

Application of Islamic Communication Principles in the Interaction between Broadcasters and Listeners at Most 99 FM Radio Medan

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Abstract. This study aims to analyze the forms of interaction between broadcasters and listeners at Radio MOST 99 FM Medan, examine the application of Islamic communication principles in these interactions, and identify the factors that facilitate and hinder their implementation. This study employed a qualitative method with a case study approach. The findings indicate that broadcaster–listener interactions occur actively through WhatsApp, telephone calls, and social media, fostering two-way communication characterized by information exchange, feedback, and emotional closeness. Six Islamic communication principles are reflected in these interactions. *Qaulan Sadida* (truthful speech) is demonstrated through the delivery of accurate and verified information. *Qaulan Baligha* (effective and appropriate speech) is applied through clear and easily understandable language. *Qaulan Ma'rufa* (good and appropriate speech) is reflected in the use of polite language and the avoidance of sensitive issues related to ethnicity, religion, race, and intergroup relations (SARA), as well as provocative and conflict-inducing statements. *Qaulan Layyina* (gentle speech) is manifested through a gentle, empathetic, and non-confrontational approach when responding to listeners. *Qaulan Karima* (noble and respectful speech) is demonstrated through equal and respectful treatment of listeners regardless of their backgrounds. Meanwhile, *Qaulan Maisura* (speech that is easy to accept and understand) is applied through the use of simple, accessible, and conversational language. Among these principles, *Qaulan Sadida* is the most dominant, as broadcasters consistently ensure that the information they deliver is derived from valid and reliable sources. The implementation of these principles is supported by broadcaster professionalism, adherence to broadcasting Standard Operating Procedures (SOPs), and active listener participation. However, several challenges remain, including technical disruptions, limited broadcast time, and diverse audience characteristics. The study concludes that the application of Islamic communication principles contributes to the development of ethical, effective, and harmonious broadcaster–listener interactions while strengthening listener trust in Radio MOST 99 FM Medan.

Keywords: *Islamic Communication; Broadcaster-Listener Interaction; Radio MOST 99 FM Medan.*

A. INTRODUCTION

Interaction is a reciprocal process that occurs between individuals, between individuals and groups, or among groups, characterized by actions and responses that mutually influence one another. In the context of communication, interaction is not merely understood as the transmission of messages but as a process of exchanging meanings that involves feedback, thereby creating a dynamic relationship between communicators and message recipients. Hafid et al. (2022) explain that social interaction consists of reciprocal actions and reactions among individuals, expressed through symbols, language, and communicative behavior. Therefore, interaction constitutes an essential element in establishing effective relationships, as it enables individuals to understand and influence one another while fostering a sense of closeness throughout the communication process. In broadcasting, interaction between broadcasters and listeners serves as the foundation for two-way communication that enhances listener participation, comfort, and loyalty to a particular radio program.

Broadcasters play an important role as the front line of radio broadcasting because they interact directly with listeners and largely determine whether a broadcast is engaging. Their responsibility is to disseminate accurate information through radio so that listeners can learn, respond, and understand the information presented. As radio broadcasters, they introduce and discuss various topics, including music, conduct interviews involving listener calls, and deliver news, weather forecasts, sports updates, and other relevant information (Nurdiana & Ashfahani, 2018).

Broadcasters are also expected to possess effective speaking skills and adequate vocal qualities. Listeners constitute the target audience of mass communication through radio. Communication can be considered effective when listeners are interested, remain engaged in understanding the message, are emotionally affected, and take action in accordance with the broadcaster's appeal (Novia & Simbolon, 2019). Radio audiences are generally large, heterogeneous, and geographically dispersed. Accordingly, this study focuses on issues arising from the practice of radio broadcasting, particularly those related to interaction between broadcasters and listeners.

Radio MOST 99 FM Medan is a radio station that has successfully maintained active interaction with its listeners. Preliminary observations conducted by the researchers indicate intensive interaction between broadcasters and listeners through WhatsApp, interactive telephone calls, and social media platforms. Listeners do not merely request songs but also respond to topics discussed during broadcasts, share personal experiences, and participate in various broadcast segments. This condition demonstrates that broadcaster–listener interaction remains a key strength of Radio MOST 99 FM Medan in establishing close relationships with its audience amid the growing dominance of digital media. Such communication illustrates that radio no longer functions merely as a medium for disseminating information but has increasingly developed into a space for social interaction that fosters emotional bonds between broadcasters and listeners (Fadhlan, 2019).

The application of Islamic communication principles is articulated in the Qur'an as guidance that should be implemented by Muslims. The six concepts of *qaulan* in the Qur'an represent forms of verbal communication that emphasize the use of truthful, appropriate, polite, and wise language in social life (Afifi & Kurniawan, 2021). The principle of *Qaulan Sadida* emphasizes the importance of speaking honestly and truthfully (Qur'an 4:9); *Qaulan Baligha* emphasizes effective and appropriately targeted communication (Qur'an 4:63); *Qaulan Ma'rufa* encourages the use of good and proper words (Qur'an 4:8); *Qaulan Layyina* promotes the use of gentle and friendly language (Qur'an 20:44); *Qaulan Karima* teaches the use of noble and respectful expressions (Qur'an 17:23); and *Qaulan Maisura* emphasizes words that are simple, appropriate, and easy to accept (Qur'an 17:28). These principles demonstrate that Islamic communication does not prioritize only the substance of a message but also the manner in which the message is conveyed (Rakhmat, 1994).

Lutfiyah and Khuluq (2024) demonstrate that interpersonal and mass communication in Islam should be grounded in ethical values so that media function not only as instruments of entertainment but also as means of character formation within society. Similarly, Rafisqy (2024) emphasizes that radio broadcasting based on Islamic values can foster emotional closeness and sustained trust among listeners. Nevertheless, studies specifically examining the application of Islamic communication principles in direct interactions between broadcasters and listeners on public radio remain relatively limited. Previous studies have largely focused on broadcasting strategies, communication effectiveness, and the delivery of religious or *da'wah*-oriented content. Therefore, this study offers novelty by examining the application of Islamic communication principles as a foundation for building broadcaster–listener interaction in radio broadcasting, specifically at Radio MOST 99 FM Medan.

The problem addressed in this study concerns the lack of understanding regarding how Islamic communication principles are applied in interactions between broadcasters and listeners at Radio MOST 99 FM Medan, as well as the factors that support and hinder the implementation of these principles during the broadcasting process. This research is important because interaction constitutes a fundamental element of radio broadcasting. The quality of interaction established by broadcasters not only affects listeners' comfort but also influences their participation, trust, and loyalty toward broadcast programs. Furthermore, this study is expected to contribute to the development of Islamic Communication and Broadcasting studies, particularly concerning the application of Islamic communication values in contemporary broadcasting media. It may also provide practical insights for radio practitioners seeking to improve the quality of their communication and interaction with listeners.

Accordingly, this study aims to analyze the forms of interaction between broadcasters and listeners at Radio MOST 99 FM Medan, examine the application of Islamic communication principles within these interactions, and identify the factors that facilitate or hinder the implementation of such principles in broadcaster–listener interactions at the radio station.

B. METHOD

This study employed a qualitative research method using a case study approach. The case study approach was selected because the research seeks to develop an in-depth understanding of the application of Islamic communication principles in interactions between broadcasters and listeners at a single research site, namely Radio MOST 99 FM Medan. Through this approach, the researchers were able to obtain a comprehensive understanding of the interaction process, forms of communication that occurred, and factors that supported and hindered the application of Islamic communication principles in broadcasting activities.

The research subjects were broadcasters and listeners who were directly involved in the radio broadcasting interaction process. Informants were selected using purposive sampling based on their involvement in and understanding of the communication processes under investigation. The informants consisted of broadcasters at Radio MOST 99 FM Medan and several active listeners who participated through telephone calls, WhatsApp messages, and social media platforms. The object of the study was the application of Islamic communication principles in interactions between broadcasters and listeners.

Data were collected through observation, in-depth interviews, questionnaires for supplementary data, and documentation. Observation was conducted to directly examine the broadcasting process and interactions between broadcasters and listeners. In-depth interviews with informants were conducted to obtain information regarding the forms of communication employed and their understanding of Islamic communication values. Questionnaires were used to obtain supplementary information relevant to the research focus. Documentation was used as supporting evidence, including broadcast recordings, program archives, and other relevant documents (Sinaga, 2023).

The data were analyzed using the Miles and Huberman model, which consists of data reduction, data display, and conclusion drawing. Data reduction involved selecting, organizing, and focusing information obtained from observations, interviews, questionnaires, and documentation according to the research objectives. The reduced data were subsequently presented in narrative form to facilitate the identification of patterns and relationships among the findings. Conclusions were then drawn based on the empirical findings obtained from the field.

Data validity was assessed through source and method triangulation. Source triangulation was conducted by comparing information obtained from broadcasters and listeners to identify similarities, differences, and consistency in their accounts. Method triangulation was performed by comparing findings from observations, interviews, questionnaires, and documentation. This triangulation process was intended to strengthen the credibility, validity, and trustworthiness of the research findings.

C. RESULTS AND DISCUSSION

1. Forms of Interaction between Broadcasters and Listeners at Radio MOST 99 FM Medan

Interaction is a reciprocal process that occurs when two or more parties respond to one another, thereby establishing an ongoing communication relationship. In radio broadcasting, interaction is not merely understood as the transmission of information from broadcasters to listeners but also encompasses feedback from listeners, which transforms communication into a two-way process. According to DeVito (2019), effective interpersonal communication is characterized by reciprocal message exchange, openness, empathy, mutual respect, and the ability to respond appropriately to the interlocutor.

Based on observations, interviews, and documentation conducted at Radio MOST 99 FM Medan, interactions between broadcasters and listeners occur throughout various broadcast programs. These interactions take place through several communication channels, namely WhatsApp, interactive telephone calls, and social media. These channels enable listeners to request songs, provide comments, ask questions, share personal experiences, and respond to topics discussed by broadcasters. Conversely, broadcasters respond directly to these contributions, thereby creating a reciprocal communication flow.

The findings indicate that WhatsApp is the communication medium most frequently used by listeners because of its practicality and accessibility. Through WhatsApp, listeners can send greetings, request songs, convey congratulations or special messages, and express their opinions regarding broadcast topics. In addition, interactive telephone calls remain an important channel for direct communication, enabling broadcasters and listeners to engage in real-time conversations. Telephone-based interaction creates a more intimate atmosphere because listeners can express their opinions directly and receive immediate responses from broadcasters. Social media is also utilized as a supporting medium to expand the scope of interaction between the radio station and its audience.

The findings further demonstrate that interaction at Radio MOST 99 FM Medan is not merely a supplementary component of broadcast programs but constitutes an integral part of the relationship-building process between broadcasters and listeners. Every response provided by broadcasters to listeners' messages or telephone calls demonstrates that listeners are valued as an inseparable part of the broadcast program. Broadcasters do not merely read incoming messages but also respond to them, develop discussion topics, and create a relaxed communication atmosphere that encourages listeners to participate continuously.

Interviews with broadcasters indicate that interaction with listeners serves as an important means of understanding their needs, interests, and expectations regarding broadcast programs. Feedback, criticism, and suggestions from listeners provide valuable input for broadcasters in determining discussion topics, selecting songs, and adjusting their communication styles to better correspond with audience characteristics. Thus, listener participation functions not only as feedback but also as a source of information for improving the quality and relevance of broadcast content.

From the listeners' perspective, interviews revealed a sense of closeness with broadcasters when their messages were read, responded to, or incorporated into discussions

during broadcasts. Listeners also expressed greater trust in the information provided when broadcasters offered clear explanations and were willing to answer questions concerning issues that remained unclear. Consequently, communication between broadcasters and listeners extends beyond the simple transmission of messages and develops into a relationship grounded in mutual trust.

These findings are consistent with DeVito's (2019) view that effective interpersonal communication is characterized by feedback, empathy, mutual respect, and openness between communicators and message recipients. Broadcasters encourage listener participation, listen to their opinions, and respond in a polite and communicative manner. As a result, communication shifts from a one-way flow of information to a reciprocal exchange that strengthens the relationship between broadcasters and listeners.

From the perspective of Islamic communication, interaction is assessed not only in terms of the intensity of communicative activity but also according to how messages are conveyed, particularly with regard to ethics, politeness, and responsibility. Therefore, the forms of interaction identified in this study provide a foundation for examining how broadcasters at Radio MOST 99 FM Medan apply Islamic communication principles in their interactions with listeners. Islamic communication emphasizes both the substance of the message, namely Islamic teachings and values, and the manner in which the message is delivered, particularly through speech style and language use. These aspects are commonly conceptualized as the rules, principles, or ethics of communication from an Islamic perspective (Faridah & Ruslan, 2023).

The principles and ethics of Islamic communication serve as guidelines for Muslims in various forms of communication, including intrapersonal and interpersonal communication in everyday social relations, oral and written *da'wah*, and other communicative activities. Various studies on Islamic communication identify at least six forms of speech or communicative expression (*qaulan*) that function as principles, rules, or ethical guidelines for Islamic communication (Susanto, 2016). The findings of this study indicate that the application of Islamic communication principles in broadcaster–listener interactions at Radio MOST 99 FM Medan can be examined through six Qur'anic concepts: *Qaulan Sadida*, *Qaulan Baligha*, *Qaulan Ma'rufa*, *Qaulan Layyina*, *Qaulan Karima*, and *Qaulan Maisura*.

2. Application of Islamic Communication Principles in Broadcaster–Listener Interaction

The findings of this study indicate that the interaction between broadcasters and listeners at Radio MOST 99 FM Medan is not limited to the exchange of information but also reflects the application of ethical values rooted in Islamic communication principles. These principles are evident in the way broadcasters prepare, deliver, and respond to messages during broadcast programs, as well as in their interactions with listeners through WhatsApp, telephone calls, and social media. The application of Islamic communication principles can be observed through the choice of language, accuracy of information, manner of responding to listeners, respect for differences, and efforts to create a comfortable and constructive communication environment.

Based on observations, interviews with the radio owner, broadcasters, and listeners, as well as supporting documentation, the application of Islamic communication principles can be identified through six forms of *qaulan* derived from the Qur'an: *Qaulan Sadida*, *Qaulan Baligha*, *Qaulan Ma'rufa*, *Qaulan Layyina*, *Qaulan Karima*, and *Qaulan Maisura*. These six principles are interconnected and collectively demonstrate that effective radio communication is not determined solely by the ability to deliver information but also by the ethical manner in which communication is conducted.

The findings further show that each principle has a distinct manifestation in broadcaster–listener interaction. *Qaulan Sadida* is reflected in the commitment to accuracy and truthfulness; *Qaulan Baligha* in the ability to convey messages clearly and appropriately; *Qaulan Ma'rufa* in the use of polite and socially responsible language; *Qaulan Layyina* in gentle and empathetic responses; *Qaulan Karima* in respect and equal treatment of listeners; and *Qaulan Maisura* in the use of simple, accessible, and easily understood language. The following discussion elaborates on the implementation of each principle based on empirical findings from Radio MOST 99 FM Medan.

a. Application of *Qaulan Sadida*

The principle of *Qaulan Sadida*, or truthful speech, refers to the delivery of messages accurately, based on facts and reliable data, without distortion or manipulation. At Radio MOST 99 FM Medan, this principle is implemented through broadcasters' efforts to ensure the accuracy of information before presenting it to listeners. Broadcasters verify information sources and avoid disseminating unconfirmed news. This finding demonstrates that broadcasters recognize their moral responsibility to maintain the quality and credibility of the information they deliver.

From the perspective of Islamic communication, *Qaulan Sadida* emphasizes honesty, truthfulness, and accountability in conveying messages. The application of this principle is particularly important because radio has the capacity to disseminate information rapidly to a broad audience. When information is properly verified, listeners' trust in the broadcaster and the radio station is strengthened. This finding is consistent with Rafisqy's (2024) study, which argues that media consistency in delivering accurate information is a key factor in establishing and maintaining audience trust.

b. Application of *Qaulan Baligha*

The application of *Qaulan Baligha*, meaning effective and appropriately targeted speech, is reflected in broadcasters' ability to use clear and communicative language that corresponds to the characteristics of their audience. Broadcasters attempt to simplify information so that it can be understood by listeners across different age groups and educational backgrounds. This finding indicates that communication effectiveness is determined not only by the substance of a message but also by the manner in which it is delivered.

The use of simple language that is closely related to listeners' everyday experiences makes information easier to understand. This practice is consistent with the concept of *Qaulan Baligha*, which emphasizes effective, clear, and audience-oriented communication. The finding also supports the research of Yahya and Habibi (2023), which found that broadcasters' communication styles influence public listeners' interest in radio programs.

c. Application of *Qaulan Ma'rufa*

The principle of *Qaulan Ma'rufa*, or good and appropriate speech, is demonstrated through the use of polite language that avoids elements related to ethnicity, religion, race, and intergroup relations (SARA), as well as provocation and statements that may potentially generate conflict. Broadcasters consistently maintain communication ethics in accordance with prevailing social norms and broadcasting regulations.

The application of this principle demonstrates that effective communication is not solely oriented toward delivering messages but also considers the social consequences that may arise from communication practices. Polite communication creates a sense of comfort among listeners and contributes to strengthening the positive image of the broadcasting institution. This finding is consistent with Nurseptiani et al. (2021), who found that politeness is an important factor in maintaining listener loyalty to radio stations.

d. Application of *Qaulan Layyina*

Qaulan Layyina, or gentle speech, is reflected in broadcasters' ability to maintain a gentle and respectful tone when interacting with listeners with diverse characteristics and perspectives. Broadcasters tend to respond to comments and opinions using persuasive approaches while avoiding direct confrontation. This finding indicates the presence of empathy in broadcasters' communication practices.

Such an approach contributes to creating a comfortable and harmonious broadcasting atmosphere. From the perspective of interpersonal communication theory, this behavior reflects positive attitudes and empathy, both of which contribute to effective communication. Therefore, gentleness in communication represents an important factor in establishing emotional closeness between broadcasters and listeners.

e. Application of *Qaulan Karima*

The principle of *Qaulan Karima*, or noble and respectful speech, is clearly reflected in the way broadcasters treat listeners equally, regardless of age, social status, or background. This respect is demonstrated through responses to listeners' messages, personal greetings, and the provision of equal opportunities for listeners to participate in broadcast programs.

The findings indicate that respect for the audience constitutes an important component of radio communication. From an interpersonal communication perspective, such behavior reflects the principle of equality, which can strengthen the relationship between communicators and listeners. The greater the respect demonstrated by broadcasters, the stronger the sense of closeness and loyalty that listeners are likely to develop toward the radio station.

f. Application of *Qaulan Maisura*

The application of *Qaulan Maisura*, or speech that is easy to receive and understand, is demonstrated through the use of light, simple, and accessible language. Broadcasters avoid excessively formal terminology, allowing communication to feel more intimate, natural, and conversational. This finding demonstrates that simplicity of language constitutes an effective communication strategy in radio broadcasting.

Because radio relies primarily on audio communication, the selection of words that can be easily understood by listeners is particularly important for successful message delivery. The findings reinforce Yahya and Habibi's (2023) conclusion that the use of simple language increases listeners' comfort and interest in broadcast programs.

3. Application of Islamic Communication Principles across Radio Programs

The application of Islamic communication principles in interactions between broadcasters and listeners at Radio MOST 99 FM Medan is evident across various broadcast programs that involve active listener participation. These programs include *Request Song*, hosted by Fara Yosevin; *Nonstop Play Hits* and *Kagum (Karya Lagu Anak Medan)*, hosted by Ruhi Annyza Khanum Haris; *Most Tizen* and *Nostalgia*, hosted by Nova Eliza; and *Hangout*, hosted by Novi Rahmadani. Interaction takes place through WhatsApp, interactive telephone calls, and social media, thereby enabling two-way communication between broadcasters and listeners.

Interviews with the radio owner, broadcasters, and listeners indicate that the most dominant Islamic communication principle applied in these interactions is *Qaulan Sadida*, or truthful speech. The prominence of this principle is evident in the commitment of broadcasters to ensure that information delivered to listeners originates from clear and reliable sources, has been verified, and does not contain unsubstantiated claims.

As stated by Ruhi Annyza Khanum Haris during a personal interview on May 13, 2026:

“Before starting the broadcast, we first need to find out what topic will be discussed that day and conduct research to determine whether the information is valid before presenting it during the broadcast.”

This statement illustrates that information verification is an integral part of the broadcaster's preparation process. The practice reflects the principle of *Qaulan Sadida*, particularly the obligation to ensure that information is truthful and reliable before it is disseminated to the public.

The dominance of *Qaulan Sadida* is further reinforced by the policies established by the radio management. H. Adlan Anas, the owner of Radio MOST FM, emphasized during a personal interview on May 12, 2026, that broadcasts must not contain content that could mislead the public. He stated:

“Broadcasts must not contain political or religious elements, must not incite division, and must not provoke people.”

He further emphasized that good communication should be grounded in honesty and politeness, which are consistent with the fundamental principles of Islamic communication. This management policy demonstrates that the application of Islamic communication principles is not solely dependent on individual broadcasters but is also institutionalized through editorial and broadcasting guidelines.

Interviews with listeners further reinforce these findings. Listeners reported that the information delivered by broadcasters was easy to understand and trustworthy, and that broadcasters were willing to provide further clarification when information was unclear. Listeners also indicated that, during their experience listening to MOST FM, they had not encountered broadcasts containing misleading information or claims that contradicted established facts.

Overall, the findings demonstrate that the six principles of Islamic communication, *Qaulan Sadida*, *Qaulan Baligha*, *Qaulan Ma'rufa*, *Qaulan Layyina*, *Qaulan Karima*, and *Qaulan Maisura* are reflected in broadcaster–listener interactions at Radio MOST 99 FM Medan. Among these principles, *Qaulan Sadida* appears to be the most prominent because it is supported not only by broadcasters' individual practices but also by institutional policies emphasizing information accuracy, verification, honesty, and avoidance of misleading or provocative content. These principles collectively contribute to establishing communication that is informative, ethical, respectful, and conducive to building trust and long-term relationships between the radio station and its listeners.

4. Supporting and Inhibiting Factors in the Implementation of Islamic Communication Principles

The findings indicate that several factors support the implementation of Islamic communication principles at Radio MOST 99 FM Medan. These factors include broadcaster professionalism, the availability of broadcasting standard operating procedures (SOPs), and active listener participation across various interactive programs. Together, these factors contribute to establishing communication that is orderly, respectful, ethical, and consistent with Islamic values.

Broadcaster professionalism constitutes an important supporting factor because broadcasters are not only responsible for delivering information but are also expected to maintain appropriate communication ethics when interacting with listeners. Their ability to select appropriate language, respond politely, verify information, and manage diverse listener responses contributes to the consistent application of Islamic communication principles during broadcasts. Professional competence therefore functions as both a technical and ethical foundation for effective broadcaster–listener interaction.

The availability of broadcasting SOPs also provides an institutional framework that guides broadcasters in delivering programs and interacting with audiences. The SOPs help establish boundaries regarding the content and manner of communication, including the avoidance of provocative, misleading, discriminatory, or potentially conflict-inducing statements. Consequently, the implementation of Islamic communication principles is not solely dependent on individual awareness but is also supported by organizational policies and procedures.

Another important supporting factor is the active participation of listeners in interactive programs. Through WhatsApp, telephone calls, and social media, listeners provide questions, comments, song requests, feedback, and personal experiences. Such participation creates opportunities for broadcasters to practice the principles of *Qaulan Sadida*, *Qaulan Baligha*, *Qaulan Ma'rufa*, *Qaulan Layyina*, *Qaulan Karima*, and *Qaulan Maisura* in actual communication situations. Active listener participation therefore strengthens the reciprocal character of communication and enables Islamic communication values to be practiced dynamically rather than merely functioning as abstract principles.

Nevertheless, the study also identified several factors that may hinder the implementation of Islamic communication principles. These include technical disruptions, particularly internet connectivity problems; limitations in broadcast time; and differences in listener characteristics. Technical problems may interrupt the continuity of interaction, particularly when broadcasters communicate with listeners through WhatsApp, telephone calls, or social media. Similarly, limited broadcast time requires broadcasters to convey information concisely while maintaining clarity and politeness. Differences in listeners' ages, educational backgrounds, communication styles, and expectations also require broadcasters to adapt their language and communication approaches.

Although these obstacles have the potential to affect communication effectiveness, they do not fundamentally prevent the implementation of Islamic communication principles at Radio MOST 99 FM Medan. Broadcasters continue to adapt their communication strategies according to the situation and maintain the ethical standards established by the station. This indicates that the implementation of Islamic communication principles is relatively resilient even when broadcasters face technical, temporal, and audience-related constraints.

Overall, the findings demonstrate that supporting factors are more prominent than inhibiting factors. This is reflected in the consistent application of the six Islamic communication principles throughout the broadcasting process. The combination of broadcaster professionalism, institutional SOPs, and active listener participation provides a strong foundation for maintaining ethical and effective communication. Meanwhile, technical disruptions, limited broadcast time, and diverse listener characteristics function primarily as contextual challenges that require adaptation rather than as fundamental barriers to the implementation of Islamic communication principles.

D. CONCLUSION

Based on the overall findings of the study, it can be concluded that Islamic communication principles have been implemented effectively in the interactions between broadcasters and listeners at Radio MOST 99 FM Medan. This implementation is reflected in the application of the six Islamic communication principles, namely *Qaulan Sadida*, *Qaulan Baligha*, *Qaulan Ma'rufa*, *Qaulan Layyina*, *Qaulan Karima*, and *Qaulan Maisura*, throughout the broadcasting and interaction processes with listeners.

Interactions occur across all broadcast programs through WhatsApp, interactive telephone calls, and social media, enabling effective, polite, and harmonious two-way

communication between broadcasters and listeners. Among the six principles, *Qaulan Sadida* (truthful speech) is the most dominant principle, as reflected in broadcasters' commitment to delivering accurate, verified, and reliable information. This principle serves as an important foundation for establishing and maintaining listeners' trust in both the broadcasters and the radio station.

The implementation of these principles is supported by broadcaster professionalism, the availability of broadcasting standard operating procedures (SOPs), and active listener participation in interactive programs. Nevertheless, several challenges remain, including technical limitations, restricted broadcasting time, and differences in listener characteristics. These challenges do not fundamentally hinder the implementation of Islamic communication principles but require broadcasters to adapt their communication strategies to different situations and audience needs.

Overall, the findings demonstrate that Islamic communication values can be effectively integrated into contemporary radio broadcasting. Their consistent application contributes to the development of communication that is ethical, respectful, informative, and audience-oriented, while simultaneously strengthening trust and positive relationships between broadcasters and listeners.

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