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## The Interpersonal Communication of Prophet Muhammad in Dialogic Hadiths

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### Abstract

*Prophet Mohammed's interpersonal communication is an appealing topic to study not only the way the communication is conveyed but also the effectiveness of the communication. Though his assignment as a messenger of God was relatively short, around 23 years, he was able to communicate his Islamic messages (teachings) to the Arab community successfully. He turned the Arabs from rejecting and confronting Islam into accepting and defending it. There are factors contributing to this success, and one of them is his interpersonal communication skill. This study attempts to describe Mohammed's interpersonal communication through a deep investigation into dialogic prophetic traditions (hadith). This study employs a descriptive-inferential method and a subjective communicative approach. The theory used in this study is that of interpersonal communication. The findings reveal five qualities supporting the effectiveness of Mohammad's interpersonal communication in his dialogic hadiths. They are openness, empathy, supportive attitudes, positive attitudes, and equality.*

**Keywords:** *dialogic hadiths; interpersonal communication; sunnah fikriyyah*

### A. INTRODUCTION

Viewed from the perspective of communication science,<sup>1</sup> the Prophet Muhammad (henceforth, The Prophet) was an efficient communicator. He was successful in communicating Islamic teachings to the *Jahiliyyah* (pre-Islam) Arab community in Mecca and Medina who at first denied and opposed the teachings in just 23 years (Yatim, 2005, p.7); 13 years in Mecca (Suhardi, 2003, p.101) and 10 years in Medina (Suhardi, 2003, p.237). Indeed, many factors were involved in this success, but from the communication science viewpoint, one of the most significant factors is the Prophet's interpersonal

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<sup>1</sup> From the perspective of communication science, there are five elements involved in a communication process, namely a communicator, a message, a medium, a communicant, and effects. In the context of Muhammad's communication, Muhammad is the communicator, Islamic teaching (read: Qur'an and hadith) is the message, the Arabic language is the medium, the Arabic community is the communicant, and their change from Jahilliah to Islam is the effect.

communication skills (Mulyana, 2013, p. 81). In other words, it is impossible for a new teaching (idea) to be accepted massively by an opposing community in a relatively short time unless it is determined by (one of them) the communicator's excellent interpersonal communication skills.

A number of studies have been done by many researchers in the area of interpersonal communication, especially from the Islamic and Qur'an perspective. To mention some of them, Ulyah Nur'aeni wrote types of interpersonal communication in the Qur'an revealing various types and roles of interpersonal communication in the Qur'an (Nur'aeni, 2014). Tri Na'imah and Dyah Siti Septiyaningsih authored "Interpersonal Communication in Islamic Studies" in 2019 (Na'imah & Septiyaningsih, 2019). This article which was published in a conference proceeding discussed concepts of interpersonal communication in Islam. A closely related article with Na'imah and Septiyaningsih's was written by Samsinar S. in 2017 entitled "Interpersonal Communication in the Islamic Perspective" (Samsinar, 2017, pp. 99-109). This article takes a closer look at the portrait of communication in the Qur'an. Lastly, an article entitled "Muhammed's Dialogic Wisdom on the Arabic Cultural Tradition, a Hadith Study" was authored by Syaikhudin (Syaikhudin, 2012, pp. 118-202). This article investigated the *hadiths* depicting Muhammad's wisdom in his dialogues with his community. Hadits about *niyahah*, *Asyura* fasting, marriage, and poetry are among the analyzed *hadiths* in this article.

Based on the description of the literature above, there is a dearth of literature focusing on The Prophet's interpersonal communication. There are indeed some pieces of research on interpersonal communication from the Islamic and Qur'anic perspectives, however, they addressed the more general issues. Studies that go deeper into the Prophet's interpersonal communication remain scarce.

This article attempts to describe types of the Prophet's interpersonal communication found in his dialogic hadiths. In the dialogic hadiths, there is two-way communication between the Prophet and his *sahabah* (the companions), not merely a companion who asked a question and the Prophet replied. Hence, the interpersonal communication patterns of the Prophet are more observable. A descriptive-inferential method on the dialogic hadits was used to carry out this research. Meanwhile, the theory used to analyze the data was the interpersonal communication theory.

## B. DIALOGIC HADITHS

To delimit the area of this study and to ease the authors in investigating the Prophet's interpersonal communication on dialogic hadiths, in this subchapter, the authors selected three hadiths as samples. They are:

1. A dialogic hadith on the prohibition of trading fruits while they are still raw at a ripe price

حَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي مَالِكٌ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ، «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَيَّ عَنْ بَيْعِ الثَّمَرَةِ حَتَّى تُزْهِيَ، قَالُوا: وَمَا تُزْهِي؟ قَالَ: تَحْمَرُّ، فَقَالَ: إِذَا مَنَعَ اللَّهُ الثَّمَرَ فِيمَ تَسْتَحِلُّ مَالَ أَخِيكَ؟

Has told me Abu ath-Thahir,<sup>2</sup> has told us Ibn Wahb,<sup>3</sup> has told me Malik,<sup>4</sup> from Humaid ath-Thawil,<sup>5</sup> from Anas bin Malik,<sup>6</sup> 'Indeed, the Messenger of Allah forbade buying and selling fruits until they are ripe (hatta tuzhiya)? The companions asked; 'What does it mean to have ripened (hatta tuzhiya)? He replied; 'When it is red.' Then he said; 'If Allah hinders the harvest of these fruits, then what reason do you have for taking your brother's good?' (al-Maktabah Syamilah, p.1190)

## 2. A Dialogic hadits on the best practice of debt paying

حَدَّثَنَا أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرِّحٍ، أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي رَافِعٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَسْلَفَ مِنْ رَجُلٍ بَكْرًا، فَقَدِمَتْ عَلَيْهِ إِبِلٌ مِنْ إِبِلِ الصَّدَقَةِ، فَأَمَرَ أَبَا رَافِعٍ أَنْ يَقْضِيَ الرَّجُلَ بَكْرَهُ، فَرَجَعَ إِلَيْهِ أَبُو رَافِعٍ، فَقَالَ: لَمْ أَجِدْ فِيهَا إِلَّا خِيَارًا رِبَاعِيًّا، فَقَالَ: «أَعْطِهِ إِيَّاهُ، إِنَّ خِيَارَ النَّاسِ أَحْسَنُهُمْ قَضَاءً

<sup>2</sup> His full name is Ahmad bin Amr bin Abdillah bin Amr bin as-Sarh al-Qursy al-Amawi Abu ath-Thahir. He was born in 250 Hijriya. Among his teachers are Ibrahim bin Abi al-Malih, Asyhab bin Abd al-Aziz, and Abdullah bin Wahb. Among his disciples are Muslim, Abu Dawud, and Ibnu Majah. Ulama's judgment on Abu ath-Thahir is that he is *tsiqqah*, *tsabat*, and *shalih*. Quoted from application jawami' al-Kalim, book Tahzib al-Kamal.

<sup>3</sup> His real name is Abdullah bin Wahb bin Muslim al-Qursy. He was born in 197 Hijriya and was dead in Egypt. His teachers are Ibrahim bin Sa'd az-Zuhri, Usamah bin Zaid, and Malik. His disciples are Harun bin Ma'ruf, Hasyim bin Bayan, and Abu ath-Thahir. Ulama's judgment of Abdullah bin Wahb is that he is *tsiqqah*, *shalih al-hadis*, and *afqah*. Quoted from application Jawami' al-Kalim, book Tahdzib al-Kamal.

<sup>4</sup> His full name is Malik bin Anas bin Malik bin Abi 'Amir. He was born in 179 Hijriya. His teachers are Ibrahim bin Uqbah, Ishaq bin Abdullah, Humaid ath-Thawil, and others. His students are Ahmad bin Abdullah, Yahya bin Yahya al-Andalusi, Abdullah bin Wahb, and others. Ulama's narratives on Malik bin Anas are every time he was about to hand down (riwayat) a hadith he went to the bath, took ablution (wudhu), wore good clothes, and prayed. That is because he respected the prophet Muhammad so much. Cited from application Jawami' al-Kalim, book Tahdzib al-Kamal.

<sup>5</sup> His full name is Humaid bin Abi Humaid ath-Thawil. He was born in 142 H. His teachers are Ishaq bin Abdillah, Anas bin Malik, al-Hasan al-Bashri, and others, his students are Isma'il bin Ja'far, Jarim bin Harim, Malik bin Anas, and others. Ulama's judgment of him is that he is *tsiqqah*. Cited from application Jawami' al-Kalim, book Tahdzib al-Kamal.

<sup>6</sup> His full name is Anas bin Malik bin an-Nadhr bin Dhamdham. Anas bin Malik is a companion. His teacher is the prophet Muhammad PBUH. His students are Aban bin Shalih, Azhar bin Rasyid, Humaid ath-Thawil, and others. Cited from application Jawami' al-Kalim, book Tahdzib al-Kamal.

Has told us Abu ath-Thahir Ahmad bin Amr bin Sarh,<sup>7</sup> has told us Ibnu Wahb,<sup>8</sup> from Malik bin Anas,<sup>9</sup> from Zaid bin Aslam,<sup>10</sup> from 'Atha' bin Yasar,<sup>11</sup> from Abi Rafi';<sup>12</sup> "The Messenger of Allah once borrowed from someone a young camel. Then there was an alms camel that was brought to him. He then ordered Abu Rafi' to repay the person the young camel. Abu Rafi' came back to him and said: "I couldn't find anything but a camel that is seventeen years old." Then he replied: "Give it to him! The best man is the best in paying his debts. (al-Maktabah asy-Syamilah, p1224)"

3. Dialogical hadith about a women who gave birth to a child that did not resemble the father

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمَرُ بْنُ النَّاقِدِ، وَزُهَيْرُ بْنُ حَرْبٍ، وَاللَّفْظُ لِقُتَيْبَةَ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: جَاءَ رَجُلٌ مِنْ بَنِي فِزَارَةَ إِلَى النَّبِيِّ فَقَالَ: إِنَّ امْرَأَتِي وَلَدَتْ غُلَامًا أَسْوَدَ، فَقَالَ النَّبِيُّ: هَلْ لَكَ مِنْ إِبِلٍ؟ قَالَ: نَعَمْ، قَالَ: فَمَا أَلَوَاهَا؟ قَالَ: حُمْرٌ، قَالَ: هَلْ فِيهَا مِنْ أَوْرَقٍ؟ قَالَ: إِنَّ فِيهَا لَوُرْقًا، قَالَ: فَأَتَى أَتَاهَا ذَلِكَ، قَالَ: عَسَى أَنْ يَكُونَ نَزْعُهُ عِرْقٌ، قَالَ: وَهَذَا عَسَى أَنْ يَكُونَ نَزْعُهُ عِرْقٌ

Have told us Qutaibah bin Sa'id,<sup>13</sup> Abu Bakr bin Abi Syaibah, 'Amr an-Naqidz, and Zuhair bin Harb -lafadz belonging to Qutaibah- they said, has told us Sufyan

<sup>7</sup> His real name is Ahmad bin Amr bin Abdillah bin Amr bin as-Sarh al-Qursyi. He narrated hadiths from Ibrahim bin Abi al-Malih, Asyhab bin Abdul Aziz, Abdullah bin Wahb, and others. He handed down hadiths to Muslim, Abu Dawud, an-Nasa'I, and Ibnu Majah. Ulama's judgment of him was that he was *tsiqqah*. Cited from application Jawami' al-Kalim, kitab Tahdzib al-Kamal.

<sup>8</sup> His real name is Abdullah bin Wahb bin Muslim al-Qursyi. He narrated hadiths from Ibrahim bin Sa'd az-Zuhri, Aflah bin Humaid, Malik bin Anas, and others. His students are Ahmad bin Sa'id al-Hamdani, Ibrahim bin al-Mundzir, and Ahmad bin Amr bin Abdillah. Ulama's judgment of him was that he was *tsiqqah*. Dikutip dari aplikasi Jawami' al-Kalim, Kitab Tahdzib al-Kamal.

<sup>9</sup> His real name is Malik bin Anas bin Malik bin Abi 'Amir bin Abi 'Amr. His teachers are Ibrahim bin Abi 'Aliyah, Humaid ath-Thawil, Zaid bin Aslam, and others. His students are Ahmad bin Abdullah bin Yunus, Isma'il bin 'Aliyah, Abdullah bin Wahb, and others. Ulama's judgment of him was that he was *tsiqqah ma'mun*. Cited from application Jawami' al-Kalim, Book Tahdzib al-Kamal.

<sup>10</sup> His real name is Zaid bin Aslam al-Qursyi al-'Adawi Abu Usamah. He narrated hadiths from Anas bin Malik, Salamah bin al-Akwa', Atha' bin Yasar, and others. His students are Hamam bin Yahya, Yahya bin Sa'id al-Anshari, Anas bin Malik, and others. Ulama's judgment of him was that he was *tsiqqah*. Cited from application Jawami' al-Kalim, Book Tahdzib al-Kamal.

<sup>11</sup> Atha' bin Yasar al-Hilali narrated hadiths from Ubai bin Ka'b, Usamah bin Zaid, Abu Rafi, and others. Hadith narrators receiving hadiths from him were Muhammad bin Yusuf, Muslim bin Abi Maryam, Zaid bin Aslam, and others. Ulama's judgment of him was that he was *tsiqqah*. Cited from application Jawami' al-Kalim, Book Tahdzib al-Kamal.

<sup>12</sup> Abi Rafi' is a companion of the prophet Muhammad. He narrated hadiths directly from The Prophet PBUH. His students are Salim bin Abdullah, Sulaiman bin Yasar, Atha' bin Yasar, and others. Cited from application Jawami' al-Kalim, Book Tahdzib al-Kamal.

<sup>13</sup> His full name is Qutaibah bin Sa'id bin Jamil bin Tharif bin Abdullah ats-Tsaqafi. He narrated hadiths from Ibrahim bin Sa'id al-Madini, Isma'il bin Abi Uwais, Sufyan bin 'Uyainah, and others. His students are Ahmad bin Hanbal, al-Bukhari, Muslim, and others. Ulama's judgment of him was that he was *tsiqqah tsabat*. Cited from application Jawami' al-Kalim, Book Tahdzib al-Kamal.

bin 'Uyainah,<sup>14</sup> from az-Zuhri,<sup>15</sup> from Sa'id bin al-Musayyib,<sup>16</sup> from Abu Hurairah,<sup>17</sup> he said, "A man from Bani Fazarah came to the Messenger of Allah and said, "O Messenger of Allah, my wife has given birth to a boy who is black!" The Messenger of Allah then asked: "Do you have a camel?" he replied, "Yes," he asked again: "What color is it?" he replied, "Red," he asked again: "Are there also gray ones?" there are also gray ones there." He asked: "Then where did the gray color come from?" He replied, "Maybe it's inherited." He then said: "Maybe your child's skin color is also inherited."

## C. ANALYSIS OF THE PROPHET'S INTERPERSONAL COMMUNICATION IN THE DIALOGIC HADITHS

### 1. Interpersonal Communication Theory Study

Harold Lasswell, as quoted by Onong Uchjana Effendy, suggests that a simple way to explain communication is to answer a question: Who Says What In Which Channel To Whom With What Effect? (Effendy, 1994, p.10) The answer to this question describes the five elements of communication, namely: the communicator (who), the message (what), the medium (channel), the communicant (whom), and the effect (effect). A communication activity begins with a communicator who has a message, then he conveys the message through certain media to the communicants which cause certain effects.

Based on its form, communication can be categorized into four forms, namely intrapersonal, interpersonal, group, and mass communication (Rakhmat, 2008, p. 48). Of these four forms of communication, this article takes interpersonal communication as a theory of analysis. Deddy Mulyana defines interpersonal communication as face-to-face communication between two people which allows both of them to catch each other's reactions directly, both verbally and non-verbally (Mulyana, 2000, p.73). Thus, interpersonal communication only involves two people, such as husband and wife, teacher and student, or father and child. Therefore, interpersonal communication could be seen as the most effective form of communication among other forms of communication. There are five general qualities in supporting the effectiveness of interpersonal communication, namely

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<sup>14</sup> His full name is Sufyan bin Uyainah bin Abi 'Imran. His teachers are Ibrahim bin Uqbah, Isra'il bin Abi Musa, az-Zuhri, and others. His students are Ibrahim bin Dinar, Ahmad bin Shalih, Qutaibah bin Sa'id, and others. Ulama's judgment of him was that he was *tsiqqah*. Cited from application Jawami' al-Kalim, Book Tahdzib al-Kamal.

<sup>15</sup> His full name is Muhammad bin Muslim bin Abdillah bin Syihab al-Qursyi az-Zuhri. His teachers are Anas bin Malik, Tsabit bin Qais, Sa'id al-Musayyib, and others. His students are Sa'id bin Basyir, Sufyan bin Husain, Sufyan bin Uyainah, and others. Ulama's judgment of him was that he was *al-faqih*. Cited from application Jawami' al-Kalim, Book Tahdzib al-Kamal.

<sup>16</sup> His full name is Sa'id bin al-Musayyib bin Hazn bin Abi Wahb. He narrated hadiths from Ubai bin Ka'ab, Anas bin Malik, Abi Hurairah, and others. His students are Usamah bin Zaid al-Laitsi, Isma'il bin Umayyah, az-Zuhri, and others. Ulama's judgment of him was that he was *ahl liqih*. Cited from application Jawami' al-Kalim, Book Tahdzib al-Kamal.

<sup>17</sup> Abu Hurairah ad-Dusi al-Yamani is a companion to the Prophet Muhammad. He narrated hadiths directly from the Prophet PBUH. His students are Abu ar-rabi' al-Madini, Abu adh-Dhahak, Sa'id bin al-Musayyib, and others. As a companion to the Prophet, his hadith narration is unquestionable. Cited from application Jawami' al-Kalim, Kitab Tahdzib al-Kamal.

openness, empathy, positive and supportive attitudes, and equality (Devito, 1997, p.259).

## 2. Muhammad's Interpersonal Communication Found in Dialogical Hadiths

### a. Dialogical Hadith on the Prohibition of Selling and Buying Raw Fruits at a Ripe Price

The hadith on the prohibition of selling unripe fruits was narrated from Anas bin Malik regarding the dialogue between the Prophet Muhammad and his companions regarding the practice of buying and selling fruits while they are still raw. Among the Arab community at that time, there was a practice of selling fruit by farmers when the fruit was still young on the tree to traders at a price based on the prediction of when the fruit was ripe. After buying, the buyer does not immediately harvest the young fruits, he waits until the fruits are ripe and ready to be harvested. Seeing the potential for fraud in this transaction, the Prophet then responded by prohibiting the transaction. The dialogue in the hadith above shows that the Prophet PBUH forbade the buying and selling of young fruit until the fruit is ripe. The Prophet said "Don't sell young fruit until it's ripe! The Prophet used the words 'hatta tuzhiya' (thus aging). Hearing this word, it seems that there are companions who do not understand the word 'hatta tuzhiya' until finally, someone asks the Prophet; what does 'hatta tuzhiya' mean? Then the Prophet explained that what is meant by 'hatta tuzhiya' is 'hatta tahmarra' (so it is already red)". Then the Prophet continued his explanation regarding the reasons why he prohibited the transaction. This was because the Prophet understood that there were companions who still did not understand why buying and selling were prohibited. The reason given by the Prophet was what if the young fruits failed to get ripen during the harvest time? "what reason would you have for consuming the wealth of your brother?"

The Prophet's dialogue with his companions as recorded in the hadith above, if analyzed from the perspective of the communication theory, it appears that there is an interpersonal communication practice. The Prophet as a communicator delivered a message in the form of a prohibition on buying and selling raw fruit to the companions as communicants. The message of the prohibition was conveyed by the Prophet through the medium of verbal language. The effect that occurs is that the companions would not buy or sell fruits while they are raw. The Prophet's interpersonal communication was considered very effective because it fulfilled the five general quality elements of interpersonal communication, namely openness, empathy, support, positive attitude, and equality.

#### 1) Openness

In the hadith, The Prophet's openness is reflected in his companions' attitudes who are brave to raise a question on the meaning of the Prophet's word, namely "tuzhi". Should the Prophet was not open, of course, his companions would be afraid to ask just the meaning of a certain word used by the Prophet.

## 2) Empathy

The Prophet's empathetic attitude in the hadith above is reflected in the Prophet's patience in answering every question asked by his companions, even if the question was just the meaning of a certain vocabulary. As soon as a companion asks "ma tuzhi?" The Prophet immediately answered "tahmarru". The Prophet's response showed his empathy towards his companions, even though they were both Arabs, the Prophet understood that some of them do not understand the meaning of the word "tuzhi". This happened because there was a possibility that a certain vocabulary is popular for a certain tribe but not popular for other tribes.

## 3) Supportive attitude

The supportive attitude of the Prophet in the hadith above is implied in his answer about the reason why he forbade buying and selling fruits when they were still raw. If he just prohibited it, of course, this did not provide support for the attitude of the companions in leaving the buying and selling practice. By explaining the rationale of the prohibition, the Prophet supported the reasoning of his friends to be able to understand the reason behind the prohibition for the buying and selling which they had been practicing all this time.

## 4) Positive attitude

The positive attitude of the Prophet in the hadith above is illustrated in his attitude for not cursing his companions who had been practicing the transaction. The Prophet did not show a negative attitude towards his companions, instead, he invited them to reason together about the potential for fraud in the transaction. Thus, when they left the transaction, they left it not solely because of the Prophet's prohibition, but logically, they knew the transaction has the potential to cause harm to one of the parties.

## 5) Equality

Equality was seen in the Prophet's dialogues with his companions. In the hadith above, the equality between the communicator and the communicant is clearly seen. Muhammad as a prophet did not view his companions as lower class. This was evidenced by the Prophet's non-authoritarian attitude in

guiding his friends, they were invited to reason together to think about what is right and what is wrong, what is good and what is bad.

b. A Dialogical Hadith about the Best Practice of Paying Debt

The hadith about paying debts as mentioned in the second section of this article is a record of the events experienced by Abu Rafi' when he was told to repay the debts of the Prophet Muhammad. It is mentioned in the hadith that the Prophet once owed someone a young camel, then sometime later the Prophet received a gift camel from his friend. Then, the Prophet intended to return his debt to that person with the gift of a camel. A dialogue ensued between the Prophet and Abu Rafi'. The Prophet ordered Abu Rafi' to take the gift camel to pay off the debt, but Abu Rafi' informed him that there were no camels that were the same age as the camels that he borrowed only older camels. The Prophet still told Abu Rafi' to give that older camel to someone who owed it. Seeing the Prophet paying his debt with a camel that was bigger than the camel he owed before, Abu Rafi' looked shocked and amazed, then the Prophet calmed him down by saying; "Verily, the best human being is the best in paying his debts"

The Prophet's dialogue with Abu Rafi' as recorded in the hadith shows that there has been a practice of interpersonal communication between the Prophet and his companion. The Prophet as a communicator delivered a message to the communicant (Abu Rafi') in his words "The best human being is the best at paying his debts." The message was conveyed by the Prophet through verbal language. The effect of this communication was that Abu Rafi' became aware and understood the reasons behind paying the Prophet's debt which exceeded the amount of the initial debt. The Prophet's interpersonal communication as shown in this hadith was very effective, fulfilling the five main requirements of interpersonal communication quality, namely openness, empathy, supportive and positive attitude, and equality.

1) Openness

The Prophet's openness in the hadith above can be seen in the proximity that was built between the Prophet and Abu Rafi'. Even though the communication between them seemed top-down, there was an implied closeness between the two. This can be seen when Abu Rafi' dared to interrupt the Prophet's order regarding the camel that would be used to pay off the debt. Abu Rafi interrupted because the Prophet would repay the debt with a greater value than the borrowed camel. This interruption once again illustrated the open attitude of a communicator to the communicant.

2) Empathy



The Prophet also showed empathy through his openness to his communicant in the hadith. The Prophet was aware that Abu Rafi' did not fully understand his attitude in the debt paying. The Prophet fully understood the situation and, thus, immediately explained his reason by saying "The best human being is the best in paying debts".

3) Supportive attitude

The supportive attitude of the Prophet in the hadith is reflected in his response to Abu Rafi's interruption. The Prophet's response did not just reassure Abu Rafi' about the matter but at the same time enlightened him. In this way, the Prophet guided his companions by touching their reason and heart, not by offending their hearts and feelings. As a result, Abu Rafi' became compelled to do what had been exemplified by the Prophet PBUH.

4) Positive attitude

Even though the hadith above gave an impression that the Prophet did not heed the 'interruption' conveyed by Abu Rafi', this did not mean that the Prophet acted negatively towards Abu Rafi'. When viewed from the context, the Prophet's attitude could be interpreted that he wanted to teach a noble example of paying debts to Abu Rafi'. This noble example was first exemplified by the Prophet, then the reason was explained after. Perhaps, the Prophet's consideration was because there were already people in front of him who collected debts, so the most important thing was to pay off the debt immediately. Next, he explained to Abu Rafi' the reasons behind paying off the debt with a larger value than the initial debt. As a result, Abu Rafi' understood the attitude of the Prophet and even admired the noble character of the Prophet in paying debts.

5) Equality

Equality was shown by the Prophet in the hadith through the communication pattern built between him and Abu Rafi'. It was seen that the Prophet communicates with Abu Rafi' in a relaxed-but-serious manner. Hence, Abu Rafi as the communicant was not hesitant to show his wonderment about the Prophet's attitude. The spontaneous responses expressed by Abu Rafi' became a sign that the Prophet treated him equally, as a human being.

- c. Dialogical hadith about a woman who gave birth to a child that did not resemble the father

Another dialogical hadith that shows the Prophet's interpersonal communication is that narrated by Abu Hurairah on a man from Bani Fazarah

who came to the Prophet accusing his wife to have an affair with another man. In the hadith, a dialogue happened between the man and the prophet. The man from Bani Fazarah conveyed to the Prophet that his wife had given birth to a child that turned out to have different skin color from his and his family. His newly born child was black while he and his family were not. He suspected that his wife had cheated on him with another man. Responding to this report, the Prophet asked him questions that led him to discover the answer to his problem. The dialogue between the Prophet and the man -as described in the hadith- went as follows. The Prophet asked "Do you have a camel?", the man replied "Yes", the Prophet went on "what's the color?", he replied "Red", the Prophet further asked "Do any of them have gray color?", he replied "yes, there are some gray camels", the Prophet then asked "where do you think the gray color came from?", "it was inherited", afterward, the Prophet said, "Perhaps, the color of your child was also inherited".

The dialogue that happened in the hadith between the Prophet and the man from Bani Fazarah clearly showed an interpersonal communication practice between the two. The Prophet as the communicator conveyed a message to the man from bani Fazarah as the communicant on that even though the color of the newly born child did not match those of his mother and father, that did not mean that the child was resulted from an adultery act, the color could be inherited genetically from the grandparents or the grand grandparents of his mother and father. The message was delivered by the Prophet in a verbal language. The effect of the Prophet's interpersonal communication was that a man felt peaceful upon receiving enlightenment. The Prophet's interpersonal communication was very effective, considering that there are five main quality elements of interpersonal communication contained in the action, namely openness, empathy, support, positive attitude, and equality.

#### 1) Openness

The Prophet's openness in the hadith was seen by his welcome to all matters consulted to him even though they did not relate directly to religious issues like the one done by the man from Bani Fazarah. The Prophet as the leader of *the ummah* at that time demonstrated a responsive yet inclusive character. Therefore, the companions did not hesitate to come and consult all problems they have with him.

#### 2) Empathy

The Prophet's empathetic attitude in the hadith above was demonstrated in his wise pieces of advice for the man's problem. The Prophet understood very well that the not similar resemblance of the newly born baby with his

biological father was a big problem for the father. Therefore, the Prophet did not authoritatively offer an answer from his perspective, instead, the Prophet invited him to reason together so that he could discover what happened to his son's case.

3) Supportive attitude

The Prophet's supportive attitude in the hadith above could be observed from his excellent service. The Prophet guided the man to find the answers to his problems by himself. As a Prophet whose knowledge comes directly from God through revelation, the Prophet conveyed his ideas carefully. Because, if the Prophet was not careful, the companions would not be encouraged to be independent while they know that the Prophet would not be always with them. The prophet's way of guiding the man was an encouragement to his companions to be independent thinkers in solving problems.

4) Positive attitude

The Prophet's positive attitude in the hadith was reflected in his respect for the man's problem. Even though the problem being complained about was not directly related to religion, the Prophet did not respond indifferently. The Prophet did not take it lightly, because indeed the problem for the man was not trivial. Therefore the Prophet carefully guided the man to find his own enlightenment

5) Equality

The Prophet's equality attitude in the hadith was illustrated in the communication relations that were built between the Prophet and the man. With a question-and-answer model, the Prophet positioned his interlocutor as a discussion partner. It was as if in this dialogue there were no teachers and students, there were discussion partners who were both seeking the truth. Obviously, this was a form of equality built by the Prophet in establishing communication with his communicants.

## D. CONCLUSION

The deep investigation of the dialogic hadiths in this study concluded that there are practices of interpersonal communication in the dialogic hadiths with the indicators: The Prophet as a communicator had messages, and these messages were then conveyed to the communicant (the companions), through a medium of verbal language, and the effect of the communication was that the communicants received the messages well as was evidenced by the reaction of the companions who did not reject or oppose the messages conveyed by the Prophet.

Furthermore, the effectiveness of the Prophet's interpersonal communication is reflected in the fulfillment of five general qualities that support effective interpersonal communication. Based on an analysis of three dialogic hadiths on the prohibition of buying and selling unripe fruit at ripe prices, the best way to pay debts, and a woman who gave birth to a child who did not resemble his biological father, it is concluded that the Prophet's interpersonal communication in these three hadiths contained openness, empathy, supportive attitude, positive attitude, and equality.

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