

CHAPTER 5

DISCUSSION AND CONCLUSION

5.1 Introduction

In this chapter, this study will highlight the summary of findings in this study and discuss its contribution. Conclusion will be drawn based on the problem statements, research objectives and results of the study. Finally, the suggestions for future research will also be discussed in this chapter.

5.2 Summary of Findings

The focus of this study was to explore the non-verbal communication approach used by the Prophet (PBUH) in educating women during his time. From this research, it was found that there were twenty-four hadiths which highlighted the Prophet's (PBUH) non-verbal communication approach towards women which were categorized under various types of non-verbal communication themes. Most of the Prophet's non-verbal communication were done to make women feel loved, precious, happy, appreciated, and respected psychologically and these findings are broadly in line with the previous research written by Ahmed Thalal (2013)³²³ and Hana' (2009)³²⁴.

³²³Ahmed Thalal bin Hassan. 2013. *Analisis Wacana Gaya Bahasa Komunikasi Rasulullah (S.A.W) Dengan Wanita*. (Ph.D Thesis).

³²⁴Hana' Abdul Rahman. 2009. *Al-khiṭāb al-Tarbawī al-Muwajah lil Mar'ah al-Muslimah kama ja'a fi Sunnah al-Nabawī*. (Master Thesis).

Furthermore, this study found that the Prophet's (PBUH) non-verbal communication gave us clear evidence of his tendency to use different approaches in educating *mahram* women and non-*mahram* women. Accordingly, the finding of this study found that the highest numbers of the Prophet's (PBUH) non-verbal communication approach were done towards his wives. Because the Prophet's wives are the closest women around the Prophet (PBUH). The list of the Prophet's (PBUH) non-verbal communication sentence in hadith based on *Ṣaḥīḥ al-Bukhārī* and the person involved in communication are listed in the following table:

Table 8: The List of the Prophet's (PBUH) Non-Verbal Communication Sentence in Hadith

Non-verbal code	Text of Hadith	Translation	Person involved in communication	Name
nv1	فَنظَرَ إِلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَعَدَ النَّظَرَ إِلَيْهَا وَصَوَّبَهُ	The Prophet (PBUH) looked at her, lowering his eyes and raising them	Other woman	-
nv2	فَنظَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى عَائِشَةَ	The Prophet (PBUH) then looked at <i>ʿAishah</i>	The Prophet's Wives	' <i>Aishah bint Abū Bakr (RA)</i>
nv3	وَحَلَّقَ بِإِصْبَعِهِ الْإِهْجَامَ وَالَّتِي تَلِيهَا	Making a circle with his thumb and index finger	The Prophet's Wives	<i>Zaynab bint Jaḥsh (RA)</i>
nv4	رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ الْأَعْلَامَ بِيَدِهِ	The Prophet (PBUH) was rubbing those marks with his hands	Woman Companion	<i>Um Khālid bint Khālid (RA)</i>
nv5	فَدَعَانِي فَأَدْخَلَنِي مَعَهُ فِي الْحَمِيلَةِ	Then he called me and took me with him under the woolen sheet	The Prophet's Wives	<i>Um Salamah bint Abī Umayyah (RA)</i>

nv6	فَأَقَامَنِي وَرَاءَهُ	He let me stand behind him	The Prophet's Wives	'Aishah bint Abū Bakr (RA)
nv7	ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ	He made her sit on his right or on his left side	Prophet's Daughter	Fāṭimah bint Muhammad (RA)
nv8	فَقَعَدَ بَيْنَنَا حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَى صَدْرِي	He sat down between us till I found the coolness of his feet on my chest	Prophet's Daughter	Fāṭimah bint Muhammad (RA)
nv9	يُدِينِي لَهَا رَأْسَهُ	He would bring his head near her	The Prophet's Wives	'Aishah bint Abū Bakr (RA)
nv10	فَثَبَّتِي رَأْسَهُ فِي حَجْرِي رَاقِدًا	Laid his head on my lap and slept	The Prophet's Wives	'Aishah bint Abū Bakr (RA)
nv11	طَاطَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ	Lowered his head	Other woman	-
nv12	فَلَمْ يَقُلْ شَيْئًا	The Prophet did not say anything in reply	Woman Companion	-
nv13	فَلَمْ يَقُلْ لَهَا شَيْئًا	But he did not reply	The Prophet's Wives	Um Salamah bint Abī Umayyah (RA)
nv14	فَلَمْ يُجِبْهَا شَيْئًا	The Prophet did not give her any reply	Other woman	-
nv15	فَلَمْ يَزَلْ يَقُولُهَا حَتَّى دَخَلَ الْمَدِينَةَ	The Prophet (PBUH) continued repeating these words	The Prophet's Wives	Ṣafīyyah bint Huyayy (RA)
nv16	فَعَادَ فَعَادَتْ	The Prophet (PBUH) repeated the same order	The Prophet's Wives	'Aishah bint Abū Bakr (RA)
nv17	يَضْحَكُ	Smiling	Maternal Aunts	Um Harām bint Milhān (RA)
nv18	مُحْمَرًا وَجْهَهُ	Flushed red face	The Prophet's Wives	Zaynab bint Jaḥsh (RA)

nv19	يَتَغَيَّرُ وَجْهَهُ	Excitement apparent on his face	The Prophet's Wives	'Aishah bint Abū Bakr (RA)
nv20	وَحَوَّلَ وَجْهَهُ	Turned his face to the other side	The Prophet's Wives	'Aishah bint Abū Bakr (RA)
nv21	إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَحْيَا فَأَعْرَضَ بِوَجْهِهِ	The Prophet (PBUH) felt shy and turned his face	Ansari Woman	Asmā' (RA)
nv22	وَتَغَيَّرَ وَجْهَهُ	Colour of his face would change	The Prophet's Wives	'Aishah bint Abū Bakr (RA)
nv23	يُقَبِّلُهَا	He used to kiss	The Prophet's Wives	Um Salamah bint Abī Umayyah (RA)
nv24	حَدِّي عَلَى حَدِّهِ	My cheek was touching his cheek	The Prophet's Wives	'Aishah bint Abū Bakr (RA)

From the table above, this study found that 18 sentences stated the Prophet's (PBUH) non-verbal communication with *mahram* women while 6 sentences dealt with non-*mahram* women. *Mahram* means a man and a woman who are prohibited to marry each other according to the Islamic law such as wife and husband.³²⁵ *Mahram* is explained under Surah *al-Nisā'* in al-Qur'an (4:23), where Allah says:

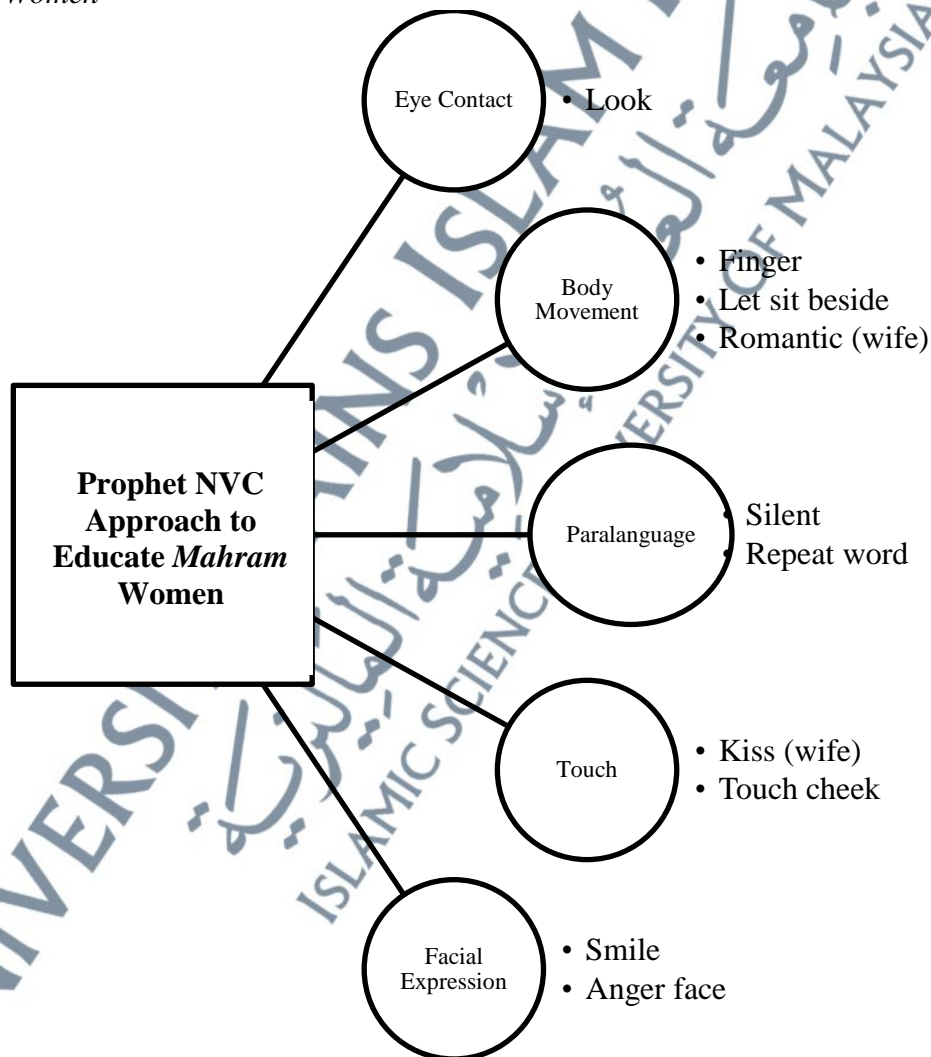
“Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your [milk] mothers who nursed you, your sisters through nursing, your wives' mothers, and your step-daughters under your guardianship [born] of your wives unto whom you have gone in. But if you have not gone in unto them, there is no sin upon you. And [also prohibited are] the wives of your sons who are from your [own] loins, and that you take [in marriage] two sisters simultaneously, except for what has already occurred. Indeed, Allah is ever Forgiving and Merciful.”³²⁶

³²⁵Siti Zubaidah Ismail. 2016. “The Legal Perspective of Khalwat (Close Proximity) as a Shariah Criminal Offence in Malaysia”. *Pertanika Journals Social Science & Humanities*. vol. 24 (3). p.930.

³²⁶Al-Quran. Al-Nisa' 4:23.

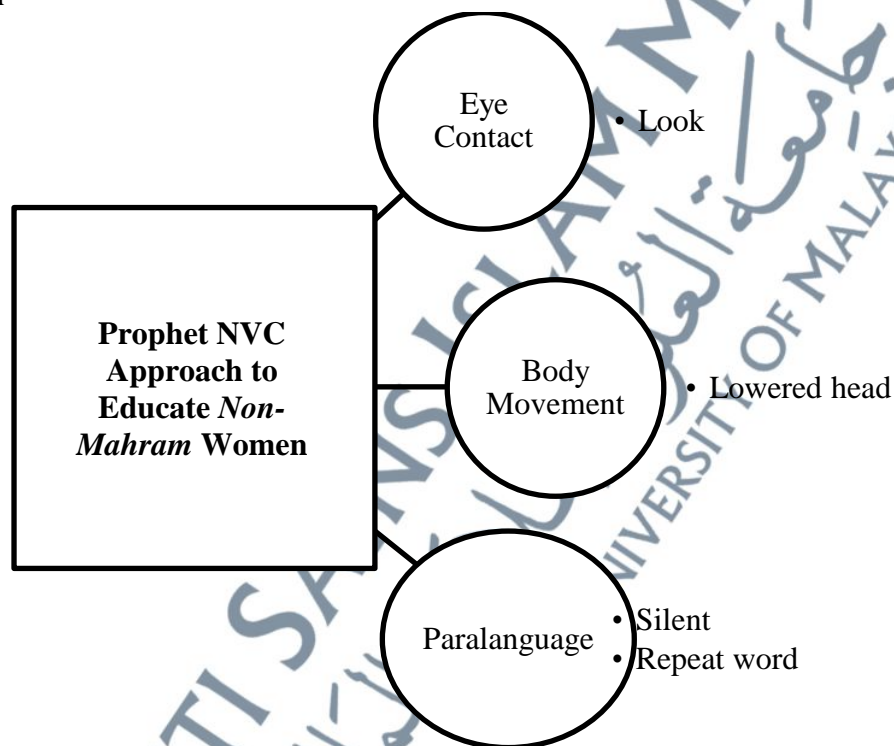
Mahram women who are involved in non-verbal communication are Prophet's (PBUH) wives named 'Aishah bint Abū Bakr (RA), Um Salamah bint Abī Umairyah (RA), and Zaynab binti Jahsh (RA), his youngest daughter; Fāṭimah bint Muhammad (RA) and his maternal aunts through *radā'ah* (breastfeeding) Um Harām bint Milhān (RA). From the finding in chapter 4.4, this study concluded the Prophet's (PBUH) non-verbal communication approach towards *mahram* women as the figure below:

Figure 13: The Prophet's (PBUH) Non-Verbal Communication Approach in Educating *Mahram* Women



Meanwhile, non-*mahram* women who were involved in non-verbal communication are an Ansari woman, and women companion named *Um Khālid* (RA), *Um 'Atiyyah* (RA), *Um Sulaym* (RA), *Um Al-'Ala'* (RA), and the daughter of *Abī Sabra*. From the finding in chapter 4.4, this study concluded that the Prophet's (PBUH) non-verbal communication approach towards non-*mahram* women as figure below:

Figure 14: The Prophet's Non-Verbal Communication Approach to Educate *Non-Mahram* Women



The high morals of the Prophet (PBUH) is shown in the figures above by how he differentiates the communication between *mahram* and non-*mahram*. Therefore, moral is a very precious and special heritage from him. His lifestyle and personality was dominated by a superior morality, good habits, gentle feelings and superior skills, all of which are characteristics in preventing people from getting entangled in a web of sin. The different

approach shown by the Prophet's (PBUH) non-verbal communication between *mahram* and non-*mahram* were based on Islamic law. These findings are broadly in line with previous research by Ahmed Thalal (2013); but he focused more on the Prophet's (PBUH) verbal communication style towards women. These findings in general harmonize with the problem of some Muslim men where they have difficulties in differentiating between what are permissible and what are forbidden by Islamic *shari'ah* when dealing and communicating with women.

In a nutshell, this study has answered all of the research questions and fulfilled the objectives of the research. It has explained the hadith pertaining the Prophet's (PBUH) non-verbal communication approach towards women by using thematic analysis approach based on non-verbal communication channel according to Danijela Kožić et al. (2013). In addition, the chapter of finding has covered the effect of the Prophet's (PBUH) non-verbal communication in the psychology of women and in educating them.

5.3 Discussion of Findings

The findings of this study have been stated in detail in the previous chapter. Three topics stood out across this study: The Prophet's (PBUH) non-verbal communication approach towards women, the effects of non-verbal communication of the Prophet (PBUH) in psychology of women, and the Prophet's (PBUH) non-verbal communication approach in educating women. This study will be discussing each topic in the next section of this chapter.

5.3.1 The Prophet's (PBUH) Non-Verbal Communication Approach towards Women

From the findings of the study, the Prophet's (PBUH) non-verbal communication approach towards women which was extracted from *Sahīh al-Bukhārī* is a part of communication from an Islamic perspective. His eye contact, movement, paralanguage, facial expressions and touch approaches are trying to share information, an idea, or an attitude. As a Prophet, his mission and goal was to establish a good dialogue and suitable communication channels with individuals; to do this, he not only used the various means of communication that belonged to his era, he also took into account the psychological peculiarities of the individual and society in order to present the message in the best and most effective way.³²⁷

Communication in Islam does not stress on individualistic approach but it puts every communicator conscious to the existence of Allah (SWT) as the sole creator of the world.³²⁸ With that awareness, every Muslim is required to be honest in his communication and actions, for those who are truthful are promised to enter Paradise in peace, attaining Allah's satisfaction, and thus become pleased. The Almighty says:

﴿قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

Meaning: Allah will say, "This is the Day when the truthful will benefit from their truthfulness." For them are gardens [in Paradise] beneath which rivers flow, wherein they

³²⁷Khalil, Amal. 2016. "The Islamic Perspective of Interpersonal Communication". *Journal of Islamic Studies and Culture*. n.pl.: American Research Institute for Policy Development. Vol. 4. No. 2. December. p.29.

³²⁸Muhammad Abdur Rahman Siddiqi. 2005. "Message and Meaning of Muslim Communication". *Muslim Communication*. Kuala Lumpur: A.S. Nordeen. p.72.

will abide forever, Allah being pleased with them, and they with Him. That is the great attainment.

Furthermore, one of the important principles of communication presented and practiced by the Prophet (PBUH) was addressing the mind and the emotions of those around him when communicating with them. For example, in hadith chapter 4.2.2.4 the Prophet (PBUH) came to *'Aishah* (RA) house while two girls were singing beside her the songs of Bu'ath. The Prophet (PBUH) reclined on the bed and turned his face to the other side. Abu Bakr came and scolded *'Aishah* (RA) and said protestingly, "Instrument of Satan in the presence of Allah's Messenger (PBUH)?" The Prophet (PBUH) turned his face towards him and said, "Leave them.". In addition, the action he practised in this hadith was that the Prophet (PBUH) turned himself away from looking and listening them, but he did not object minor-aged girls singing and beating the duff in his company because singing and playing is a natural feature for them. In fact, the Prophet (PBUH) moral was the Holy Qur'an and he constantly observed the abilities of the addressees who listened to him.

Another communication principle presented by him was giving love for humankind. The Prophet (PBUH) looked at his wife, took his wife under the woolen sheet together, let his wife stand behind him, brought his head to his wife, kiss and touch his wife cheek. His marital life was an example the perfect character of a spouse who follows the guidance of Allah (SWT) for all married couple. The Prophet (PBUH) was a loving and caring husband and did not hesitate to carry out little acts of kindness that showed his affection toward his wives. The next discussion is about the psychology of women.

5.3.2 Effect of the Prophet's (PBUH) Non-Verbal Communication in the Psychology of Women

The impact of the Prophet's (PBUH) non-verbal communication on women's psychology has been described in the findings of the study. In order to educate women with non-verbal communication approach, an educator also needs to understand the educational psychology. In educational psychology, it is helpful for teachers to comprehend the students' level and development first to know how they learn and socialize.³²⁹ It offers the information needed in order for the teachers to improve their instructions based on the factors that affect the teaching and learning process. Hence, educational psychology makes teachers more effective as they can give more positive reinforcement whether it is verbal or non-verbal as helpful response to the students.³³⁰

Furthermore, the definitions of psychology in Islam are the study of the soul, behaviour, emotions and mental process.³³¹ From the findings of the study, most of the Prophet's (PBUH) non-verbal communication were done to make women feel loved, precious, happy, appreciated, and respected psychologically. The result of positive emotions will contribute in the powerful force of decision making.³³² Besides, emotions exert causal effects on the quality of relationships (*Ukhwah*) because emotions play a

³²⁹Mohd. Shakir & Sonal Sharma. 2018. "Using Educational Psychology for Better Teaching-Learning Environment". *International Journal of Education*, Issue June. vol. 8. p. 20.

³³⁰Mohd. Shakir & Sonal Sharma. 2018. *Using Educational Psychology for Better Teaching-Learning Environment*. p. 20.

³³¹Aisha Utz. n.d. *Psychology from The Islamic Perspectives*. International Islamic Publishing House. P.34.

³³²Jennifer S. Lerner et. al. 2014. *Emotion and Decision Making*. Manuscript submitted for publication in the Annual Review of Psychology. p.34.

central role in the development and maintenance of the *ukhwah*. Specifically, in interactions between individuals where positive emotions will drive and create closer relationships.³³³

5.3.3 The Prophet's (PBUH) Non-Verbal Communication Approach in Educating Women

One of the greatest gifts given to human from its creator, Allah (SWT), is communication. He does not only create the way we speak in various languages or dialects but also through the external guidance, inner instinct as well as through inspiration. Therefore, the person in charge of educating others such as the head of the family or teachers should be skilled enough to educate through one of the most important skills which is non-verbal communication.³³⁴ From the findings, this study found that the Prophet (PBUH) used variety types of non-verbal communication approach in educating *mahram* women or non-*mahram* women as shown figure 14 and 15.

The concept of *mahram* in the Quran was stated in surah al-Nisa which was initially related to the concept of *munākahāt* where it is forbidden to marry the *mahram*, but later the concept was also linked to women's safety and security.³³⁵ Based on the finding, the Prophet (PBUH) alternate his approach in educating according to *mahram* and non-*mahram* woman. In Islam, the concept of *mahram* is to make the woman more respectable and honored.³³⁶ Therefore, in educating non-*mahram* woman, the Prophet (PBUH) used silent

³³³Dominik Schoebi & Ashley K. Randall. 2015. *Emotional Dynamics in Intimate Relationships*. Emotion Review 1–7. p.1.

³³⁴Fateme Bambaeroo & Nasrin Shokrpour. 2017. "The impact of the teachers' non-verbal communication on success in teaching". *Journal of Advances in Medical Education & Professionalism*. vol.5. No. 2. p.51.

³³⁵Abdul Mustakīm. 2010. *Konsep Mahram Dalam Al-Quran*. Indonesia: Musāwa, vol. 9, No. 1. p.11.

³³⁶ibid. p.6.

and repetition of word approach. This study did not include eye contact and lowered head as the approach in educating non-*mahram* because the Prophet (PBUH) used eye gaze to look at the non-*mahram* and lowered his head to examine women before marrying them.

In order to make non-*mahram* woman more respectable and honored, the Prophet (PBUH) used silent and repetition of word approach in educating them. However, in educating *mahram* woman, the Prophet (PBUH) used variety of non-verbal communication approach such as eye contact, body movement, hand movement, paralanguage, facial expression and touch. This is because when using non-verbal communication approach, it can be very effective in attracting attention which will give a clearer understanding to a learner.³³⁷ Besides, it can help in mastering and interpreting a movement to understand what the educator has taught.

The context and approach shown by the Prophet (PBUH) in hadith is highly suitable to be practiced in our modern educational context. For women students, attention should be directed to their emotion and inquisitive nature. Educators' sensitivity towards students' or family members psychology will contribute to students' increasing attention in understanding the educator's explanation. The paralanguage approach is suitable to be used as elements exists when teaching. Paralanguage involves verbal and non-verbal aspects of speech that influence meaning, including tone, intensity, pausing, and even silence.³³⁸

³³⁷Canan P. Zeki. 2009. "The Importance of Non-Verbal Communication In Classroom Management". *World Conference on Educational Sciences: New Trends and Issues in Educational Sciences*. pp.1443–1449.

³³⁸Elsadig Mohamed Khalifa & Habib Faddal. 2017. "Impacts of Using Paralanguage on Teaching and Learning English Language to Convey Effective Meaning". *Studies in English Language Teaching*. Vol. 5. No. 2. p. 295.

From a psychological standpoint, non-verbal learning and teaching methods are highly valued by women when learning. They will pay more attention and focus on the teachers who are teaching. This is because women are naturally very attentive to something that they can see. Their minds will be focused on it while they analyze and interpret it quickly and spontaneously. As a result, their understanding will be fantastic and will improve the quality of memory.

In Islam, learning and teaching from a teacher and a student to seek knowledge is a *sunnah*. This means that the Prophet (PBUH) himself taught his wives, and his companions. Besides, every *sunnah* we follow will be rewarded with greatness by Allah (SWT) and every act of seeking knowledge will be rewarded by Allah (SWT). According to the hadith narrated by Ibn Mas'ud³³⁹:

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ يَا ابْنَ مَسْعُودِ جُلُوسَكَ سَاعَةً فِي مَجْلِسِ الْعِلْمِ لَا تَمَسُّ قَلَمًا وَلَا تَكْتُبُ حَرْفًا خَيْرٌ لَكَ مِنْ عَتَقِ أَلْفِ رَقَبَةٍ، وَنَظْرَكَ إِلَى وَجْهِ الْعَالِمِ خَيْرٌ لَكَ مِنْ أَلْفِ فَرَسٍ تَصَدَّقْتَ بِهَا فِي سَبِيلِ اللَّهِ، وَسَلَامُكَ عَلَى الْعَالِمِ خَيْرٌ لَكَ مِنْ عِبَادَةِ أَلْفِ سَنَةٍ.

Hadith translation:

Prophet Muhammad (PBUH) said to Ibn Mas'ud, O Ibn Mas'ud, sit for a while in a knowledge-gathering without holding a pen and without writing a single letter it would be better for you than liberating 1000 slaves, while looking at a pious man it is better for you than to have 1000 war horses and give it to the war, while your greetings to the pious are better for you than your 1000 years of worship.

³³⁹Muhammad bin 'Umar. 2015. *Tanqih Al-Qaul Al-Hathith Bisharh lil Bab Al-Hadith Al-Imam al-suyuti*. Dar Al-Kotob Al-Ilmiyah. p.17.

5.4 Research Implication

Based on the findings and discussions, some implications of the study were generally formed as follows:

5.4.1 Implication to the body of knowledge

This research introduced a new construct of the Islamic perspective on non-verbal communication towards women based on hadith in *Ṣaḥīḥ al-Bukhārī*. Many scholars have addressed the Prophet's (PBUH) approach in educating women such as Dua Yusuf (2014)³⁴⁰, Eman Mohammad Mustafa (2011)³⁴¹, Hana' Abdul Rahman (2009)³⁴², and Samirah binti Salim (2001)³⁴³. However, not many of the previous research focused on the communication approach especially on the non-verbal aspects. Hence, this research has focused on the Prophet's non-verbal communication approach towards women in *Ṣaḥīḥ al-Bukhārī* to enrich the literature in the areas of communication in hadith.

Communication from an Islamic perspective should use sources and knowledge theories that do not contradict with the religion in order to build an effective communication method. Therefore, the author assimilates Laswell's Communication Model³⁴⁴ that is

³⁴⁰Dua Yusuf. 2014. *al-khiṭāb al-Nabawī lil Nisāk fi Dhau' Sunnah Nabawī*. (Master Thesis). The Islamic University of Gaza

³⁴¹Eman Mohammad Mustafa Al_zghoul. 2011. *Tarbiyyah al-Banāt fi Dau'i al-Sunnah al-nabawiyyah al-sharīfah*. (Master Thesis). Jordan: Al al-Bayt University.

³⁴²Hana' 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.

³⁴³Samirah binti Salim. 2001. *Mabadi' tarbiyah al-Mar'ah al-Muslimah fi dhau' al-Ahadith al-Nabawi*. (Master Thesis). University Ummul Qura.

³⁴⁴Laswell, H. 1948. *The structure and function of communication in society*. In L. Bryson (Ed.), *The communication of ideas*. New York: Harper.

appropriate to the Prophet's (PBUH) non-verbal communication approach towards women with a few changes and modifications as shown in the figure below.

Figure 15: The Prophet's (PBUH) Non-Verbal Communication Approach towards Women Model That was Assimilated through Harold Lasswell's Model of Communication

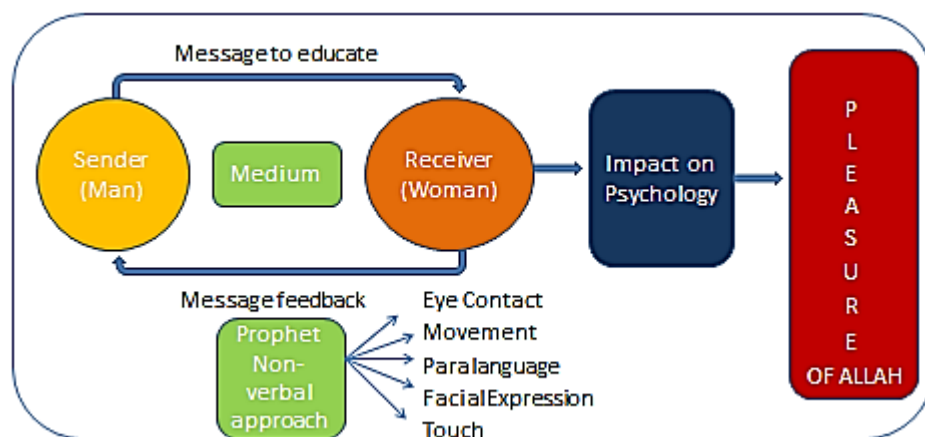


Figure 15 shows Lasswell's model which is one of the earliest communication models that can be summed up in five questions: who, says what, in which channel, to whom, with what effect. The model was assimilated by this study which means the sender is an honest man who can educate the receiver which is woman by using the Prophet's non-verbal communication as a medium (eye contact, movement, paralanguage, facial expression, and touch). These non-verbal communications can be used by the sender which will have a great impact on women's psychology and at the same time will be educating them while seeking pleasure of Allah.

In order to attain the pleasure of Allah, the most important thing that Muslims have to adhere to the teachings of the Quran and follow the guidance of the Prophet (PBUH) sincerely. Based on the discussion above, it has shown that a Muslim especially educator, should seek knowledge and learn about the Prophet's (PBUH) communication and action

in order to apply it in their daily life. His practices and routines will guide us in arranging our daily practices to have an effective and balanced life. Past study recommends using the Prophet (PBUH) ways of educating which is student-centered education models aside from utilizing the mixture of learning models according to different learning styles for various learners.³⁴⁵

5.4.2 Implication to Methodology

The originality of a proposed thesis lies in its methodology. In this context, the contribution of this study is in methodology of the research. This study used the thematic analysis by using Atlas.ti as a tool to reduce the potential problems in categorizing the data and to enhance the construct validity of key measures through the use of refined multiple-item measures in Atlas.ti. This methodology could be beneficial for the researchers who are interested with the content analysis in qualitative research.

5.4.3 Implication to Women's Education

This research does not only contribute in the content but also in helping Muslim teachers understand and in increasing their knowledge to educate and communicate with women based on Islamic perspective. The role of Muslim man may be divided into two categories; First, as an educator, teacher, or lecturer can educate his female student by applying the Prophet's (PBUH) non-verbal guideline to non-mahram women. Second, as a father, grandfather, husband, son, and uncle can educate his daughter, his wife, his mother,

³⁴⁵Muhammad Rafie Mohd Arshad et. al.. 2014. "Teaching and Learning Ways Used by Prophet Mohammad P.B.U.H and Their Possible Implementation in Modern Learning Technologies". *2nd International Conference on Islamic Applications in Computer Science and Technology*. 12-13 October. p.12.

or other members of family by applying the Prophet's (PBUH) non-verbal guideline to *mahram* women. Moreover, previous studies have proven that it is necessary for educator to learn the non-verbal communication approach in order to enhance the quality of education. The Prophet (PBUH) himself instructed as reported by Imam Malik and Imam Hakim, "I have left two things with you which if you hold on to, you shall not be misguided: the Book of God and my example (*sunnah*)."³⁴⁶

In conclusion, this research has contributed to the field of communication by exploring the role of non-verbal communication in the hadith *Ṣaḥīḥ al-Bukhārī*. This is a relatively new area that has a growing importance on the dynamic of information. Furthermore, this thesis helps to provide a framework for future investigations of the Prophet's (PBUH) communication as well as specific guidelines for the use of *matan* hadith in the authentic book.

5.5 Future Work

From this research, there are many things which can be improved, modified and developed to make this context more powerful. There are many different adaptations which have been left for the future as it is time consuming to explore all the hadith. Future work concerns deeper analysis, new proposals to try different methods, or simply curiosity on the subject. Here are several methods of research from this work which should be pursued.

Firstly, the research could be still expanded by using the quantitative method. The incorporation of the theory of reflected appraisal into the quantitative component of this

³⁴⁶Mālik ibn Anas. 1989. Al-Muwatta of Imam Malik ibn Anas, #1601; Muḥammad ibn Abd Allāh Ḥākīm al-Nīsābūrī et. al. *al-mustadrak ala al-ṣaḥīḥayn lil-hāfiẓ Abī Abd Allāh Muḥammad ibn Muḥammad al-Ḥākīm al-Nīsābūrī*. Bayrūt, Lubnān: Dār al-Marīfah, 1986.vol. 1 p. 93.

study suggests a number of new routes. It would be interesting to examine deeper on how accurate educators are in assessing the perceptions of female students' on using non-verbal communication approach, especially in any Islamic University, College, and School. It would also be interesting to determine whether and how educators' non-verbal communications approach can impact the psychology of female student in a classroom.

Following the results of this study, another area of interest for the application of this thesis is in examining the relationships between non-verbal communications of marriage couple and solving marital problems. Accordingly, one of the causes of divorce is a communication problem.³⁴⁷ This is because during communication process it is very easy to be misunderstood and the main factor contributes to marital conflict. Besides, future research could investigate whether the husband has applied the Prophet's (PBUH) non-verbal communication in dealing and communicating with his wife to maintain a relationship.

Even though the study had some limitations and restrictions, the approach that was proposed can still be applied in any other hadith. Apart from that, even though *Ṣahīh al-Bukhārī* is the most authoritative book of hadith, future research could still be expanded using other book of hadith such as *Ṣahīh Muslim*, *Sunan Abī Dāūd*, *Sunan Tarmizī*, *Sunan Nasā'ī*, *Sunan Ibn Mājah*, *Musnad Ahmad*, *Muwaṭa' Mālik*, and *Sunan al-Dārimi*.

Finally, the focus of study in this thesis is women, and it covered all women from the Prophet's (PBUH) wife, daughter, women companion, and other women. Further

³⁴⁷Asiah bt Ali, Irkhaniza Bt Md Rahim, M. S. B. M. 2015. "Peranan Komunikasi Dalam Hubungan Kekeluargaan". *Jurnal Ilmiah Kajian Gender Vol. V No.2, V (2)* p.83; Uma Devi Krishnan & S. Annie Margaret. 2013. "Effects of Communication Barriers in Marriage". p.26.

investigation can explore the Prophet's (PBUH) non-verbal communication approach towards *Anṣār* and *muhājirīn*, Muslim and Non-Muslim, boy and girl, young and old men. It can be done with the same usage of methodology in collecting the data, analyzing and extracting the content of the hadith as it would be a wonderful research and beneficial for the Muslims.

5.6 Conclusion

To conclude, the research questions have already been answered and solved by obtaining the research findings. This thesis is also a valuable resource for individuals who are interested in this area because it adds to the previously limited literature on the Prophet's (PBUH) non-verbal communication. The research implication of this study focuses on three aspects; body of knowledge, methodology and implication to women's education. Future work proposals have been stated for the purpose of strengthening and enhancing the literature in the area communication in the hadith. The main findings indicate that some aspects of the Prophet's (PBUH) non-verbal communication gave us clear evidence that he used different approach when educating *mahram* women and *non-mahram* women. Additionally, the results proved that the Prophet (PBUH) used various non-verbal approaches in educating women especially with his wives. Finally, this study has helped in solving the research problems that were stated during the first phase of writing.