THE EFFECTIVENESS OF PARTICIPATORY COMMUNICATION IN THE DEVELOPMENT OF ISLAMIC SOCIETY: AN ANALYSIS BASED ON THE PRINCIPLES OF RELATIONAL DIALECTIC THEORY

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Abstract

Communication, as a broad and multidimensional field of study in the social sciences, encompasses a variety of theories and approaches, one of which is relational dialectical theory. This theory, derived from the thought of Mikhail Bakhtin, views life as a dialogical arena where individuals constantly interact with conflicting desires and needs in the context of their relationships. Leslie Baxter, one of the key figures in the development of this theory, emphasises that relationships are dynamic and require ongoing attention to achieve success and satisfaction. Relational dialectic theory provides a comprehensive framework for understanding the complexity of relationships, recognising that each individual experiences and navigates tensions in relationships in unique ways. Therefore, communication plays a crucial role in managing and balancing the various tensions and contradictions that arise in human interactions. Relational dialectic theory can be defined as 'the nexus of contradictions in personal relationships or the continual interaction between opposites or tendencies to oppose'. In the context of scientific research, this theory provides a powerful analytical framework for understanding the dynamics of interpersonal relationships. By recognising the inherent tensions in relationships, researchers can identify and explore the various factors that influence communication and satisfaction in relationships. This approach not only helps in understanding the basic mechanisms of relationships, but also provides insights into how individuals can manage contradictions and tensions to achieve more harmonious and satisfying relationships. In research, relational dialectics theory can be used to analyse how individuals balance the need for autonomy and attachment in relationships, how they

manage the tension between openness and privacy, and how they handle the contradiction between stability and change. By understanding these dynamics, researchers can develop more effective communication strategies to improve the quality of interpersonal relationships. Therefore, relational dialectics theory provides not only a comprehensive theoretical framework, but also practical tools for managing the complexity of human relationships.

Introduction

Communication has a crucial role in the development of society, especially in the context of Islam (Wahyu et al. 2024). Communication serves as a means of disseminating information, socializing ideas or programs, and, most importantly, engaging the community. This involves the community's active participation in understanding problems, finding solutions, and advancing development goals (Hajar, Siti, Irwan Syari Tanjung 2018) (Kartika 2012). Communication serves as a means of disseminating information, socializing ideas or programs, and, most importantly, engaging the community. This involves the community's active participation in understanding problems, finding solutions, and advancing development goals. A helpful framework for examining these processes is provided by relational dialectics theory. According to this theory, human interactions are marked by internal conflicts or tensions that must be resolved. This tension results from a number of competing requirements, including the need for integration and separation, novelty and assurance, and openness and closedness (Ibuot 2021). Relational dialectics theory can be used to explain why participatory communication isn't always successful in the context of Islamic community development (Ali et al. 2023).

In the framework of Islamic cultures as well as other communities, communication is essential. In addition to being a means of information transmission, communication acts as a link between many facets of society. In this situation, communication becomes a tool for socializing concepts or initiatives and, above all, for community empowerment. The active involvement of the community in identifying issues, coming up with solutions, and creating development objectives is implied by community empowerment. Each person can experience a feeling of ownership and accountability for the development process and its results because to this active participation (Suadnya 2023). Participatory communication is crucial in this situation because it gives all community members a platform to voice their opinions, be heard, and have frank conversations. In order to encourage community members to support and take part in development initiatives, effective participatory communication will raise awareness within the community. However, a number of difficulties and complications in interpersonal relationships are inextricably linked to the efficacy of participative communication. These difficulties might manifest as divergent viewpoints, disputes, and even confrontations brought on by divergent interests and viewpoints. To address these challenges, it is crucial to develop an inclusive and successful communication strategy. In addition to providing a safe and open environment for communication and cooperation, this approach must be able to take into account the diverse voices and interests of society.

A thorough analytical framework for comprehending the dynamics of communication in the evolution of Islamic cultures is provided by relational dialectics theory (Rodiyah, Ag, and Pd 2022). This theory emphasises that human relationships are coloured by internal tensions or contradictions that must be managed and negotiated. These tensions arise from conflicting needs, such as openness versus closedness, novelty versus certainty, and integration versus separation. This theory aids in explaining the difficulties of participative communication in the setting of Islamic society. For instance, the requirement for secrecy to safeguard security and privacy may conflict with open communication. Finding the ideal balance between transparency and confidentiality is crucial. This makes it possible for participatory communication to function well, promoting active community involvement while upholding established norms and values. Thus, communication can be a powerful tool for empowerment and inclusive community development (Davaki V 2024).

Social dynamics in Islamic societies are significantly impacted by the conflict between openness and secrecy in participatory communication. Wider information and idea sharing is made possible by openness, which promotes creativity and cooperative problem solving. Nonetheless, maintaining social cohesion and safeguarding critical information require concealment. Islamic cultures must strike the proper balance between these two demands in this situation. For example, in discussions on sensitive issues such as economics or politics, openness must be balanced with caution to avoid conflict and social tension. An effective communication strategy may involve the use of open but controlled discussion forums, where new ideas can be tested and discussed before implementation. In this way, openness and confidentiality can be managed effectively to support the development of a harmonious and inclusive society. This approach is not only relevant in a traditional context but also crucial in today's digital age, where information can spread rapidly and influence public opinion on a large scale.

Furthermore, the tension between novelty and certainty is crucial in participatory communication in Islamic societies. Novelty in concepts and methods can encourage change and progress, but it can also cause uncertainty and resistance. Conversely, certainty provides a sense of security and stability, but can hinder innovation and adaptation to change. To overcome this tension, Islamic societies must create systems that allow for new discoveries while maintaining stability and community trust. For example, through programmes that encourage dialogue between religions and cultures, each group can share and learn from each other's experiences without losing their identity. By providing a safe space for creativity and innovation, communities can embrace change without feeling threatened, enabling better participatory communication (Bilandzic, Foth, and Hearn 2023).

Lastly, participatory communication within Islamic communities must also manage the conflict between integration and isolation. While separation is required to preserve the group's identity and distinctiveness, integration promotes social cohesiveness and cooperation (Hu, Kiu, and Cheung 2024). In this context, the Islamic community must find a way to promote integration without undermining the identities and values upheld by the majority of the group. For example, through programs that encourage dialogue between religion and culture,

each group can benefit from and learn from each other's experiences without having to worry about their identity. By eliminating these tensions, participatory communication can be an effective tool for inclusive and progressive development for Islamic communities. In line with Islamic principles that prioritise harmony and unity, this balanced and inclusive approach not only strengthens social cohesion but also promotes more positive and progressive development goals.

Islamic society's evolution is a complicated social process involving a wide range of players with diverse origins and interests. The government, the community, and religious leaders may not necessarily have the same expectations and objectives. These distinctions may lead to conflict and tension during the participatory communication process, which must be appropriately handled. Community involvement may be low or even detrimental in the absence of good communication and understanding. The success of participative communication can also be impacted by variables including cultural diversity, educational attainment, and information availability. Therefore, the purpose of this study is to use relational dialectics theory to analyze the efficacy of participatory communication in Islamic community building. It is thought that by comprehending how conflicts and inconsistencies in interpersonal relationships affect communication, more potent tactics to boost community involvement and accomplish sustainable development objectives can be developed. The study of modernism communication, which emphasizes the value of discussion, inclusion, and empowerment in the communication process, is equally pertinent to this research.

The development of Islamic society is a complex arena that brings together various actors with different interests and backgrounds (Muhammad Hizbullah, Haidar, Yeltriana 2025). In this ecosystem, mosque administrators frequently serve as the primary forces behind development initiatives, religious leaders offer moral and spiritual guidance, the government offers resources and policy support, and community members become both beneficiaries and change agents (Cokrohadisumarto and Sari 2024). Each of these actors, meanwhile, offers aspirations and objectives that might not always coincide. For instance, mosque managers may have covert goals related to community development, such as enhancing the mosque's reputation or increasing its power. Religious leaders may place a strong emphasis on conservative or traditional aspects of development, which may not always be pertinent to the demands of contemporary society. On the other hand, the government might be more concerned with meeting quantitative development goals rather than taking into account the wider social or cultural effects. In the meanwhile, community members have a wide range of needs and goals, from the preservation of traditional values to health, education, and economic advancement. Participatory communication becomes a crucial tool for resolving conflicts and fostering agreement in this situation. Effective participatory communication must be able to create an inclusive dialogue space, where every actor can express their opinions, listen to other perspectives, and negotiate to achieve common goals (Rega et al. 2023).

Tensions between different actors in participatory communication might take many different shapes in the operational domain. Rigid government laws, for instance, can impede local creativity in Islamic communities' economic development. Communities with low levels of education may also have trouble

comprehending complicated project proposals, and their lack of access to information may leave them open to deceptive promises from third parties. Participatory communication must be transparent, inclusive, and sensitive to the actual needs of the community in order to overcome this. This research is important for analysing the effectiveness of participatory communication in the development of Islamic communities through relational dialectics theory. The aim is to understand how to overcome tensions and conflicts, build trust, and increase community participation. In the era of globalisation, participatory communication is key to the success of sustainable development programmes. The results of this study are expected to provide adaptive and inclusive strategies for various parties, such as mosque administrators, religious leaders, the government, and civil society organisations. Thus, Islamic communities can achieve balanced and sustainable progress through participatory and empowering programmes.

Research Methods
Approaches and Types of Research
This study combines descriptive-analytical library research with a qualitative methodology. Based on the viewpoint of relational dialectic theory, this approach was selected to investigate and evaluate the efficacy of participatory communication in Islamic community development. Researchers can thoroughly examine the communication dynamics and interpersonal conflicts that arise in social interactions within the Islamic community by using a qualitative approach (Doozie Pius, Damasus Tuurosong Lawrence 2024). A variety of pertinent scientific literature, including books, journals, articles, and other written materials pertaining to relational dialectic theory, Islamic community development, and participatory communication, were gathered, read, and analyzed as part of the literature research. In order to comprehend the complexity of human interactions in the context of Islamic community development, the phenomena of participatory communication was thoroughly described using the descriptive-analytical approach and then analyzed using the relational dialectics theoretical framework (Anderson and Incio 2021). This study uses both primary and secondary data sources. Key works on relational dialectics theory, including those by Leslie Baxter and Barbara Montgomery, as well as works on participatory communication in the context of community development, provided primary data. The hadith of the Prophet Muhammad (peace be upon him), interpretations of the Qur'an (Mafatih al-Ghaib and Anwar al-Tanzil wa Asrar al-Ta'wil), and several scientific studies addressing communication from an Islamic perspective are examples of secondary data.

Discussion and Results
Communication; Dialectical Correlation in Interaction
In communication studies, the term 'communication' originates from the Latin word 'communis', which means creating or building a bond between two or more individuals (Hamdani and Fatah 2018). The root of the word 'communis' is 'communico,' which means to share. In addition, communication also comes from the word "communication" or 'communicare, which means 'to make common (Manojlovich et al. 2015). Achieving mutual comprehension between the communicator and the listener, or vice versa, is the fundamental goal of

communication in order to realize a shared perception. Sending and receiving messages between two or more individuals, or in small groups, using a variety of meaning expressions in communication activities is known as interpersonal communication. Interpersonal communication, particularly simultaneous and continuous face-to-face contact between humans, involves a message exchange between the communicating parties. When the recipient can understand the message in the same way, communication is considered effective. Common meaning is essential in the communication process, where thoughts, meanings, or messages are shared. Communication plays an important role in human life as social beings, arising from social interactions and relationships. Thus, communication is inseparable from human existence, both as individuals and as groups (Ety Nur Inah 2013).

According to Bernard Berelson and Gary A. Steiner, communication is defined as the process of conveying information, ideas, emotions, skills, and other elements through the use of various symbols, such as words, pictures, figures, graphics, and the like. This transmission process is the essence of what we call communication. This definition emphasises that communication is not merely an exchange of messages, but also involves the complex transfer of various aspects of human experience through symbolic representation. In Berelson and Steiner's view, these symbols serve as tools for conveying meaning and enabling individuals to understand one another (Travere 2023). The use of words, images, and graphics allows communication to transcend the limitations of verbal language and achieve a deeper level of understanding (Dai and Liu 2024). Furthermore, this definition encompasses the transfer of emotions and abilities, demonstrating that communication encompasses not just facts and information but also the subjective elements of human experience. As a result, Berelson and Steiner's concept of communication emphasizes the depth and complexity of the communication process as well as the significance of symbols in promoting interpersonal understanding and interaction. This definition provides a solid foundation for understanding how communication plays a role in shaping social, cultural, and personal relationships (Iddrisu 2025).

The employment of symbols and signs as descriptions of reality or as representations of objective reality is crucial in the communication process. These indicators can take many different forms, including words, pictures, gestures, attitudes, and signals. Mulyana emphasizes that nearly anything can be utilized as a sign, provided that both parties understand what it means. Words (spoken and written), body language, food, shelter, position, occupation, sports, hobbies, events, animals, plants, structures, artifacts, numbers, sounds, time, and so forth are all examples of this. The purpose of using symbols in communication is to facilitate the delivery of messages from the communicator to the recipient. Symbols serve as concrete representations of abstract messages, enabling the transfer of information, ideas, emotions, and skills. The effectiveness of communication greatly depends on the ability of both parties to understand and interpret these symbols in the same way. In the contemporary context, understanding symbols and signs in communication is highly relevant. In the digital age, communication often takes place through media rich in symbols, such as emojis, memes, and GIFs. The ability to interpret these symbols is crucial in building effective relationships and avoiding misunderstandings in online

interactions (Ramdani 2025). Furthermore, understanding how cultural symbols influence perceptions and behaviour is also important in cross-cultural and global communication.

Since every definition of communication has pros and cons based on the viewpoint and situation in which it is used, there is no one definition that is better or comprehensive. For instance, a sociological definition of communication can place more emphasis on the social and cultural elements that affect contact, whereas a psychological definition might highlight the mental and emotional processes that take place during communication. However, one thing is certain: the essence of communication always involves interaction between humans as parties involved in the process. The main elements of communication include the effort to convey a message, both verbally and non-verbally, and the presence of a recipient who understands and interprets the message. In this situation, communication involves more than just sharing information; it also involves fostering understanding and deep connections between people. In order to use communication effectively in a variety of settings and social contexts, it is crucial to comprehend the numerous definitions of communication.

Relational Dialectics and Its History in Communication Relations

Relational dialectic theory describes human relationships as dynamic and constantly changing processes (Muniruddin 2019). Conflicting wants, such as the need for integration and isolation, novelty and certainty, and openness and concealment, push and pull people in relationships. For instance, being transparent about corporate strategy might boost transparency in a working relationship, but it can also give rise to information security risks. On the other hand, while secrecy might preserve confidentiality, it can also stifle creativity. In this context, organisations need to balance both needs to achieve effective communication. Thus, this theory helps to understand how contradictions in relationships can be managed to achieve better and more sustainable goals.

Several assumptions underlie the concept of relational dialectics theory, such as, *firstly* the relationship is not linear. The premise that "relationships are not linear" in relational dialectics theory highlights the fact that relationship dynamics are neither straightforward or predictable (Barley and Cherif 2011). Rather, clashing desires drive relationships to fluctuate and alter. The intricacy of human connections is reflected in this non-linearity, as people in relationships continually balance a variety of requirements, including autonomy vs togetherness, openness versus protection, and stability versus change. This presumption disproves the idea that relationships progressively become more intimate. Rather, relationships might go through ups and downs, with times of stability interspersed with times of change, or times of closeness interspersed with times of detachment. Comprehending this non-linearity enables people to handle intricate interpersonal dynamics with greater adaptability and flexibility (Suchman 2006) (Rodrigue 2023). *Secondly*, life is characterised by change. According to relational dialectic theory, life is always changing. Relationships between people are dynamic and always changing. Relationship dynamics are complicated, with people's wants and desires frequently clashing. For instance, a person may demand personal space (separation) yet simultaneously want emotional intimacy (integration) (Kluwer et al. 2020). Open communication can foster creativity in a working setting, but it

can also increase the danger of information leaking. As a result, handling relationship change necessitates striking a dynamic balance between competing demands. People can develop more peaceful and fruitful relationships by comprehending and controlling these shifts. (Trinutami 2022)

Third, contradiction is a fundamental fact of life in relationships. According to relational dialectics theory, contradiction is a basic reality of relationships. Because every person has needs and desires that are frequently at odds with one another, human interactions are never without friction and conflict (Hargrave and Van de Ven 2017). For instance, a person may desire time alone (separation) yet simultaneously crave closeness (integration) in familial connections. Open communication can foster creativity in a working setting, but it can also increase the danger of information leaking. Consequently, a continual balance between competing requirements is necessary to manage inconsistencies in partnerships. People can create more peaceful and fruitful relationships by comprehending and resolving these contradictions. Contradictions are components that must be controlled in order to establish wholesome and long-lasting relationships, not barriers (Pina e Cunha et al. 2023). *Fourth*, communication and negotiation in contradictions of diction in relationships. Word choice can become a subtle battlefield in the context of interpersonal interactions, as communication and bargaining can include contradicting diction. Relationships can be strengthened or weakened by any expression, with all of its subtleties and implications. In order to overcome differences in expectations and interpretation, negotiation the art of achieving a consensus is essential. Lexical discord, in which words meant to foster harm or misunderstanding instead, frequently taints this process. Thus, maintaining harmonious relationships requires careful word choice and the capacity for constructive negotiation, particularly when confronted with inevitable lexical inconsistencies.

Interpersonal connections are characterized by oscillations that represent competing demands rather than being linear. In this situation, the development of a relationship depends on important components that promote closeness in addition to ongoing communication. Intimate conversation is the first step in developing understanding between partners. Second, for both sides to feel comfortable sharing their ideas and emotions, openness is essential. Lastly, managing the outcomes of each emotional transaction is made easier by certainty. People can overcome obstacles and improve their relationships overall by comprehending these dynamics.

Communication is a crucial and indispensable component of relational dialectics theory. It is the basis that animates and affects the dynamics of interpersonal relationships rather than just a means of information transmission. This theory's fundamental premise is the understanding that good communication plays a critical role in managing and resolving conflicts in relationships. It is challenging for people to comprehend one another's viewpoints, pinpoint the underlying causes of issues, and come up with mutually agreeable solutions when there is a lack of open and honest communication. Individuals are viewed as social actors who actively generate meaning through their communication relationships rather than as distinct, static entities in the relational dialectic approach (Kim and Yun 2007). People create intricate and dynamic connections through verbal communication, nonverbal cues, and symbolic behaviors. As a result,

communication quality has a direct impact on relationship quality, which in turn has an impact on people's and groups' wellbeing.
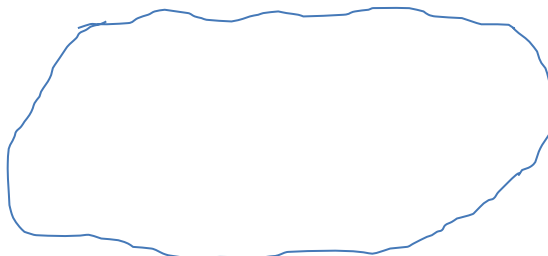
Furthermore, relational dialectics theory emphasises that our identities and social relationships are not given, but rather negotiated and constructed through communication. Social actors are not merely passive recipients of social norms and expectations, but active agents who participate in the formation of social meaning and reality. Through repeated communication practices, individuals assert their identities, build trust, and maintain emotional bonds. However, this process does not always run smoothly. Contradictions and tensions inherent in relationships often give rise to communication challenges that require negotiation and compromise skills. In this context, communication functions not only as a tool for resolving conflict, but also as an arena in which identities and relationships are continuously negotiated and redefined. Thus, relational dialectics theory offers valuable insights into the complexity of communication in shaping and maintaining human relationships.
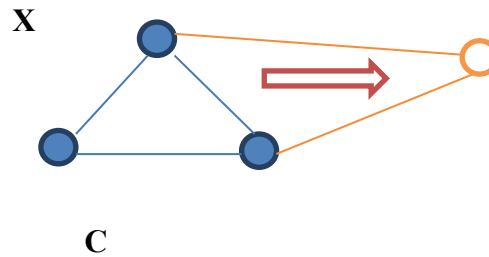
Relational Dialectics Operational

Different viewpoints are provided by monological, dualism, and dialectical methods in partnerships. Contradictions are viewed as two distinct entities by the dualistic method, whereas the monological approach sees them as something to be avoided. A dialectical approach that acknowledges that conflict is an unavoidable aspect of relationships is provided by relational dialectical theory. In a marriage, for instance, one spouse might want total transparency, while the other might prefer seclusion. In order to find a balance that pleases both parties, the dialectical approach promotes negotiation between these two needs. This is not the same as the dualistic method, which completely ignores touchy subjects, or the monological approach, which might force one preference over the other. Relationships can deepen understanding and forge stronger bonds by embracing inconsistencies.

Relational dialectics theory's monologic approach sees contradictions as binary decisions that can only be made between two options. In a relationship, for instance, a person can feel forced to choose between autonomy and intimacy without considering the potential of striking a balance between the two. The dualistic approach, on the other hand, evaluates how near each person feels to either pole while acknowledging that both sides of the contradiction are distinct entities. This method still has a tendency to see the two poles as distinct, non-interacting entities (Muniruddin 2019).

On the other hand, the dialectic approach proposed by Baxter and Montgomery offers a more complex and dynamic perspective. This approach argues that many perspectives compete with each other in every contradiction, and the situation that arises can extend beyond these two poles. For example, in a relationship, a person can experience closeness and autonomy simultaneously, where these two poles not only interact but also influence each other. This approach allows for a richer and more holistic understanding of relationship dynamics, recognising that contradictions do not always have to be resolved through binary choices, but can be managed through continuous negotiation and compromise.

The image shows that the consistency of the correlation that is desired is found in one goal: X is used as a solution to overcome the problems or issues being faced, and C strives to reach an agreement that is mutually satisfactory to both parties.

Islamic Communication in the Perspective of Relational Dialectical Analysis

As a means of finding solutions to problems, Islamic texts will always present and offer the basis for a resolution process. Several verses indicate that problems in Islam always have solutions, so that no problem is unsolvable. These verses include the following:

QS. Ali Imran [3] ayat 159: *It is by the grace of Allah that you are gentle towards them. If you were harsh and hard-hearted, they would have turned away from you. So forgive them, ask forgiveness for them, and consult with them in the matter[246]. Then, when you have made a decision, put your trust in Allah. Indeed, Allah loves those who put their trust in Him*1.

An important discussion regarding deliberation in Islam, which is an essential teaching for resolving life's problems wisely. Deliberation gives rise to praiseworthy qualities such as brotherhood and mutual respect, and has been a practice since the time of the Prophet Muhammad in Medina, where he made deliberation one of the principles of statehood. In the context of the Qur'an, consultation is regulated in Surah Ali Imran verse 159, which emphasises the need for the Prophet to consult with his companions on important matters, including warfare. Interpretations from two books of exegesis, namely Mafatih al-Ghaib and Anwar al-Tanzil wa Asrar al-Ta'wil, show similarities in the recommendation to consult, although there are differences in the explanations and contexts.

The Tafsir Mafatih al-Ghaib provides a more detailed explanation of the definition of consultation and who should be consulted, while Anwar al-Tanzil wa Asrar al-Ta'wil focuses more on the practical context of consultation in worldly affairs and warfare. In addition, this article also highlights that deliberation is not only important in a religious context, but also in everyday life, including in decision-making within the family.

Deliberation in Islam has several urgent matters that need to be considered, including: *First*, the Importance of Deliberation; Deliberation is an essential teaching in Islam that enables humans to resolve various issues in life wisely and appropriately. In this process, commendable qualities such as brotherhood, mutual respect, and understanding of others' perspectives despite differences will emerge. *Second*, the Basis of the Qur'an and Sunnah; The Qur'an and Sunnah emphasise the importance of deliberation. In Surah Ali Imran verse 159, Allah commands the Prophet Muhammad to deliberate with his companions on important matters,

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1 [246] Meaning: matters of war and other worldly affairs, such as politics, economics, society and so on

including warfare. This shows that deliberation was part of the principles of statehood applied by the Prophet in Medina. *Third*, the Purpose of Deliberation; The purpose of deliberation is to reach the best agreement for the common good. Deliberation aims to resolve every issue in a fair manner that does not harm other parties. *Fourth*, the Deliberation Process: In reality, all interested parties must participate in the deliberation process. Instead of making snap decisions, thorough and frequent talks are held until a consensus is formed. *Fifth*, Deliberation Freedom: The Prophet Muhammad allowed Muslims to engage in discussions in line with the customs and knowledge that emerged within the community. This demonstrates the need for deliberation to be adaptable to the current social environment. *Sixth*, the relationship with democracy: Everyone has the right to take part in decisions that impact their life, and democratic values are closely related to deliberation.

By understanding these urgent matters, Muslims are expected to apply deliberation in their daily lives to reach better and fairer decisions.

QS At Thalaq [65] ayat 6: "*Place them (the wives) where you reside according to your means, and do not cause them hardship by restricting them. And if they (the wives who have been divorced) are pregnant, then provide for them until they give birth. Then, if they breastfeed your children for you, then give them their due compensation. And consult among yourselves in a good manner; and if you encounter difficulty, then another woman may breastfeed the child for her*".

According to Al Maraghi, the poem about parents talking to each other about their kids highlights the endeavor to discover the greatest answer for the kids' morality, health, and civilization. This view emphasizes the value of easing each other's problems and forbids parents from using riches as a barrier to their kids' wellbeing. This verse also emphasizes how important it is to give children the greatest care possible because they are their parents' favorite thing. In the contemporary context, this interpretation is relevant to the challenges of the times, such as economic pressures, changes in values and morality, and even rapid technological developments. Parents, in this case, really need to consult with each other to deal with changes such as the use of social media, sex education, and children's mental health. This deliberation must be conducted wisely and prudently, prioritising the best interests of the child and creating a harmonious and supportive family environment. The contemporary aspects of Al Maraghi's interpretation also include the importance of gender development and progress in family decision-making. Deliberations should not be dominated by one party, but must involve the active participation of both the father and mother. In addition, deliberations must also consider the views and wishes of children, especially those who are already teenagers. This is in accordance with the principle of children's right to be heard and respected. In the digital age, parents also need to discuss how to protect children from negative content and risks, as well as how to utilise technology to support children's education and development (Kuswiyanto 2025). Family deliberation is an important context for instilling religious values and morals that are relevant to the challenges of the times, as well as for strengthening family bonds and effective communication.

In this verse, it is clear that the family consisting of father, mother and children is the smallest part of the social community and has been permitted by Allah to have peace, communicate wisely, and take the best course of action so

that everything is settled and mutually beneficial through deliberation and consensus.

The words of the Prophet Muhammad Saw

حدّثنا إسحاق بن منصورأخبرناعبدالرّزّاق اخبرنا معمرعن هّمام عن ابي هريرة رضي الله عنه ق ل ق ل رسول الله صلّى الله عليه

وسلّم كلّ سلا مى من الناس عليه صد قة كلّ يوم تطلع فيه الشّمس يعد ل بين النّاس صد قة

Meaning: *Ishaq bin Manshur narrated to us, 'Abdur Rozaq narrated to us, Ma'amr narrated to us from Hammam from Abu Hurairah, may Allah be pleased with him, who said: The Messenger of Allah, peace and blessings be upon him, said: 'Every joint in the body of a person is obligated to give charity, and every day the sun rises, if a person reconciles between people, it is counted as charity'* HR. (Bukhari) (Al-Bukhari, Muhammad ibn Ali ibn Sabit al-Khatib, 1981)

The word "ya'dilu," which means "to reconcile," was used by the Prophet Muhammad (peace be upon him) in the hadith narration mentioned above. When disagreements happened among his followers, the Prophet Muhammad (peace be upon him) always mediated them amicably and without causing harm to either side. When it came to the Black Stone, a similar circumstance arose during the Ka'bah reconstruction. Regarding who was entitled to relocate the Black Stone to its original location, the Quraish couldn't agree.

This disagreement went unresolved for four or five days. In actuality, the fighting got worse and almost resulted in violence on sacred territory. Abu Umayyah bin al-Mughirah al-Makhzumy came up and proposed a solution to their disagreement, entrusting the matter to whoever entered the mosque first. They agreed with this strategy. The people muttered, "This is Al Amin, we are pleased with him, he is Muhammad, the trustworthy one," after discovering that this was the Messenger of Allah (peace be upon him). Allah desired that the Messenger of Allah (peace be upon him) be the one who met these requirements. He asked for a piece of cloth to form a shawl, put the Black Stone in the center, and invited leaders from other tribes to hold the ends of the shawl when everyone had gathered around him and discussed what to do. He then instructed everyone to raise it collectively. He moved the Black Stone to its proper location. Because this approach worked so well, everyone complimented it.

Conclusion

Thoroughly in the framework of participatory communication for the advancement of Islamic society using relational dialectic theory. It serves as the primary analytical framework by highlighting internal conflicts or inconsistencies in interpersonal relationships. In this instance, the diverse interests and backgrounds of numerous actors, including mosque managers, religious leaders, the government, and community members, frequently color Islamic community development and participatory communication. The primary focus is on the conflicts between integration and separation, novelty and certainty, and openness and closedness. For community involvement to function at its best, an efficient communication plan must be able to resolve these three conflicts. In order to achieve sustainable development goals, it is essential to have an inclusive and open discourse. Alongside this is the mindset to uphold the norms and values of Islamic society, which must undoubtedly be applicable to both the conventional setting and the digital age, when information is rapidly disseminated and has the power to sway public opinion.

In this instance, operational communication highlights a number of difficulties and nuances in participatory Islam. Conflict and strife can result from differing agendas among people, religious leaders, the government, and community members. Communication efficacy is also impacted by variables including cultural differences, educational attainment, and information access. A proposal for an inclusive and flexible communication approach is required to address this. This could entail establishing a secure and transparent communication environment where all participants can voice their thoughts and work together to accomplish shared objectives. This essay also highlights the significance of accountability and openness in communication, as well as the necessity of taking Islamic communities' social and cultural background into account. Participatory communication can be a useful strategy for the creation of inclusive and long-lasting Islamic communities by comprehending and resolving dialectical difficulties in interpersonal interactions.

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