

CHAPTER 1

INTRODUCTION

1.1 Introduction

This study explored the Prophet's (PBUH) non-verbal communication approach in educating women based on hadith in *Ṣaḥīḥ al-Bukhārī*. From the hadith *Ṣaḥīḥ al-Bukhārī*, the Prophet's non-verbal communication towards women will be extracted. Subsequently, this thesis comprises five chapters; Introduction, Review of Literature, Methodology, Findings, Discussion and Conclusion. This introduction is to situate this study on the right path. Hence, it consists of section on the statement of problem, research objectives and questions. It continues with the limitations before ending with the operational definition. However, to highlight the scenario that became the backdrop of the study, a background of the study comes first.

1.2 Research background

Communication is a necessity for human nature. Each man requires communication to convey their views, wishes and to discuss with each other. There are three important elements that reflect the analysis of Aristotle in Rhetoric which connected the conduct of communication between communicator, message and receiver. From an Islamic

perspective, the communicator holds the most important position that emphasizes some features such as justice, honesty, sincerity and truth when delivering messages.¹

Thus, we have to look at and review the Prophet's (PBUH) communication approach as a method of communication that has become a guidance to the Muslim community. The verses of Allah have expressed on the principles and methods of communication. Among the principles and methods were as intended by the following verses:

﴿... وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَعَاثُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ﴾²

Meaning: "... 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."³

Islam sets some principles of communication that should be followed by the preacher or leader that is, speaking gently, using words carefully, wisdom and good advice, telling the truth, and having a discourse in a good way.⁴ Principles of communication are used by the Prophet (PBUH) in delivering the message of Islam. The Prophet (PBUH) was very careful and had strategies in his communication.

The Prophet's communication in the hadith includes dialogue with his wives, companions, men and women. Furthermore, this study explores the Prophet's (PBUH) non-verbal communication approach to educate women. Islam provides various ways for human

¹Rosni binti Wazir et al. 2015. "Komunikasi Dalam Ialam Prinsip-prinsip Berdasarkan Al-Quran dan Al-Sunnah". *Hadis: Jurnal Ilmiah Berwasit*. Selangor: Penerbit KUIS. Vol. 10. December. p. 49.

²Al-Quran. Al-Baqarah 2:83.

³ All English translations of Quran in this thesis is referred to Quran MS Word.

⁴Rezki Perdani Sawai & Sapora Sapon. 2010. *Permata Berbicara: Komunikasi dalam Keluarga*. Negeri Sembilan: Penerbit USIM. p. 44.

to interact with one another. The same goes for women; it must be in a special and proper way to communicate with them because they have a very soft and gentle nature. Besides, the obvious difference between the two gender, in part of social status and level of education require a different communication technique which should be used during the communication process.

Because of this barrier between gender communications, the number of divorce in Malaysia is on the increasing trend, whereby miscommunication is unfortunately the most reason for divorce and the leading cause of all separation.⁵ From the case, it has been made clear of how important communication is to a community. Good communication skills enable individuals to effectively connect with others, build trust and respect, and feel heard and understood. This is consistent with the nature of women that are soft and easily hurt. This was clearly stated in the hadith of the Prophet (PBUH):

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اسْتَوْصُوا بِالنِّسَاءِ، فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلْعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلْعِ أَعْلَاهُ، فَإِنْ ذَهَبَتْ تُقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ " .⁶

Meaning: Narrated *Abū Hurayrah*: Allah 's Apostle said, "Treat women nicely, for a woman is created from a rib, and the most curved portion of the rib is its upper portion, so, if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So treat women nicely."⁷

⁵Uma Devi Krishnan & S. Annie Margaret. 2013. "Effects of Communication Barriers in Marriage". *The 10th International Postgraduate Research Colloquium*. Thailand: Srinakharinwirot University, Bangkok; Cordova, J.V., 2011. *Living intimately. Healthy Miscommunication*. (Ph.D thesis).Clark University of Worcester. Massachusetts.

⁶Al-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-Ahādīth al-anbiyā'. Bāb khalqi Ādam Ṣalawātu Allah 'Alaihi wa Zuriyyatihi. #3331.

⁷ All English translations of hadith in this thesis is referred to Sunnah.com website.

The Hadith clearly explained on effective communication for women. Saying hurtful things or inflicting painful physical action is an act of abuse to women. Hence, this research focuses on women in general because according to Leah Witcher Jackson (2009) who mentioned in her article that if we educate a man, we just educate an individual, but if we educate a woman, we actually educate ancestry and nation.⁸ For this purpose, this study had chosen women as a focus study for Prophet's communication approach in *Ṣaḥīḥ al-Bukhārī*.

Furthermore, this study is particularly relevant to the government's policy that seeks to create a culture of communication and good ethics⁹. Thus, it is in line with the objective of the Ministry of Women, Family and Community Development which takes importance in preserving the rights of women, families, and communities fairly and impartially without discrimination. In addition, in the vision of the National Unity and Integration Department that urges to preserve, enhance and strengthen the unity and harmony of the society in Malaysia, this study could help in achieving the vision and implementing solutions to the problems.

1.3 Problem statement

Allah sent the Prophet (PBUH) to teach and guide humanity on how to conduct their lives in a manner pleasing to Allah. In this regard, the virtuous acts and deeds taught by the Prophet through his words and communication are called *sunnah*. Whoever deviated from

⁸Leah Witcher Jackson. 2009. "Educate the Women and You Change the World: Investing in the Education of Women is the Best Investment in a Country's Growth and Development". *Forum on Public Policy*. Baton Rouge: Forum on Public Policy. p.1.

⁹Asnurulkhadi Abu Samah & Jayum A. Jawan. 1997. *Kenegaraan Malaysia*. Penerbit UPM. p. 217.

his *sunnah* would be regarded as having deviated from the way of the Companions of the Prophets (PBUH). The hadith itself indicate the importance of the *sunnah*. The Prophet (PBUH) said: “Whoever turns away from my *sunnah* (i.e., my way) is not from me.”¹⁰ However, currently some Muslim men ignored the *sunnah* of the Prophet’s (PBUH) especially in communicating with women. They are having difficulties in differentiating between what are permissible and what are forbidden by Islamic *syari’ah* when dealing and communicating with women.

In Malaysia, there are 15.5 million women according to the 2018 Population and Housing Census.¹¹ From 15.5 million, some of them are wife, mother, daughter, worker and student. Nowadays, they have to expose themselves to the wider social context either to school or workplace.¹² According to the department of 2018 statistic Malaysia education, the ratio of female students enrolled in institute of education was 63.5% compared to male students with only 36.5%.¹³ Such statistic shows that the roles of teachers are becoming more critical because they are not only the individuals who deliver the syllabus in the classrooms, but also they should function as a *murabbī* who are able to identify and take

¹⁰Al-Naysābūrī, Abī Al-Ḥusayn Muṣṭafī bin Al-Ḥajjāj Al-Qushayrī. 2009. *Ṣaḥīḥ Muslim*. Beirut: Dār Al-Kitāb Al-ʿArabī. #1401.

¹¹Department of Statistics Malaysia. 2018. *Press Release Current Population Estimates, Malaysia*. <https://www.dosm.gov.my/v1/index.php?r=column/pdfPrev&id=c1pqTnFjb29HSnNYNUpiTmNWZHArz09>. p. 1.

¹²Naemah Hamzah et al. 2015. “Model Pendidikan Kerohanian Terhadap Anak-anak dalam Kalangan Wanita Cemerlang Sektor Awam”. *Global Journal Al-thaqafah*. Perak: Penerbit Universiti Sultan Azlan Shah. Vol. 5. Issue 1. p.105.

¹³MOE. 2018. *Statistik Pendidikan Tinggi 2018 Kementerian Pendidikan Malaysia*. Retrieved from moe.gov.my/en/muat-turun/laporan-dan-statistik/Pendidikan-tinggi/

into account individual differences including gender difference especially women students in order to ensure that every student is able to understand the knowledge they deliver.¹⁴

Islam perfectly emphasizes about acquiring knowledge without gender discrimination between boys and girls for harmonious development of body, mind and soul.¹⁵ Education for girls are not only limited to advance the socioeconomic status as individuals but also increases the general standard of living for society. It is also suggested in Islam that men and women apply knowledge where the Prophet (PBUH) said in the hadith: "The acquisition of knowledge is compulsory for every Muslim (whether male or female)"¹⁶. From the Hadith, *Imām As-Suyūṭī* infers that education is not a right but a responsibility on every Muslim, male or female.¹⁷ Therefore, this scenario demands the best techniques and methods in educating women, especially in the form of communication.

To understand how education can be done through communication, it should be known that communication is about giving and receiving information, ideas and emotions as it is dynamic in nature.¹⁸ Besides, in educating process, it involves verbal communication and non-verbal communication.¹⁹ Verbal communication encompasses in forms such as

¹⁴Nurul 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.

¹⁵Mohammad Saiful Islam. 2016. *Importance of Girls' Education as Right: A Legal Study from Islamic Approach*. Beijing Law Review. Vol. 7. pp. 1-11

¹⁶Ibn Mājah, Muḥammad bin Yazīd Al-Qazwīnī. n.d. *Sunan Ibn Mājah*. (Internet). Kitāb al-Muqaddimah. <https://sunnah.com/urn/1302280>

¹⁷As-Suyūṭī, al-Hafiz Abd al-Rahman bin al-Kamal Abi. *Juz'u Fīhi Ṭuruq Hadīth Ṭalabu 'Ilm Farīdhatun 'Ala Kulli Muslim*. Jordan: Dār 'Ammār. p.9.

¹⁸Saurabh Kaushal. 2016. *Different Aspects of Intercultural Nonverbal Communication: A Study*. CPUH-Research Journal: 2016, 1(1), pp.17-24

¹⁹Kamarul Azmi Jasmi, & Ab. Halim Tamuri. 2007. *Pendidikan Islam: Kaedah Pengajaran Dan Pembelajaran*. Johor Bahru: Universiti Teknologi Malaysia; Lau, K. C., & Chan, B. F. 1972. "Komunikasi Pengajaran". *Jurnal Masalah Pendidikan* - Edisi April, April.; Mok, S. S. 2003. *Ilmu Pendidikan Untuk KPLI (Komponen 1 & 2) Sekolah Rendah: Psikologi Pendidikan Dan Pedagogi*. Subang Jaya: Kumpulan Budiman.

oral and written forms. While, non-verbal communication refers to a form of communication without using the words. Besides, non-verbal communication has many forms, including gesture, touch, body language, facial expression, eye contact and so on. Most researchers have found that it is necessary for educator to learn to use non-verbal behavior to enhance the quality of educating.²⁰ However the importance of non-verbal communication in educating process, there are still limited number of studies specifically focusing on it especially in Islamic perspective.²¹ Certainly many experts in the communication area believe that non-verbal is supreme in interpersonal communication.²²

Furthermore, most of the educators often underestimate and lack the exposure on how the non-verbal communications can influence the learning process.²³ They are generally aware of the words they use when educating but are often unaware of the extent to which their non-verbal behaviors influence the learning process. Moreover, educators who use consistent verbal and non-verbal behaviors send messages that are more likely to be understood by their students, and in turn, create a more effective learning environment.²⁴ Yet it has been reported that 82% of the notions used in educating space by the educators are non-verbal, while only 18% are verbal. In order to convey the 18% verbal message

²⁰Peng Hong-Li. 2011. "Effects of Non-verbal Communication on College English Classroom Teaching". *US-China Foreign Language*, Vol. 9, No. 8. pp.505-516.

²¹Nordin Bin Halias. 2016. *Komunikasi Nonverbal Dalam Pengajaran Bahasa Arab Di Sekolah Menengah Agama*. (Ph.D Thesis). Universiti Malaya.

²²Canan P. Zeki. 2009. "The Importance of Non-Verbal Communication in Classroom Management". *World Conference on Educational Sciences: New Trends and Issues in Educational Sciences*. Nicosia, North Cyprus: Elsevier Ltd. pp. 1443–1449

²³Oladipupo Abdullahi. 2014. "The Use of Non – Verbal Communication in The Teaching Of English Language". *Journal of Advances in Linguistics*. Vol. 4. No. 3. p. 428; Nordin Bin Halias. 2016; Stella Muchemwa. 2013. *Use of Nonverbal Communication in the Classroom as a Way of Enhancing Classroom Teaching: A Case Study of Solusi High School, Zimbabwe*. *Procedia - Social and Behavioral Sciences* 103 pp.1279 – 1287; Peng Hong-Li. 2011.

²⁴Julia Heath-Reynolds. 2014. *The Effect of Teacher Nonverbal Expressiveness on Ratings of Teacher Effectiveness and Student Learning*. (Ph.D Thesis). Florida State University College of Music.

better to students, educators use a lot more non-verbal communication means in this information transmission process.²⁵ Therefore, from the phenomena above, this study will equip the Prophet's (PBUH) non-verbal communication approach to educate women since the Prophet (PBUH) is the greatest guidance to us.

The Prophet (PBUH) is a figure that should serve as a role model in all respects, including in running the educational process. Educational practice performed by the Prophet (PBUH) is the basic of education that we must make a pillar in the implementation of education in the present. Therefore, every practitioner and theorist of education should follow the practice of the Messenger of education in building and developing the Islamic education. There are studies that have been conducted in connection with the Prophet's communication to educate women. Meanwhile, this study only focuses on the content and meaning of hadith textual categorized by *Uslūb Tarbiyah* and pedagogy.²⁶ Furthermore, there was another researcher who analyzes the languages styles used by the Prophet (PBUH) when communicating with women from *Fath Al Bāri Sharh Ṣaḥīḥ al-Bukhārī*²⁷; however, it only focuses on verbal communication. Besides that, there are studies which explored the Prophet's (PBUH) non-verbal communication aspects which were used in his public relation (PR)²⁸ and in *Sunnah al-nabawiyah*²⁹. Besides, quantitative studies related

²⁵Peng Hong-Li. 2011. *Effects of Non-verbal Communication on College English Classroom Teaching*.

²⁶Dua Yusuf. 2014. *al-khitāb al-Nabawī lil Nisk fi Dhau' Sunnah Nabawī*. (Master Thesis). The Islamic University of Gaza.; Hana' Abdul Rahman. 2009. *Al-khitāb al-Tarbawī al-Muwajah lil Mar'ah al-Muslimah kama ja' a fi Sunnah al-Nabawī*. (Master Thesis). The Islamic University of Gaza

²⁷Ahmed Thalal Hassan. 2013. Analisis Wacana Gaya Bahasa Komunikasi Rasulullah (S.A.W) Dengan Wanita. (Ph.D Thesis). UKM.

²⁸Mohamed 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, Vol 14 No 3, December.

²⁹Mai Mohammed Abdul Aziz Al-Ajlan. 2014. *Uslūb al-Harkāt wal Ishārāt al-Jasmiyyah fi al-Sunnah al-Nabawiyah wa taṭbīqātahu at-tarbawiyah al-mu'ṣoroh*. (Master Thesis). Al Imam Mohammed Bin Saud Islamic university in Riyadh – Social Sciences Collage- Islamic Education Fundamentals.

to non-verbal communication focus on Arabic language teachers,³⁰ in classroom³¹, teachers and students non-verbal communication³² but not related to the Prophet's (PBUH) non-verbal communication approach in educating women. Hence, this study contributes to the strengthening and development of the theories in the knowledge of the Prophet's (PBUH) non-verbal communication approach to educate women from hadith *Ṣahih al-Bukhari* and all educators should apply it in educating and communicating with women.

1.4 Research Objectives

1. To identify the hadith pertaining the Prophet's non-verbal communication approach towards women.
2. To analyze the effects of non-verbal communication approach of the Prophet (PBUH) in psychology of women.
3. To analyze the Prophet's (PBUH) non-verbal communication approach in educating women.

1.5 Research Questions

1. What are the hadiths pertaining the Prophet (PBUH) non-verbal communications approaches toward women?

³⁰Nordin Bin Halias. 2016. *Komunikasi Nonverbal Dalam Pengajaran Bahasa Arab Di Sekolah Menengah Agama*. (Ph.D Thesis). Universiti Malaya.

³¹Mrs Stella Muchemwa, 2013, *Use of Nonverbal Communication In The Classroom As A Way Of Enhancing Classroom Teaching: A Case Study Of Solusi High School, Zimbabwe*.

³²Fatemeh Bambaeroo & Nasrin Shokrpour. 2017. "The Impact of The Teachers' Non-Verbal Communication on Success In Teaching". *Journal of Advances In Medical Education & Professionalism*; Julia Heath-Reynolds. 2014. *The Effect of Teacher Nonverbal Expressiveness on Ratings of Teacher Effectiveness and Student Learning*. (Ph.D Thesis). Florida State University College of Music.; Arifa Bunglowala & Aaqil Bunglowala. 2015. "Non-Verbal Communication: An Integral Part of Teaching Learning Process". *International Journal of Research in Advent Technology* Special Issue 1st International Conference on Advent Trends in Engineering, Science And Technology "Icatest 2015", 08 March 2015.

2. What are the effects of non-verbal communication approach of Prophet (PBUH) in psychology of women?
3. How did the Prophet (PBUH) use non-verbal communication approach to educate women?

1.6 Significance of the Study

This study is significant as the findings will not only enrich the literature in the areas of communication in hadith, but also contribute to the knowledge in the field of communication which can be practiced by educators. This is because communication to women is a global problem which has been a topic of discuss all over the world.³³ Gender communication has affected each and every day of everyone's life whether they realize it or not.

Firstly, the findings from this study will serve as a guideline for men and educators to get to know the proper way to communicate with women. The approach of the Prophet (PBUH) grants Muslim woman with a psychological satisfaction so as that it seeks to fulfill her psychological and emotional needs.

Secondly, the findings may contribute to the theories and model that are used to underpin this study. They might be able to extend the dimensions for the existing theories and model.

³³ Ibrahim Tamby Chek et al. 2011. Gender and Communication Issues in the Malaysian Public Universities. *World Applied Sciences Journal 12 (Special Issue on Creating a Knowledge Based Society)*. p. 41.

Lastly, this finding could help in achieving the vision and adopted in the implementation of Malaysia major national missions. Thus, in line with the objective of the Ministry of Women, Family and Community Development which takes importance in preserving the rights of women, families, and communities fairly and impartially without discrimination element. In addition, vision of the National Unity and Integration Department which be the lead agency to preserve, enhance and strengthen the unity and harmony of the society in Malaysia, this study could help in achieving the vision and implementing solutions to the problems.

1.7 Research Limitation

This study explores the Prophet's (PBUH) way in his non-verbal communication skills towards women. This study focuses on extracting selected hadith from hadith collection in *Ṣaḥīḥ al- Bukhārī*. Because, *Al-Qoṣṭolānī* said: "The advantages *Imām Al-Bukhārī* compiled in his book is the most authentic and recognized in the field of Hadith, and it is accepted by all scholars of hadith in all places and times". In addition, *Adh-Dhahabī* the book (*Tarīkh Al-Islām*) said, that *Ṣaḥīḥ al- Bukhārī* is the most excellent book after the Quran.³⁴The hadith that will be involved in this study is only consisting of non-verbal communication between the Prophet (PBUH) and women in *Ṣaḥīḥ al-Bukhārī*. Besides, the purpose of this study is to identify the best approach to communicate with women from the Prophet's (PBUH) perspective. Therefore, selected hadith should be

³⁴Taqiyuddin An-Nadawi Al-Madzahiri. 2010. *Sohih Al-Bukhari Penyusunan, Kedudukan, Kelebihan dan Keistimewaannya*. (trans.) Haji Jainal Sakiban Al-Jauhari. Johor Bahru: Majlis Agama Islam Negeri Johor. p.13.

characterized by non-verbal communication between the Prophet (PBUH) and women in his era.

Although there are various options of non-verbal communication channel, this study will use 5 channels non-verbal as the focus of the study. They are visual communication, movement, paralanguage, facial expressions, and haptic/touch. These 5 channels are selected because this research is only suitable with those categories that are related to non-verbal communication of the Prophet (PBUH) with women. These 5 channel has been implemented by Danijela Kožic, Ana Globočnik Žunac & Ljubica Bakić-Tomić (2013) while they were discussing the use of non-verbal communication channels in educating student.

Furthermore, to analyse the content of the extracted Hadith, this study will analyse the textual and contextual hadith and triangulate with other narrations such as the Quranic verses, Islamic history and *Asbāb al-Wurūd* or reasons for stating hadiths. Besides, all English translations of hadith in this thesis is referred to Sunnah.com website and all translations of Quran is referred to Quran MS Word.

To summarize, there are limitations in the study. By acknowledging the limitations, steps have been taken to ensure that the study is not compromised.

1.8 Operational Definition

Below are the terms which are defined according to how they are operationalized in this study.

1.8.1 The Prophet's (PBUH) Non-Verbal Communication Approach

The Prophet's (PBUH) non-verbal communication approach are such as eye contact, facial expressions, gestures, posture, proxemics, appearance and paralanguage. He was someone who understood the importance of communicating with people as he did not only converse with or embrace those who were believers. Rather, he saw all range of people, irrespective of religion, language, race, sex, social status or role, as possessing value and thus established good communication with all of them. As a Prophet (PBUH), his mission and goal was to establish a good dialogue with people and to communicate. In order to present the message in the best and most effective way, he took into account the psychological peculiarities of the individual and society, not only use the various means of communication that belonged to his era.³⁵

Therefore, this study will look at the suitable approach of the Prophet (PBUH) in communicating with women that can be applied by men in this era.

1.8.2 Communication and Psychology of Women

Communication generally means a process of delivering and moving messages from one party to another.³⁶ An effective communication is highly needed in order to ensure that a message can be conveyed with clarity. In the psychology context, the message is organized and structured to ensure the link between intellectual and emotional components

³⁵Qamar-ul Huda. 2012. *Peacebuilding: A Collection of Stories and Anecdotes from the Prophet Muhammad's Life*. United States: Religion & Peacemaking Center. p.4.

³⁶Komala, 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.

of the personality of the communicator and the context in which it communicates.³⁷ Furthermore, an alternative definition of psychology of women would include the study of the soul, the ensuring behavioural, emotion and mental process of the women.³⁸

Therefore, this study will look at the effect of non-verbal communication approach of the Prophet (PBUH) in psychology of women.

1.8.3 Prophetic Communication Styles in Educating

People communicate for a variety of reasons one of which is to create common understandings and the transmission of facts, ideas, opinions, attitudes, and feelings enables humans to develop awareness and to learn and study.³⁹ The Prophet (PBUH) as an educator also implement communication skills in preaching and teaching to his companions (RA). This communication style of the Prophet (PBUH) should be appreciated by everyone who intend to guide others to become useful human in this world and the afterlife⁴⁰. The Prophetic communication styles in educating men are delivering lessons clearly, smoothly and completely, inserting a word of advice, making the analogy and comparison, inserting humor, using the non-verbal communication and addressing others with respectable names.⁴¹

³⁷Maybelle Marie O. Padua. 2010. "Emotion: Woman's Strength or Frailty?". *KEMANUSIAAN 17 The Asian Journal of Humanities*. Malaysia: Penerbit Universiti Sains Malaysia. p.4.

³⁸Aisha Utz. n.d. *Psychology from The Islamic Perspective*. n.pl: International Islamic Publishing House. p. 34.

³⁹Ibrahim, Ali & Mahmoud, Sherin. 2017. Principals' communication styles and school performance in Al Ain government schools, UAE. *International Journal of Research Studies in Education*. Vol. 6. No. 1. p. 30.

⁴⁰Noormajihan Jaafar & Ab. Halim Tamuri. 2012. "Prophetic Communication Styles in Teaching". *Paper presented at the Proceeding of Regional Seminar on Islamic Higher Education Institutions*.

⁴¹Jaafar, 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*. Vol. 23. p.4762.

Therefore, this study will look at the approach of the non-verbal communication that is suitable in educating women based on hadith in *Ṣaḥīḥ al-Bukhārī*.

1.8.4 *Ṣaḥīḥ al-Bukhārī*

Imam Al-Bukhari is a pioneer and an agent of change in the collection of hadith. He has tried to isolate the authentic hadith with other hadiths using a different approach than previous scholars of Hadith, which brings together the authentic hadith in a book dedicated to solving the problem of the uncertainty of the standard of a hadith. He compiled this authentic hadith in the book named: (*Al-Jāmi 'Al-Musnad Al-AlMukhtaṣar Min Soḥīh Umuri Rasulillāh wa Sunnatihī wa Aiyāmihi*). It means a collected version of hadith in the form of a book which is relatable to us through the sayings, actions and the life of the Prophet (PBUH). Besides, this book of Imam Bukhari is known as *Ṣaḥīḥ al-Bukhārī*.

Compliments received by Imam Al-Bukhari are countless. Therefore, this study will use this book as a sample for this research.

1.9 Conclusion

In a nutshell, with three research questions, this study proposes to clarify the hadith related with women in *Ṣaḥīḥ al-Bukhārī*, to explore the contextual meaning of hadith, and finally to analyze the Prophet's communication approach in educating women. Although there are limitations to the study, the benefits stressed in the significant of the study section justify the need of this study. This chapter ends with a list of definition of term which was used in this study.