

Hadith of associated with the target of communication (communicating with oneself and communicating with others)

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ABSTRACT

Basically the nature of communication is any form of interaction among human beings. The two communication takes place in almost every aspect of human life. Every human living person is inherently free from waking up to sleeping, engaging in communication. It has been suggested in one study that 60% to 80% of people build up to communicate, as a result of communication as a determinant of the insan's biological qualities. Three so wide is communication to human relationships as a sign of how important communication is to life. Even communicating includes the most obvious needs as important as eating & drinking.

Communication occurs as a consequence of social interaction. Society is at least 2 people who work with each other who, because they work together, cause social relations. We're basically in communication mode since we were born global. This act of communication was monotonous during his life process. Communication thus became the lifeblood of human life.⁶ Nir can be imagined what this global insan's & features of life would look like if there were only sporadic or almost automatic action of communication between one person/one group of people using the other mob.

Keyword: hadith, target of communication.

I. INTRODUCTION

Communication is a prerequisite to human life. Human life would seem empty or devoid of life at all if there was no communication. Because no communication, no human interaction, whether individual, group, or organization is possible. Two people are said to have interactions when each one performs some action and reaction. These actions and reactions by humans, whether individual, group, or organization, in the science of communication are referred to as the act of communication.

A person, as a mere social being, as a person. As a person, so he thought, or discerned something he felt, seen, felt, imagined, contemplated, and or was an individual. The hacking process is certainly part of the process of communicating with itself. Even before a person decides to communicate with another person, he first communicates with himself, either accepting or rejecting him. Communication with oneself is closely linked to one's perception of others. R.d. laing, as deddy mulyana quotes it, "people think about other people and what other people think about themselves, and what other people think about that person, and so on."

As a social being, one does interact with another. That interaction involves actions of communicating with others. When a person is newborn, his or her communication is to the family or relatives who nurture it. That is, that a person, of course, builds communication within his family. Even communication in the family may be very different from communication in the community, but the built code of ethics certainly has much in common. Communication within the family is unique when compared with communication outside the family. Communication in the family aside from the relationship between parent and child, husband with wife, and other family members, also involves a considerable amount of nonverbal communication.

Related to the above, the discussion in this paper will endeavor to lead to an answer to the question: "how do communication methods have to do with the object of personal communication (intrapersonal) and others (interpersonal)?" To find answers to these problems, discussion will start with communication methods, intrapersonal and interpersonal communication, relevant hadith (text and translation, history schemes, and descriptions of permissions), and the hadith relationship quoted by method of communication with ourselves (intrapersonal) and others (interpersonal), In this case specifically communication with the family as the prophet saw. Communicating with her family.

II. LITERATURE REVIEW

A. understanding of communication

The informative communication is more often used as a medium of telling about an activity or event, which may be once considered small and yet go unnoticed by the public. Perhaps small, insignificant everyday activities are carried out individually or in groups.⁹ Related to communication that is informative is the principal purpose of reducing uncertainty about decision making. Information obtained will help reduce uncertainty.

The information humans are looking for in most of his communications is his "content." The content of that communication will help him to establish and organize some aspects of his environment that are relevant to the situation in which he must act. As a result, the information he receives will make his decision easier. Information derived from a communication relationship would reduce uncertainty.

Instructive or coercive communication techniques of commands, threats, sanctions, and so forth, those represented by (communes) do so under compulsion, usually fear is, intimidating or describing bad risk. And there is an interest, interest, or charge of interest in winning a conflict, arguing by eliminating weak arguments and then subjecting the opponent. For a technical diplomat or political figure to be a credible weapon and it is vital to defend oneself or to engage diplomatically.

B. Intrapersonal communication and interpersonal

Intrapersonal communication (intrapersonal communication) is a communication process that occurs within a person. What is the center of attention here is how a person's neural and sensory systems manage information. It is also an interaction, as well as a biological level, a manifestation of communication, because without communication mutual actions would not

occur. So learning is not a mechanical process but here the whole personality is actively involved. While all communication to a certain extent constitutes an intrapribadi communication that is the meaning of any communication always becomes an object for an interpretation of oneself, intrapribadi asa concept clearly serves many researchers this aspect of the subject in wider detail. Intrapribadi communications were arranged in a series of kinds of communication involving intrapribadi, interpersonal, media, and mass communication.

An intrapersonal communication process is an ongoing activity or communication management that takes place within aperson. The man acted both as a communicator and as a communion. He was talking to himself. He had a dialogue with himself. He asked himself and was answered by himself.

III. RESEARCH AND METHODOLOGY

A. forms of research

The study uses qualitative research methods in this study, the purpose of the study is to reveal facts, circumstances, phenomena, variables and circumstances that occur during the study and present them as they are.

B. Informant of research

The technique for eliminating an informant by using finality is selected because it selects certain ranks of people (informers) based on the needs of researchers and is thus deemed worthy of use asa source of information or source. As jalaluddin rakhmat put it, "intentionally, by picking out certain people as based on a given appraisal." (Rakhmat, 1997:81).

C. data collection

Data collection techniques used in this study include field work, techniques that may be used among other things:

- a. interview.
- b. observe

Library research (library research), collections of data that are assessed by reading, studying and quoting from the book literature, magazines, and other sources that are closely associated with this writing, such as:

- a. documentation
- b. bibliography

D. data analysis technique

In qualitative research, more data analysis is done in conjunction with data collection. The stage in qualitative research is the entry-entry stage with the grand tour and the question monitor, the data analysis with domain analysis. The second stage is to establish focus, the data collection technique with the question monitor, the data analysis is done with a taxonomi analysis. Moving forward at the selection stage, the question used is the selection question, the data analysis with the component analysis. After analysis of the exponential continues the theme analysis. .(Sugiyono, 2008:294).

IV. RESULT AND DISCUSSION

A. hads tied to the target communication

1. Interpersonal communication

The activities of intrapribadi communications that we do everyday in an effort to understand ourselves among them are; Prayer, gratitude, self-reflection by reviewing our actions and the reactions of our conscience, by empowering free will, and by creative imagination. This personal understanding develops as the changes in our lives change. We are not born with an understanding of who we are, but our behavior over the years plays a key role in how we build this personal awareness of self awareness has some element that refers to the specific identity of the individual. The elements of self-awareness are self-concept, self-esteem, and multiple self-esteem.

Interpersonal communication can trigger another form of communication. Knowledge of oneself through psychological processes such as perception and awareness takes place during an intrapribadi communication by communicator. To understand what happens when people communicate with one another, then one needs to know themselves and others. Intrapersonal communication is an information processing process. This process goes through four stages: sensation, perception, memory, and thought. Phase of intrapersonal communication which is:

A. thrill

Sensation, derived from the word sense, means the ability humans have to assimilate everything that is informed by sensory perception. Information absorbed by sensory stimuli is then given birth to the sensation process.

As for Sanad the hadith of the narrators is as follows

1. Full Name : Ali bin Abdullah bin Ja'far bin Najih Kalangan : Tabi'ul Atba' among the elderly
Kuniyah : Abu Al Hasan
State of life : Bashrah Wafat : 234 H

The comments of Ulama Ibn Hibban are mentioned in atstsiqat, An Komentar Nasa'i tsiqah ma'mun imam and comment Ibn Hijat tsiqah tsabat imam

b. Perception

Perception is an experience about objects, events, or relationships obtained by summing up information and interpreting messages. Simple perception is to give meaning to the fruits of assent. In addition to being influenced by sensations that result from mindfulness, perception is influenced also by attention (attention), hope (clarity), motivation and memory. In general three so-called first things divide into two personal and situational factors. Situational attention is a magnet that exists outside one (external), such as stimuli, novelty, and recurring intensity. Internally, some are called selective attention influenced by some factors, including biological, sociogenic, and sociogenic factors. Perception may also be enhanced by an interpretation of a matter discussed in some aspects of approach.

Visions of sanad

Sanad here are the ones who are the celestial referred to as given

The sequence during the previous discussion. To ensure that a gift can be held, it is necessary to search through the comments of the scholar scholars of the hadith.

Sanad means by language that al-mu 'tamad is that which is flitted (strong/which can be held on) or it can also mean that which is lifted (high) from the ground. Whereas terminologically, sanad is the path of the, which is the genealogy of the monks who removed the (meri) the passage at its original source. The tahitianawi suggests that sanad is the path that extends to hads, the names of her virgins in changes.

As for the sanad hadis referred to can be seen in the description below, which is:

1. Full name: sa 'id bin abi maryam al hakam bin muhammad bin salim tabi 'ul atba 'the old

Kunyah: Abu muhammad land while he lives

Dies : 224 H

The comments of scholars at al 'ajli are mentioned in tsiqah, the comments of Abu hatim ar rozy are mentioned in tsiqah, the comments of the yahya bin ma 'in are mentioned in tsiqah, the comment of scholars is mentioned in' ats tsiqaat.

C. memory

In intrapersonal communication, memory plays an important role in affecting both perception (by providing frame of reference) and frame of mind. Memory is a highly structured system, which enables organisms to record facts about the world and to use their knowledge to guide its behavior. Every stimuli comes, it's recorded conscious or not.

The above hadiths when viewed from a psychological perspective of communication include to intrapersonal communication through thinking processes. It involves all the processes of sensation, perception and memory. Sensation is the stimuli that comes from both external (external) and internal (internal), whereas perception is the process that gives meaning to the sensation so as to acquire new knowledge by concluding or interpreting the message, and memory is storing and calling back information that was once obtained.

As for the sanad hadis of the awi are as follows

Full name: salim bin 'abdullah bin' umar bin al khaththab: tabi 'in middle class: Abu 'umar

Land of the time: medina

dies: 106 H

The comments of the ibn hibban scholars are mentioned in 'ats tsiqaat, the comments of muhammad bin sa'd be mentioned in tsiqah, the comments of the clergy of al 'ajli are mentioned

in tsiqah, the comments of the ibn hajar al' asqalani are mentioned in tsabbath-ta 'abid fadil, the comments of the ibn hajar al' asqalani are mentioned in one of the seven scholars.

D. think

A process that influences our interpretation of stimuli is thinking. In thinking we will involve all the processes we have mentioned above: sensations, thoughts, and memories. When thinking requires the use of symbols, visuals or graphics. But what do people think? It is thought to understand reality in order to make decisions, solve problems, and produce new ones. Is to process and manipulate information to meet needs or to provide responses. In so many ways there are two kinds of thinking, autistic and istic.

Has told us [khalid bin machlad] has told us [sulaiman] has told us [abdullah bin dinar] of [ibn umar] of the prophet shallallahu 'alaihi wasallam, he says: "surely in the tree there is one tree that does not fall off its leaves. And that is a parable for a Muslim ". The prophet shallallahu 'alaihi wasallam asked: "tell me, what tree is it?" Friends thus assumed that it was a tree in the valley. I thought to myself it was a date tree, but I was ashamed to reveal it. Then the people said: "o messenger of god, what is that tree?" She shallallahu 'alaihi wasallam answered: "date tree ".

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The comments of the ABU hatim cleric are mentioned in tsiqah, the comments of the cleric an NASA 'i are mentioned in tsiqah, the comments of the yahya bin ma 'in are mentioned in tsiqah, the comments of the ibn hajar al 'asqalani are mentioned in tsiqah tsiqah.

Interpersonal communication

In general interpersonal communication can be interpreted as a means by which people communicate with one another. Two or more of these communications and direct contact in the form of a conversation. Could go face to face or through media communication, such as by using telephone airplanes or communication radios. Its communication is a two-way communication, which is an interfunction of communicators and communiques. In the personal communication process the ability of communicators is needed to express oneself in the roles of others (empathy). Interpersonal communication is the process of sending and receiving messages between two people or between a small group of people with some effect and some immediate feedback.

2. Musnad ahmad hadis number 18168

Had told us hajjaj bin muhammad (1) he said, laits (2) that is ibn sa'd say, had told me bakr bin abdullah bin al asyaj (3) of the nabl shahibil aba (4) of abdullah bin umar (5) of shuhaib (6) one of the friends of the messenger of god shallallahu 'alaihi wasallam, that he said; One time I passed the messenger of god shallallahu 'alaihi wasallam who was in prayer, and I said a

greeting, and he responded with a gesture. (abdullah bin umar) said; I don't know except to say; "The gesture with his fingers."

3. Sheet of ABU David hadis number 1893 (see: aunul mabud)

The comments of the cleric of ABU hatim are mentioned in the shalihul hadits. The commentaries on the clergy of an NASA 'i are mentioned in a ba's laisa. The comments of ABU cleric ahmad bin adi are mentioned in the shalihul hadits. The comment of the cleric ibn hibban is mentioned in 'ats tsiqaat. The comments of the yahya priest ma 'in are mentioned in tsiqah. The comments of the cleric ibn mubarak are mentioned in laisa bihi ba's. The comments of scholars ibn hajar al 'asqalani are referred to in shaduuq.

The target of communication in islamic views

If further understood intrapersonal communication could also be understood as a communication of a human being with god (trancendental communication). In Islam human communication with its gods can go through psychic connections, such as prayer, prayer, zstinginess, etc.

Based on the hadith cited, it is understandable that in worship of god, prayer, prayer, or thinking, a person must be concentrated as if he were having a direct dialogue with god. In Islam the concept of ihsan actually gives us the understanding that god is watching over all human activities and as it were seeing him. But even though we do not see him, it must be believed that the Lord sees the activities being carried out.

V. CONCLUSION

A self-aimed (intrapersonal) method of communication in Islam is commonly referred to as such or transcendental communication. A concrete example associated with intrapersonal communication is prayer. Prayer in the hadith prophet. Done wholeheartedly or in earnest. Intrapersonal communication is also usually ahead of the progress of interpersonal communication. Interpersonal communication with others, both small and small, is usually done face to face. But effective interpersonal communication, characterized by dialogue and dialogue, usually preceded by intrapersonal communication, whether the message is received or denied.

Interpersonal communication, in this post, is quoted as the hadith of communication with the family in principle following one's condition or situation as having a bearing on whether communication is effective or not. The communication messages also depend on needs (questions), circumstances and conditions, both informative, persuasive, and instructive. The hadith are also qauliyah (word), fi 'liyah (deed), and taqririyah (consent).

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