather than fostering understanding and promoting public welfare. In this context, prophetic communication becomes particularly relevant because it positions communication not merely as an activity of conveying information but as a process that embodies the values of humanization, liberation, and transcendence while connecting communicative actions with social and spiritual responsibilities.

From the perspective of Islamic communication, Prophet Muhammad (PBUH) is regarded as the foremost communicator whose communication practices can serve as a reference for developing communication that is truthful, effective, humane, and oriented toward public welfare. The success of the Prophet (PBUH) in conveying his divine message was supported not only by the substance of the messages themselves but also by his ability to select appropriate language, understand the conditions of his audiences, employ persuasive strategies, provide exemplary conduct, establish dialogue, and communicate messages in accordance with the situations he encountered. Studies examining Qur'anic verses on communication indicate that the Prophet's communication strategies are reflected, among others, in the principles of qawlan balīghan, qawlan maysūran, qawlan karīman, qawlan ma‘rūfan, and qawlan layyinan. These principles demonstrate the importance of effectiveness, accessibility, respect, goodness, and gentleness in message delivery (Giofandi, 2025).

The communication practices of Prophet Muhammad (PBUH) also demonstrate his ability to employ various forms and media of communication adaptively. The Prophet did not rely exclusively on oral communication but also utilized interpersonal communication, direct dialogue, behavioral exemplification, correspondence, parables, stories, symbols, and various approaches tailored to the characteristics of message recipients. This ability indicates that the Prophet's excellence as a communicator cannot be reduced to verbal proficiency alone. Rather, it encompasses the integration of personal credibility, message quality, media selection, audience understanding, communication context, and consistency between words and actions. These adaptive characteristics make the Prophet's communication practices continually relevant for examination in response to changing communication patterns in modern society.

A specific problem identified through the preliminary observation of the literature is that studies examining Prophet Muhammad (PBUH) as a communicator have actually developed, yet their discussions are frequently presented from fragmented perspectives. Some studies focus on the Prophet's verbal abilities, others examine preaching methods, while some emphasize communication ethics, and others investigate media utilization and approaches to audiences. Research specifically addressing Prophet Muhammad (PBUH) as an Islamic communicator has identified that his communication excellence lies in his verbal abilities and holistic, integrative, and wisdom-oriented approaches, encompassing verbal, written, and behavioral communication. These findings provide an important foundation but also leave room for integrating these various characteristics into a more systematic conceptual construction of the prophetic communicator model, including its dimensions and the relationships among its constituent elements (Hafit & Ibrahim, 2026).

Previous studies on the Prophet's communication have also frequently focused on identifying communication methods derived from Hadith sources. For example, a thematic study of Hadiths in Ṣaḥīḥ Muslim identified several of the Prophet's da'wah communication methods, including communication through letters, patience, gentleness, the prioritization of important matters, facilitation, the delivery of glad tidings, clarification, and supplication. These findings demonstrate the breadth of the Prophet's communication methods while indicating that his communication practices were situational and did not employ a uniform

approach toward every audience. Although this study enriches the understanding of the Prophet's communication methods, its primary focus remains on identifying da'wah methods rather than specifically reconstructing the competency structure of a prophetic communicator as a model of Islamic communication. Another study examines the prophetic communication of Prophet Muhammad (PBUH) in the context of addressing human errors and fostering social harmony. The findings indicate that the Prophet's communication was characterized by wisdom, empathy, contextual awareness, respect for individual dignity, and the ability to choose between direct correction, gentle guidance, and indirect approaches according to the characteristics of the individuals involved. These findings are important because they demonstrate that the effectiveness of a prophetic communicator depends not only on message content but also on the ability to understand the psychological and social conditions of the audience. These characteristics further support the argument that a prophetic communicator model should incorporate the dimensions of empathy, contextual sensitivity, respect for audiences, and adaptability in communication strategies (Qamar & Ahmed, 2026).

More recent studies further reinforce the complexity of Prophet Muhammad's (PBUH) communication practices. A thematic analysis of authentic Hadiths identified at least six characteristics of prophetic communication strategies: clear and audience-oriented communication; educational communication through questions, stories, and analogies; the use of repetition to reinforce messages; compassionate and motivational communication; the use of nonverbal communication; and the ability to adapt communication according to situations and contexts. These findings demonstrate that the Prophet's communication simultaneously encompasses cognitive, emotional, verbal, nonverbal, pedagogical, and contextual elements. This complexity provides a strong rationale for advancing research beyond merely cataloguing communication strategies toward reconstructing a model that explains the ideal qualities of a prophetic communicator.

Studies on prophetic communication have also expanded into the context of digital communication. Research on prophetic communication in digital da'wah indicates that prophetic values are relevant to fostering a critical and responsible society in its use of social media. The principles of prophetic communication are necessary for addressing the negative consequences of social media and directing digital da'wah activities so that they extend beyond message delivery to generate ethical interactions. The development of these studies demonstrates an increasingly strong need to incorporate prophetic values into contemporary communication environments. Nevertheless, the primary emphasis of existing research remains on applying prophetic ethics to social media use and digital da'wah, rather than constructing the characteristics and competencies of the communicator who drives the communication process (Marlida et al., 2025).

The development of generative artificial intelligence has further expanded the challenges facing Islamic communication. AI enables religious content to be produced and distributed rapidly, extensively, and personally. However, it simultaneously raises concerns regarding message authenticity, shifts in religious authority, algorithmic mediation, and the potential distortion of Islamic teachings. Recent research on prophetic communication in the era of Generative AI emphasizes the necessity of humanization, liberation, and transcendence to maintain authenticity, truthfulness, wisdom, and social responsibility in digital da'wah. This situation demonstrates that the discourse on prophetic communication has evolved alongside technological developments. Nevertheless, the need to reposition human qualities namely, communicators who possess integrity, intelligence, sensitivity, exemplary conduct, and accountability has become increasingly urgent.

Based on these previous studies, a research gap can be identified that provides the foundation for the novelty of this study. Previous research has examined the Prophet's communication from various perspectives, including da'wah methods, qaulan principles, interpersonal communication, Hadith-based communication, digital communication, and communication ethics in addressing artificial intelligence. These studies have made important contributions. However, based on the preliminary literature review, research that positions Prophet Muhammad (PBUH) as the primary unit of analysis in examining the communicator, while integrating his various communication practices into a single conceptual framework, remains limited. Such a framework should explain who constitutes a prophetic communicator, what competencies should be possessed, how the communicator treats audiences, constructs messages, selects methods and media, responds to contexts, and directs communication outcomes toward ethical and transcendental objectives.

Another research gap lies in the tendency to conceptualize prophetic communication primarily through its three dimensions of humanization, liberation, and transcendence as philosophical foundations. This framework is essential for establishing the orientation of prophetic communication. However, at the communicator level, a more operational construction is still needed. A prophetic communicator should be explained through identifiable attributes and competencies derived from the Prophet's communication practices. These include integrity based on ṣiddīq (truthfulness) and amānah (trustworthiness), the ability to convey messages based on tablīgh (effective communication and conveyance), communicative intelligence grounded in faṭānah (wisdom and intelligence), the ability to understand audience characteristics, empathy, linguistic courtesy, exemplary conduct, media adaptation, contextual sensitivity, dialogue, and an orientation toward public welfare. Developing the communicator-level perspective can expand prophetic communication studies from philosophical foundations toward a more applicable communication model.

The urgency of this study is further reinforced by the fact that contemporary communication crises cannot be resolved solely through improvements in technological literacy. The ability to use digital media without being accompanied by communicator integrity may actually amplify the dissemination of misinformation, degrading speech, emotional manipulation, polarization, and religious communication that has lost its substantive meaning. Prophetic communication offers a paradigm that integrates truthfulness, empathy, wisdom, message clarity, respect for recipients, and moral responsibility. Its relevance can be observed in the Prophet's practices, which combined audience-oriented communication, message clarity, educational communication, compassion, nonverbal communication, and the ability to adapt according to communication situations.

The conceptual solution proposed in this study is to reconstruct the communication practices of Prophet Muhammad (PBUH) through a systematic and integrative literature review to develop a Prophetic Communicator Model. This reconstruction is not intended merely to compile the Prophet's personal attributes but rather to identify, categorize, connect, and formulate the elements of his communication practices into a conceptual structure that can contribute to the development of Islamic communication studies. The model may initially encompass the dimensions of communicator integrity, communicative intelligence and message competence, audience orientation, empathy and interpersonal relationships, adaptation of communication methods and media, verbal and nonverbal exemplary conduct, dialogue and feedback, and ethical-transcendental orientation. The formulation of the model will remain grounded in the synthesis of the sources, ensuring that its final structure emerges from the research analysis rather than from a predetermined conceptual construction (Yushari & Ibrahim, 2026).

From a theoretical perspective, this study is expected to enrich Islamic communication scholarship by shifting the focus from prophetic communication as a set of values toward the prophetic communicator as a scholarly construct with identifiable dimensions, characteristics, processes, and orientations. Practically, the model has the potential to serve as a reference framework for da'i (Islamic preachers), religious scholars, academics, educators, leaders, journalists, public communicators, and Muslim content creators in conducting credible, adaptive, humanistic, and responsible communication within digital society. This need is consistent with findings indicating that the Prophet's excellence as a communicator lies in a communication approach that is not exclusively verbal but also holistic, integrative, and grounded in wisdom.

This study aims to: (1) analyze the characteristics, principles, competencies, methods, and communication practices of Prophet Muhammad (PBUH) as a communicator based on literature drawn from the Qur'an, Hadith, prophetic biography (Sirah Nabawiyah), and scholarly studies of Islamic communication; (2) identify and integrate the principal dimensions underlying Prophet Muhammad's (PBUH) excellence as a prophetic communicator, encompassing integrity, communicative intelligence, message-delivery competence, audience understanding, exemplary conduct, empathy, and the ability to adapt communication methods and media to the contexts encountered; and (3) reconstruct a Prophetic Communicator Model derived from the communication practices of Prophet Muhammad (PBUH) as a conceptual contribution to the development of Islamic communication theory and as an applicable framework for communication practices in addressing the dynamics of contemporary society and the development of communication in the digital era.

RESEARCH METHODS

This study employs a qualitative research design using a literature review approach. This approach is adopted to examine and reconstruct the communication practices of Prophet Muhammad (PBUH) as the foundation for developing the Prophetic Communicator Model. The research data are derived from the Qur'an, Hadith, Sirah Nabawiyah (the biography of Prophet Muhammad), books, and relevant journal articles addressing Islamic communication, prophetic communication, and communicator characteristics (DEWI, 2022). Data collection is conducted through documentation by identifying, reviewing, recording, and classifying various sources relevant to the research focus (Lim, 2024). Scholarly literature published within the last ten years is prioritized, while the Qur'an, Hadith, and Sirah Nabawiyah are treated as primary sources without publication-year restrictions (Cheong et al., 2023). The data are analyzed using thematic analysis through a process of identifying, categorizing, and interpreting key themes, including integrity, credibility, communicative intelligence, message-delivery competence, empathy, exemplary conduct, and the ability to adapt communication according to audience characteristics and contextual circumstances (Ahmed, 2024). The findings are subsequently synthesized to reconstruct the Prophetic Communicator Model from the perspective of Islamic communication.

THEORETICAL STUDIES

Islamic Communication and the Concept of Prophetic Communication

Islamic communication is a communication paradigm grounded in the values and principles of Islamic teachings, positioning communication as both a social interaction and a form of moral and spiritual responsibility. Unlike conventional communication approaches that frequently emphasize effectiveness, persuasion, and the achievement of communicative objectives, Islamic communication integrates truthfulness,

ethical conduct, human dignity, and accountability before God into the communication process. Accordingly, communication is not merely concerned with how messages are delivered but also with the truthfulness of their content, the appropriateness of their delivery, and their consequences for individuals and society. Within this framework, prophetic communication represents an important conceptual foundation for understanding communication practices based on the values exemplified by the prophets, particularly Prophet Muhammad (PBUH). Prophetic communication emphasizes the integration of three fundamental orientations: humanization, liberation, and transcendence. Humanization refers to the recognition and protection of human dignity through communication that respects individuals, promotes empathy, and establishes constructive interpersonal relationships. Liberation concerns the role of communication in encouraging critical awareness, challenging injustice, and freeing individuals from ignorance, manipulation, and oppressive conditions. Transcendence refers to the spiritual dimension of communication, in which communicative activities are oriented toward divine values, moral responsibility, and the pursuit of goodness (Najmuddin et al., 2022).

These three dimensions establish prophetic communication as a value-oriented communication paradigm that integrates social, ethical, and spiritual responsibilities. In this perspective, the success of communication cannot be measured exclusively through audience responses, message acceptance, or the achievement of persuasive objectives. Rather, it must also be evaluated through its contribution to truthfulness, social harmony, human empowerment, and public welfare (maṣlaḥah). Consequently, prophetic communication provides an ethical foundation for addressing contemporary communication challenges, particularly those associated with misinformation, manipulation, polarization, and the erosion of public trust in digital environments. The principles of qaulan in the Qur'an further strengthen this conceptual foundation by establishing ethical standards for delivering messages. These principles include qawlan balīghan (effective and meaningful speech), qawlan maysūran (appropriate and accessible speech), qawlan karīman (respectful and honorable speech), qawlan ma'rūfan (good and socially appropriate speech), and qawlan layyinan (gentle and persuasive speech). Collectively, these principles demonstrate that Islamic communication requires communicators to consider the substance of messages, linguistic appropriateness, audience conditions, and the ethical implications of their communication practices. Thus, prophetic communication provides the normative and philosophical foundation for constructing an ideal communicator within the Islamic communication paradigm (Kalsum et al., 2025).

Prophet Muhammad (PBUH) as a Model of an Ideal Communicator

Prophet Muhammad (PBUH) represents an exemplary figure in Islamic communication because his communication practices demonstrate the integration of personal integrity, communicative competence, ethical responsibility, and spiritual orientation. His success in conveying the divine message was not determined solely by the authority of the message but also by his ability to communicate effectively, understand audience characteristics, select appropriate language, establish interpersonal relationships, and demonstrate consistency between verbal messages and actual behavior. Therefore, the Prophet's communication practices provide an important foundation for understanding the characteristics of an ideal communicator from an Islamic perspective. The fundamental characteristics of the Prophet as a communicator can be understood through four prophetic attributes: ṣiddīq (truthfulness), amānah (trustworthiness), faṭānah (intelligence and wisdom), and tablīgh (the responsibility to convey the message). These four attributes constitute an integrated foundation of communicative credibility. Ṣiddīq establishes the importance of honesty and factual accuracy in delivering information. Amānah emphasizes responsibility, reliability, and the ethical obligation to protect the trust placed in the communicator. Faṭānah reflects intellectual capacity, situational awareness, and the ability to determine appropriate communication strategies. Meanwhile, tablīgh represents the commitment to communicate messages clearly, comprehensively, and responsibly.

Beyond these fundamental attributes, the Prophet's communication practices demonstrate the importance of understanding the psychological, social, and cultural conditions of audiences. His communication was characterized by empathy, gentleness, patience, and respect for individual dignity. Rather than employing identical approaches toward every audience, he adapted his communication strategies according to the circumstances and characteristics of the individuals involved. Such practices illustrate that communicative effectiveness requires not only mastery of message content but also the ability to understand the people receiving the messages. Research on the Prophet's communication in addressing human errors and maintaining social harmony similarly highlights the significance of wisdom, empathy, contextual awareness, and sensitivity toward audience conditions (Rahman et al., 2024). The Prophet also demonstrated considerable flexibility in employing different communication methods and media. His practices included oral communication, interpersonal dialogue, written correspondence, storytelling, analogies, repetition, nonverbal expressions, and behavioral exemplification. These approaches indicate that communication competence involves the ability to select appropriate methods based on the intended objectives and communication situations. Furthermore, the educational dimension of his communication can be observed through the use of questions, explanations, illustrations, and repetition to facilitate understanding and strengthen the internalization of messages. Recent studies have identified these characteristics as important elements of

prophetic communication, particularly in relation to clarity, audience orientation, educational approaches, compassion, and contextual adaptation (Muhasibi & Rofiiq, 2026).

Another essential characteristic is the consistency between verbal communication and actual conduct. The Prophet did not merely communicate Islamic teachings through words but also embodied those teachings through his behavior and interactions. This integration of verbal and nonverbal communication strengthened his credibility and established exemplary conduct as an essential component of his communicative authority. His communication practices therefore demonstrate that an ideal communicator must establish alignment between what is communicated, what is believed, and what is practiced. This holistic characteristic supports the understanding of Prophet Muhammad (PBUH) as a communicator whose excellence encompasses personal integrity, message competence, interpersonal sensitivity, contextual adaptation, and ethical exemplification.

The Prophetic Communicator Model: Dimensions and Conceptual Foundations

The Prophetic Communicator Model is a conceptual framework developed to explain the characteristics, competencies, and ethical orientations of an ideal communicator based on the communication practices of Prophet Muhammad (PBUH). This model positions the communicator as the central element of the communication process, emphasizing that the quality of communication is significantly influenced by the personal attributes, intellectual capacities, interpersonal competencies, and moral responsibilities of the individual delivering the message. Accordingly, the model moves beyond understanding prophetic communication merely as a collection of communication methods or ethical principles toward a more integrated construction of the prophetic communicator. Based on the synthesis of the theoretical perspectives and previous studies, the Prophetic Communicator Model can be reconstructed through six interrelated dimensions.

First, prophetic integrity refers to the moral and personal foundation of the communicator, which is derived from the values of ṣiddīq and amānah. This dimension emphasizes honesty, consistency, accountability, credibility, and responsibility in communicating information. A prophetic communicator must ensure that messages are truthful, reliable, and delivered with an awareness of their potential consequences. Second, communicative intelligence represents the intellectual and strategic capacity of the communicator, which is grounded in the prophetic attribute of faṭānah. This dimension includes the ability to understand communication situations, formulate appropriate messages, recognize audience characteristics, exercise sound judgment, and select suitable communication strategies. Communicative intelligence also involves the ability to explain complex information clearly and facilitate audience understanding. Third, message-delivery competence refers to the ability to convey information accurately, clearly, comprehensively, and responsibly, reflecting the value of tablīgh. This dimension encompasses message organization, linguistic appropriateness, clarity of expression, persuasive communication, and the application of Qur'anic qaulan principles. It ensures that communication is not only effective in transmitting information but also consistent with Islamic ethical standards (Usman et al., 2019).

Fourth, empathy and audience orientation emphasize the communicator's ability to understand, respect, and respond to the psychological, social, cultural, and intellectual conditions of message recipients. This dimension involves active listening, compassion, patience, respect for differences, and sensitivity toward audience needs. Through this orientation, communication becomes a reciprocal and human-centered process rather than a one-directional activity focused exclusively on message transmission. Fifth, contextual and media adaptation refers to the ability to adjust communication methods, language, approaches, and media according to the characteristics of the audience and the situations in which communication occurs. This dimension is reflected in the Prophet's use of interpersonal dialogue, oral communication, written correspondence, storytelling, analogies, nonverbal expressions, and exemplary behavior. In contemporary contexts, it also includes the responsible utilization of digital platforms and communication technologies without compromising the authenticity and ethical integrity of Islamic messages. Sixth, ethical-transcendental exemplification represents the highest normative orientation of the prophetic communicator. This dimension emphasizes consistency between words and actions, moral exemplary conduct, spiritual awareness, and the commitment to promote raḥmah (compassion) and maṣlaḥah (public welfare). Communication is therefore directed not merely toward achieving immediate communicative objectives but also toward fostering positive behavioral transformation, social harmony, human dignity, and spiritual development (Bulbul, 2025).

These six dimensions should not be understood as independent components but as interconnected elements that collectively shape the identity and competence of a prophetic communicator. Prophetic integrity establishes the foundation of credibility, communicative intelligence guides strategic decisions, and message-delivery competence ensures the effective transmission of information. Empathy and audience orientation strengthen interpersonal relationships, while contextual and media adaptation enable communication to respond to changing circumstances. Finally, ethical-transcendental exemplification provides the moral and spiritual direction that governs the entire communication process. The model also establishes a conceptual relationship between the individual characteristics of the communicator, the communication process, and the

intended outcomes. At the individual level, the communicator is expected to embody prophetic values and competencies. At the process level, these qualities are manifested through truthful messages, appropriate language, empathetic interactions, adaptive communication methods, and consistency between verbal and nonverbal expressions.

At the outcome level, communication is directed toward strengthening trust, improving understanding, encouraging constructive behavioral change, and promoting human welfare in accordance with Islamic values. Consequently, the Prophetic Communicator Model offers a conceptual contribution to Islamic communication studies by integrating the ethical, intellectual, interpersonal, methodological, and transcendental dimensions of communication into a unified framework. Its relevance extends beyond conventional religious communication because its principles can also guide educators, academics, journalists, public leaders, and Muslim content creators in developing responsible communication practices, particularly within contemporary digital environments.

RESEARCH AND DISCUSSION

Characteristics, Principles, Competencies, and Communication Practices of Prophet Muhammad (PBUH)

The findings of the literature review indicate that the success of Prophet Muhammad (PBUH) as a communicator was determined not merely by his ability to deliver messages verbally but by the integration of personal qualities, credibility, intelligence, audience understanding, appropriate method selection, and exemplary behavior. The Prophet's communication practices demonstrate a strong relationship between the identity of the message sender, the manner in which messages are delivered, the intended recipients, and the values underlying the communication objectives. This position establishes Prophet Muhammad (PBUH) as a holistic and integrative communicator, as his communication extended beyond the transfer of information toward transforming understanding, attitudes, behaviors, and the development of social life grounded in Islamic values (Firdaus & Ichwan, 2025).

The fundamental characteristics of a prophetic communicator can be identified through the attributes of ṣiddīq, amānah, tablīgh, and faṭānah. Ṣiddīq establishes truthfulness and honesty as the foundation of every message, while amānah concerns the communicator's trustworthiness and sense of responsibility. Tablīgh represents the ability and willingness to convey messages completely, whereas faṭānah emphasizes intelligence in understanding messages, audiences, situations, and the consequences of communication. These four attributes demonstrate that the quality of a communicator from an Islamic perspective is determined not only by rhetorical ability but also by morality, competence, and responsibility for the messages being conveyed. The findings also reveal that the Prophet's communication was characterized by an audience-oriented approach. He did not treat all audiences in the same manner but considered their psychological conditions, levels of knowledge, social backgrounds, ages, and the particular problems they faced. This approach can be observed in various narrations in which the Prophet provided different answers or responses to different situations without compromising the fundamental principles of Islamic teachings. Such patterns demonstrate that the competence of a prophetic communicator requires the ability to understand audiences before determining the content of a message and the appropriate manner of its delivery (Cholil & Faris, 2026). Empathy constituted an essential element of Prophet Muhammad's (PBUH) communication practices. His communication was not based on verbal condemnation, humiliation, or actions that undermined the dignity of others but rather on instruction, explanation, patience, and gentleness. Studies of several Hadiths concerning the Prophet's responses to inappropriate human behavior indicate that he was able to uphold the normative principles of Islam while simultaneously considering the emotional and social circumstances of the individuals communicating with him. These findings demonstrate that empathy in prophetic communication does not mean abandoning firmness in upholding the truth; rather, it serves as a means of conveying the truth in a more humane and effective manner. The communication practices of Prophet Muhammad (PBUH) also demonstrate a wide range of communication methods. Studies of Hadiths identify the use of correspondence, dialogue, clarification, the delivery of glad tidings, gentleness, patience, prioritization, facilitation, advice, and supplication as integral components of the Prophet's da'wah communication. This diversity indicates that the Prophet did not rigidly employ a single communication method but adapted his approaches according to audience characteristics and the situations encountered. This capacity for adaptation represents one of the essential elements of prophetic communicator competence (Zubair & Author, 2025).

The Prophet's message-delivery competence can also be examined through the principles of qaulan found in the Qur'an. These principles include qaulan sadīdan, which emphasizes truthfulness; qaulan balīghan, which emphasizes effectiveness and appropriate targeting; qaulan ma'rūfan, which promotes goodness; qaulan karīman, which upholds respect and dignity; qaulan layyinan, which emphasizes gentleness; and qaulan maysūran, which requires messages to be accessible and easily understood. These principles demonstrate that Islamic communication cannot be evaluated solely based on the truthfulness of message content but must also consider language, context, recipients, and communicative consequences. The analysis further reveals that Prophet Muhammad's (PBUH) communication was not exclusively verbal. Exemplary behavior constituted a

particularly powerful form of communication because it reflected consistency between the messages conveyed and the communicator's actual conduct. Verbal, nonverbal, and contextual dimensions operated in an integrated manner within the prophetic communication framework. Studies examining the interaction patterns of the prophets indicate that Prophet Muhammad (PBUH) fulfilled the roles of conveying glad tidings, issuing warnings, providing explanations, and serving as an exemplary figure who guided humanity through wisdom, consultation, and gentleness.

These findings demonstrate that the characteristics of a prophetic communicator cannot be understood merely in terms of the ability to speak effectively. A prophetic communicator is an individual who integrates truthfulness, trustworthiness, intelligence, message-delivery competence, empathy, exemplary conduct, audience understanding, and the ability to adapt communication methods. These findings extend previous understandings of the Prophet's communication as holistic, integrative, and wisdom-oriented by positioning these characteristics as interconnected components of an individual's communicative competence.

The Main Dimensions of the Prophetic Communicator from the Perspective of Islamic Communication

Based on the categorization and synthesis of the literature, this study identifies six principal dimensions through which the communication characteristics of Prophet Muhammad (PBUH) can be integrated into the Prophetic Communicator Model. These dimensions comprise prophetic integrity, communicative intelligence, message-delivery competence, empathy and audience orientation, contextual and media adaptation, and ethical-transcendental exemplary conduct. These six dimensions do not operate independently but rather constitute an integrated set of communicator qualities. This finding extends previous studies on prophetic communication, which have primarily positioned ṣiddīq, amānah, tablīgh, and faṭānah, together with humanization, liberation, and transcendence, as the fundamental values of prophetic communication (Munawir & Musta'in, 2022).

The first dimension is prophetic integrity, which is established through the values of ṣiddīq and amānah. Ṣiddīq positions truthfulness as the foundation for producing and delivering messages, while amānah establishes communication as a moral responsibility for which the communicator must be accountable. Accordingly, a prophetic communicator must not convey information known to be false, manipulate facts, or use communication to mislead audiences. Integrity constitutes the fundamental basis of communication because the acceptance of a message is closely associated with the audience's trust in the individual delivering it. The second dimension is communicative intelligence, which is rooted in the prophetic attribute of faṭānah. Communicative intelligence involves not only mastery of message content but also the ability to interpret situations, understand audience characteristics, select appropriate arguments, determine message priorities, and anticipate the consequences of communication. The Prophet's practices demonstrate that the same message may be delivered through different approaches depending on the circumstances of the recipients. Therefore, prophetic communication reflects context-sensitive and audience-oriented characteristics, both of which are highly relevant to the communication challenges of contemporary society.

The third dimension is message-delivery competence, which is grounded in the value of tablīgh and the principles of qaulan. This competence encompasses the ability to construct messages that are truthful, clear, effective, courteous, understandable, appropriately targeted, and unlikely to cause harm. Tablīgh should not be understood merely as an obligation to convey information but also as requiring the ability to formulate messages in accordance with the conditions of their recipients. The six principles of qaulan in the Qur'an demonstrate the interconnectedness of message truthfulness, linguistic effectiveness, and respect for message recipients. The fourth dimension is empathy and audience orientation. A prophetic communicator regards audiences as human beings possessing dignity, emotions, needs, experiences, and different levels of understanding. The objective of communication is not to win an argument or humiliate others but to guide audiences toward better understanding and positive transformation. The Prophet's communication practices when responding to individual mistakes demonstrate an integration of normative principles, compassion, emotional intelligence, and situational sensitivity. Through this approach, correction can be delivered without undermining human dignity (Kadri et al., 2024).

The fifth dimension is contextual and media adaptation. Prophet Muhammad (PBUH) employed various communication methods, ranging from interpersonal communication, group communication, sermons, dialogue, analogies, and nonverbal actions to written correspondence addressed to political leaders. This diversity demonstrates that communication media are not ends in themselves but instruments selected according to their effectiveness in reaching audiences. This adaptive principle is particularly relevant in the digital era, as Muslim communicators must be capable of utilizing technology and emerging media without compromising the integrity and ethical values of Islamic communication. The sixth dimension is ethical-transcendental exemplary conduct. A prophetic communicator does not separate the messages being conveyed from the behavior being demonstrated. Exemplary conduct positions the communicator as a tangible representation of the values communicated, while transcendental orientation establishes communication activities as a responsibility before Allah SWT. Consequently, communication success is not measured solely by popularity, audience size, or the ability to influence others but also by the extent to which communication

promotes human dignity, goodness, liberation from harmful conditions, and the enhancement of spiritual awareness.

These six dimensions demonstrate a fundamental distinction between a prophetic communicator and a communicator whose orientation is limited to pragmatic effectiveness. A prophetic communicator still requires effectiveness, but such effectiveness must remain governed by truthfulness and ethical principles. Messages must not be manipulated merely to obtain audience responses, while persuasive abilities must never be employed to mislead recipients. From this perspective, Islamic communication integrates communicative effectiveness with moral responsibility, ensuring that communication success remains consistent with truthfulness, respect, honesty, and public welfare.

Reconstruction of the Prophetic Communicator Model Based on the Communication Practices of Prophet Muhammad (PBUH)

Based on the overall findings, this study reconstructs the Prophetic Communicator Model as a framework that positions communicator quality at the center of the Islamic communication process. This reconstruction differs from studies that merely catalogue the Prophet's characteristics or da'wah methods. Instead, the model connects the communicator's internal qualities, communication competencies, relationships with audiences, utilization of methods and media, and the ultimate orientation of communication. This reconstruction is based on the finding that the Prophet's communication practices operated integratively through verbal, written, behavioral, wisdom-oriented, audience-adaptive, and context-sensitive dimensions. The structure of the Prophetic Communicator Model begins with the personal foundations of ṣiddīq and amānah. These two values constitute the basis of communicator credibility. This foundation is subsequently supported by communicative capabilities, namely faṭānah and tablīgh. Faṭānah ensures that the communicator understands both the message and its context, whereas tablīgh ensures that messages are delivered truthfully, clearly, and responsibly. The relationship between integrity and competence demonstrates that a prophetic communicator must possess both virtuous character and adequate communication abilities (Wulandari et al., 2025).

The next layer involves the prophetic communication process, which concerns how integrity and competence are implemented in communicative interactions. This layer encompasses the principles of qaulan, empathy, understanding audience characteristics, dialogue, clarification, gentleness, and the ability to select communication strategies according to particular situations. An honest communicator who lacks the ability to understand audiences may fail to convey the truth effectively. Conversely, a highly skilled communicator without integrity may potentially exploit communication abilities for manipulative purposes. Therefore, the prophetic model requires the simultaneous integration of character and competence. The subsequent layer concerns media and contextual adaptation. A prophetic communicator is not restricted to a single form of communication but may employ direct communication, written communication, symbols, mass media, and digital media, provided that their use does not contradict the values of Islamic communication. This principle provides opportunities for applying the Prophetic Communicator Model within contemporary communication environments, including social media and artificial intelligence technologies. The development of Generative AI has introduced concerns regarding authenticity, religious authority, algorithmic mediation, and the potential distortion of religious teachings. These developments reinforce the importance of prophetic communication as an ethical framework for digital religious communication.

The ultimate orientation of the model is communication that promotes raḥmah (compassion), public welfare (maṣlaḥah), humanization, liberation from harmful conditions, and transcendental awareness. This means that the success of a prophetic communicator is not achieved merely when a message is received but when communication generates understanding, trust, constructive transformation, improved social relationships, and greater human awareness of divine values. This orientation distinguishes prophetic communication from persuasion models that measure success solely through changes in attitudes or behavior without considering ethical and spiritual dimensions. Conceptually, the relationships among the components of the Prophetic Communicator Model developed in this study can be formulated through the following sequence:

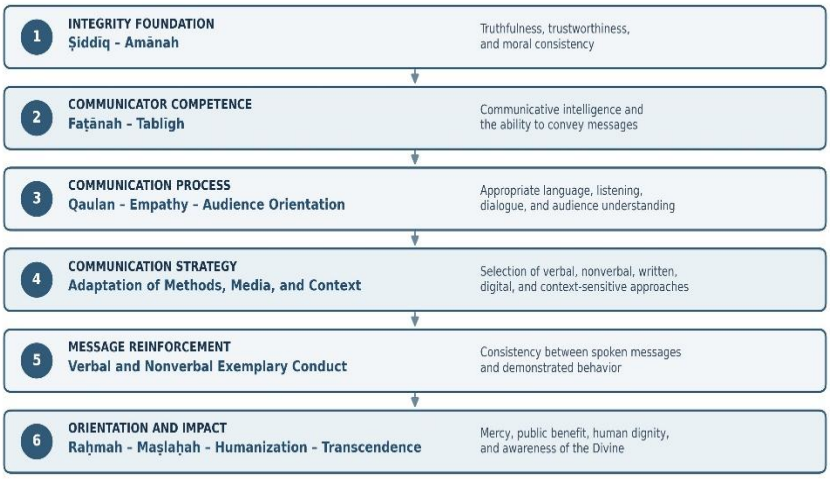


Figure 1. Reconstruction of the Prophetic Communicator Model based on the communication practices of Prophet Muhammad (PBUH).

This structure demonstrates that the qualities of a prophetic communicator develop from internal character toward competence, communication processes, strategies, exemplary conduct, and ultimately communication outcomes oriented toward public welfare. This reconstruction constitutes the principal finding and conceptual novelty of the study. Previous research has emphasized Prophet Muhammad (PBUH) as a holistic communicator who employed oral, written, and behavioral communication; other studies have highlighted the diversity of the Prophet's communication methods, while research on prophetic communication has also explored the ethical dimensions of digital da'wah. The present study integrates these findings by positioning the communicator as the central unit of analysis and connecting them within a unified structure comprising integrity foundations, competencies, relational processes, media and contextual adaptation, exemplary conduct, and ethical-transcendental orientation.

The Prophetic Communicator Model has considerable relevance to contemporary Islamic communication. In the era of social media and artificial intelligence, individuals can become public communicators without undergoing competency and authority selection mechanisms comparable to those of conventional media institutions. The ability to produce messages rapidly and attractively is not necessarily accompanied by the ability to verify information, understand audiences, maintain ethical standards, and take responsibility for communication outcomes. This model proposes a paradigm in which technology and communication skills must remain governed by the communicator's integrity, intelligence, empathy, exemplary conduct, and transcendental responsibility. The findings therefore confirm that Prophet Muhammad's (PBUH) excellence as a communicator lies in the integration of character and competence. Ṣiddīq and amānah establish trust; faṭānah develops communicative intelligence; tablīgh ensures the ability to convey messages; the principles of qaulan guide linguistic quality; empathy strengthens relationships with audiences; adaptation ensures that messages remain appropriate to particular situations; exemplary conduct reinforces credibility; and transcendental orientation ensures that communication is directed toward goodness and public welfare. This integration constitutes the essence of the Prophetic Communicator Model, which can serve as a conceptual framework for advancing Islamic communication studies and as an ethical guideline for Muslim communicators in addressing the dynamics of contemporary society.

CONCLUSION

This study concludes that Prophet Muhammad's (PBUH) excellence as a communicator lies in the integration of integrity, communicative intelligence, message-delivery competence, empathy, adaptation to contextual and media conditions, and ethical-transcendental exemplary conduct. The literature synthesis has resulted in the Prophetic Communicator Model, which is grounded in the values of ṣiddīq, amānah, faṭānah, and tablīgh; the principles of qaulan; empathy; exemplary conduct; and the orientations of raḥmah and maṣlaḥah. This model may serve as a conceptual framework for the development of Islamic communication in the digital era. The limitation of this study lies in its reliance on a literature review; consequently, the proposed model has not yet been empirically validated. Future research should examine the Prophetic Communicator Model through field-based studies and develop measurable indicators to facilitate its application in the contexts of da'wah, education, leadership, public communication, and digital media.

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