



INTERNALIZING STUDENT'S CHARACTER THROUGH INTERPERSONAL COMMUNICATION OF PROPHET IBRAHIM

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Abstract

The study aimed to investigate how Ibrahim conducted communication through his da'wah, especially with his son, Ismail. Based on his interpersonal communication has found some methods in the learning process and how students' character was internalized. The study used a library research approach. The data was collected from many bibliographies to identify how Ibrahim built his interpersonal communication. The analyzed by using content analysis. The result showed that from interpersonal communication of Ibrahim found many methods in the learning process. Such as; dialogue method, discussion method, informative communication method, persuasive communication method, instructive communication method, Q and A method, love method, and reward method. Besides, also found some way to internalize students' character through interpersonal communication.

Key words: *Interpersonal Communication, Learning method*

INTRODUCTION

An educator ideally must have good communication skills, because a good educator will use communication as a tool for interacting with each other in the learning process. Therefore, teaching requires clear communication between educators and students so that both activities can be integrated, namely teaching activities with learning activities that are useful in achieving teaching goals (Edu Religia, 2019: 530). In the teaching and learning process, teaching failures are often encountered due to weak communication that can be used to develop dynamic interactions between educators and students. Therefore, communication is very important in the teaching and learning process. Communication is the core of all public relations that involve social contact (Djamarah, 2014: 107). It can be said that communication is important in learning, communication is a determining factor for success in the teaching and learning process. Imagine if an educator cannot communicate, the learning

objectives are not accepted, hampered even though learning is also determined by other factors.

The Qur'an teaches humans to communicate well in order to create a harmonious relationship between the communicator and the recipient and messages that can be understood. The Koran teaches humans how to communicate and model communication according to the situation and condition of the person they are talking to. Including communication models between educators and students. An educator is required to choose communication tools, including the language and methods used, which should be adapted to the material receiving the message (Karman, 2018: 238). If the language is well organized and the way the material is presented is well structured, it can be emphasized that the continuity of the learning process will be structured, thereby bringing a successful impact to the learning process.

It is important for an educator to build interaction patterns between students and educators in the learning context. With established interaction, all learning objectives will be achieved well. There are many interaction patterns that can be built by an educator, namely: interaction patterns that are teacher-centered, student-centered interaction patterns, interaction patterns that are centered on all students or interaction patterns that are built around the learning of students and educators (Edu Religia, 2019: 353).

According to Sadirman, learning interactions are interactions that, if consciously, have the aim of educating, to lead students towards maturity. So, in this case what is important is not the form of interaction, but the main thing is the purpose of the interaction itself, because the purpose is the main thing, the interaction activity is planned or intentional (Sudirman, 2012; 8). Furthermore, several characteristics of interaction in learning can be seen as follows: the existence of clear objectives in learning, the material used as learning objectives, the activeness of students in learning, educators as implementers of learning, learning methods, setting of learning locations and assessment of the learning

process (Ahmadi, 2005: 118-120).

The description of the story of the Prophet Ibrahim and Ismail, if seen from the learning model, will certainly be very interesting, especially in the current learning context, it will be identical to the story of Ibrahim and Ismail. The incident where Ismail was slaughtered by Ibrahim was a demonstration of patience between the two of them. Their journey both led to the degree of solih and obedience to Allah SWT, becoming true servants who were devout and obedient to Allah without the slightest hesitation even if their lives had to be sacrificed.

Al Maraghi's Tafsir states that Allah SWT has preserved the good praise of the Prophet Abraham among mankind throughout the world. So he is loved among everyone from any religion and sect. Allah SWT made the surrender of two children a warning to the faithful human community until the end of time. So the sacrifice that is part of the religious law has been passed down from generation to generation. Even the devil's interference in the middle of the road to Prophet Ibrahim when he was leading his son to the slaughtering place was made part of the Hajj ritual, namely throwing the third Jumrah in Mina (Edu Religia, 2019:357). At least the interpersonal communication method in the story of Ibrahim and Ismail can be used in a learning perspective as seen in QS As-Saffat verses 101-111. This interpersonal communication arises from a person's interest in the person they are communicating with. The greater your interest in someone, the greater your tendency to communicate with him (Tambak, 2013: 108). Interpersonal communication can be carried out for various purposes or for various reasons. It could be that this communication is done to solve problems. It can also be used to resolve or handle conflicts or just to exchange information and fulfill our social needs to interact with other people (Syaripudin, 2013:21). Each educational method has outlines that educators must pay attention to. The educational process is not an effort to change by following individual tastes, but stands on the general principles of education. If educational

methods are adapted to the tastes of parents or educators, then this will actually hurt the child or student's feelings, and will not do them any good (Fadlullah, 2004: 90).

In teaching and learning, interpersonal communication is a necessity, so that there is a harmonious relationship between educators and students. In the story of Ibrahim and Ismail, at least there will be various mutual communications between Ibrahim as an educator and Ismail as a student. How Ibrahim builds responsibility for the success of an educator will depend on his communication. This research is felt to be very important in order to provide role models for educators in the teaching and learning process.

METHOD

The research technique uses library research. Library study is a series of activities related to methods of collecting library data to be read, recorded and processed. Qualitative research in practice includes data sources, data collection, and data analysis techniques (Yusuf, 2016: 63). The approach uses descriptive analysis, namely by exploring and analyzing Ibrahim's interpersonal communication.

RESULT AND DISCUSSION

Some of the methods used by Ibrahim in educating Ismail can be seen in the following methods:

1. *Methods Used by Ibrahim*

a. Dialogue Method

The dialogue of stories from the Qur'an can provide an overview of the personality of the perpetrator, which can be seen from the way the soul's voice is expressed in his words, opinions and attitudes when there is a dispute between the two of them. The depiction of the events between Ibrahim and Ismail is an extraordinary masterpiece both in terms of themes, presentation

techniques, and the setting of the events, like other events. What is interesting about this story is that if an educator expects his students to speak politely, of course the educator will start speaking politely, behaving politely, this is an example that will later be imitated by students.

Therefore, through example, educators should set an example first. Say polite things, with the hope that students can see, imitate, apply them. Whether we realize it or not, without examples from educators, it will be impossible for students to emulate everything

By dialogue, an educator will be able to manage centrifugal and centripetal forces (Morissan, 2009: 196). It means that mutual influence between educators and students, namely the power to encourage each other to separate and the power to encourage each other to unite. Apart from that, dialogue is a medium for achieving unity in diversity. In dialogue, it is necessary to first provide an explanation of the material in question in order to achieve the learning objectives.

b. Discussion Method

The discussion method in education is a way of presenting/delivering learning materials, where educators provide opportunities for students/groups of students to hold scientific discussions in order to gather opinions, draw conclusions or develop various alternative solutions to a problem. The discussion method can be carried out by presenting lessons where students are faced with a problem which can be in the form of a problematic question to be discussed and solved together (Primaeni, 2016: 131). Apart from that, the discussion forum can be participated in by all students in the class, and can also be grouped into small groups. What needs attention is that students should be able to participate actively in each discussion forum.

c. Informative Communication Methods

A message conveyed to a person or a number of people about new things they know is called informative communication. This technique has a cognitive impact, because the communication is only knowing. As is the case in conveying news in print and electronic media, this informative technique applies one-way communication (one way communication), the message is general, the media creates simultaneity, and the communication is heterogeneous.

Informative communication includes types of communication that intend to provide information or explanation. Meanwhile, the content of the information itself can be in the form of presentation and views, for example an explanation regarding the implementation of regional autonomy. Three things must be considered so that informative communication can be successful, attracting attention, trying to get the message across, and the communicant retaining the message.

The delivery of information that is well planned and presented in a suitable sequence is the main characteristic of explaining activities. Providing explanations is a very important aspect of teacher activities in their interactions with students in the classroom. Usually teachers tend to dominate the conversation and have a direct influence, for example in providing facts, ideas or opinions (Ma'arif, 2005: 291).

d. Persuasive Communication Method

Persuasive communication concentrates on changing the attitudes, opinions, views or behavior of the communicant which focuses more on the psychological side of the communicant. This emphasis aims to influence

(persuasively) carried out politely, flexibly, with human characteristics, resulting in awareness and willingness accompanied by feelings of joy. According to Taylor in Emeraldy, persuasion is a deliberate action to influence behavior through communication (Emeraldy, 2008: 112).

In order for persuasive communication to achieve its goals and objectives, it is necessary to plan carefully, using several components of communication science, namely the communicator, message, media and communicant. So that the creation of thoughts, feelings and sensory results is organized in a stable and integrated manner. Usually this technique is affective, the communicant does not just know, but is moved and creates certain feelings.

e. Instructive Communication Method

Instructive comes from the word instruction, meaning learning, teaching, even orders or instructions. About the word instructional which many people interpret as teaching, learning, and education. Furthermore, the term instructional communication is known as instructional (Yusuf, 2010:57). In the world of education, the word instructional does not mean an order, but is closer to the first two meanings of teaching or lesson, learning.

In essence, instructional activities are also a process of assisting in order to change behavior on the part of the target party. The principles of communication will still apply. If seen from the outside, communication is an event that occurs when people give meaning to each other's (behavior), either directly or through the media. Meanwhile, the occurrence of communication does not yet guarantee the existence of an instructional process because recently the process has started to be technical and purposeful, in fact, it is also controlled, because the implementation is attempted or deliberate (Yusuf, 2010:69). According to Hurt, Scott and Croscey, the instructional process can

actually be divided into a set of sequential steps consisting of specification of content and goals or targets, assessment of initial behavior, determination of strategy, organization of instructional units and feedback (Hurt, 1978: 71).

In instructional communication that occurs between teachers and students which contains sanctions for students if they do not carry out something that has been determined, this contains instructions from the teacher to students. For example, teachers explain sanctions to students regarding assignments given to students if they are not carried out on time. Likewise with QS. As-Saffat verse 106, this verse explains that this dream is a real test. Allah SWT. Testing Prophet Ibrahim's love for him and his child by slaughtering his child through this dream. The sincerity of Prophet Ibrahim, the perfection of his love for his Lord, and his loyalty became clear. Because, when Allah bestowed Ismail on Ibrahim, he loved him very much, even though he was *khalilurrahman*.

f. Question and answer method

The use of interrogative sentences in communication is one way to find out the extent of the child's understanding and the extent of his or her commitment to religion. This also serves to determine the extent of students' understanding of the learning material provided by educators during the learning process. The question-and-answer method can stimulate the growth of students' minds and broaden their horizons, as well as increase students' enthusiasm for uncovering various core problems and the essence of various daily events. By asking questions and answers, students can express what comes to their minds, and ask about various things they don't know, besides that, children's minds can also become more open.

g. Affectionate Words Method

In dialogue, use calls that show feelings of love, affection, and glorification. This is illustrated when the Prophet Ibrahim and his son had a dialogue, namely in Qs. *As-Saffat* verse 102 "O my son". When dialogue in a good way is realized, the relationship between educators and students becomes stronger, and many problems can be resolved. Meanwhile, if the mission is not carried out well, it may result in tension and upheaval in family life, which can make children weak in adapting to their living environment.

h. Reward Method

Educators need to give rewards to their students. This is illustrated in Qs. *As-Saffat* verses 105-111. That Allah SWT in the description of this verse is the main educator who gives rewards to his students, namely Prophet Ibrahim and Prophet Ismail. With the replacement of a *kibas* (gibas goat), then Allah gives high glory to Ibrahim as *khalilullah* and Allah SWT. The story of Ibrahim and Ismail is used as an example for their patience and example. In education, prizes are also very important to provide enthusiasm for students. Therefore, educators need to be appreciative of their students in the learning process. The concrete step is that he needs to familiarize his students with learning democratic, critical, tolerant attitudes and having social empathy (Saptono, 2011:136). Rewards in other forms do not have to be material, sometimes moral encouragement, praise, attention, and sometimes in the form of valuable gifts.

With the obedience that Prophet Ibrahim showed to Allah SWT, Prophet Ibrahim was given praise from the people after him. Humans who truly believe like Prophet Ibrahim and Prophet Ismail will always ensure that they are obedient and loyal to Allah and finally, the main goal of the reward from Allah gives it to Ibrahim and attain the pleasure of Allah and mercy and

reward in the hereafter (Nasution, 2008: 215).

In education, appreciation is felt to be very important for students. Often parents and teachers forget this, even though the appreciation is small. The story of Ibrahim and Ismail is an example of the appreciation given by Allah to his beloved in the path of obedience to carry out orders.

The incident that occurred between Ibrahim and Ismail provides a meaningful lesson for an educator, be it a father or an educator in the broadest sense. The main thing is that an educator should strengthen the faith of a child or student. It is felt to be very important because if the priest has a strong foundation, faith will also guide him in the process of maturity. Moreover, walking the path to the next age of a child will never cause regret for parents and students.

The communication carried out by Ibrahim and Ismail is one of the events that Allah SWT has made into a story that must be used as a role model and immortalized in the Koran. Indeed, Ibrahim and his family always glorify, put their trust in Allah, and do not depend on anything other than Him. Ibrahim and Ismail's communication in the contemporary context gave rise to various successes that can be applied in today's life.

2. *Success in Educating Children*

Educating children is not an easy matter, because each child is blessed with different privileges and different characters. This gift is a form of gift that God gives to every human being. Ibrahim has provided a good *uswatun hasanah* (example) in educating his son. From a communication perspective, Ibrahim can be said to have succeeded in educating children in communication, the choice of words, and the words that Ismail conveyed to Ibrahim when the slaughtering incident was about to occur. Ismail's words to Ibrahim were very good without any obstacles, according to the context of the

situation and conditions at that time.

In terms of the situation and conditions that occurred, the two of them showed a stable relationship full of closeness. The effectiveness of oral communication techniques that occur between the two is influenced by their respective innate characteristics. Verbal communication between the two occurred at close range so that relative closeness occurred and emotional distance between the two could be maintained so that Ibrahim's message to Ismail could be well received (Chatra: 125).

Ibrahim and his family are examples that have not faded with the times. That, a family really plays the most important role in the development of a people. This is easy for us to understand, because in the family, in turn, the faith of a people will also be strengthened. The history of Ibrahim and his family must be studied frequently and at the same time we emulate it. Be careful, it is not enough for Allah to ask us to read Abraham (Edu Religia: 362).

Judging from the social interactions between Ibrahim and Ismail, it shows that there is a process of reciprocal interaction where each of them acts in the whole process which influences each other or causes other people to act. The adjustment process carried out by both is a form of social interaction, thus a reciprocal behavior in which each individual is in the process of mutually expecting and adapting to the actions of other people (Efendi, 2006; 130). It can be said that in social interaction there are actions that mutually influence each other, so that possibilities emerge to change or improve each other's behavior reciprocally, whether they realize it or not.

Because communication takes place in a certain setting and environment, ethics in communication will automatically be established. Whether or not communication is quality is determined by how ethical the communication is. Usually communication ethics will be related to the

communicator's ethics when conveying a message, message ethics and communicant ethics in conveying a message. Ashki said that in communication activities there must be mutual respect, respect for all those involved in communicating, friendliness, sincerity, good intentions and respect for other people (Irianto, 2013: 35). In the story of Ibrahim and Ismail in QS As-Saffat 111, at least Ibrahim also maintained the communication ethics that occurred with his son Ismail, dialogue that showed respect, Ibrahim's friendliness towards the child when he expressed the incident he experienced regarding the dream (*ru'yatus shodiqoh*) of slaughtering Ismail. As a parent, Ibrahim did not immediately impose his will but first told Ismail what he had experienced with affection, in a friendly manner without a single word that forced Ismail and respected Ismail. Likewise, Ismail conveyed and answered Ibrahim's question with confidence without hesitation, suggesting that Ibrahim carry out the instructions in his dream. Without any coercion from Ibrahim conveyed to Ismail, it was truly great beyond human understanding. So language is not only used to convey messages, but it also contains language unity or ethics (Irianto: 36).

Communication will be ethical if it is based on communication principles that uphold human nobility and view communication as part of the process of increasing human nobility. Some of these communication principles come from the Koran which must be a reference for communication (Rahmat, 1991: 77-78). The dialogue between Ibrahim and his son at least contains *qaulan sadidan*, a conversation that is true, honest, straight, does not lie and does not complicate things. *Qaulan sadidan* can also be interpreted as speech that is gentle, clear, honest, precise, kind and fair. Ibrahim's truth and honesty can be interpreted as conveying messages (dreams) as they are, transparently, and with nothing to hide. Furthermore, the soft and gentle dialogue between Ibrahim and Ismail is intended to convey the words delivered with great

affection. Clearly, the categories in both dialogues can be digested and understood without multiple interpretations. Good means in accordance with noble values, social and divine values (Irianto: 38).

Thus, in the context of interpersonal communication, communication that glorifies each other is easier to do. Moreover, an immediate response can be seen when the person communicating feels disrespected or does not understand the message being conveyed. In the context of educational communication, ennobling messages are not only conveyed by educators to students, but also by students to their educators. This is because the aim of education is not just to produce people who have knowledge but rather people who practice the right things. Meanwhile, the aim of education is to make humans noble, so that the process of educational interaction through communication is certainly communication that glorifies each other to build human nobility.

In fact, Ibrahim and Ismail's interpersonal communication in the current context often occurs in everyday life, both between individuals and groups, or between individuals alone. We can find this model of communication in the narration of verses from the Koran. In general, it concerns the relationship between the Prophet, Apostle and his people. Communication between groups of individuals appears in Surah al-Anbiya (21) verses 62-63. That means "*they asked; "Are you, who did this deed against our gods. Hai Ibrahim, "Actually it was the big statue that did it". So ask the idol if it can speak (Al-Anbiya' ; 62-63).*

The verse above shows a dialogue that discusses idol worshipers who were angry because their statues were broken into, then they accused Ibrahim of being the perpetrator. The communication between Abraham and a group of idol worshipers in a dialogue is very clear in the series of verses above. The dialogue above appears in various stories of the prophets and apostles.

Especially in today's life in the world of education in this country.

In the learning context, especially informal learning is felt to be very important for developing interpersonal communication considering several factors: the main part of learning is often learned in the classroom informally. Most important learning experiences take place in informal learning, not in formal education. Most interpersonal communication competencies are required to participate in informal learning. An informal learning environment seems appropriate and can be motivating, especially when interpersonal learning communication takes place.

The world of education, which has a spirit (activity) of teaching and learning, is closely related to formal communication, which is part of learning communication which plays an important role. Learning in the classroom has very varied forms of communication, such as one-way communication from teachers with students or group communication in the form of discussions, seminars, or panel discussions, as well as religious lectures and sermons.

In fact, Ibrahim's interpersonal communication model with Ismail is included in the dyadic communication category. Communication that occurs between two people in a direct face-to-face situation at a very close distance. So the communication was very intense, the dialogue between the two seemed not to be in Ibrahim's interests. Namely, Ibrahim told about his dream, as it was. Through this story, humans must learn to be willing to sacrifice whatever they have. Even though it is a treasure that is loved, it trumps anything, in order to fulfill Allah SWT's commands. So someone must be willing to sacrifice the pleasures they have.

3. Instilling Communication Ethic in Education

The study of Ibrahim's communication with Ismail teaches that a person is obliged to have ethics in speaking, including social ethics. What educators

and parents must pay attention to. Language teaching and the basics of conversation need to be taught from childhood. So that children reach the age of puberty (adulthood) they already know the etiquette for talking to other people, listening to other people's conversations, and conversing with other people (Ulwan, 2016 : 460). The dialogues contained in this story or other stories in the Qur'an are at least a description of the soul and personality of the perpetrator, namely by considering and paying attention to the way the language of the soul, opinions and attitudes are expressed when there is a conflict between them (Naqrah : 441). In contemporary life with a variety of language styles, for example, the story of Ibrahim and Ismail, as well as other stories in the Koran, are suitable to be applied in all areas of life today.

Ethically speaking, the qaul communication uttered by Ibrahim towards Ismail shows the weakness of lebutan both in terms of attitude, especially in speech. In the language of the Koran, it is known as qaulan ma'rufa, meaning the totality of words and actions. In Tafsir Ruh al Bayan it is said that *qaulan ma'rufa* is *kalam layyinan tathibu bihi nufusuhum* (gentle words that comfort children) (Ismail : 133). Meanwhile, Ibn Kastir defines *qaulan ma'rufa* as *al-kalam al-tayyib wa tahsin al-akhlaq* (good words and respect for morals) (Ibn Katsir, 1999 : 215). Zamakhsyari stated that *ma'ruf* is all words and actions that are beautiful, both according to reason and according to sharia' so that the soul likes them and feels comfortable with them. The words conveyed by Ibrahim reflect the ethics of communicating with gentle words, with which Ismail feels calm in his heart, even though his condition is very tense because it concerns the basic right of a person's life. Abad Badruzzaman gave a statement about qaulan ma'rufa by conveying words that were good, polite and pleasing to the ear. What can be seen and is a warning is that in qaulan ma'rufa are words that are free from elements of corruption (ungodly) and sinful acts, although it is legal for everyone to have a style and attitude in speaking to

other people.

Furthermore, the relaxation and reaction conveyed by Ismail to his father Ibrahim was spoken softly without any harsh or emotional words towards his father. Beautiful communication (speaking) ethics, caring for each other's feelings, can be seen in the conversation between Ismail and the prophet Ibrahim. In the language of the Koran, it is called qaulan karima (noble, polite and honorable words). In several verses of the Koran, one of which is QS Isra (17); 23 explains the form of the expression qaulan karima, in this verse there are several ethics in interacting with people. In particular, this verse discusses ethical patterns in dealing with parents. At the end of the verse, it discusses the obligation to do good to both parents. Obligations towards both parents will not be interrupted by time, at any time you must do good to both parents. Especially when both parents reach old age, it becomes an obligation to honor both of them, including in their words. High-pitched words or shouting are both strongly avoided.

The word "Ah" is said by children to their parents. It can be said that the word "ah" is a representation of a collection of words of rejection, rudeness, inappropriateness, and impoliteness towards both parents. In short, the word "ah" represents a word that can hurt or cause feelings that hurt parents. The opposite of all that is qaulan karima, this form of greeting must be said to both parents. In practice, qaulan karima are words delivered by a servant to his master for repentance filled with authority and majesty (Badruzzaman, 2014:188).

This verse applies comprehensively to communication patterns between humans. Even though it is clear that this verse is in the context of communication ethics with parents, it will apply in all social circles in relation to the ethics of talking to people, especially older people. The younger ones

respect, are self-aware, respect the older ones. On the other hand, the elderly are always in a state of forgiving if something goes wrong. So that both of them respect each other, look after each other, are self-aware, are good at placing themselves and can occupy their rights in relationships. If this verse is related to the story of Ismail's slaughter carried out by Ibrahim, Ismail's answer will appear in a tone that glorifies Yaa Abatii, with a polite, respectful answer, glorifying his father without any rejection of the harsh words spoken to his father. Ismail was able to protect his father's feelings, he was good at placing himself in contrast, and Ibrahim did not impose his will on Ismail. Communication etiquette is very beautiful if the communicant and communicator can carry themselves and respect each other's rights when communicating.

At least from the story of Ismail's slaughter carried out by Ibrahim, there are communication ethics so that intense conditions communication is maintained well. In Islam there are four pillars of communication ethics that can be used as a guide in communicating. Both interpersonal communication, public communication, mass communication and computer-mediated communication. The four pillars are a clean heart and sincerity of intention, a radiant and smiling face, beautiful and kind conversation, and treating other people well and getting along well with other people (Iriantara, 2013: 60).

We can note that the four pillars from a communication perspective relate to the communicator, message and communicant. The first pillar cannot be seen but can be felt in the communication process. They both have sincere intentions and are based on a clean heart which can be seen in their sincerity in communicating. In the context of Ibrahim's story, it can be seen from the first pillar that Ibrahim had a sincere intention solely to worship Allah SWT based on the command he received through a dream. The second pillar is a radiant face which also conveys a nonverbal message about sincerity in

communication. Between Ibrahim and Ismail communicating intensely in communication there is no visible anxiety or lack of seriousness in dialogue to fulfill Allah SWT's commands. The third pillar, beautiful and good conversation. In carrying out their conversation, the two of them showed communication that glorified each other without any coercion, looked after each other, and put themselves first. The fourth pillar, the way Ibrahim treats and views Ismail as Ibrahim treats himself.

4. *Internalizing student's character*

The dialogue between Ismail and Ibrahim in *Q.S al-Saffat* (37): 102 apparently does not only focus on discussing the polemic of determining children, and does not only discuss the polemic on ideal models of education for children. However, we will also be interested in Ismail's response to hearing Ibrahim's order to slaughter. Even though in this verse there are no visible indicators of Ismail's communicative process in responding to this order. In the context of this communication, when receiving a message, it is possible for Ismail to have a response to the message, apart from that it requires symbolic processing so that he can respond to Ibrahim's message.

Quran, *Al-Saffat* verse 102 provides a description and story of the dialogue between Ibrahim and Ismail to carry out the slaughter. Although tafsir scholars differ regarding the understanding of the father's identification regarding this verse. Many groups of scholars interpret the father to be Ibrahim. Differences in the story's controversy began to emerge with several interpretations, related to the identification of the child referred to in this verse, a group of scholars said that the child was Ishaq, some other scholars said it was Ismail, as was the opinion of Ibn Kastir.

Several studies regarding the interpretation of this verse can be typologized into three tendencies, namely cultivating character in children,

education in children, and communication methods in the area of education. What is urgent in the story of this verse is that the basis of this story lies in the depiction of an obedient servant, who follows the orders given by God even though these orders are humanly difficult to carry out. But in essence, one of the stories in the Al-Qur'an is that it functions to explain the foundation of the prophet's and Apostle's preaching regarding obedience to carry out his orders. The categorization of commands in this verse is classified as very, very heavy if measured by ordinary human standards, but both carry out commands in accordance with the will of what God has commanded.

The communication contained in this verse is a short communication pattern. When Ibrahim expressed his intention to slaughter Ismail based on a dream, Ismail immediately agreed and invited Ibrahim to carry out the order. According to Carl I. Hovland, quoted by Widjaya, communication is a message that is transferred as a stimulus to the target person in the form of symbols, words to change the behavior of other people. Ibrahim moved the stimulus, so Ismail responded. The response given by Ismail was not direct, but this response was influenced by the understanding of the symbols in Ibrahim's communication, so that Ismail's understanding of the symbols was carried out partly out of submission to religious obedience. The communication process experienced by Ismail in trying to understand the communication symbols occurred personally. In this model process can be called intrapersonal communication.

According to al-Baydawi, the portrait of this story occurred when Ismail reached the age he was fit to work, namely around the age of 13. This age, according to Granville Stanley, a psychological expert, is a storm and stress phase. This phase occurs because someone can make their own decisions, so during this period Ismail reached the time when he could make his own decisions. Although in several studies, this period is a period of instability that

befalls teenagers because of the process of searching for their fingers. However, in the context of this verse, the confidence shown by Isma'il actually shows the maturity of himself and his soul regarding monotheism. However, what is contained in the contextualization of this verse is evidence of Ismail's steadfast belief in the news from Ibrahim which was shown by Isma'il by showing the maturity of himself and his soul regarding monotheism towards Allah.

When Ibrahim received orders from Allah in the form of a dream, he then expressed these orders to Ismail. According to Ibn Kathir, the dreams that came to the Prophets fall into the category of revelation which has absolute truth value. These dreams are of the same quality as the revelations delivered while awake. In contrast, Jalal al-Din al-Mahalli stated that the purpose of the prophet Ibrahim in consulting with his son was so that he would obey and be willing to be slaughtered. Meanwhile, M. Quraish Shihab stated that Prophet Ibrahim conveyed his dream to his son, because he understood that this command was not actually being imposed on his son. In Ibrahim's understanding, the command in the dream is an order to himself who must be willing to carry out the command. Meanwhile, for Isma'il, this order was a test for him to remain obedient to the order or vice versa. According to Shihab, the choice that Isma'il made was not Ibrahim's responsibility, because it was his son's business with Allah. If Isma'il does not agree to this order, then he will be considered disobedient to Allah and Abraham as happened to his son Noah.

Hearing his father's words, Ismail immediately agreed to the orders given to his father. Ismail's answer by mentioning *ma tu'mar* in *sighat mudari'* gave the meaning that Isma'il was ready to accept the order. This editorial also indicated that Isma'il wanted his father to immediately carry out current or future orders. The use of the editorial *if'al ma tu'maru* (carry out what you are commanded) instead of *adhibhni* (slaughter me), in Shihab's view gives the

understanding that Isma'il's acceptance of the command was due to his obedience to Allah, so that any command that comes from Allah will be accepted with full obedience and submission. The use of this editorial also linguistically can lighten the burden on both of them in facing the tests given by Allah.

Ismail's patience in the description of the verse is preceded by the mention of Allah's will (satajuduni in sha' Allah min al-Sabirin) indicating that there is no obedience except under guidance from Allah and there is no power to commit disobedience except because there is protection from Allah. According to Shihab, mentioning Allah's will first shows the ethical and moral integrity and nobility that Isma'il has towards Allah. Isma'il's moral integrity and nobility is a manifestation of the moral education given by Ibrahim regarding the belief in Isma'il's heart about the Oneness of Allah and the appropriate attitude towards Allah. The integrity that Ismail possesses is of course due to the results of Ibrahim's upbringing from a young age, which is a form of Ibrahim's success in carrying out moral education for his children, very noble ethics that need to be used as an example in today's life in relation to educating children.

If viewed from the perspective of Sufism, a person's development is not only influenced by previous experience and knowledge (prejudice), but is closely related to other aspects of the human self. The development experienced by Isma'il is basically the development of the soul by maximizing the potential of al-ruh (spirit), al-qalb (heart), and al-'aql (reason). The spirit is a potential entity that determines human existence. Isma'il's awareness of his position in the community formed by the presence of the Jurhum tribe around him is an awareness of his own existence as a human being. Meanwhile, qalb is the basic element of every human being who is able to feel, understand and know (haqiqat al-insan al-mudrik al-ilm). Likewise, aql has several meanings, including as an entity that differentiates humans from animals, abilities

obtained through experience, and instinct (al-gharizah). Experience and instinct are two things that cannot be separated to show a person's emotional intelligence and intellectual intelligence.

CONCLUSION

Ibrahim's interpersonal communication research from an educational perspective gave birth to various methods in learning, namely, dialogue method, discussion method, informative communication method, persuasive communication method, instructive communication method, question and answer method, words of affection method, reward method. Ibrahim's success in communicating gave birth to success in educating children, building communication ethics, and cultivating children's character.

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