

## CHAPTER 2

### LITERATURE REVIEW

#### 2.1 Introduction

In this chapter, this study will cover the Prophet's (PBUH) non-verbal communication, communication and psychology of women, the Prophet (PBUH) non-verbal communication style in educating people, and from the previous research. The purpose of this chapter is to critically discuss and connect ideas in order to form a cohesive and coherent argument in finding theory, policy and methodology gaps of the studied areas. Therefore, this chapter will review the literary texts found pertaining this study from sources such as books, journals articles, conference proceedings, and thesis from the contemporary and classic scholars. A conclusion will be made to summarize the chapter at the end.

#### 2.2 The Prophet's (PBUH) Non-Verbal Communication

The Prophet (PBUH) had to keep a positive image through non-verbal sympathy and consistency between his words and actions. According to a hadith narrated by Muslim:

عن قتادة قُلْتُ يَا أُمَّ الْمُؤْمِنِينَ (عائشة) أَنْبِئِي عَن حُلُقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ أَلَسْتُ تَقْرَأُ  
الْقُرْآنَ قُلْتُ بَلَى قَالَتْ فَإِنَّ حُلُقَ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ الْقُرْآنَ.<sup>42</sup>

Meaning: Qatadah reported: I said to Aisha, “O mother of the believers, tell me about the character of the Messenger of Allah, peace and blessings be upon him.” Aisha said, “Have

<sup>42</sup>Al-Naysābūrī, Abī Al-Ḥusayn Muslim bin Al-Ḥajjāj Al-Qushayrī. 2009. *Ṣaḥīḥ Muslim*. Beirut: Dār Al-Kitāb Al-ʿArabī. Kitāb Al-Ṣalāt Al-Mufasssīrīn Wa Qaṣruḥā. Bāb Jāmi' Ṣalāti Allaili Wa Man Nāma 'anhu Aw Mariḍa. #746a.

you not read the Quran?” I said, “O course.” Aisha said, “Verily, the character of the Prophet of Allah was the Quran.”

Thus, Prophet Muhammad (PBUH) has become the example for all Muslims in all ages and gender. He will remain a model example of the greatest communication for all of humanity. His verbal and non-verbal behaviors complemented each other to build the most perfect image of Islam.

Besides, there are some examples of the Prophet's (PBUH) non-verbal communication such as eye contact, facial expressions, gestures, posture, proxemics, appearance and paralanguage. Eye contact plays an important role in communication. The eye has been regarded as the gate to the soul since the earliest human civilization. Prophet Muhammad (PBUH), who was sent to perfect the nobility of conduct, gave the righteous example of lowering the gaze and modesty.

Allah S.W.T. said to his Messenger:

﴿لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَأخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ﴾<sup>43</sup>

Meaning: “Strain not thine eyes toward that which We cause some wedded pairs among them to enjoy, and be not grieved on their account, and lower thy wing (in tenderness) for the believers.” (Qur’an 15:88).

Furthermore, in part of facial expression the Prophet (PBUH) urged his followers to avoid expressing anger.<sup>44</sup> He told people how to deal with anger: “Teach in order to make things easy, not difficult. When one of you gets angry let him keep quiet.”<sup>45</sup> In

<sup>43</sup>Al-Quran. Al-Hijr 15:88.

<sup>44</sup>Abdul Ali Hamid. 2003. *Moral Teachings of Islam: Prophetic Traditions from al-Adab almufrad by Imam al-Bukhari*. Lanham: AltaMira Press.p.32.

<sup>45</sup>Ibid. p.39.

addition, smiling is one of the main characteristics of the Prophet (PBUH), as observed by Jarir in hadith narrated by *Al-Bukhārīyy*:

قَالَ جَرِيرُ بْنُ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُ مَا حَجَبَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُنْذُ أَسْلَمْتُ، وَلَا رَأَيْتُ إِلَّا ضِحْكَ.<sup>46</sup>

Meaning: Narrated Jarir bin 'Abdullah: Prophet (PBUH) has never refused to admit me since I embraced Islam, and whenever he saw me, he would smile.

Then, some kinds of emblematic gesturing were observed during the life of Prophet Muhammad (PBUH) such as raising hands in supplication, shaking hands and head, hand kissing and greeting.<sup>47</sup> Prophet Muhammad (PBUH) viewed shaking hands as a gesture of Muslims' greeting.<sup>48</sup> He also shook his head and bit his lips as an expression of amazement, waving his hand in greeting people, encouraged his companions to promote the Islamic form of greetings and gave some guidance in terms of dealing with certain situations.<sup>49</sup>

Besides, *Imām Al-Bukhārī* mentioned some postures that explain the modesty of the Prophet (PBUH) who reflects the ideal image of Islam. The Prophet (PBUH) used posture to express intimacy and respect to others.<sup>50</sup>

Furthermore, people use proxemics to express their negative attitudes toward others by avoiding them and staying away from them. The Prophet (PBUH) advised Muslims to keep positive relations among them: 'It is not lawful for a Muslim to ostracize his brother

<sup>46</sup>Al-Bukhārīyy, Muhammad ibn Ismail. 2001. *Ṣaḥīḥ al-Bukhārī*. Beirut: Dar Tuq al-Najah. Kitāb Manāqib Anṣār. Bāb Zikru Jarīr Ibni Abdillāh Al-Bajaliyy Radiallahuanhu. #3822.

<sup>47</sup>Mohamed Elamin Musa Ahmed Ibrahim. 2017. "Prophet Muhammad (s.a.w.) as the Ideal PR Practitioner: A Nonverbal Communication Perspective". *Journal of Islam in Asia Special Issue Islam and Creativity* No. 3, December 2017. P.301.

<sup>48</sup>Mohamed Elamin Musa Ahmed Ibrahim. 2017. P.301

<sup>49</sup>Ibid. 301

<sup>50</sup>Ibid. 303-304.

for more than three days so that when they meet one turns this way and the other turns that way. The more virtuous of them is the one who greets the other first.”

Besides, appearance is another one of the Prophet’s (PBUH) non-verbal acts of appearing in a particular place and time. The dress of the Prophet Muhammad (PBUH) reflected his mission which was based on modesty. “His dress generally consisted of a shirt, tamad (trousers), a sheet thrown round the shoulders and a turban. On rare occasions, he would put on costly robes presented to him by foreign emissaries in the later part of his life. His blanket had several patches. He had very few spare clothes, but he kept them spotlessly clean. He wanted others also to put on simple but clean clothes. Once he saw a person putting on dirty clothes and remarked, ‘Why can’t this man wash them.’ On another occasion he enquired of a person in dirty clothes whether he had any income. Upon getting a reply in the affirmative, he observed, ‘When Allah has blessed you with His bounty, your appearance should reflect it.’<sup>51</sup>

Additionally, Islam pays great attention to the ethics of human behavior as general and communicative behavior specifically. The Quran told the Companions how to speak respectfully in the presence of the Prophet (PBUH):

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ إِنَّ الَّذِينَ يُنَادُونَكَ مِنَ

<sup>51</sup>Athar Husain. 2017. *Description of the Prophet Muhammad*, p.b.u.h. downloaded Dec. 4, 2017, 1.<http://muslimcanada.org/muhammadataharhusain.pdf>

وَرَأَى الْخُجْرَاتِ أَكْثَرَهُمْ لَا يَعْقِلُونَ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ  
 غَفُورٌ رَحِيمٌ<sup>52</sup>

Meaning: O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not. Indeed, those who lower their voices before the Messenger of Allah - they are the ones whose hearts Allah has tested for righteousness. For them is forgiveness and great reward. Indeed, those who call you, [O Muhammad], from behind the chambers - most of them do not use reason. And if they had been patient until you [could] come out to them, it would have been better for them. But Allah is Forgiving and Merciful.

The Messenger taught his Companions and all Muslims how to control paralanguage behavior in several situations for instance yawning, greeting a person asleep, talking secretly in the presence of others, listening to private conversation, and idle talk.<sup>53</sup> Additionally, the next section will focus on the concept of Prophetic communication.

### 2.2.1 Concept of The Prophetic Communication

The life of the Prophet (PBUH) is full of countless examples that have shown his status as a role model for Muslim societies and individuals. From young, he was nurtured, educated and protected by Allah SWT. Thus, it is no surprise that the conduct and mannerisms of the Prophet (PBUH) serve as an excellent example for all of us and he will continue to be the role model for all of the humankind for eternity.

In the light of Islamic concept, Allah himself is a communicator who conveys His text, the 'Quran' through His messenger, the Prophet (PBUH). Again, throughout the history, it is evident that the Prophet (PBUH) communicates with different groups of people

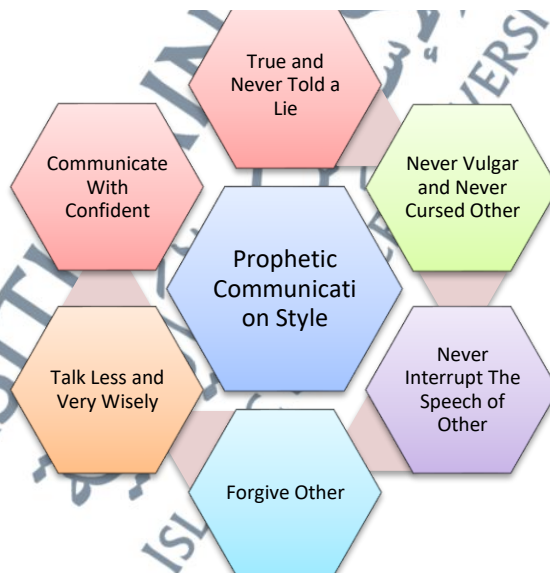
<sup>52</sup>Al-Qur'an. Al-Hujurat 49: 2-5.

<sup>53</sup>Mohamed Elamin Musa Ahmed Ibrahim. 2017. *Prophet Muhammad (s.a.w.) as the Ideal PR Practitioner: A Nonverbal Communication Perspective*. p. 305.

in order to preach Islam. He used both written and oral form in his communication. He charmed everyone with his unique pleasant behavior and outstanding personality. Despite the despicable propaganda spread by his enemy, people who already came and saw the Prophet (PBUH) later were convinced with his true speech that was presented with a wonderful manner and etiquette. On top of that, some were convinced just by listening to his Quran recitation or seeing his action that made men embraced Islam.<sup>54</sup> Here if it were to be analyzed, the action of the Prophet (PBUH) was a part of non-verbal communications.

The character and behavior of the Prophet (PBUH) is a beacon for the Muslim. Some of the salient qualities of the Prophetic communication style by Muhammad Abdul Rahman Siddiqi (2005) are shown in figure below<sup>55</sup>:

**Figure 1:** The Prophetic Communication Style



*Source: Muhammad Abdul Rahman Siddiqi, 2015*

<sup>54</sup>Md Abul Kalam Azad. 2015. "Principle of Human Communication: Islamic Perspective". *RA Journal of Applied Research*. Vol. 1. pp. 228-229.

<sup>55</sup>Muhammad Abdul Rahman Siddiqi. 2005. *Muslim Communication*. p.79.

That means, the Prophet (PBUH) set an example of effective and ideal form of communication in which we can learn how to successfully motivate or convince a person. To dig up a better understanding of the Prophetic communication we should understand the concept of communication where there are concepts in Islamic perspective and Western perspective.

### 2.2.2 Communication in Islam and Western Perspective

Communication in Islam and Western perspective are totally different. Communication in Islam should be based on *wahyū* and the Prophet's (PBUH) hadith as it is a part of principles, ways, and reasons of Islam. It is also considered as *'ibādah* in Islam. In contrast, the western perspective focuses on model of communication only.<sup>56</sup>

#### a) Communication in Islam

In the perspective of Islam, communication is viewed as important because human beings are created by Allah SWT where they are gifted with the brain and five senses. Apart from that, communication plays a big and essential factor in uniting human beings.<sup>57</sup> Communication in Islam does not stress out on individualistic approach but rather the societal approach is pinpointed. Thus, Islam proposes a model of communication which puts every communicator conscious to the existence of Allah SWT as the sole creator of

---

<sup>56</sup>Rosni binti Wazir et al. 2015. "Komunikasi Dalam Islam Prinsip-prinsip Berdasarkan Al-Quran dan Al-Sunnah". Hadis: *Jurnal Ilmiah Berwasit*. Selangor: Penerbit KUIS. No. 10. Disember. p.48.

<sup>57</sup>Ghani, Z. A. 2009. *Dasar komunikasi negara dalam konteks pendekatan Islam Hadhari*. Bangi: Universiti Kebangsaan Malaysia.

the world and aware of the social function of communication at large known as an *ummah*.<sup>58</sup>

In Islamic terminology this is known as *da'wah* or *tabligh*.

Furthermore, with the holy Quran and hadith as the reference, Islam always stresses on the word *akhlāq* or ethics as a vital element in communication which is distinctively lacking in any western communication models.<sup>59</sup> Allah taught the Muslims how to communicate and to understand the teachings of Allah in the Quran and see how beautiful the instructions for different categories of communication which have been arranged:<sup>60</sup>

- Speak kindly to mankind

﴿وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٨٣﴾﴾<sup>61</sup>

Meaning: “And when We made a covenant with the children of Israel: You shall not serve any but Allah and (you shall do) good to (your) parents, and to the near of kin and to the orphans and the needy, and you shall **speak to men good words** and keep up prayer and pay the poor-rate. Then you turned back except a few of you and (now too) you turn aside.”

- Pardon them and ask forgiveness for them

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾﴾<sup>62</sup>

Meaning: “Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you; **pardon**

<sup>58</sup>Muhammad Abdur Rahman Siddiqi. 2005. “Message and Meaning of Muslim Communication”. *Muslim Communication*. p.72.

<sup>59</sup>Mowlana, H. 1993. *The new global order and cultural ecology*. Media, Culture & Society, 15(1), 9-27.

<sup>60</sup>Muhammad Abdur Rahman Siddiqi. 2005. *Muslim Communication*. pp. 74-79.

<sup>61</sup>Al-Quran. Al-Baqarah 2:83.

<sup>62</sup>Al-Quran. Ali-Imran 3:159.

**them therefore and ask pardon for them**, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust.”

- Speak unto him a gentle word

﴿أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لِّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾﴾<sup>63</sup>

Meaning: “Go both to *Firaun*, surely he has become inordinate; **Then speaks to him a gentle word** haply he may mind or fear.”

- Lift not up your voice or shout

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢٤﴾﴾<sup>64</sup>

Meaning: “O you who believe! **Do not raise your voices** above the voice of the Prophet, and do not speak loud to him as you speak loud to one another, lest your deeds became null while you do not perceive.”

Furthermore, one of the proponents of Islamic communication concept as emphasized by Hamid Mowlana on five elements namely monotheism (*Tawhīd*), doctrine of responsibility, guidance and action (*Al-amr bil Ma'rūf wa Al-nahy 'anil Munkar*), the idea of Islamic community (*'Ummah*), and, finally, the principle of piety (*taqwā*) shown in Figure 2.<sup>65</sup> The first concept *Tawhīd* describes the rightness of “exclusive servitude” to Allah SWT and rejects any other forms of sovereignty except Allah SWT. The second concept *al-amr bi al-ma'rūf wa al-nayh 'anil munkar* refers to commanding to the right and prohibiting for the wrongdoings. The third concept is the concept of community, which refers to the *ummah* that is the larger Islamic community that goes beyond national borders

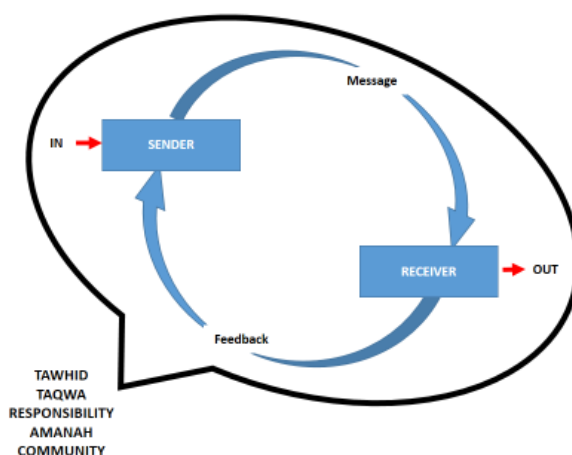
<sup>63</sup>Al-Quran. Taha 20:43-44.

<sup>64</sup>Al-Quran. Al-Hujrat 49:2.

<sup>65</sup>Khiabany, G. 2003. *De-Westernizing media theory, or reverse Orientalism: Islamic communications theorized by Hamid Mowlana*. Media Culture and Society.

and political boundaries as well as racism. The fourth concept, the principle of *Taqwa* refers to the individual capacity to raise oneself to a higher level, which makes a person almost immune from the excessive material desires of the world. The final concept *Amānah* or translated as trustworthiness signifies great responsibility which Allah SWT has imposed on the human being for his or her deeds in this world.

**Figure 2:** Conception on Islamic Communication



Source: Hamid Mowlana, 1996

Rosni binti Wazir et al. (2015) described principles of communication based on the Quran and *Sunnah* as conversation starter with “*Assalāmu ‘alaikum*”, thinking first before speaking, talking gently, using nice word, mentioning good things, giving good advice, speaking the truth, clear and structured, repeating the important thing, implementing the talk, listening to other’s views, opinions and idea.<sup>66</sup> Rezki Perdani and Sapora Sipon (2010) defined the principle and ways of communication in Islamic perspective are by talking

<sup>66</sup>Rosni binti Wazir et al. 2015. “Komunikasi Dalam Ialam Prinsip-prinsip Berdasarkan Al-Quran dan Al-Sunnah”. Hadis: *Jurnal Ilmiah Berwasit*. pp. 48-56.

gently, tuning the conversation based on the level of thinking, speaking the truth and lastly accepting the opinion of others.<sup>67</sup>

Meanwhile, in the field of human communication, Abdur Rahman O. Olayiwola (1993) explained ten types of Interpersonal Communication, Human Interaction and Societal Relationship in Islam namely justice, good deeds, lying or false speech prohibited, observance of the spirit of contentment, patience, humility, fulfilling all promises, conjecture, preferring others above one's own self, backbiting others as well as defamation, in general, are forbidden.<sup>68</sup>

Although Islamic communication theories developed by Muslim communication researchers such as Rezki Pardonni Sawai & Sapora Sipon, Muhammad Abdul Rahman Siddiqi, Hamid Mowlana and Abdur Rahman O. Olayiwola have opened the way for some significant and highly needed comparative analysis,<sup>69</sup> most of the conceptions only give a general framework or approaches that are not actually testable or contain themes or variables which can be tested. They mainly describe the characteristic of the Islamic communication without explaining the processes and approaches involved. They also disregard the complexity of communication process as well as the context of the communication. Quran informs us what should be the best speech. Allah says in the Quran,

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ﴾<sup>70</sup>

<sup>67</sup>Rezki Pardonni Sawai & Sapora Sipon. 2010. *Permata Berbicara: Komunikasi dalam Keluarga*. pp. 43-46.

<sup>68</sup>Olayiwola, A. R. O. 1993. *Interpersonal communication, human interaction and societal relationships in Islam*. Africa Media Review, 7(3), pp.91-104.

<sup>69</sup>Khiabany, G. 2003. *De-Westernizing media theory, or reverse Orientalism: Islamic communications theorized by Hamid Mowlana*. Media Culture and Society, 25(3), pp. 415-422.

<sup>70</sup>Al-Quran. Fussilat 41:33.

Meaning: “And who is better in speech than someone calls to God, acts with integrity, and says, ‘I am of those who submit’.”

Islam prohibits telling lie, distortion of information, delivering defamatory speech and etc. That means, Islam instructs to maintain honesty in communication. The Prophet (PBUH) confirmed in hadith narrated by Abu Huraira:

" مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ وَالْجَهْلَ فَلَيْسَ لِلَّهِ حَاجَةٌ أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ " <sup>71</sup>.

Meaning: “Whoever does not give up false statements (i.e. telling lies), and evil deeds, and speaking bad words to others, Allah is not in need of his (fasting) leaving his food and drinks”.

According to Md Abul Kalam Azad (2015), from this hadith, it is understood how much importance has been given on the right use of communication.<sup>72</sup> Islam sets a wonderful example of oral communication : ‘*Adhān*’ which invites all to come to ‘*Ṣalāt*’ (Prayer) in an outstanding way by inspiring all to a sacred activity. The Prophet (PBUH) said about the duty of a communicator in hadith narrated by Abu Huraira:

" مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا، أَوْ لِيَصْمُتْ ... " <sup>73</sup>.

Meaning: “Who believes in Allah and the Last day should talk what is good or keep quiet.” Through this hadith our Prophet (PBUH) set a principle as to how a communicator should perform.

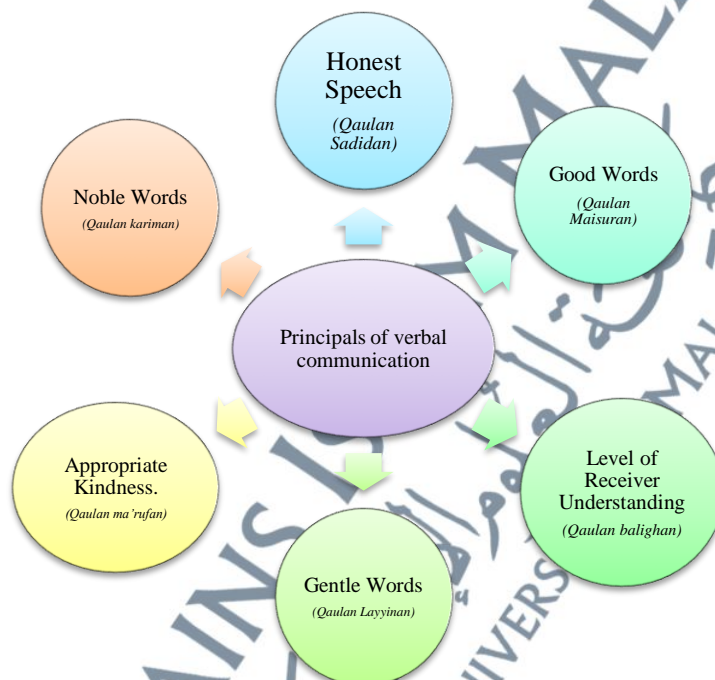
<sup>71</sup>Al-Bukhārīyy, Muhammad ibn Ismail. n.d. *Al-Jami ' Al-Musnad Al-IMukhtasar Min Sohih Umuri Rasulillah SAW wa Sunnatihi wa Aiyamihi*. Bayrūt: ‘Alam al-Kutub. Kitāb al-Adab. Bāb Qauli Allah Taala “Wajtanibū Qaula al-Zūr”. Juz’ 8. p.17.#6057.

<sup>72</sup>Md Abul Kalam Azad. 2015. *Principle Of Human Communication: Islamic Perspective*.

<sup>73</sup>Al-Bukhārīyy, Muhammad ibn Ismail. n.d. *Al-Jami ' Al-Musnad Al-IMukhtasar Min Sohih Umuri Rasulillah SAW wa Sunnatihi wa Aiyamihi*. Kitāb Ar-Riqāq. Bāb Hifz al-Lisān. Juz’8:p.11. #6475.

However, there are also principles of verbal communication in which can be seen from the six principles from the noble Quran that can be found in the study. The principles were developed as figure 3 below<sup>74</sup>:

**Figure 3:** The Principals of Verbal Communication



Source: Azis, 2016

From the figure 3, the six principals verbal communication are:

- Honest Speech (*Qaulan Sadīdan*)

﴿وَلِيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا

سَدِيدًا﴾<sup>75</sup>

<sup>74</sup>Azis. 2016. *Psikologi Komunikasi Nabi Muhammad Dengan Para Sahabat*. Jurnal Komunikasi dan Pendidikan Islam, Vol. 5, No. 2, Desember 2016. P.5-6.

<sup>75</sup>Al-Quran. An-Nisa 4:9.

“And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So, let them fear Allah and **speak words of appropriate justice.**”

- Good Words (*Qaulan Maisūran*)

﴿وَأَمَّا تَعْرِضْنَ عَنْهُمْ أَبْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا﴾<sup>76</sup>

“And if you [must] turn away from the needy awaiting mercy from your Lord which you expect, then **speak to them a gentle word.**”

- Level of Receiver Understanding (*Qaulan balīghan*)

﴿أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُل لَّهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا﴾<sup>77</sup>

“Those are the ones of whom Allah knows what is in their hearts, so turn away from them but admonish them and **speak to them a far-reaching word.**”

- Gentle Words (*Qaulan Layyinan*)

﴿أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ﴾<sup>78</sup>

“Go, both of you, to Pharaoh. Indeed, he has transgressed. 44. And **speak to him with gentle speech** that perhaps he may be reminded or fear [Allah].”

- Appropriate Kindness (*Qaulan ma'rūfan*)

﴿وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا﴾<sup>79</sup>

<sup>76</sup>Al-Quran. Al-Isra' 17:28.

<sup>77</sup>Al-Quran. An-Nisa 4:63.

<sup>78</sup>Al-Quran. Taha 20:43-44.

<sup>79</sup>Al-Quran. An-Nisa 4:5.

“And do not give the weak-minded your property, which Allah has made a means of sustenance for you, but provide for them with it and clothe them and **speak to them words of appropriate kindness.**”

- Noble Words (*Qaulan karīman*)

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا﴾<sup>80</sup>

“And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but **speak to them a noble word.**”

In the Islamic perspective, it also studies about non-verbal communication. Zulkiple (2001) clarified that non-verbal communication must be given due attention by preachers because it can determine the effectiveness in conveying the Islamic messages. There are five functions of the non-verbal communication that can benefit a person while delivering an information which are, repeating what is said with actions, substituting words with actions, completing the meaning of words that is delivered with a suitable body language, arranging or controlling conversations, and creating an uproar or outcry like saying something that is sensitive to a body signal.<sup>81</sup> Islam also looks at the role of the other senses such as eyes (vision), ears (hearing), nose (smell) and touch which play an important role in communication.<sup>82</sup>

<sup>80</sup>Al-Quran. Al-Isra' 17:23.

<sup>81</sup>Zulkiple Abd Ghani. 2001. *Islam, Komunikasi dan Teknologi Maklumat*. Kuala Lumpur: Utusan Publications & Distributors Sdn. Bhd.

<sup>82</sup>Rezki Pardoni Sawai & Sapora Sipon. 2010. *Permata Berbicara: Komunikasi dalam Keluarga*. p.48.

Communication and relationships committed by a Muslim is certainly different from the others. This is because they are responsible not only on themselves but also on their creator.

#### **b) Communication in Western Perspective**

In the Western perspective, communication generally means a process of delivering and moving messages from one party to another. Besides that, it also means the process of transferring the message in a suitable manner so that the receiver understands the message well.<sup>83</sup> According to Hovland, Janis & Kelly (1953) they believed communication is a process in which a person speaks the words intended to change or shape the behavior of a person.<sup>84</sup> Ruben (1984) mentioned that communication is any “information related behavior”<sup>85</sup>. Dale (1969) said it is the “sharing of ideas and feelings in a mood of mutuality”<sup>86</sup>. Other definitions emphasize the significance of symbols as Berelson and Steiner (1964) mentioned in their work that the transferring of information, skills, emotions and ideas are done by symbols.<sup>87</sup> The statement is also supported by Theodorson (1969) whereby the transmission of information, emotion, attitudes and ideas from a person or a group to another is mainly done through symbols.<sup>88</sup>

---

<sup>83</sup>Komala, L. 2009. *Ilmu Komunikasi: Perspektif, Proses, dan Konteks*; Keyton, J. 2011. *Communication and organizational culture: A key to understanding work experience*. Thousand Oaks, CA: Sage.

<sup>84</sup>Hovland CI, Janis IL, Kelley HH. 1953. *Communication and persuasion*. New Haven, CT: Yale University Press.

<sup>85</sup>Ruben, B. D. 1984. *Communication and human behavior*. Hew York: Macmillan Publishing Co.

<sup>86</sup>Dale, E. 1969. *Audiovisual methods in teaching* (3rd ed.). New York: Holt, Rinehart, and Winston.

<sup>87</sup>Berelson, B., & Steiner, G. 1964. *Human behavior: An inventory of scientific findings*. New York: Harcourt, Brace, and World.

<sup>88</sup>Theodorson, S. & Theodorson, A. 1969. *A modern dictionary of sociology*. New York: Cassell Education Limited.

There are seven components of the communication process which are listed in order that starts with the sender, encoding message, transmission of message through a channel, receiving message, decoding message, feedback and noise.<sup>89</sup> Communication conveys the understanding, this only happens when there is an intention of understanding and wanting to be understood by those involved in a communication situation. However, even without the intention in understanding or being understood, it will still communicate the lack of 'ingredients' in communication such as intention, skills or the barriers.

Furthermore, conceptualize communication styles consisting of six domains: expressiveness (the verbal manifestation of extraversion), preciseness (the way individuals structure their communication), verbal aggressiveness, questioningness (to be philosophical, inquisitive, argumentative, or simply unconventional), emotionality (communication behaviors that exhibit being piqued, stressed, sentimental, sad, defensive, and bad-tempered), and impression manipulativeness (communication behaviors which may be used in order to obtain status or other rewards).<sup>90</sup>

While verbal and non-verbal communication is a branch of communication that is very important, a seminal study by Albert Mehrabian<sup>91</sup> revealed that in human communication, the total impact of a message can be attributed to the words used is minimal compared to facial expressions, the tone of voice and other forms of body language.

---

<sup>89</sup>Lunenburg, F.C. 2010. Communication: The Process, Barriers, And Improving Effectiveness. *National Forum Journals: Schooling*.Vol. 1. No.1. p. 10.

<sup>90</sup>Michael D. Barnett & Dylan M. Johnson. 2016. "The Perfectionism Social Disconnection Model: The Mediation Role of Communication Style". *Personality and Individual Differences* 94. p. 201.

<sup>91</sup>Professor Albert Mehrabian has pioneered the understanding of communications since the 1960s. He received his Ph.D from Clark University and in 1964 commenced an extended career of teaching and research at the University of California, Los Angeles.

Mehrabian (1981) proposed that three elements of communication formed feelings and attitude towards a person are words (7%), voice tone (38%) and body language (55%). This means that non-verbal communication (voice tone + body language) contributed 93% as the factor whether a person is likable or not. He further explained that elements of non-verbal communication are very important to convey feelings and attitude. If words do not parallel with voice tone and body language, the listener will trust more on the voice tone and body language demonstrated compared to the words spoken.<sup>92</sup>

However, there are also differences between verbal and non-verbal communication, most people trust the non-verbal behavior as non-verbal communication may be seen, felt, heard, smelled, and tasted. In contrast, verbal communication is received through hearing. In addition, verbal communication is discrete, whereas non-verbal is more continuous.<sup>93</sup>

### 2.2.3 Concept of Non-Verbal Communication

As we know, the communicative behaviors of human beings can be divided into two types: verbal communication and non-verbal communication. Non-verbal communication refers to a form of communication without using the words to express oneself.<sup>94</sup> Non-verbal communication involves those non-verbal stimuli in a communication setting that are generated by both the source [speaker] and his or her use of the environment and that has potential message value for the source or receiver [listener]. Basically, it is sending and receiving messages in a variety of ways without the use of

---

<sup>92</sup>Mehrabian, A. 1981. *Silent messages: Implicit communication of emotions and attitudes*. Belmont, CA: Wadsworth

<sup>93</sup>Julia T. Wood. 2012. *Communication in Our Lives*. USA: Wadsworth. p. 124.

<sup>94</sup>Silvia Bonaccio et al. 2016. Nonverbal Behavior and Communication in the Workplace: A Review and an Agenda for Research. *Journal of Management*. p.2.

verbal codes (words). It is both intentional and unintentional. Most speakers or listeners are not conscious of this. Non-verbal communication includes sounds, gestures, body movements, eye contacts, facial expressions, pitch or tone of a voice, spatial distance, apparent behavior, postures, and dress of an individual.<sup>95</sup>

However, the non-verbal communication in itself can be divided into many subcategories which generally involve kinesics, proxemics, vocalics, haptics, and oculosics. However, the most noticeable non-verbal behaviors usually include smiling, vocal variety and expressiveness, eye contact, gestures, touching and relaxed body position.<sup>96</sup> Additionally, non-verbal communication embraces all body language communication, and also includes clothing and adornment, environmental factors and even the manner in which we use time.<sup>97</sup> It can be divided into ten parts model of non-verbal communication. There are as figure below:

---

<sup>95</sup>Arifa Bunglowala & Aaquil Bunglowala. 2015. Non-verbal communication: An integral part of teaching learning process. p. 371.

<sup>96</sup>Kemal Sinan Özmen. 2011. Perception of Nonverbal Immediacy and Effective Teaching Among Student Teacher; A Study Across Cultural Extremes. *International Online Journal of Education Sciences (IOJES)* 3(3). pp.865–881.

<sup>97</sup>Eunson & Barden. 2012. *Communicating in the 21<sup>th</sup> Century, Edition: 3*. n.pl.: John Wiley & Sons. p.257.

**Figure 4:** A Model of Non-verbal Communication



Source: Eunson, 2012

Furthermore, there are differences between men and women in terms of the ability to produce non-verbal behaviour. This difference is stronger for facial expressions example smiling and frowning than for vocal cues such as loudness pitch.<sup>98</sup> Thus, the next section will focus on communication and psychology of women.

<sup>98</sup>Marianne Lafrance & Andrea C.Vial. 2016. *APA Handbook of Nonverbal Communication, Chapter 6*. United States: American Psychological Association. p. 142.

## 2.3 Communication and Psychology of Women

Women are consistently characterized as having a consistent predisposition to be communal to care for and attend to the wellbeing of others.<sup>99</sup> The typical woman is thought to be kind, caring, sensitive, empathic, and emotional.<sup>100</sup> They are also thought to be better at sending and deciphering nonverbal messages.<sup>101</sup> Thus, in this section will discuss on communication and psychology, psychology of women and communication approach toward women.

### 2.3.1 Communication and Psychology

Communication is a transaction in which men invents and assigns meanings to achieve its objectives.<sup>102</sup> In this context, psychological theories of communication emphasize different components of human communication, including attitudes, intentions and conditions required for effective communication.<sup>103</sup> Besides, psychology traditionally has been defined as the study of the ways in which people affect, and are affected by others.<sup>104</sup>

Furthermore, an alternative definition of psychology from the Islamic perspective would include the study of the soul, the ensuring behavioural, emotion and mental process.<sup>105</sup> Psychology is a field that studies both human behaviour in a scientific way and

---

<sup>99</sup>ibid. p. 139.

<sup>100</sup>ibid.

<sup>101</sup>ibid.

<sup>102</sup>Manoela. 2012. *Psychology of Communication – Between Myth and Reality*. n.pl.: International Journal of Academic Research in Accounting, Finance and Management Sciences. Vol.1. p. 321.

<sup>103</sup> ibid.

<sup>104</sup>Robert M. Krauss & Susan R. Fussell. n.d. *Social Psychological Models of Interpersonal Communication*. New York: Guilford Press. p.3

<sup>105</sup> Aisha Utz. n.d. *Psychology from The Islamic Perspective*. n.pl: International Islamic Publishing House. p. 34.

also embraces all aspects of conscious and unconscious experience as well as thought.<sup>106</sup> Psychology equally attempts to make predictions based on the observable aspects of the human behaviour.<sup>107</sup> Besides, it also generally concerned with studying the mind and the brain.<sup>108</sup> As a field of study, it is gradually becoming more relevant to the understanding of human relations and interconnectivities among humans of various backgrounds for smooth co-existence. One aspect of psychology that really explores language and communication is social psychology. It explains the areas of cultural knowledge, and the primary means by which we gain access to the contents of other peoples' mind. Language is implicated in most of the phenomena that lies at the core of social psychology: attitude change, social perception, personal identity, social interaction, intergroup bias and stereotyping, attribution, and so on.<sup>109</sup>

The fields of psychology and communication are closely related, to the extent that the line differentiating the two is often quite blurry.<sup>110</sup> Psychology may be considered an established discipline when compared to communication. So, communication may benefit from the relatively consolidated approaches of psychology. The relationship between psychology and communication research can be specified with reference to three key types of communication processes in the context of the human cognitive architecture

---

<sup>106</sup>Opayemi et. al. 2019. *Psychology of Language: Communication and Social Behaviour*. Porto-Novo, Benin: Institute Universitaire Panafricain. p.1.

<sup>107</sup>ibid.

<sup>108</sup>S. Ramaraju. 2012. "Psychological Perspectives on Interpersonal Communication". *Journal of Arts, Science & Commerce*. October. Vol. 3. Issue 4(2). p.69.

<sup>109</sup>Opayemi et. al. 2019. *Psychology of Language: Communication and Social Behaviour*. p.1.

<sup>110</sup> S. Ramaraju. 2012. "Psychological Perspectives on Interpersonal Communication".

framework.<sup>111</sup> The three processes are face-to face interpersonal interaction, mediated interpersonal interaction, and communication via mass media.

Face-to-face interpersonal interaction consider an everyday conversation between two people sitting in a classroom. As these people interact, they exchange information via both verbal and non-verbal cues.<sup>112</sup> While, mediated interpersonal interaction is when small groups of people interact with one another in real time, using different types of media (e.g., telephones, computers, and video conferencing), the processes that unfold during face-to-face interaction are combined with and complicated by various factors that are unique to mediation.<sup>113</sup> Besides, the last processes is mass communication. Mass communication has typically been understood as organizations (e.g., newspapers, film production companies, or television studios) using some media technology to distribute information to large audiences. With the rise of digital technology, the contrast between large organizations and large audiences has been blurred, as it is now possible for any individual to send an email to websites and listservs, which, in turn, send this message to thousands of other people.<sup>114</sup>

Furthermore, the psychology of communication also involved the behavior and non-verbal communication of the individual who is delivering or receiving the specific messages.<sup>115</sup> Furthermore, in order to get the effective psychology of communication, the courier such as educators should pay attention on the way of verbal and non-verbal

---

<sup>111</sup>Jeremy N. Bailenson & Nick Yee. n.d. *Psychology in Communication Processes. The International Encyclopedia of Communication*. Britain: Precision journalism, rhetoric in Western Europe. pp.3932-3935.

<sup>112</sup>ibid. p.3935.

<sup>113</sup>ibid.

<sup>114</sup>ibid.

<sup>115</sup>Mariam Abd Majid et. al. 2018. "Psikologi Komunikasi: Satu Tinjauan Literatur". *4<sup>th</sup> International Conference on Islamiyyat Studies 2018*. September. Malaysia: International Islamic University College Selangor. p. 786.

communication.<sup>116</sup> In psychological models of communication, the source is influenced by its communicational abilities, his attitudes, his knowledge and socio-cultural system to which it belongs, and the receiver has similar features to those of the source.<sup>117</sup> Apart from a psychological perspective, the message is organized and structured to ensure the link between intellectual and emotional components of the personality of the communicator and the context in which it communicates.<sup>118</sup> In order to understand the communication and psychology of women, one must understand the nature of women. Thus, the next section will focus on psychology of women.

### 2.3.2 Psychology of Women

The psychology of women is defined as all psychological issues pertaining to women and their experiences.<sup>119</sup> One such western assumption about women is, they are "naturally" weaker, inferior in intellect and rational capacities, unstable emotionally.<sup>120</sup> As women have become victimised by this distortion of the hierarchy of values, Stein's philosophy on woman may yet help to restore the proper hierarchy of values.<sup>121</sup> Stein's theory shows, women intuitive intelligence is more intimately tied up with love than analytical intelligence.<sup>122</sup> The intuitive grasp of the living concrete, especially of the personal element is the woman's strength. She has the special gift of making herself at home

---

<sup>116</sup>ibid.

<sup>117</sup>Manoela. 2012. *Psychology of Communication – Between Myth and Reality*. p. 321.

<sup>118</sup>ibid.

<sup>119</sup>Florence L. Denmark and Michele A. Paludi. 2008. *Psychology of women: A handbook of issues and theories*. United States: Praeger Publishers. p. 5.

<sup>120</sup>Maybelle Marie O. Padua. 2010. "Emotion: Woman's Strength or Frailty?". *KEMANUSIAAN 17 The Asian Journal of Humanities*. Malaysia: Penerbit Universiti Sains Malaysia. p.4.

<sup>121</sup>ibid.

<sup>122</sup>ibid. p. 16.

in the inner world of others. In short, woman is endowed with unique and exclusive qualities with which she can contribute to the common good.<sup>123</sup>

Furthermore, the nature of women in an article entitled *Introduction to 'The Nature of the Sexes'* naturally shows lower sensory detection thresholds than men for touch, pain, hearing, taste, smell, and scotopic (dark) vision, whereas men show lower thresholds for photopic (daytime) vision. They perform better on tasks requiring more discrete or finely controlled motor responses and precision manual tasks, such as typing and other so-called 'clerical skills', and outperform men on perceptual speed. Besides, they show greater linguistic abilities (especially verbal fluency) from infancy onwards and perform better on verbal IQ tests. Women are more highly attentive to sensory input and respond both to its emotional and socially meaningful properties.<sup>124</sup>

However, Islam establishes complete and genuine equality between men and women. This is a fact readily acknowledged by everyone who knows Islam well and understands Islamic law as outlined in God's book, the Qur'an, and in the sayings and practices of the Prophet (PBUH). This belief is based on several normative verses that are reflected in some of the facts of Allah's word such as in term of creation, Islam asserts the equality of men and women in their creation.<sup>125</sup> The Qur'an states that Allah (SWT) created all mankind from one soul and created from it its mate and dispersed from both of them many men and women.<sup>126</sup> Besides, both man and woman have equal rights to take up any

---

<sup>123</sup>ibid.

<sup>124</sup>Dennen, J.M.G. van der. 2005. "Introduction to 'The Nature of the Sexes'". *Default journal*. Netherlands: University of Groningen. p.13.

<sup>125</sup>Eti Nurhayati. 2012. *Psikologi Perempuan Dalam Berbagai Perspektif*. Yogyakarta: Pustaka Pelajar. p.xl-xli.; Nurussakinah Daulay. 2015. "Pandangan Islam Dan Psikologi Terhadap Transformasi Perempuan". *Jurnal Pemikiran Islam Al-Tahrir*. Vol. 15, No. 2 November.pp. 273-274.

<sup>126</sup>Al- Quran. Al-Nisa 4:1.

profession and education.<sup>127</sup> During the lifetime of the Prophet, some women worked in agriculture, some tended animals, or worked in weaving and cloth making. Some women were educating and learning. Education is the key factor for women empowerment, prosperity, development and welfare.<sup>128</sup> According to Al-Ghazali, only with knowledge man and woman can build their Muslim identity which generates his roles as the servant of Allah and as the ruler of the earth that consequently produces the *Muttaqin* traits in their life.<sup>129</sup>

However, current phenomena involving women students are alarming. Various social problem cases such as running away from home following male acquaintances, smoking problem, prohibited sexual relationships and alike show how these women are easily influenced and as such they need more serious attention from parents and educators.<sup>130</sup> This situation indicates how important it is to pay heed by using a suitable communication approach with women to enable them to share their curiosity and problems. Therefore, when faced with issues concerning women students, educators should pay attention to the communication approach that is suitable toward women.

---

<sup>127</sup>M. H. Al Khayat. 2003. *Woman in Islam and her role in human development*. Cairo: World Health Organization Regional Office for the Eastern Mediterranean. p.10.

<sup>128</sup>Shunmuga Sundaram et. al. 2014. "Women Empowerment: Role of Education". *International Journal in Management and Social Science*. Vol.2 Issue-12. December. p.76.

<sup>129</sup>Nurul Asiah Fasehah Muhamad et.al. 2017. "Communication via Explanation Approach for Female Students: A Study on Rasulullah's SAW. Practices with Special Reference to the Selected Hadiths in Sahih Al-Bukhari". *Tinta Artikulasi Membina Ummah* (TAMU)3(1). n.pl: PIMM Experts SDN BHD. p.91.

<sup>130</sup>Ibid.

### 2.3.3 Communication Approach towards Women

Women's language is more emotional and evaluative than men's according to the stereotype.<sup>131</sup> When working with others, women's communication goals focus on gaining trust, developing consensus, and establishing relationships with others. Men mistakenly expect women to think, communicate, and react the way men do; women mistakenly expect men to feel, communicate and respond the way women do. Women communicate on the basis of their emotional link; they enjoy talking about their family and personal preferences.

Giulia Suci (n.d) defined:

*“Women focus on feelings, men on the referential function of the language. Women often suggest that people do things in indirect ways, while men use a direct imperative. Women refuse to oppose the will of others openly, while men prefer an open conflict”.*

According to John Gray women are motivated and empowered when they feel cherished.<sup>132</sup> Hence, strong and wondrous beings of men across the universe should love, serve, and support women.

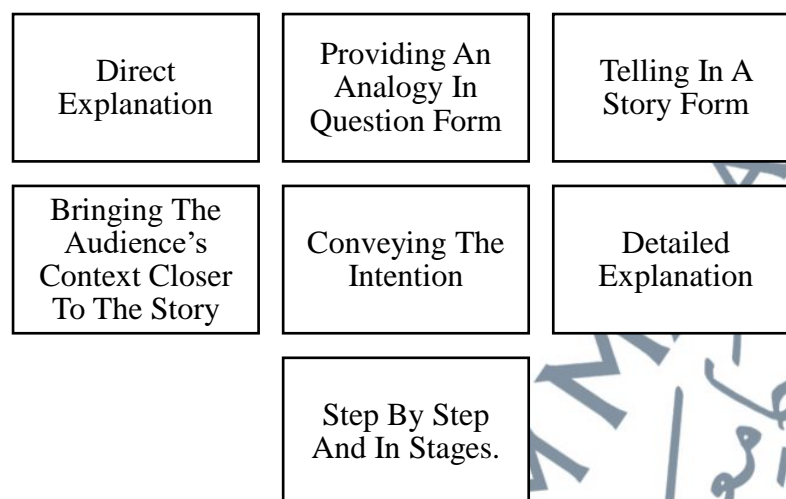
Besides, several communication approaches toward female student that are used in explaining and clarifying based on hadith in *Sahih al-Bukhari*<sup>133</sup> had been identified as figure below:

---

<sup>131</sup>Agneta Fischer & Marianne LaFrance. 2015. “What Drives the Smile and the Tear: Why Women Are More Emotionally Expressive Than Men”. *Emotion Review*. Vol. 7, No. 1. (January). p.22.

<sup>132</sup>Gray, John. 1992. *Men are from Mars, women are from Venus: a practical guide for improving communication and getting what you want in your relationships*. New York, NY: HarperCollins.

<sup>133</sup>Nurul Asiah Fasehah Muhamad et.al. 2017. “Communication via Explanation Approach for Female Students: A Study on Rasulullah’s SAW. Practices with Special Reference to the Selected Hadiths in Sahih Al-Bukhari”.

**Figure 5:** Communication via Explanation Approach for Female Students

Source: Nurul Asiah Fasehah et.al. TAMU 2017

Furthermore, there is another study which discussed the Prophet (PBUH) style of language approach in communication with women in his era based on *Fathul Bari* defined as table follows<sup>134</sup>:

**Table 1:** Comparison of the Prophet's (PBUH) Language Style Used to Communicate with Women

Character	Prophet's Wives	Companions	Common Women
Style of Language			
Assertion (tawkīd)	√		
Metaphorical	√	√	
Persuasion	√		
Figuration	√		
Ask Question	√	√	√
Reconsideration (radd al-su'al)	√		
Evidence (cause and effect)	√	√	√
Inclusion (tadhmin)	√		
Brevity (ijāz)	√	√	√

<sup>134</sup>Ahmed Thalal bin Hassan. 2013. *Analisis Wacana Gaya Bahasa Komunikasi Rasulullah (S.A.W) Dengan Wanita*. (Ph.D Thesis). Universiti Kebangsaan Malaysia. p.282.

Disclaimer (nāfī) and Confirmation (ithbāt)		√	
Ellipsis (hazf)	√	√	
Metonymy (kināyah)	√	√	√
Antithesis (attibāq)	√	√	
Dissipation	√		
Command / Request	√	√	√
Announcement (al-takmīm) and Determination (al-takhsīs)	√		
Refinement (al-hasr)		√	
Compare (at-tashbīh)			√
Repetition (al-tikrār)	√	√	√

Source: Ahmed Thalal, UKM 2013

From the table above, it shows that in communicating there is a difference between communicating with wife, friend, or even stranger women. However, currently some Muslims men ignored the *sunnah* of the Prophet's (PBUH) especially in relating to communication with women. They are having difficulties in differentiating between what are permissible and what are forbidden by Islamic *syaria* when dealing and communicating with women. Therefore, this study aims at analyzing the permissible communication, but focus will be given more on non-verbal communication when communicating with women by exploring the best guidance for Muslim from the Prophet (PBUH).

#### 2.4 The Prophet's (PBUH) Non-verbal Communication Style in Educating People

People communicate in various and distinct way; one of the most important ways is through language (verbal communication). For a long time, only language occurs to us immediately when we discuss human communication, while non-verbal communication is

neglected to large extent. In fact, non-verbal communication plays a very important role in teaching and learning process.<sup>135</sup>

In educating the Companions (RA), the Prophet (PBUH) combined verbal and non-verbal communication that simultaneously provides information while using hand signals to reinforce the message.<sup>136</sup> This is as reported by *At-Tarmīzī* that the Prophet (PBUH) said:

عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ كَهَاتَيْنِ ". وَأَشَارَ بِأَصْبَعَيْهِ  
يَعْنِي السَّبَابَةَ وَالْوَسْطَى.<sup>137</sup>

Meaning: “Me and those who defend the orphan are like this. While he is showing two fingers that is the index finger and middle finger, and distancing between them”.

Verbal communication itself does not create that impact upon students’ mind and hearts as non-verbal communication that complements the verbal message does. Some verbal message may create opposite meaning and interpretation by students, the way the message is communicated through the medium of non-verbal communication.<sup>138</sup> Besides, non-verbal communication occur unconsciously often. People are not aware of the fact that besides their verbal communication, the non-verbal gestures also transmit a potent message. The body language, eye contact, physical appearance, and tone of voice provide meaningful information to the audience. Non-verbal communication is deemed much reliable and

<sup>135</sup>Sukris Sutiayatno. 2018. “The Effect of Teacher’s Verbal Communication and Non-verbal Communication on Students’ English Achievement”. *Journal of Language Teaching and Research*, Vol. 9, No. 2, pp. 430-437.

<sup>136</sup>Jaafar, Nur & Muhamad, Nurul & Ghazali, N.B.M. & Jamilin, A.K. & Kasmani, Faizal & Abdullah, R.B. & Yusoff, S.H.B. & Hashim, N.B. & Mahyuddin, M.K.B. & Kanaker, O. 2017. “Prophetic communication styles in teaching”. *Advanced Science Letters*. p.4.

<sup>137</sup>At-Tirmīzī, Muhammad bin ‘Īsā bin Surah bin Mūsā bin al-Dhahak at-Tirmīzī Abū ‘Īsā. 1975. *Sunan at-Tirmīzī*. Sharikah Maktabah Wamatba’ah Mustafā al-Bāb al-Hilbi. #1918.

<sup>138</sup>Chaudhry, N. A. & Arif, M. 2012. Teachers’ nonverbal behavior and its impact on student achievement. *International Education Studies* Vol.5. No. 4. p.57.

effective in comparison to verbal communication as it gives additional support to the verbal communication.<sup>139</sup> Thus, teacher will need to use non-verbal communication or body language to communicate with students so it does not seem stiff and boring.

#### 2.4.1 Concept of Non-Verbal Communication in Educating People

Although non-verbal communication plays a central role in human behavior, it remains far from being well understood. Earlier approaches to foreign language teaching and learning, for example, were basically oriented to the development of grammatical accuracy rather than communicative skills. Arabic language teachers used to focus on *naḥū* *ṣaraf* and vocabulary, ignorant of the practical application of non-verbal communication and therefore the students feel that the teachers' lectures are boring, and they are frequently absent on purpose.<sup>140</sup>

Much of the research revealed that non-verbal behavior can be improved through training<sup>141</sup>. Teachers trained for non-verbal immediacy can generate more positive student attitudes towards instruction.<sup>142</sup> The interaction of teachers and students is shaped by some certain non-verbal elements that are interpreted in terms of arousal, dominance and liking<sup>143</sup>. In other words, a teacher-student relationship cannot be affect-free. The non-

<sup>139</sup>Haneef, Faisal & Zulfiqar. 2014. The role of non-verbal communication in teaching practice. *Sci. Int.* (Lahore) 26.1. p.513.

<sup>140</sup>Nordin Bin Halias. 2016. *Komunikasi Nonverbal Dalam Pengajaran Bahasa Arab Di Sekolah Menengah Agama*. (Ph.D Thesis). Universiti Malaya. p.8.

<sup>141</sup>Richmond, V. P., McCroskey, J. C., & Johnsons, A. D. 2003. Development of The Nonverbal Immediacy Scale (NIS): Measures of Self- and Other- Percieved Nonverbal Immediacy. *Communication Quartely*, Vol.51. NO. 4. pp. 504–517.

<sup>142</sup>Burrough, N. F. (2007). A reinvestigation of the relationship of teacher nonverbal immediacy and student compliance-resistance with learning. *Communication Education*. Vol.56. No.4. pp. 453–475.

<sup>143</sup>Mehrabian, A. 1981. *Silent Messages: Implicit Communication of Emotion and Attitudes*. Belmont: Wadsworth.

verbal behavior in educating people adapted from Richmond and McCroskey (2004) are presented in Table below<sup>144</sup>:

**Table 2:** Non-Verbal Behavior in Educating People

Behaviors	Educator displaying non-verbal behavior
Physical Proximity	<ul style="list-style-type: none"> <li>• Moves closer when talking to another person</li> <li>• Stands closer to a person when talking to them</li> <li>• Sits closer to a person when talking to them</li> </ul>
Body orientation	<ul style="list-style-type: none"> <li>• Leans forward when talking with another</li> </ul>
Touch	<ul style="list-style-type: none"> <li>• Touch on the hand, forearm, shoulder when talking to another</li> <li>• Patting the shoulder of another when talking to them</li> </ul>
Eye Contact	<ul style="list-style-type: none"> <li>• Eye contact with the group as a whole when talking to them</li> <li>• Eye contact with individuals when talking to them</li> <li>• Looking in the general direction of another when talking to them</li> </ul>
Smiling	<ul style="list-style-type: none"> <li>• Face is animated when talking to another</li> <li>• Smiles when talking to another</li> </ul>
Body Movement&Gestures	<ul style="list-style-type: none"> <li>• Nods head when talking with another</li> <li>• Use hands and arms to gesture when talking to another</li> <li>• Calmly moves body around when talking with another</li> </ul>
Body Posture	<ul style="list-style-type: none"> <li>• Body posture is relaxed when talking with another</li> </ul>
Vocal Expressiveness	<ul style="list-style-type: none"> <li>• Changes in pitch and tempo of voice when talking to another</li> <li>• Short pauses when talking to another</li> <li>• Relaxed tones when talking to another</li> </ul>

*Source: Kemal Sinan Özmen, 2011*

Educators have become more and more aware of the effects of non-verbal communication. More understanding can be achieved if non-verbal communication goes hand in hand with teaching and learning. If the educator's non-verbal communication is

<sup>144</sup>Kemal Sinan Özmen. 2011. Perception of Nonverbal Immediacy and Effective Teaching Among Student Teacher: A Study Across Cultural Extremes. p. 867.

vivid and alive, it will be helpful for the students' understanding and command over knowledge in the classroom and it is also much easier for students to memorize. Educators should be experts in communication, so it is logical that they must know about non-verbal communication. Therefore, the diversity of non-communication channels in educating people has been a topic of discussion by experts and researchers as shown in the table below<sup>145</sup>:

**Table 3:** Comparison Non-Verbal Communication Channel Discussed by Expert

Non-Verbal Communication Channel	Researcher								
	Heun & Heun (1975)	Beebe & Masterson (1989)	Richmond & McCroskey (2000)	Hargie (2006)	Pamela & Cheri (2007)	Devito (2005)	Floyd (2009)	Kemal Sinan Özmen (2011)	Danijele Kožic, Ana Globočnik Žunac & Ljubica Bakić-Tomić (2013)
1. Appearance	/	/	/	x	/	x	/	x	x
2. Kinesics/ movement	/	/	/	/	/	/	/	/	/
3. Chronemics	/	x	/	x	/	/	/	x	x
4. Haptics/ touch	x	x	/	/	/	/	/	/	/
5. Facial expressions	/	/	/	x	x	/	/	/	/
6. Oculistics/ visual communication	/	/	/	x	x	/	/	/	/
7. Proxemics	/	/	/	/	/	x	/	/	x
8. Paralinguistic	/	/	/	x	/	/	/	/	/
9. Artifactual	/	/	/	x	/	/	/	x	x
10. Olfactics	x	/	/	x	x	x	/	x	x

Hint: / = It is in their discussion X = None in their discussion

Source: Nordin bin Halias, UM 2016

Based on Table 3, there was no fixed discussion among non-verbal communication researchers about the channels. Floyd (2009) and Richmond & McCroskey (2000) have

<sup>145</sup>Nordin Bin Halias. 2016. *Komunikasi Nonverbal Dalam Pengajaran Bahasa Arab Di Sekolah Menengah Agama*. (Ph.D Thesis). Universiti Malaya. p.41.

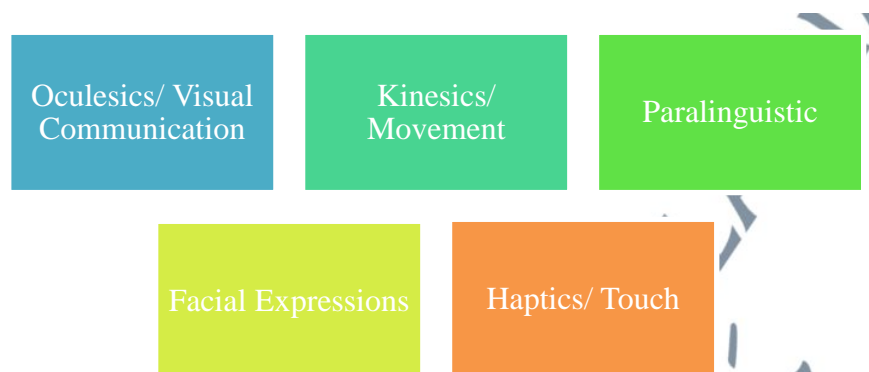
discussed ten non-verbal communication channels while other researchers discussed only part of their listed channels. Pamela & Cheri (2007), Devito (2007) and Bebee & Masterson (1989) discuss seven channels while Heun & Heun (1975) discuss eight channels and Kemal Sinan Özmen (2011) discuss six channels whereas Danijela Kožic, Ana Globočnik Žunac & Ljubica Bakić-Tomić (2013) discuss five channels. Hargie (2006) discussed three non-verbal communication channels. This situation does not describe the rejection between one another about the non-verbal communication channel but only describing diversity focused channel.

Although there are various options, this study used 5 channels non-verbal as the focus of the study. These 5 channels were selected because this research was only suitable with those categories that relate to non-verbal communication of the Prophet (PBUH) with women. These 5 channels have been implemented by Danijela Kožic et al. (2013) while they were discussing the use of non-verbal communication channels in the teaching space. However, Danijela Kožic et al. (2013) non-verbal communication channels were adapted from Flanders model of interaction analysis according to the specific needs of their research. Accordingly, the 5 channels are shown in the figure below<sup>146</sup>.

---

<sup>146</sup>Danijela Kožić, Ana Globočnik Žunac and Ljubica Bakić. 2013. "Use of Non-verbal Communication Channels in the Classroom". *Croatian Journal of Education*. Vol.15. No. 1. pp. 141-153.

**Figure 6:** Danijela Kozic et. al. (2013) Non-Verbal Communication in Educate People



Source: *Danijela Kozic et al., 2013*

#### 2.4.2 Non-Verbal Communication Channel in Education

Non-verbal communication in academic research is rich in content. In this study, visual communication, movement, paralanguage, facial expressions, and haptic or touch will be discussed in particular, so the literary review of them will be presented in great details<sup>147</sup>:

##### a) Visual communication

Eye contact is an important component of kinesics. Communication through our eyes is a big deal. We may be overlooked this matter, but we use it more than any other parts of our body when communicating. As the saying goes, “The eyes are the window of the soul.” The use of eye contact as an avenue of communication is relatively obvious. People are remarkably accurate in judging the direction of another person’s gaze; psychologists have done experiments that have measured just how accurate such judgments

<sup>147</sup>Arifa Bunglowala & Aaquil Bunglowala. 2015. *Non-verbal communication: An integral part of teaching learning process*. pp. 373-374.

are. In a college, by carrying an observation of the direction of a student's gaze, the teacher can infer which object the student is looking at, and from this bit of information, the teacher can guess the student's interest and later carry a conversation on this topic. Thus, from this example, eye movements can be a rich and important channel of non-verbal communication.

There are two kinds of eye contact that teachers often use in classes. One is looking around, which plays a very useful role in classroom teaching.<sup>148</sup> In addition, it can be used to get the students' attention, to encourage students to think carefully, and to find the students who wanted to answer as the teachers ask questions or solve problems regarding to the topic taught.

Apart from that, it can be used as a tool in classroom control. Another kind of eye contact is looking attentively or gaze. When the teacher criticizes the student's bad behavior, his eyesight should land on the triangle part of the students' face. By doing so, the teacher will be regarded as serious, careful and honest. If a teacher looks at every student in the classroom or avoids looking at the students, he conveys the attitude of intimacy, aloofness, depression or indifference. Teachers often watch their students carefully for the sign of fatigue, boredom, confusion, or enthusiasm, for all these things will be communicated to the teachers through their eyes during the teachers' presentation.

---

<sup>148</sup>ibid. p.373

### b) Movement/ Kinesics

The study of the way movement communicates is called kinesics, or body language. As the most frequent use of non-verbal cues in class, it can lead to the level of effectiveness of direct teaching. Teachers' smile, nod, and pat on students' shoulders can indicate praise, while frown, head-shaking and confusing look can mean "no".<sup>149</sup> As for students, their body language can convey their affection to the teacher and their attitudes toward the courses that they took. In this study, it will look into some of the significant elements of body language in details. They are facial expressions, eye contact, gesture, posture as well as touch.

### c) Paralanguage

Paralanguage is the way humans vocalize or say the words as they speak. Paralanguage consists of the non-verbal communication in a speech, which may affect the spoken words such as pitch, silence and volume.<sup>150</sup> The full and correct usage of paralanguage in a class is powerful for effective teaching and learning. Pitch in the voice can play a very significant role in teaching and learning process. A complete meaning of a word can be changed with the rise and fall of pitch. Teachers can utilize this technique when emphasizing the meanings of different words in classes. Givens (2002) stated, "Tone of voice reflects psychological arousal, emotions, and mood. It may also carry social information, as in a sarcastic, superior, or submissive manner of speaking."

---

<sup>149</sup>Zhang di. 2014. "The Non-verbal Communication in English Classroom Teaching". *2014 Conference on Informatisation in Education, Management and Business (IEMB-14)*. p.412.

<sup>150</sup>Devito, Joseph. A. 2014. *The Interpersonal Communication Book*. thirteenth edition. United States: Pearson Education Inc. p. 153.

Effective teachers are more likely to be good at varying their voice or convey different messages in different situations for different purposes. Observations reveal that presentation with loud voice, high pitch and on a fast rate is more likely to draw students' attention than that with a relatively a quiet voice, low pitch and on a slow rate. Generally speaking, when there are key points in the process of teaching or some problems need to be emphasized, the teacher can raise his voice's tone and slow down the speed.

#### d) Facial Expressions

Facial expression is a look on a person's face. Facial clues are the first information that we give to or receive from others.<sup>151</sup> People gain information about the type of person and many personality traits from the face. Facial expression between teachers and students is one of the most important types of non-verbal signals in the classroom. In English class, the lively facial expressions can promote a supportive and non-threatening classroom atmosphere, which aids students' positive attitudes and corresponding achievement. When the teacher raises a question in English, an expected expression he shows can encourage students to think carefully and answer actively. Sometimes an unconscious frown can make sensitive student correct his answer immediately. It is much better than just saying "no" or "wrong", which can protect the students' proper pride. In addition, a teacher should often smile in class. A smiling teacher is thought to convey warmth and encouragement in all cultures, and will be perceived as more likable, friendly, warm and approachable.

---

<sup>151</sup> Valerie Manusov. 2016. *The International Encyclopedia of Interpersonal Communication*. United States: John Wiley & Sons, Inc. p. 1.

e) Haptic/ Touch

For blind and deaf people, touch is the principle means of communication. Even the average person without these disabilities relies heavily on touch to communicate. It is a well known fact that a pat on the back can mean a touch of friendship or a sign of encouragement. Physical touch always communicates messages, especially the emotional ones.<sup>152</sup> Greetings and departures between friends and loved ones often involve touch in one way or another. Touch is also an efficient way of breaking down communication barriers. As the most extreme reduction of individual distance, touch is one of the most primitive and yet sensitive ways of relating to others, and plays a significant role in giving encouragement, expressing tenderness and showing emotional supports. It can be even more powerful than words sometimes, especially for establishing a link to students or conveying emotion.

However, where these touches are directed is critical. Appropriate body contact means calmness, directness, belief and favor. The shoulders and arms are the most acceptable body areas to be touched, especially for boys, and the chest and legs the least, especially for older girls. Back, head and hands are intermediate areas, but the head and hands, which are frequently touched by teachers of very young children, become less acceptable from ten or eleven onwards, especially for girls. As expected, all groups of students disliked angry types of touch, such as being hit or having their head twisted round. Furthermore, it is not common for college teachers to touch students. Most college students do not like teacher's touch, except for some necessary or particular situations such as

---

<sup>152</sup>Mandy Tjew A Sin et al. 2012.

encouraging touch combined with words, which would be more effective than verbal encouragement alone sometimes.

## 2.5 Past Research

This section will explain briefly about the studies which have been carried out that is related with the Prophet's (PBUH) non-verbal communication approach, communication and psychology of women, and non-verbal communication style in educating people.

### 2.5.1 Past Research of Prophet (PBUH) Non-Verbal Communication

There are several sources which have been found pertaining this study. For example the thesis written by Mukoyimah that was published in 2015 touches on the Prophet's (PBUH) communication strategy in *Ṣaḥīḥ al-Bukhārī* and Muslim. This thesis discussed that the Prophet (PBUH) in his communication strategy applied communication that is clear and easily understood. He is also gentle, honest and would consider the situation during communication.<sup>153</sup> In addition, Asst. Prof. Dr. Janan from University of Baghdad mentioned in his book that the Prophet's (PBUH) communication style are in accordance to the listener such as children or the wise men. Besides, Prophet's verbal skill is full of wisdom, convincing and influence the listener.<sup>154</sup>

Furthermore, this article written by Muhammad Najm-ul-Hassan and Abdul Majid entitled *Communicate Excellence of the Traditional of the Holy Prophet (PBUH)* is also

---

<sup>153</sup>Mukoyimah. 2015. *Strategi Komunikasi Rasulullah dalam Kitab Sahih Bukhari dan Muslim*. (Master Thesis). Universitas Islam Negeri (UIN) Walisongo Semarang. p. 100.

<sup>154</sup>Janan. 2013. *Lugah al-Hikmah wa Iqna' al-Mukhāṭib fī Uslūb al-Nabawī*. Baghdad: University of Baghdad. p. 250.

one of the resources that have been found. It has been published in Gomal University Journal of Research on 2014. This article discussed the Prophet's (PBUH) communication developed personal contact with his audience, gave them examples from day to day life, demonstrated complex ideas, encouraged and inspired questions, spoken simply and made his message interesting by telling it through stories.<sup>155</sup>

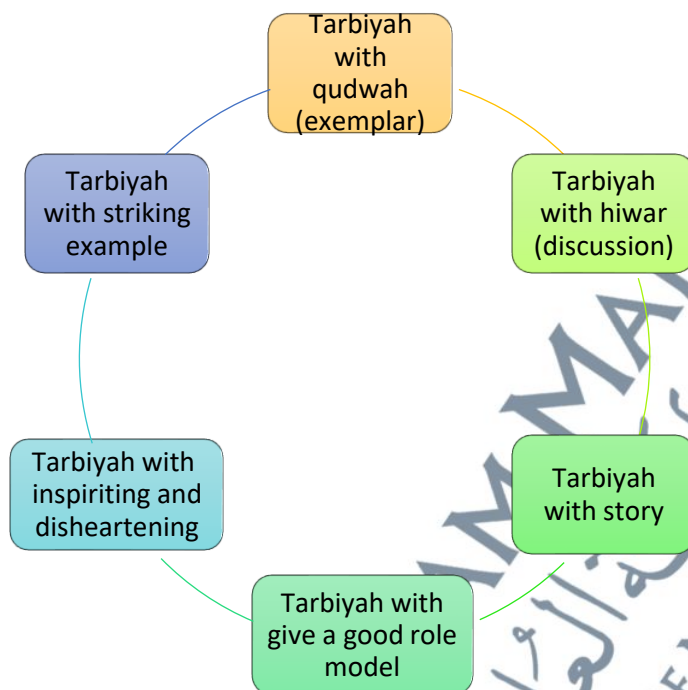
There are two studies that have been conducted on the communication of the Prophet (PBUH) to women based on Quran and hadith model as shown in (Figure 7). Hana` Abdul Rahman (2009) and Dua' Yusuf (2014) explained six types of intellectual methods communication in educating women namely *tarbiyah bil qudwah*, *tarbiyah bil hiwār* (discussion), story, good role models, *targhīb* and *tarhīb*, come out example.<sup>156</sup>

---

<sup>155</sup>Muhammad Najm-ul-Hassan & Abdul Majid. 2014. "Communicate Excellence of the Traditional of the Holy Prophet (PBUH)". *Gomal University Journal of Research*. Pakistan: Gomal University. p. 58-59.

<sup>156</sup>Dua Yusuf. 2014. *al-khiṭāb al-Nabawī lil Nisāk fi Dhau' Sunnah Nabawī*. (Master Thesis). The Islamic University of Gaza.; Hana` Abdul Rahman. 2009. *Al-khiṭāb al-Tarbawī al-Muwajah lil Mar'ah al-Muslimah kama ja'a fi Sunnah al-Nabawī*. (Master Thesis). The Islamic University of Gaza.

**Figure 7:** Intellectual Methods of Communication in Educating Women



Source: Hana` Abdul Rahman, 2009; Dua` Yusuf, 2014

The first concept of *tarbiyah bil qudwah* describes the “ideal”, “model”, “exemplar”, a person that others follow and learn from. Next, the concept *tarbiyah bil hiwar* means discussion can be an excellent strategy for enhancing someone motivation. The third concept is a story, which is one of the most effective ways to communicate an important truth to another person. It is a connection point between two people. It gives meaning, context, and understanding in a world that is often filled with chaos and disorder. The fourth concept, role models are meant to inspire, instruct, and to set a good example. The fifth concept refers to *targhīb* and *tarhīb* which is inspiring and disheartening. The final concept is an example to increase understands and clears information.

Besides, there are three types of linguistic methods communication in educating women namely call (*al-nida'*), asking, repetition shown in (figure 8).<sup>157</sup>

**Figure 8:** Linguistic Methods of Communication in Educating Women



Source: Dua' Yusuf, 2014

The first concept is a call which is a way to communicate with people, and Islam teaches us to communicate with others with good conversation and a good call so that the achievement of affection among mankind. Example of hadith for good call from Prophet (PBUH) to women in *Sahīh al-Bukhārī*, no: 6017:

عَنْ أَبِي هُرَيْرَةَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا نِسَاءَ الْمُسْلِمَاتِ، لَا تَحْقِرَنَّ جَارَةً لِجَارَتِهَا وَلَوْ فَرِسٌ شَاةٌ.<sup>158</sup>

“Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Muslim women! Muslim women! A woman should not disdain her female neighbour's gift, even if it is only a sheep's hoof."

<sup>157</sup>Dua' Yusuf. 2014.*al-khiṭāb al-Nabawī lil Nisāk fi Dhau' Sunnah Nabawī*. (Master Thesis). The Islamic University Gaza.

<sup>158</sup>Al-Bukhārīyy, Muhammad ibn Ismail. n.d. *Al-Jami' ' Al-Musnad Al-ALMukhtasar Min Sohih Umuri Rasulillah SAW wa Sunnatihi wa Aiyamihi*. Kitāb al-Adāb. Bāb Lā Tahqiranna Jāratun Lijāratihā. Juz'8:p.10. #6017.

The second concept is in al-Quran which has used the approach to ask a question for the understanding of something to the listener and the Prophet (PBUH) also applied the same approach to communicate with women. Such as in hadith *Ṣaḥīḥ al-Bukhārī*, no: 4837:

عَنْ عَائِشَةَ . رَضِيَ اللَّهُ عَنْهَا . أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعُومُ مِنَ اللَّيْلِ حَتَّى تَتَفَطَّرَ قَدَمَاهُ فَقَالَتْ عَائِشَةُ لَمْ تَصْنَعْ هَذَا يَا رَسُولَ اللَّهِ وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ قَالَ " أَفَلَا أُحِبُّ أَنْ أَكُونَ عَبْدًا شَكُورًا " . فَلَمَّا كَثُرَ حُمُهُ صَلَّى جَالِسًا فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ، فَقَرَأَ ثُمَّ رَكَعَ.<sup>159</sup>

“Aishah (RA) reported the Prophet (PBUH) used to offer prayer at night (for such a long time) that his feet used to crack. I said, "O Allah's Messenger! Why do you do it since Allah has forgiven you your faults of the past and those to follow?" He said, "**Shouldn't I love to be a thankful slave (of Allah)?**" When he became old, he prayed while sitting, but if he wanted to perform a bowing, he would get up, recite (some other verses) and then perform the bowing”

The last concept is repetition which is by repeating many times it can make the listener remember, ever since Ebbinghaus (1885/1964) observed that memorization increased across repeated study and test trials. Research has also been devoted to understand the effects of repetition on learning. Example for repetition in hadith *Ṣaḥīḥ al-Bukhārī*, No: 7310:

عَنْ أَبِي سَعِيدٍ جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ ذَهَبَ الرَّجَالُ بِحَدِيثِكَ، فَاجْعَلْ لَنَا مِنْ نَفْسِكَ، يَوْمًا نَأْتِيكَ فِيهِ تُعَلِّمُنَا مِمَّا عَلَّمَكَ اللَّهُ. فَقَالَ " اجْتَمِعْنَ فِي يَوْمٍ كَذَا وَكَذَا فِي مَكَانٍ كَذَا وَكَذَا " . فَاجْتَمَعْنَ فَأَتَاهُنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَّمَهُنَّ مِمَّا عَلَّمَهُ اللَّهُ ثُمَّ قَالَ " مَا مِنْكُمْ امْرَأَةٌ تُقَدِّمُ

<sup>159</sup>Al-Bukhārīyy, Muhammad ibn Ismail. n.d. *Al-Jami ' Al-Musnad Al-ALMukhtasar Min Sohih Umuri Rasulillah SAW wa Sunnatihi wa Aiyamihi*. Kitāb Tafsīr al-Quran. Bāb Li Yagfira Laka Allahu Mā Taqaddama Min Zanbika Wa Mā Ta'akharā Wa Yutimma Ni'matahu Alayka Wa Yahdiyaka Sirāṭan Mustakīma. Juz'6:p.135. #4837.

بَيْنَ يَدَيْهَا مِنْ وَلَدِهَا ثَلَاثَةً، إِلَّا كَانَ لَهَا حِجَابًا مِنَ النَّارِ . فَقَالَتْ امْرَأَةٌ مِنْهُنَّ يَا رَسُولَ اللَّهِ اثْنَيْنِ قَالَ فَأَعَادَتْهَا  
مَرَّتَيْنِ ثُمَّ قَالَ " وَاثْنَيْنِ وَاثْنَيْنِ وَاثْنَيْنِ " <sup>160</sup> .

“Abi Saïd reported a woman came to Allah's Messenger and said, "O Allah's Messenger! Men (only) benefit by your teachings, so please devote to us from (some of) your time, a day on which we may come to you so that you may teach us of what Allah has taught you." Allah's Messenger said, "Gather on such-and-such a day at suchand- such a place." They gathered and Allah's Messenger came to them and taught them of what Allah had taught him. He then said, "No woman among you who has lost her three children (died) but that they will screen her from the Fire." A woman among them said, "O Allah's Messenger! If she lost two children?" She repeated her question twice, whereupon the Prophet (PBUH) said, "Even two, even two, even two!"”

While *Imām Kamil Mufti* (2006) highlighted that to communicate with women, it should be done nicely and with good communication.<sup>161</sup> A husband should be willing to open up, and be willing to listen to his wife. Many times a husband wants to air his frustrations (like work). He should not forget to ask her about what annoys her (like when children would not do their homework). A husband should not talk about important things with her when he or his wife is angry, tired, or hungry. Communication, compromise, and consideration are the cornerstone of marriage. God instructs men to be nice to their wives and to treat them well to the best of their ability:

﴿.. وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُنَّ شَيْئًا وَجَعَلَ اللَّهُ فِيهِ خَيْرًا  
كَثِيرًا ۗ﴾ <sup>162</sup>

"...And live with them in kindness..." (Quran 4:19)

<sup>160</sup>Ibid. Kitāb al-Ikṭiṣām bil al-Kitāb wa al-Sunnah. Bāb al-Ta‘līmī al-Nabīy Ummatahu Mina al-Rijālī wa al-Nisā’ī mime ‘Allamahu Allahu Laisa Bi Ra’yen wa Lā Bi Tamthīlen. Juz’9:p101. #7310.

<sup>161</sup>Imam Kamil Mufti. 20 March 2006. “The Purpose of Life”. *Reason and Revelation*. <http://www.islamreligion.com>.

<sup>162</sup> Al-Quran. An-Nisa 4:19.

Additionally, Ahmed Thalal bin Hassan (2013) wrote in his Ph.D thesis about analysis of the style of communication language of the Prophet (PBUH) with women.<sup>163</sup> This study indicates that when conversing with *Ummahātu Mukminīn* the Prophet (PBUH) turns to high language style and inimitability, and when conversing with *Sahabiyyah* he relies on moderate language style, in accordance to their knowledge. While, with common women, he uses simple and direct language, avoiding multilayered language. There are types of linguistic methods the Prophet (PBUH) communication in educating women namely assertion, metaphor, ellipsis, question, request, antithesis, persuasion and repetition.

Furthermore, there are studies which discussed about communication approach in educating women such as *Al-khitāb al-dakwi fī qadāya al-mar'ah* written by Asiah Ali al-Amas that was published in 2012. This book discussed about *dakwah* communication to women,<sup>164</sup> as well as the thesis written by Jihan Mohd Amin entitled *Tarbiyah al-Mar'ah al-Muslimah fī al-Ahādith al-nabawī al-Syarīfah* that was published in 2006. This thesis aimed to conclude the contents of the hadith attention to Muslim women and their roles in the preparation women and her education.<sup>165</sup> Next the Master thesis is also written by Samirah binti Salim entitled *Mabādi' Tarbiyah al-Mar'ah al-Muslimah fī dhau' al-Ahādith al-Nabawī* which has been published in 2001. The research aimed to devise the most important principles in the Muslim women's education in the light of the hadith from

---

<sup>163</sup>Ahmed Thalal bin Hassan. 2013. *Analisis Wacana Gaya Bahasa Komunikasi Rasulullah (S.A.W) Dengan Wanita*. (Ph.D Thesis). Universiti Kebangsaan Malaysia.

<sup>164</sup>Asiah Ali al-Amas. 2012. *Al-khitāb al-da'wi fī qadhāyā al-mar'ah*. Sudan: n.pl.

<sup>165</sup>Jihan Mohd Amin. 2006. *Tarbiyah al-Mar'ah al-Muslimah fī al-Ahadith al-nabawi al-Syarīfah*. (Master Thesis). Yarmouk University.

*Sahīhain* in the correct concerning aspects of worship, ethical, social, and highlight good education involved in the lives of Muslim women.<sup>166</sup>

One of the main notions of this study is pertaining the Prophet's (PBUH) non-verbal communication. Therefore, some literatures have been referred prior to the study being conducted. The first literature is a journal paper entitled 'Prophet Muhammad (PBUH) as the Ideal PR Practitioner: A Nonverbal Communication Perspective'<sup>167</sup>. This paper is the one of referred sources in knowing the Prophet (PBUH) non-verbal communication. In the study, it tries to categorize non-verbal communication aspects which were used by the Prophet in his mission, the uses of non-verbal communication in his private life, and to what extent the Prophet's (PBUH) use of non-verbal communication enhanced his role as an ideal public relations practitioner. Therefore, the study used basic non-verbal channel; there are eye contact, facial expressions, gestures, postures, proxemics, appearance and paralanguage. This literature in regard to this chapter which is about the existing Prophet's (PBUH) non-verbal communication is helpful for this study.

Moreover, another literature that could be referred in this study is '*Ansāq al-Isyārah wa waḥāifuha al-dilāliyyah fī al-Hadīth al-Nabawiyy al-Sharīf*'<sup>168</sup> which was written by Manal Moharam Abd-Elmagid. This study aims to investigate the style of Prophet's (PBUH) gesture and semantics functions on The Hadith. Besides, this article gathered all the context such as verbal contact, emotional contact, and visual contact. It also gathered

---

<sup>166</sup>Samirah binti Salim. 2001. *Mabadi' tarbiyah al-Mar'ah al-Muslimah fi dhau' al-Ahadith al-Nabawi*. (Master Thesis). University Ummul Qura.

<sup>167</sup>Mohamed Elamin Musa Ahmed Ibrahim. 2017. Prophet Muhammad (s.a.w.) as the Ideal PR Practitioner: A Nonverbal Communication Perspective.

<sup>168</sup>Manal Moharam Abd-Elmagid. 2014. '*Ansāq al-Isyārah wa waḥāifuha al-dilāliyyah fī al-Hadīth al-Nabawiyy al-Sharīf*'. hawliyat Ādāb 'Āinu al-shams. Vol. 42. October- December 2014.

the so-called-comprehensive-speech, which is characterized by conveyance of all the contextual elements, with all its significance. The study also followed the functional tools, which took place in some of the Prophet's (PBUH) eloquent noble hadith that are worth to be studied at all times. This literature is in regard to chapter 4 which is about the finding and discussion of hadith is helpful for the purpose of this study.

Furthermore, there are also articles that attempt to present an in-depth analysis of Prophet Muhammad's (PBUH) verbal and non-verbal communication strategies in disseminating the message of the Quran entitled 'Prophetic Approaches in Communication: A Pilot Analysis of Hadith Prophet Muhammad'<sup>169</sup> written by Ahmad Kamil Jamilin, Mohd Faizal Kasmani, Norhayati Hashim, Norzulaili Mohd Ghazali, Nurul Asiah Fasehah Muhamad and Noornajihan Jaafar. This article highlights Prophet Muhammad's (PBUH) non-verbal communication of silence which shows an uneasy expression of feeling and an indication that the conversation between him and his addressee is not going smoothly, the if-clauses is predominantly used by him, which hints at the possibility of politeness, avoiding rudeness and avoiding coercion. This literature is in regard to chapter 4 which is about the finding and discussion of hadith is helpful for this study.

From the sources above, past researchers have categorized the Prophet's (PBUH) non-verbal communication, investigate style of the Prophet (PBUH) gesture as well as analyzed the Prophet's (PBUH) verbal and non-verbal communication strategies in disseminating the message of the Quran. Hence, this study contributes to the strengthening

---

<sup>169</sup>Jamilin, A.K. & Kasmani, Faizal & Hashim, N & Mohd Ghazali, Norzulaili & Muhamad, Nurul & Jaafar, Nur. 2017. Prophetic approaches in communication: A pilot analysis of hadith prophet muhammad. *Advanced Science Letters*. 23. United States: American Scientific Publishers. p.4872.

and development of new theories in the knowledge of the Prophet's (PBUH) 5 channels of non-verbal communication approach in educating women.

### 2.5.2 Past Research of Communication and Psychology of Women

There are several literatures that discussed about communication and psychology of women. Among these literatures is a journal entitled "*Kesejahteraan Psikologis Pada Wanita Dewasa Muda Yang Belum Menikah*"<sup>170</sup>. This research aimed to get a description about psychological well-being of single early women adult that viewed from six aspects, that are autonomy, personal growth, environmental-mastery, purpose of life, a positive relationship with others, and self-acceptance. This research used qualitative approach with case study method. This literature is useful in writing chapter four for this study.

Furthermore, another paper entitled "*Memahami Psikologis Perempuan (Integrasi & Intercomplementer Perspektif Psikologi dan Islam)*"<sup>171</sup> has conceptually discussed on the understanding the psychological of women by integrating perspectives of psychology and Islam.

Moreover, another literature that could be referred in this study is "*The Effectiveness of communication skills training on marital conflicts and its different aspects in women*"<sup>172</sup> which was written by Jahanshir Tavakolizadeh, Mahbobe Nejatian, and Ahmad Soori. This study was to determine the effectiveness of communication skills

---

<sup>170</sup>Nurul Latifah. 2014. *Kesejahteraan Psikologis Pada Wanita Dewasa Muda Yang Belum Menikah*. Yogyakarta: Universitas Negeri Yogyakarta.

<sup>171</sup>Eti Nurhayati. 2016. "Memahami Psikologis Perempuan (Integrasi & Intercomplementer Perspektif Psikologi dan Islam)". *Batusangkar International Conference I*. 15-16 October.

<sup>172</sup>Jahanshir Tavakolizadeh et. al. 2015. "The Effectiveness of communication skills training on marital conflicts and its different aspects in women". *Procedia - Social and Behavioral Sciences 171*. Nicosia, North Cyprus: Elsevier Ltd.

training on marital conflicts and its aspects in married women who referred to health centers of Gonabad in 2013. The study was consisted of a questionnaire on demographic information, communication skills and marital conflicts.

From the sources above, past researchers have described about the psychological well-being of single early women adult, understanding the psychological of women, and determine the effectiveness of communication skills training on marital conflicts. Hence, this study contributes to the effect of non-verbal communication approach in psychology of women.

### 2.5.3 Past Research of Non-verbal Communication style in Educate People

There is study related to the Prophet's (PBUH) non-verbal communication that is beneficial for this study which is a Master thesis from University in Riyadh entitled '*Uslūb al-Harkāt wal Ishārāt al-Jasmiyyah fī al-Sunnah al-Nabawiyyah wa taṭbīqātahu at-tarbawiyyah al-mu'şoroh*'<sup>173</sup>. This thesis was written by Mai Mohammed Abdul Aziz Al-Ajlan on 2014. This study investigated the style of movement and physical signals in Sunnah and its contemporary educational application. This study discussed 50 hadith in Kutub Sittah which are six authentic books; *Şahīḥ Bukhārī*, *Şahīḥ Muslim*, *Sunan Abū Dawūd*, *Jami' at-Tirmidhī*, *Sunan as-Sughrā*, collected by al-Nasā'i and Sunan ibn Mājah. This study classified the hadith in several channels in non-verbal communication; there are

---

<sup>173</sup>Mai Mohammed Abdul Aziz Al-Ajlan. 2014. *Uslūb al-Harkāt wal Ishārāt al-Jasmiyyah fī al-Sunnah al-Nabawiyyah wa taṭbīqātahu at-tarbawiyyah al-mu'şoroh*. (Master Thesis). Al Imam Mohammed Bin Saud Islamic university in Riyadh – Social Sciences Collage- Islamic Education Fundamentals.

visual communication, face expression, paralanguage, movement and also touch. This literature is useful in writing chapter four for this study.

Furthermore, another paper entitled ‘Prophetic Communication Styles in Teaching’<sup>174</sup> has conceptually discussed on the significance of prophetic communication styles in teaching which consist of seven prophetic communication styles in terms of citing, delivering, inserting advice, making analogy, inserting humor, using non-verbal communication and calling names.

Another source related to concept which is beneficial for this study is a journal paper entitled ‘Use of Non-verbal Communication Channels in the Classroom’<sup>175</sup> written by Danijela Kožić, Ana Globočnik Žunac, and Ljubica Bakic-Tomić. This study’s aim was to detect forms of non-verbal behavior that are used in teaching situations by teachers as well as students according to the Flanders model of interaction analysis. This literature is useful in writing chapter four for this study.

Moreover, another literature that could be referred in this study is ‘*Komunikasi Nonverbal Dalam Pengajaran Bahasa Arab Di Sekolah Menengah Agama*’<sup>176</sup>. This Ph.D. thesis was written by Nordin bin Halias in 2016. This research aimed at investigating the use of non-verbal communication in Arabic language teaching in Malaysia. This study has used 10 channels non-verbal as the focus of the study. There are Body Codes Kinesics, Appearance (including chromatics), Facial Expressions, Oculesics, Sensory and Contact

---

<sup>174</sup>Jaafar, Nur et al. 2017. Prophetic communication styles in teaching. *Advanced Science Letters*. 23. p.4762.

<sup>175</sup>Danijela Kožić et. al.. 2013. Use of Non-verbal Communication Channels in the Classroom. *Croatian Journal of Education*. Vol.15. pp. 141-153.

<sup>176</sup>Nordin Bin Halias. 2016. *Komunikasi Nonverbal Dalam Pengajaran Bahasa Arab Di Sekolah Menengah Agama*.

Codes Haptics, Vocalics (paralanguage or prosody), Olfactics, Spatiotemporal Codes Proxemics, Chronemics, and Environment and Artifacts. These ten channels are selected because they are comprehensive and were adopted by Richmond & McCroskey (2000) as they discussed teacher's non-verbal communication channel and it was supported by Floyd (2009). This literature is useful in writing chapter four for this study.

Another source related to non-verbal communication in teaching which is beneficial for this study is an article entitled 'Effects of Non-verbal Communication on College English Classroom Teaching'<sup>177</sup> written by Peng Hong-li. This study mainly discusses about the effects of non-verbal communication in college English classroom teaching. In order to find out the effect of non-verbal communication, the study used the classification of non-verbal communication which was concluded by Malandro et al. (1989): (1) body types, shapes and sizes; (2) clothing and personal artifacts; (3) kinesics (body movement and gestures and posture); (4) facial expression and eye behavior; (5) environment; (6) proxemics including human territory, personal space and body contact; (7) paralanguage (voice characteristics and qualities); (8) olfactics (taste and smell); and (9) chronemics. This literature is useful in writing chapter four for this study.

Specifically, past researcher has done the investigation on the style of movement and physical signals in *Kutubu Sittah* and its contemporary educational application. They also discussed on the significance of prophetic communication styles in teaching, detected forms of non-verbal behavior that were used in teaching situations by teachers, investigated

---

<sup>177</sup>Peng Hong-Li. 2011. *Effects of Non-verbal Communication on College English Classroom Teaching*. US-China Foreign Language. Vol. 9. No. 8. pp. 505-516.

the use of nonverbal communication in Arabic language teaching in Malaysia. Besides that, the researcher has done a discussion on the effects of non-verbal communication in college English classroom teaching. Hence, this study focuses on Prophet's 5 channels of non-verbal communication approach in educating women based on hadith in *Ṣaḥīḥ al-Bukhārī*.

## 2.6 Conclusion

On the whole, these literatures have assisted in the literary aspect of conducting this study. Additionally, this chapter has touched on the Prophet (PBUH) non-verbal communication, communication and psychology of women, the Prophet (PBUH) non-verbal communication style in educating people. Furthermore, this discussion was done as a guidance in the process of constructing item for this study. With these available literatures, the study is able to be completed smoothly. In retrospect, this study aims at analyzing the Prophetic approach of non-verbal communication approach in educating women based on hadith in *Ṣaḥīḥ al-Bukhārī*.