

INTRAPERSONAL COMMUNICATION AS ROOT OF ISLAMIC COMMUNICATION

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A. Introduction

Family parenting have an important role in developing children. Parents and children relations make blue print for creating *fitrah* communication in family. *Fitrah* communication derive from *fitrah* paradigm in Islamic Psychology.²⁹⁷ *Fitrah* paradigm have integrated and completed *insaniyah*, *Ilahiyah*, and *'Alamiyah*. Based on *fitrah* paradigm, Armawati Arbi tried to create and construct *fitrah* communication. Human being communicate and interact each others through media or non-media. What ever media are used by children, old media or new media, print media or electronic media and they also interact on parents, family, friends, community, groups, organization (non-media). All of dimensions of communication should supports to develop his/her competency. Three dimensions of communication Young Yun Kim: levels, context, and channels in contextual theory of interethnic communication²⁹⁸ are going to return *fitrah*. All dimensions of communication: levels, contexts, and channels aim to return *fitrah person*.

Moreover, parents have responsibility on developing physical children as *Basyariah* person and creating psychological children as *Insaniyah* person on Islamic developing psychology in Islam. Some parents leave out this process.

In those fact, pre-marriage, candidate parents should learn and study how do become a *fitrah* parents. The candidate parents have got experiences of their parents and extend family. They have taken dialectical process in externalization, objectivation, and internalization in nuclear family and extend family.²⁹⁹ In fact, students of senior high schools and under-graduated students has not yet been introduced on *fitrah person*, *fitrah* parents, and *sakinah* family parenting.

Fitrah person and *fitrah* parents keep in all dimensions of human being. Parents increase and create five dimension of human being. They afford to be *Ulil al*

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²⁹⁷ Baharuddin, *Paradigma Psikologi Islami*, (Jogyakarta: Pustaka Pelajar, 2007), 355-364

²⁹⁸ Young Yun Kim in Stephen W Littlejohn and Karen A. Foss (Editors), *Encyclopedia of Communication Theory*, (London: Sage, 2009), 184-188, volume 1

²⁹⁹ Peter L Berger and Thomas Luckmann, *The social Construction of Reality; A Treatise in the Sociology of Knowledge*, (New York, Penguin, 1966), 149-157

Why is Intrapersonal communication as root of Islamic communication or *fitrah* communication? Human being is not in empty space. He/she has learned cultural, sociological, and psychological environment. Miller Steinberg said that individual should control environment and seeking information about them. Functions of communication is to control environment and to solve the problems and conflicts by win-win solution in family, community, and society.³⁰⁵ And why is intercultural communication is as water of tree or glue of *fitrah* communication?

This literature studies reveals the power of intrapersonal communication in Islam psychology. Baharuddin found the integrative *insaniyah*, *Ilahiyah*, and *'Alamiyah*. Ary Ginanjar has not discussed *'Alamiyah* aspect deeply, such as love environment, as in love earth as *basyariah* aspect. In fact, in Ramadhan month 2012 list of messages in Sabihul Muttaqin Musholla Bambu Apus Pamulang Banten are found that messages did not deal with love in air, water, and earth.

B. Intrapersonal communication (IC) is a Root of *Fitrah* Communication

Fitrah Communication or Islamic communication has explained above. To develop *fitrah* communication needs the process. This process will be done, first preparation to marry, how to be a good mother, and a good father. Second, parents create *Sakinah*/stable family. Mubarak said that *Sakinah* is stable and peace in all life aspect.³⁰⁶ Third, members of family should save and return their family to *fitrah* person by applying *fitrah* communication in daily life. Based on this process, young and old parents study and upgrade knowledge how strive for and maintain her/his married. This process of human being follows psychology of development in Islam.

1. Psychological Development of Human Being in Islam

Aliah B. Purwakania Hasan has made deeper process of human being in Islam. Aliah points out the process of human being gradually or step by step. Biological factors and environmental factors influences his/her developing simultaneous, cumulative, certain pattern.³⁰⁷ Baharuddin and Aliah have complementary knowledge and concepts on Human being. Baharuddin found five dimensions on ideal man; *al-aql*, *al-qalb*, *ar-Ruh*, *al-nafs*, and *fitrah* dimensions. The four of pillars, there are *Ihsan*, *Iman*, *Islam*, and *fikr/taqwa*, he has developed *fitrah* paradigm. In addition, Baharuddin points out four basic dimension (non-ideal man), four pillars (pre- ideal man), and five dimension (Ideal man). Four basic dimensions includes *Jism* dimension as *Basyariah* aspects. The others dimensions includes *Insaniyah aspect*.

³⁰⁵ Miller Steinberg, *Between People*, (

³⁰⁶ Mubarak, *Psikologi Keluarga*, ()

³⁰⁷ Aliah B Purwakania Hasan, *Psikologi Perkembangan Islami*, (Jakarta:Radja Grafindo Persada, 2006),h.23

daily life. They can easier to have self introspection, to ask forgiveness and to give forgiveness or *tobat nasuha* in daily life. They are going to be lucky person or sacral person. Father and mother do something wrong that he/she say *Sorry* .When his son and her daughter are late go home, he /she must explain why they were late and said that *I am sorry, make you worry*.

e. Given *Nafs* dimension

Nafs dimension is basic potency of human being or basic elements that *nafs* dimension has placed four dimension: *aql, ruh, qalb, and al-fitrah*. *Nafs mutmainnah person is potency is the highest of human being*. They are going to be peace person and sincere person. In fact, parents follow all desires and demand of their son and daughter without children has struggled before he/she got it in daily life. The children are trained to be patient to achieve and get something or contact someone. The parent told them that we must be saying *Alhamdulillah*, doing harder, and always praying.

Sufism in Aliah B. Purwakania Hasan, Human being is borned by *nafsi zakiya*. *Sufis sciences gives that human being levels of spiritual communication or human behavior: nafs ammarah, nafs lawwamah, nafs mulhimma, nafs muthma'innah, nafs radhiyah, nafs mardiyah, and nafs safiyah.*³¹³

Moreover, we see the fact of family in Indonesia in good and bad news media. Parents must train their children in spiritual communication in daily life. James W Fowler in his Book *Stages of Faith development in human being life and M. scot Peck* wrote in his book *Journey Toward Spiritual Growth*, he reveal that four steps; *kekacauan and antisocial (chaotic/antisocial), formal and institutional, skeptic/individual, and mystical and communal*. First, someone focus in self and not think public interest. Second, someone focus on figure or key person. Third, someone practices spiritual communication in daily life. Fourth, someone creates and struggles for peace person in daily life. Harry C moody and David Carroll (1997) in his book *the Stages of Spiritual Transition* has researched experience on spiritual communication and the results; five steps are the call (the awareness), the search (who am I), the struggle (meaning of life and adaptation) , the breakthrough (peace person) , and the return (back to God and sincerely).

Ellys Lestari Pambayun has deepened components of *Islamic* communication in day life practical communication. Pambayun focus on communication quotient in emotional and spiritual approach.³¹⁴ She had worried crisis of communication of

³¹³ Alliah,h.305-311

³¹⁴ Ellys Lestari Pambayun , *Communication Quotient In Emotional And Spiritual Approach*. (Bandung: Remaja Rosdakarya, 2012), 6

Basandi Kitabullah, Syarak Mangato Adat Mamakai, Alam Takambang jadi Guru. It means we love local wisdom, love al-Quran or follow law as manual book of human being, and love environment.³¹⁷

Moreover, ethnics in Indonesia has had integrated *Insaniyah, Illahiyah, and Alamiyah* (human being, God, and macro and micro environment). In addition, dakwah communication books developed. Ujang Saefullah sees communication by culture and religion approach. He introduced principles of communication, spiritual communication, philosophy of Islam, and transcendental communication.³¹⁸

Acculturation, Assimilation, and Enculturation

The girl and the boy have learned and studied her/his cultural parents. Her/his mother and father have undergone acculturation, assimilation, and enculturation before they make decision to marry.

Children learn an understanding of basic components of culture. They should have a general appreciation of just how extensively their daily life is guided by culture. Their influences such as family, history, religion, and cultural identity contribute to your decisions as to what you think about and how you should act.

The parents teach philosophy of culture, values, perception, beliefs, world view, and attitude of their cultures. They also practice their language in daily life. In fact, we are more than our culture, culture patterns are interrelated, heterogeneity influences cultural patterns, cultural patterns change, and contradictory.

Based on result of research, students of KPI major (Islamic Broadcasting, UIN Jakarta, Sept-December 2011)³¹⁹, most of them can not speak language of mother and father. They only a few can tell and understand local wisdom of parents. They did not know what verbal and non-verbal messages or artifact from grandmothers and grandfathers so that the students look for local wisdom and arts of parents in internet. The students looked for and ask for the parents on acculturation, between father and mother before go to marry. They has indicated assimilation of parents as in food, name of children, arts. Their father and mother also undergone enculturation in interact each others, the family have the same pattern. The most of parents not afford to socialize her/his local wisdom. Based on fact, the students did not recognize her/his local wisdom. They has been exposed global value by print media and electronic media.

³¹⁷ M. Nasroen, *Dasar Falsafah Adat Minangkabau*, (Djakarta: bulan bintang, 1957), h.26

³¹⁸ Ujang Saefullah, *Kapita Selekt Komunikasi, pendekatan Budaya dan Agama*, (Bandung: Simbiosis Rekatama media, 2007), 69,108,129, 148

³¹⁹ Armawati Arbi, *Intercultural Communication in Family and Organization, Intercultural Communication Approach on Students of KPI UIN Jakarta*, Faculty of Dakwah Sciences and Communication Sciences, UIN Syarif Hidayatullah, Jakarta, Sept-December 2011

