

COMMUNICATION BASICS IN HADITH

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Abstract

Communication is a basic need and part of basic human needs. Communication is like food that must exist in human life, without communication humans will die. On this basis, Islam as a religion that comes from God also pays attention to and provides guidance in communication. If traced, you will find many hadiths of the Prophet Muhammad that can be used as a basis for communication. In this paper, only 3 hadiths are presented as the basis of communication.

Keywords: Communication and Hadith.

Introduction

Humans are social creatures. As social beings, humans cannot live without the help of others, especially to meet their needs. Even to recognize who he is, humans also need the help of others. (Deddy Mulyana, 2010)

In order for human life in this mortal world to run well and avoid humiliation, Allah SWT gives a signal in the Qur'an Surah Ali Imran verse 112 which means: "They are filled with humiliation wherever they are, unless they maintain a relationship with Allah and keep relationship with fellow human beings, and they again get the wrath of God and they are overcome with humiliation. That is because they disbelieved in the verses of Allah and killed the prophets without a valid reason. That is because they are disobedient and transgressors. (Maqdis, 2013)

Through the verse above, Allah teaches that in order for human life to avoid humiliation, one should be able to maintain a good relationship with Allah SWT and maintain a good relationship with fellow human beings. Maintaining a good relationship with Allah SWT can be done by doing Allah's commands and leaving Allah's prohibitions. While maintaining good relations with fellow human beings can be done by establishing friendship, and so that friendship can be realized properly, among the efforts that can be done is to communicate well and effectively. Communication that is carried out can run properly and correctly and

effectively when all parties who carry out communication activities (communicators and communicants) understand the basics of communication, communication principles and communication ethics.

Communication is a very fundamental need for humans in social life. Wilbur Schramm said that communication and society are two twin words that cannot be separated from each other. Because without communication it is impossible for society to be formed, on the contrary without society it is impossible for humans to develop communication. (Hafied Cangaara, 2002)

Islam as a perfect religion whose main source is the Qur'an and Hadith also pays attention to communication. In the Qur'an and Hadith there are texts that generally provide information and guidance in communicating. However, in this short paper, the author will focus more on the study of the Basics of Communication in the Hadith of the Prophet Muhammad.

Literature Review

Etymologically or according to the origin of the word, the term communication comes from the Latin communication and this word comes from the word communis. (Deddy Mulyana, 2010). The meaning of communis here is the same, in the sense of the word the same meaning, namely the same meaning about something. So, communication takes place if between the people involved there is a common meaning about something that is being communicated. Obviously, if a person understands about something that is stated to him by another person, then communication takes place. In other words, the relationship between them is communicative. Conversely, if he does not understand, communication does not take place. In other words, the relationship between people is not communicative.

Terminologically, communication means the process of delivering a statement by one person to another. From that understanding it is clear that communication involves a number of people, where one person states something to another. (Deddy Mulyana, 2003)

Communication is the process of delivering a message by one person to another to inform or to change attitudes, opinions, or behavior, either directly (verbally) or indirectly (through the media). (Moses Hubeis, 2012)

In this definition, the goal is concluded, namely to inform or change attitudes, opinions, or behavior. So in terms of the content of the statement, communication aims to be informative and persuasive. Persuasive communication is more difficult than informative communication, because it is not easy to change the attitude, opinion, or behavior of a person or a number of people.

Method

The method used in this writing is observation and tracing of the hadith books of the Prophet Muhammad, which are compiled in the book of hadith poles tis'ah (the book of nine narrators of hadith). The search is done by searching for keywords from the desired info. After getting the text of the hadith that matches the keywords, then the hadith is takhrij with the aim of knowing the quality of the intended hadith.

Results and Discussion.

1. Hadith of the Prophet Muhammad narrated by Imam Muslim, number 70 which means:

Has told us Abu Bakr bin Abu Syaibah has told us Waki' from Sufyan. (in another narration it is mentioned) And has told us Muhammad bin al-Mutsanna has told us Muhammad bin Ja'far has told us the second Shu'bah from Qais bin Muslim from Tariq bin Shihab and this is the hadith of Abu Bakr, "People The first one who gave a sermon on Hari Raya before the Eid prayer was established was Marwan. Then a man stood up and said to him, "The Eid prayer should be performed before reading the sermon." Marwan replied, "Really, what is in the sermon has been left out a lot." Abu Said said, "Indeed, this person has decided (to do) as I have heard from the Prophet sallallaahu 'alaihi wasallam, said: "Whoever among you sees an evil, let him prevent it with his hands. verbally, if he is unable to do so, let him prevent it with his heart. That is the weakest of faith." Has told us Abu Kuraib Muhammad bin al-Ala' has told us Abu Mua'wiyah has told us al-A'masy from Ismail bin Raja' from his father from Abu Sa'id al-Khudri from Qais bin Muslim from Tariq bin Shihab from Abu Sa'id al-Khudri in the story of Marwan, and the hadith of Abu Sa'id from the Prophet sallallaahu 'alaihi wasallam, such as the hadith of Shu'bah and Sufyan."

The above hadith was narrated by Imam Muslim through Abdullah bin Muhammad bin Abi Syaibah ibrahim bin Uthman, then through Waki' bin Al-Jarrah bin Malih, through Sufyan bin Sa'id bin Masyruq, through Qais bin Muslim, through Tariq bin Shihab bin Abdu. Syas bin Hilal bin Salamah bin 'Auf, through Sa'ad bin Malik bin Sinan bin 'Ubaid.

In the Hadith of the Prophet Muhammad narrated by the Muslim imam above, there are basics in communication. The word that the author refers to as the basis for communicating in

the above hadith is the word *لِنَهَانِهِ*, which is interpreted by word of mouth which is more popularly called verbal message.

In the hadith, the Prophet gave a suggestion so that we can change the evil that we see with our hands. If you feel unable to change it by hand, it can be done verbally. And if you feel you can't, then prevent it with your heart. The Prophet's recommendation to prevent evil verbally means to prevent it through oral communication (delivering verbal communication messages). However, in the current context, preventing munkar verbally can be developed through written messages, for example through books, articles in print mass media, through social media such as Whatshap. Facebook and Twitter, Lectures on TV and Radio or it could be through letters from readers which usually also provide special columns in newspapers.

Preventing munkar through verbal communication/messages will be effective when the person who conveys the message is a figure who has influence in social life. For example the Village Head within the scope of the Village or community leaders who do.

2. The Hadith of the Messenger of Allah narrated by Imam Bukhari, which means:

"Has told us Qutaibah bin Sa'id has told us Abu Al Ahwash from Abu Hashin from Abu Salih from Abu Hurairah he said; The Prophet sallallaahu 'alaihi wasallam said: "Whoever believes in Allah and the Last Day, let him not disturb his neighbors, whoever believes in Allah and the Last Day should honor his guest and whoever believes in Allah and the Last Day should say good or remain silent."

The hadith narrated by Bukhari and other hadiths that the author quotes as reinforcement above contain information about the basics of communication. In the hadith there are two basics in communication. The two basics of communication contained in the hadith are:

First, *لَيَقُلْ*, say good. It means to say good things. As believers, we should always be able to say good words when doing communication activities. Communication in Islam is communication that is in accordance with the Qur'an and Sunnah, therefore the measure used to judge whether or not an utterance is good or not is the Qur'an and Sunnah. (Thorik Gunanara. 2009: 3.)

In the language of the Qur'an, the terminology of Qoulan Ma'rufan is known, which means good or appropriate words. The word Ma'rufan is in the form of isim maf'ul which comes from the word 'arafa, one of which means al-khair or al-ihsan. (Al-Munjid. 1986:500)

Second: The word *لِيَصْمُتْ*. This word means silence. Silence is also a part of basic communication. We may remember with an expression that silence is a sign of agreement. This basis is in accordance with a very popular expression in the discipline of communication "we

cannot not communicate". which means "We cannot avoid communication, even when we are silent, we have also communicated." (Frederick Williams, 1989:15.)

In the view of communication science, communication has occurred when there is a communicator, message and communicant. The communicator is the person who conveys the message, the communicant is the person who receives the message, while the message is the behavior that is given meaning. (Deddy Mulyana and Jalaluddin Rakhmat. 2008: 13). Behavior is divided into verbal and nonverbal pads. Silence is classified as a nonverbal behavior. Even though we are silent, if there are other people who interpret the silence then it becomes a message. Therefore, when we are silent or say no comment when asked something by other people, then we have also carried out communication activities, then it is true what Jalaluddin Rakhmat said "we don't need to avoid communication activities" (Jalaluddin Rakhmad, 1999: 35)

In the view of Islamic communication, the silence referred to in the above hadith is in the context of oral hifzul, which is to refrain from speaking from something that is not in accordance with the Shari'a (Qur'an and Sunnah) and speech that may be useless and not needed by others.

3. Hadith of the Prophet Muhammad narrated by Ahmad which means:

Has told us Hakam bin Musa has told us Abdurrahman bin Abu Rijal Al Madani has told us Umar was a former slave of Ghufrah, from Ibn Ka'ab from Abu Dharr from the Prophet Shalallahu 'Alaihi Wasallam, he said, "My beloved has bequeathed me with five things; (i.e. so that) I love the poor and want to sit with them, looking at those below me and not looking at those above me, I keep the ties of friendship even though they are shunned, so that I say the right even though it is bitter, and so that I always say LAA HAULA WALAA QUWWATA ILLAA BILLAH (There is no power and strength except by the intercession of Allah)." Maula Ghufrah said, "I don't know which of the five things is neglected except this, which is our saying 'LAA HAULA WALAA QUWWATA ILLAA BILLAH.'" Abu Abdurrahman said, "I heard it from Hakam bin Musa, and he said from Muhammad bin Ka'ab from Abu Dharr from the Prophet Shalallahu 'Alaihi Wasallam like that."

In the hadith narrated by Ahmad and Baihaqi above, there are the basics of communication. The basis of communication contained in the above hadith is contained in the word **لَا الْحَقَّ**, which is interpreted by saying the truth. Through this hadith, Rasulullah SAW taught us to always tell the truth in the communication activities that we do in everyday life.

The word Al-Haq is also interpreted with honesty (Mafri Amir, 2003: .66). The right words must be synonymous with honesty. When we are able to do honesty in the communication activities that we do, it will make the communicant believe in us, so that the messages of truth that we convey will be effective and easily accepted by the communicant.

The Apostle reminds us to always carry out correct and honest communication in any condition even in bitter conditions (threatened to property, family and life). The right words will have an impact on a calm heart and will also have an impact on the tranquility of social life.

People who are always honest and true in their words (when communicating) with others, will be branded by Allah SWT with Shodiq (true people) and he will be entered into heaven.

Conclusion

As a perfect religion, Islam regulates all aspects of human life from small matters to large affairs, which includes communication between human beings and the basics.

The basics of communication in the hadith of the Prophet Muhammad, as the author has described, are clear evidence that Islam is a perfect religion that is also concerned with paying attention to the peace and peace of mankind, so how to establish relationships is also considered. Hopefully this short paper can provide benefits for the development of Islamic communication science in particular and for readers in general.

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