# 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.<sup>297</sup> *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 communication<sup>298</sup> 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.<sup>299</sup> 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* 

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



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<sup>&</sup>lt;sup>297</sup> Baharuddin, Paradigma Psikologi Islami, (Jogyakarta: Pustaka Pelajar, 2007), 355-364

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

*Baab* person (berfikir and berzikir ), serviced public person (*pelayan publik or Khalifah di muka bumi*), lucky man as *aflahah* person, peace person *as nafs mutmainnah, kamilah, mardiyah, rodhiyah* person, and serviced Allah person (*pelayan Allah or hamba Allah*). The aims of communication is going to be *fitrah* person. *Fitrah* person applies and increases those dimension in daily life.<sup>300</sup>

James P Lantolf in Stephen W Littlejohn and Karen A. Foss explain intrapersonal communication theories in encyclopedia of communication theory.<sup>301</sup> He observed scholars such as Jean Piaget and L.S. Vygotsky have paid close attention to this mode of communication as they formulated their respective theories of human development. Vygotsky in particular assigned intrapersonal communication (IC) special status within his developmental theory, and this perspective forms the basis of the following discussion.

Egocentric speech is speech directed at no one other than themselves. Piaget referred to IC as egocentric because he believed that children at this age are heavily focused on themselves as individuals and have not yet developed into social beings. Vygotsky, on the other hand, adopted a social orientation to human thought, arguing that mental activity is derived from social, or interpersonal, interaction between children and other members of their socio cultural community. According to Lantolf, IC carries two fundamental psychological functions: the internalization of culturally organized ways of thinking ,and the regulation of one 's own mental activity. IC take place between an "I " and a "me" where the "me" replaces the "you" of social dialogue but fulfills the same function. The functions of accepting, modifying, rejecting, and so forth decisions made by the "I." Adult can and do use of written forms of IC, for instance we take notes, produce shopping list, serve memory, reading a difficult academic text, listening to a teacher, internalize new knowledge or new language or new culture.<sup>302</sup>

Ary Ginanjar deals with personal strength that is mission statement (syahadat), character building (sholat), and self-control (puasa). These are the three of five physical action. Ary also deal with social strength that is strategic collaboration (zakat) and total action (haj). These are the two of five physical action.<sup>303</sup>These are five pillars of Islam to increase going to be *Ulil al-Baab* person and six pillars of faith to going to be Khalifah person/ character or public service. Ary Ginanjar calls *khalifah di muka bumi* or public servicer as God's ambassador in the world.<sup>304</sup>

<sup>&</sup>lt;sup>304</sup> Ary Ginanjar, 163



<sup>&</sup>lt;sup>300</sup> Armawati Arbi, Fitrah Communication, (Jakarta:Pilar, 2012), 1-5

<sup>&</sup>lt;sup>301</sup> James P Lantolf in Stephen W Littlejohn and Karen A. Foss (Editors), *Encyclopedia of Communication Theory*, (London: Sage, 2009), 566-569, volume 2

<sup>&</sup>lt;sup>302</sup> James P Lantolf, P. 568-569

<sup>&</sup>lt;sup>303</sup> Ary Ginanjar, *The Islamic Guide to Developing ESQ Emotional Spiritual Quotient*, (Jakarta: Arga, 2009), 193 and 261, the second edition.

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.<sup>305</sup> 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, Ilahivah, 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 Muttagin 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.<sup>306</sup> 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.<sup>307</sup> Baharuddin and Aliah have complementary knowledge and concepts on Human being. Baharuddin found five dimensions on ideal man; al-aql, al-galb, 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.

 <sup>&</sup>lt;sup>306</sup> Mubarok, Psikology Keluarga, ()
<sup>307</sup> Aliah B Purwakania Hasan, *Psikologi Perkembangan Islami*, (Jakarta:Radja Grafindo Persada, 2006),h.23



<sup>&</sup>lt;sup>305</sup> Miller Steinberg, *Between People*, (



# a. Given Fitara Allah is fitrah dimension as al-Din Hanifan

Allah gives fatara Allah (Allah as Owner) to human being when her/his ovum mother and sperm father becomes *amsyaj* or zigot or tetesan yang *bercampur* in biological ones. The process of creating human being is called *fatara* and *emanasi* process.<sup>308</sup> Zygot has been developed, is going to be sulalatin min tin, nutfah, alaqah, mudhgah, idham, lahm.<sup>309</sup> This is process of al-jism dimension. Human being is going to be healthy man or *basyariah* person. He/she loves herself, community, and environment. Fitrah person maintain aql.qalb, ruh, and nafs dimension through develop characters of Asma al Husna (99 characters in management and behaviors). Ary Ginanjar explained zakat that understand the devine names (99 God's characteristics), the source of our inner voices is vital. According Ginanjar, it is the key to understand our drives, others' motivation, and our social intelligence in being a part of society.<sup>310</sup>

# b. Given Nafakh process is Ruh dimension

Allah gives ruh in nafakh process when her/his mother keep in four month pregnant mother.<sup>311</sup> Ruh dimension is going to be khalifah di muka bumi as public service. This character has applied rukun Iman, like angel is loval character. Parents say Allah if mother or father start to do something or make a proposal by saying Bismillah, finish to do somework Alhamdulillah. He/she sees and watch something wrong Astaghfirullah. He and she keep a promise Insya Allah. Expression of communication bismillah, Alhamdulillah, astagfirullah, insya Allah and Innalillahi...is going to be public service or pelayan public. Parents has do socialization and internalization of six pillars f faith in family in daily life.

c. Given Aql dimension

Aql dimension consist of *jism* dimension that is placed in head, in contrary, aql dimension is placed in *qalb* dimension.<sup>312</sup> Aql dimension is functioned when he/she is Aqil Baligh who can understand what and which one is right and wrong one. He/she can do tafakkur and tadabbur to look for knowledge. They are going to be creative and innovative person since the childhood in daily life.

#### d. Given *Qalb* dimension

Qalb berasal kata qalaba means change, move, and berbalik. Human being can learn, understand, make a wisdom. Ulil al-Baab persons can think and pray in

<sup>&</sup>lt;sup>312</sup> al-Qur'an, 2(al-Bagarah):7 and al-Qur'an, 4 (an-Nisa): 155.



<sup>&</sup>lt;sup>308</sup> Al-Qur'an, (ar- Rum):30.

<sup>&</sup>lt;sup>309</sup> Aliah B Purwakania Hasan, Psikologi Perkembangan Islami, h.76 and in Al-Qur'an, 23 (al-Mukminun):14.

<sup>&</sup>lt;sup>310</sup> Ary ginanjar Agustian, ESQ, 272 <sup>311</sup> al-Qur'an, 7 (al-A'raf): 172.

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 *Alhamdulilah*, 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.<sup>313</sup>

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. Thirth, 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.<sup>314</sup> She had worried crisis of communication of

<sup>&</sup>lt;sup>314</sup> Ellys Lestari Pambayun , *Communication Quotient In Emotional And Spiritual Approach.* (Bandung: Remaja Rosdakarya, 2012), 6



<sup>&</sup>lt;sup>313</sup> Alliah,h.305-311



human being and her opinion on this condition that has become *tazkirah*, *ibrah* of Indonesian and we introspect our selves in comprehensive ones or *kaffah*.

# f. Given Jism Dimension as Process of Jism Developing

This *Jism* dimension is basic need of human being. We start to drink and eat *halalan* and *thayiban*. Halal is important to make our *fokus* (Alfa Brain Waves). *Thayiban* means, we saves our body from pollution of water, air, and earth. Our food and drink back to natural ones. Muslim can reduce plastic, re circle rubbish in love of environment movement such as wakaf Sampah/ rubbish wakaf or rubbish bank. Muslim maintain fresh air, no pollutant water, earth do not make a fire for plastic and iron in atmosphere.

We can not practical action in *Ibadah* faith if we undergo physical problems and environmental problems. We hinder chemical food or un-organic fruit and vegetables. We can plant fresh fruits, fishes, and vegetables by ourselves producer at home. We create and save autonomy of basic needs for local and national food and drink in our family.

# C. Intercultural communication in Islam as Water of tree of *fitrah* Communication

This love earth movement is hoped that cultural, sociological, psychological atmosphere support this movement. Key person and cultural person are involved in action research and all elements are involved in order local, national, and international culture going to be integrated as water of tree of fitrah communication. Ali Mundakir as vice President Corporate Communication of P.T. PERTAMINA has revealed various facts in local, national and international industry that Indonesia continues to develop creative peoples and creative industries that is hoped increasing Indonesia economical industry in International conference 2012.<sup>315</sup>

Local wisdom teaches us that we must love environment. If we learn local wisdom, such as Java ethnic have *Laku prihatin* (Be patient behavior, prayer, work harder, self –awareness, and sincerely person) point a view, as in *Aja turu sore kaki*. *Ana dewa nganglang jagad. Nyangking bokor kiwa tengen. Isine donga tetulak. Sandhang kalayan pangan. Yaiku bageyanipun. Wong melek sabar narima.* <sup>316</sup> Endraswara point out psikologi Jawa (psychological Java); *kuruh begja (sebutuhe, seperlune, sacukupe, sakepenake, samesthine, lansabenare)* and *nrima , rasa rumangsa* (very sad). It means to be ordinary people and peace people, not syaithoniyah nafs or evil character. Minangkabau ethnic has philosophy that *Adat Basandi Syarak, Syarak* 

<sup>&</sup>lt;sup>316</sup> Suwardi Endraswara, Falsafah Hidup Jawa, (Jakarta: Kompas Gramedia group, 2012),



<sup>&</sup>lt;sup>315</sup> Ali Mundakir, *Managing change in Global context: Toward sustainable Competitiveness*, September 19-20, 2012

*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.<sup>317</sup>

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.<sup>318</sup>

### 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)<sup>319</sup>, 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.

<sup>&</sup>lt;sup>319</sup> 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 Hidayahtullah, Jakarta, Sept-December 2011



<sup>&</sup>lt;sup>317</sup> M. Nasroen, *Dasar Falsafah Adat Minangkabau*, (Djakarta: bulan bintang, 1957), h.26

<sup>&</sup>lt;sup>318</sup> Ujang Saefullah, Kapita Selekta Komunikasi, pendekatan Budaya dan Agama, (Bandung:Simbiosa Rekatama media, 2007), 69,108,129, 148



In addition, based on result of research, students of KPI major (Islamic Broadcasting, UIN Jakarta, Feb-July 2012)<sup>320</sup>, one student of each four classes can intimate with his/her father and one class can not interact to her/his father by interpersonal communication approach. Most of students communicate on his/her sisters and brothers personally. The students of KPI and their parents have a mobile in Jakarta. The problems intimate in their families is time, face to face, self-disclosure friendly.

# Conclusion

Parents communicate on sons and daughters more sociological approach than cultural and psychological approach. In this fact, If the student not have the basic values of psychological knowledge in Islam and culture, they will undergone crisis of identity.

*Fitrah* communication refers to *fitrah* paradigm in Islamic psychology. Intrapersonal communication in *dakwah dzatiyah* means dakwah or call to ourselves or self. Pendakwah or parents/teachers/preachers learn concept of human being in Islam or in his/her religion and local wisdom before he/she make a friend and interact to others. The power of intrapersonal communication is root of *fitrah* communication and the power of intercultural communication is water of glue of tree of *fitrah* communication. All dimensions of communication, levels, contexts, and channels aim to and return *fitrah* person.





<sup>&</sup>lt;sup>320</sup> Armawati Arbi, Interpersonal Communication in Family and Organization, Interpersonal Communication Approach on Students of KPI UIN Jakarta, Faculty of Dakwah Sciences and Communication Sciences, UIN Syarif Hidayahtullah, Jakarta, Februari-July 2012