



## Aisyah RA's Interpersonal Communication Model in Sulaiman An-Nadawi's book 'Aisyah'

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### ABSTRACT

*Interpersonal communication is very influential in people's lives. It is equally important to build good relationships between all actors of communication, both communicators and communicants. This study used a descriptive qualitative approach with the content analysis method of the Krippendorff model and the paragraph analysis unit. This research study focuses on the interpersonal communication model. Aisyah is a communicator in the book Aisyah by Sulaiman an-Nadawi. This study found the transactional interpersonal communication model most often used by Aisyah RA. Other models used by Aisyah with frequencies below interpersonal transactional communication, namely, sender-receiver, linear, and power.*

**Keywords:** model, communication, and interpersonal.

### ABSTRAK

Komunikasi interpersonal sangat berpengaruh dalam kehidupan masyarakat. Hal tersebut juga sama pentingnya untuk membangun hubungan yang baik di antara setiap pelaku komunikasi, baik komunikator ataupun komunikan. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan metode analisis isi model Krippendorff dengan unit analisis paragraf. Kajian penelitian ini focus kepada model komunikasi interpersonal. Aisyah merupakan komunikator di dalam buku Aisyah karya Sulaiman an-Nadawi. Penelitian ini menemukan model komunikasi interpersonal transaksional paling sering digunakan oleh Aisyah RA. Model-model lain yang digunakan oleh Aisyah dengan frekuensi dibawah komunikasi interpersonal transaksional yaitu, pengirim-penerima, linier, dan kekuasaan.

**Kata kunci:** model, komunikasi, dan interpersonal.

## **PENDAHULUAN**

Communication is something that will not be separated from human life. Everyone must carry out communication activities with other people and even groups. Communication is divided into many things that intersect with social interactions in society. Types of communication are intrapersonal (inter-personal) communication, interpersonal communication, group communication, and organizational communication. One of the communication models that will be studied in this research is interpersonal communication. Interpersonal communication is how the communication process runs between one and two or more people.

Aisyah ra, one of the wives of the Prophet Muhammad, has the title ummu al-believer. The intelligence and role of Aisyah accompany the Prophet Muhammad to fight to defend Islam until the end of his life, making him a substantial hadith repository. From Aisyah, it is hoped that the people of the Prophet Muhammad PBUH can reflect and gain knowledge as the narrators of hadith who asked Aisyah about something about Shari'a and other problems after the death of the Prophet at the end of time. In the hadith narrated by Turmudzi number 3818, Abu Musa al-Asy'ari said, "We are not confused about the hadith, so we ask Ayesha unless we get an answer from her side." (Hidayah, 2017: 44)

Making Aisyah RA's life in nubuwat education by the Prophet as a role model in life is very good to do. By studying, it is the same as studying communication by the Prophet. Meanwhile, understanding and learning the communication activities carried out by the Prophet Muhammad was one way of da'wah and practicing what is prescribed and sharing with others about goodness. Da'wah is something that all Muslims must do. Da'wah can be interpreted as an activity that calls for excellence. As stated in the Koran, in Surah an-Nahl verse 125, which reads:

"Call (humans) to the way of your Lord with wisdom and suitable lessons and argue with them in a good way. Indeed, it is your Lord who knows better about those who have strayed from His ways and He who knows better those who are guided." (Kementerian Agama Republik Indonesia, 2012: 281)

The above verse explains how the obligation of a Muslim to carry out da'wah activities. Calling on people to walk in a good way, which Allah SWT is pleased within a good way, and calling in the form of da'wah is the

same as communication. Good communication will be synergized with da'wah activities by starting da'wah from oneself, family, other people to the broader community. The explanation above regarding transmission, da'wah, and Aisyah ra as someone with the most substantial hadith knowledge made the researcher reason to discuss one of the biographical books entitled "Aisyah" by Sulaiman an-Nadawi. The book, which Qisthi Press published, has become a book in great demand by many readers. As a best-selling book, which means that it is in excellent order, it is hoped that this book can become an inspiration for the wider community.

The hope to be achieved by studying this book is that it can be a picture for the life of every believer to give birth to a quality generation. Where the researcher focused on interpersonal communication from Aisyah ra or umma al-believer with the Prophet Muhammad also saw with many people. Considering some of these things, the authors make it a background in a study entitled "Aisyah's Interpersonal Communication Model in the book 'Aisyah' by Sulaiman An-Nadawi?"

## **RESULTS AND DISCUSSION**

### **Interpersonal Communication**

Communication in English is communication (noun) and communicate (verb). The equivalent meaning of the two is "to make the same" (to make common). Some of the detailed definitions of communicating are: (a) the process of exchanging thoughts, feelings, information, (b) efforts to understand, (c) sympathetic relationships between communicators, communicators, and communicants (Nurudin, 2016: 9). Etymologically the communication from Latin communicates, and the source of the word is communis. Communist means "sharing" or "belonging together" is an attempt to have a common goal or an ordinary meaning.

The model in the Big Indonesian Dictionary (KBBI) means pattern. The word model is defined as an informal description to explain or apply a theory. According to Sereno and Mortensen, the communication model is an ideal description of something needed to realize a communication process (Mulyana, 2016: 132). The book "Interpersonal Communication: Daily Interactions" by Wood (2013: 21) says interpersonal is a derivative of the prefix inter, which means "between," and the word person, which means "person." Interpersonal communication generally occurs between two people. The entire communication process occurs between several people, but many interactions do not involve all the people intimately. In

the continuity of interpersonal communication, there is social interaction, which Martin Buber differentiates in Julia (2013) into three levels: I-it, I-You, and I-Thou.

I-it communication, the interaction between one person and another, is very impersonal because there is no recognition of the existence of another person personally. Still, someone is only a matter or object. I-you communication is a type of communication that is most widely used in everyday interactions. Seeing other people or the interlocutor is more than just an object but does not think of it as a unique human being. Buber considers I-thou communication the highest form of human interaction because humans reinforce and appreciate each other's uniqueness.

The word interpersonal (interpersonal) in the complete dictionary of psychology means anything that takes place between two persons or something that characterizes processes that arise due to individual interactions with other individuals (Chaplin, 2014: 257). Miller in Liliweri (2015) provides a clear picture with this understanding that interpersonal communication is communication that occurs on a basis and with a certain number of participants. Interpersonal communication will immediately receive immediate feedback in many ways when it occurs between two people with close relationships (Liliweri, 2015: 14-26). Interpersonal (interpersonal) communication occurs due to various backgrounds, situations, factors, motivations, goals, and interests. (Soyomukti, 2016: 150)

According to Cangara (2002: 32), the definition of interpersonal communication focuses more on the communication process that takes place between two or more people face-to-face. This is the same as Wood's opinion, namely communication between communicators and communicants, communication between people face-to-face, either verbally or nonverbally, to get a direct response as happened to two individuals, such as husband and wife, two peers, two close friends, , teacher-students, and so on (Wood, 2013: 23). A similar opinion was expressed by Deddy Mulyana (2008) that communication is face-to-face, with direct reactions, both verbally and nonverbally. (Suranto, 2011: 3)

### **Interpersonal Communication Model**

There are 8 models of inter-personal or interpersonal communication, namely: (a) The sender-receiver model. The sender is an informant of change, while the recipient is the destination for sending information and serves as the focus of change. The sender-receiver model of interpersonal

communication can exist before an introduction between two people, such as dialogue. Dialogue is an advanced stage when the communicator and the communicant are changing or developing messages in the conversation. In addition to a progressive step in the interpersonal communication process in the sender-receiver model, effective communication will be supported by a planned goal in touch. This model's part is sender, receiver, message, channel (media), and feedback (Liliweri, 2015).

(b) Receiver model assumes that communication is sufficient to prioritize only one element, namely the receiver. Communication begins when a message is sent. If the messages are received as meaningful messages to the recipient, communication has taken place, regardless of whether what was sent contains meaning. When a message is received and is meaningful according to the recipient, communication is considered to have occurred and is effective. (c) The communication behavior model states that the essence of communication lies in human behavior. This model assumes that sending and receiving messages are carried out deliberately and with a specific purpose. The relationship between the communicator and the communicant is considered an act of communication.

(c) Linear model, often referred to as the basic model, explains that communication involves two parties: the sender and receiver of the message. The communication process is considered sufficient when someone sends a message, and other people receive the message. (d) The interactional model, assuming that the sender "encodes" the message through encoding; likewise, the receiver "encodes" the message through decoding and returns the message as feedback. This interactional model also displays various other elements in the interaction process, namely channels or media, physical environments such as interference, etc. (e) Transactional model, showing that both the recipient and the sender of the message experience changes in messages over time. The recipient acts as the sender of the message and vice versa.

(f) The power model, the power relationship becomes a pioneer in this model. The participants communicate, which is influential in all situations, including communication in the community or

particular society. This communication model occurs in organizations that are always composed of several roles, such as dominant and dominant roles, for example, communication between superiors and

subordinates. (g) Cultural model, culture is in the middle of a communication process. This model believes that communication occurs because of culture, meaning that the communication process will not be easy to understand without an understanding of culture. Culture plays a significant role in communication because understanding the code of verbal or non-verbal messages is to understand the culture. Cultural communication involves transmission and negotiation shaped by the cultural practices of the sender and receiver.

Redding develops the classification of interpersonal communication in several points, namely intimate interactions, social conversations, interrogations or examinations, and interviews. The explanation related to this is close interactions, including communication between good friends, family members, and people who already have strong emotional ties. (Maulana: 2013) A concept that refers to a feeling of closeness or a sense of connection between two people. (Hanurawan, 2015: 161) Social conversation is an interaction to please someone simply. This type of face-to-face communication is essential for the development of informal relationships in organizations. Interrogation or examination is the interaction between people in control, who request or even demand information from others. An interview is a form of interpersonal communication in conversation in the form of question and answer. (Maulana, 2013: 75-82)

According to Verderber in Budyatna (2011:37), personal relationships are a way to lead to interpersonal relationships when someone reveals information to others to complement or meet each other's needs. The actual relationship that has been classified with whom the person will relate as an acquaintance, friend, best friend, or close friend.

Gerard R. Miller in his foreword written for the book *Explorations in Interpersonal Communication*, states that "Understanding the interpersonal communication process according to understanding the symbiotic relationship between communication and relational development: Communication affects relational growth, and in turn (simultaneously), relational development affects the nature of communication between the parties involved in the relationship). " The factors that influence it include physical attractiveness, reward, familiarity, proximity, ability (competence). While the influence of personal characteristics on interpersonal perceptions, namely experience, motivation, and personality (Rakhmat, 2007: 89-90).

### **Types of Interpersonal Relationships**

Terrence A. Doyle in Liliweri (2015) states that there are types of interpersonal relationships, namely Friendship Association, which is an association between two people who build a friendship based on free choice, "friendship as a freely chosen association" (who chooses who, because of what, where, and when they are friends). Family Relationships, family relations; because every family has a different pattern of communication with other families. This pattern is formed and perpetuated as identity, social status, and therefore has a specific role. Romantic Relationships are interpersonal relationships based on affection and commitment between two people in a love relationship. Professional Relationships, namely cross-professional relationships that occur in small-scale workgroups. Interpersonal Competence, which describes the effectiveness of interpersonal relations, is determined by variations in the types of links in a particular context. Websites for interpersonal relationships, where interpersonal relationships are built over the internet network. (Liliweri, 2015: 110-111)

The discussion regarding the interpersonal communication model in Sulaiman an-Nadawi's book will focus on the unit of analysis (paragraph), including Aisyah's role as a communicator. The analysis stage that the researcher uses is a content analysis by Krippendorff with four steps, namely data formation, data reduction, inference collection, and research. (Krippendorff, 1991: 69) The following is a content analysis with Aisyah's paragraph analysis unit model of interpersonal communication in the book 'Aisyah' by Sulaiman an-Nadawi, with Aisyah as a communicator, namely: 3rd paragraph: the simplicity of Muhammad's family

There was no great concern for work and household affairs because they did not need it. Rarely was a fireplace burning in the Apostle's house. Aisyah recounted her daily life, Aisyah said, "Muhammad's family never felt full of rye bread for three days, that's what happened until Rasulullah came to Allah." (An-Nadawi, 2016: 32)

The communication model in the text above is included in I-thou communication because Aisyah wanted to give a message to everyone who was at that time or the *tabi'in* about the Prophet's life from her words. It can be said that Aisyah's communication is the same as Buber's opinion, which states the condition of a person who has considered other people with their uniqueness and mutual respect and reinforcement in the highest interactions.

Aisyah's attitude and way of conveying messages in this communication process also provide lessons on how simple the life of the Prophet and his family is. A life that is far from the world's luxuries even though the Messenger of Allah can get whatever he wants. The attitude of Aisyah, who tried to tell about the Prophet's family, seemed always to want to be open to providing knowledge for Muslims and Muslim women. Aisyah's field of experience is also one factor that influences interpersonal communication to be trustworthy and unquestionable.

This communication is considered a type of interpersonal competence communication because this is done according to the context that exists at the time of the incident. In this conversation, the classification of interpersonal communication is a social conversation, where Aisyah wants to explain some things in a simple *tabi'in* even though it is not in an organizational unit. Paragraph 4: Rasulullah's tenderness and jokes

Among the forms of the tenderness of the Prophet towards Ayesha, he often teased her and made her laugh. Rasulullah also often chatted with Aisyah at night to please her. Once upon a time, Rasulullah once mentioned the word 'khurafat' in his chat. The Holy Prophet asked Ayesha, "Do you know what khurafat is? Khurafat is a man from udzrah who was taken captive by the jinn during the era of ignorance. He lived with the jinn for many years, and then the genie was returned to the human realm. Khurafat always tells people about his experiences of living in the jinn realm and the miracles in it. Finally, people now always say, "The story of Khurafat ..." (An-Nadawi, 2016: 42)

The communication model in the text above is I-thou communication because the Prophet as a communicator invited Aisyah to chat gently. This sent a message to everyone that the Messenger of Allah communicated with Ayesha through a story and a joke. The communication between Rasulullah as a communicator and Aisyah as a communicant above is the same as Buber's opinion in the communication model, which is stated to exist in someone who has considered other people's uniqueness as well as mutual respect and reinforcement in the highest interactions.

Rasulullah and Aisyah is a romantic relationship because communication is established between two people who love and love each other in a love relationship. Rasulullah's contact with Aisyah includes intimate interactions between family members or spouses. The Prophet's



attitude and manner of chatting with Aisyah conveyed the message that a gentle and loving attitude towards family and fellow humans is excellent to do. Rasulullah has exemplified simple behavior by the verses of the Qur'an, namely:

"Then speak both of you to him in gentle words. Hopefully he remembers or is afraid" (Ministry of Religion of the Republic of Indonesia, Thaha: 44)

This verse implies an order to say softly to others, which is the same as what Rasulullah saw when he spoke to Ayesha in a reasonable tone and gentle attitude. 7th paragraph page 276: the command to wear the hijab during prayer

Aisyah had stopped at the place of Shafiyah bint Umm Talha ath-Talhat. He saw Shafiyah's daughters, who were already menstruating, praying without wearing a headscarf. Aisyah said, "Girls are not allowed to pray except by wearing a headscarf. Rasulullah once entered my room, and there was a girl there. Rasulullah threw the cloth to me and said, 'distribute this cloth for him and the daughter in Umm Salamah's room. I saw that the child had menstruation'." (An-Nadawi, 2016: 276)

The communication in Aisyah's conversation is classified as I-you communication. Aisyah considers the communicant as an object without waiting for an answer and does not see a unique human being. Communication included in this social conversation in interpersonal relationships occupies the type of family relationship because Aisyah communicates with Shafiyah's children, who become her partners as the Prophet's wife, which means Shafiyah's child is also Aisyah's child. The law of wearing the veil has been stated in the word of Allah, which reads:

"O son of Adam, Verily We have lowered to your clothes to cover your genitals and beautiful garments for adornment. And taqwa clothes. That's the best. This is part of the signs of Allah's power. Hopefully, they will never forget. " (Ministry of Religion of the Republic of Indonesia, QS. Al-A'raf: 26)

From the above verse it is explained that, everyone is asked to cover their genitals, while the taqwa clothing is the most beautiful garment that can be used by all or every Muslim as part of Allah's power Dengan pakaian takwa tersebut, diharapkan setiap hamba akan selalu ingat akan Allah dan perintah-Nya. Paragraf ke-4: keadaan pada hari kiamat

Aisyah once asked the Prophet, "Will a lover remembers his lover on

the Day of Judgment?" Rasulullah replied, "O Ayesha, he does not remember his lover at three times, namely when his deeds are weighed, heavy, or light. Second, during the book's distribution, did he receive it with his right hand or his left hand. And lastly, when a group of people comes out of hell where they are gathered and burned. People say, "I am burdened with three things ...". " (An-Nadawi, 2016: 25)

Communication belongs to the I-thou level of communication because Aisyah considers her husband as a unique human being. This shows that a husband who has another role as Rasulullah can explain something like the doomsday event, which he does not understand. Interpersonal communication classification above is called intimate interaction, where communication occurs between two people who have a strong emotional relationship. Personal interaction is meant by interpersonal communication between Aisyah and the Messenger of Allah, who is bound in a marriage or husband and wife relationship.

The physical attractiveness between Rasulullah and Ayesha, the rewards that Ayesha will receive, the closeness between the two, and the ability of the Messenger of Allah are a complete collection of factors that influence this interpersonal communication. The Prophet's ability to answer Ayesha's questions about the doomsday event and the situation of the people at that time became the main attraction for Aisyah to establish an interpersonal communication with the Messenger of Allah as her communicant.

The interpersonal relationship in interpersonal communication mentioned above is a romantic relationship, whose effectiveness is illustrated by the loving relationship as husband and wife between Aisyah and the Prophet. The text of interpersonal communication between Rasulullah and Aisyah contains a precious lesson for Muslims, namely to get rid of the shame in seeking knowledge and the gentle attitude of someone in teaching science. Aisyah shook off her guilt to ask the Prophet about things she did not know. Paragraph 5: the condition of a polytheist on the Day of Resurrection

One day, Ayesha asked about the disbelievers and polytheists, if they do good deeds in the world, do they get rewarded or not? Aisyah cited the example of Abdullah bin Ju'dan, a Meccan polytheist who was a kind and friendly man to others. He even set up a reconciliation institute that brought together all the Quraish leaders to stop the ongoing warfare between the Quraish and the Kinanah tribes in the

pre-Islamic period. Rasulullah himself is a member of this institution. Aisyah asked, "O Rasulullah, Ibn Jud'an during the time of Jahiliyah was a person who diligently keeps in touch, feeds the poor, does good to neighbors, and respects guests. Is all the best use for him?" Rasulullah replied, "Of course not, Ayesha. Because he has never said, "O Allah, forgive my mistakes on the Day of Resurrection." (An-Nadawi, 2016: 25)

This communication belongs to the I-thou level of communication because Aisyah considers her husband to be a unique human being, in this case, he has a role as the Messenger of Allah who can explain about Ibn Ju'dan who practices good things but does not even ask for protection on the Day of Judgment. The interpersonal communication classification above is called intimate interaction, where communication occurs between two people who have a strong emotional relationship. The above is a personal interaction, namely Aisyah's interpersonal communication with the Prophet, bound in a marriage relationship.

The physical attractiveness between Rasulullah and Ayesha, the rewards that Ayesha will receive, the closeness between the two, and the ability of the Messenger of Allah are a complete collection of factors that influence this interpersonal communication. The Prophet's ability to answer Ayesha's questions about Ibn Ju'dan became a unique attraction for Aisyah to initiate an interpersonal communication with Rasulullah as her communicant. The attitude of empathy illustrated in Aisyah's question to the Prophet about Ibn Ju'dan, Ayesha seemed to want to know the condition of Ibn Ju'dan on the Day of Resurrection for what she did. However, Rasulullah always had a positive attitude, which was seen in how the Prophet received question after question from Ayesha. These points that have been listed above are supported by the opinion of Devito (1997) in Suranto (2011), namely the issues of openness to being and telling the truth in the communication process, a positive attitude and empathy is the absence of prejudice and can feel what people feel. other. (Suranto, 2011: 82-83)

The interpersonal relationship in interpersonal communication mentioned above is a romantic relationship, whose effectiveness is illustrated by the loving relationship as husband and wife between Aisyah and Rasulullah). A precious lesson in the text of interpersonal communication between Rasulullah and Ayesha is aimed at Muslims, namely to believe in Allah, His Messenger, and the Day of Judgment.

Paragraph 1: regarding jihad

As is well known, jihad is the pinnacle of the Islamic struggle, the core foundation of a straight Islamic religion, and its most important obligation. At first, Aisyah thought that jihad was also obligatory on women as it was for men because, in other commitments, the two genders were not differentiated in the eyes of Allah. Aisyah also asked Rasulullah for an explanation. He asked, "Are women obliged to fight jihad?" Rasulullah replied, "Their jihad is hajj." (An-Nadawi, 2016: 26)

This communication belongs to the I-thou level of communication because Aisyah considers her husband as a unique human being; in this case, he has the role of the Messenger of Allah, who can explain the law of jihad for a woman. Interpersonal communication classification above includes intimate interactions, with a form of communication between two people who have strong emotional ties. The above is a personal interaction, namely Aisyah's interpersonal communication with the Prophet, bound in a marriage relationship.

The physical attractiveness between Rasulullah and Ayesha, the rewards that Aisha will receive, the closeness between the two, and the Prophet's ability to explain all of Ayesha's questions are a complete collection of the factors that influence interpersonal communication. Likewise, the Prophet's ability to answer Ayesha's questions regarding the law of jihad for a woman in the text became a unique attraction for Aisyah to initiate an interpersonal communication with the Messenger of Allah as her communicant.

Rasulullah showed his openness to Aisyah by answering honestly about the information she needed regarding the law of jihad for a woman. A positive attitude and equality can be seen in how the Prophet saw Ayesha as a great woman who wanted to fight like men. The interpersonal relationship in interpersonal communication mentioned above is a romantic relationship, whose effectiveness is illustrated by the loving relationship as husband and wife between Aisyah and the Prophet.

In the text of interpersonal communication between Rasulullah and Aisyah, there is a precious lesson for Muslims, namely jihad in the way of Allah, not knowing men or women. The same is the case with the jihad laws that Aisyah asked the Prophet. The law of jihad and its repercussions for the perpetrators of jihad is the same between men and women; it's just that the method taken between the two is different. Men can fight in the

way of Allah in jihad, and women on hajj are included in jihad in the way of Allah. 3rd paragraph: witr prayer of the Prophet

One night, Ayesha saw the Messenger of Allah sleeping before performing the witr prayer. Aisyah did not hesitate to ask the Prophet about this. "Are you going to sleep before writing?" he asked. Rasulullah replied, "O Ayesha, my eyes are asleep, but my heart never sleeps." (An-Nadawi, 2016: 29)

The communication in the text above can be seen from the response from the communicant to the communicator's questions, in this case, the Messenger of Allah to Aisyah. At the same time, the level of interpersonal communication is classified as I-thou communication. I-thou communication is said because Aisyah considers her interlocutor (Rasulullah) to be more than a mere person or object but a human being with all its uniqueness. Interpersonal communication above is classified as intimate interaction, where a form of communication occurs between two people who have a strong emotional relationship. The above is a personal interaction, namely Aisyah's interpersonal communication with the Messenger of Allah, bound in a marriage relationship, and a Prophet and his followers.

The interpersonal relationship in interpersonal communication mentioned above is a romantic relationship, whose effectiveness is illustrated by the loving relationship as husband and wife between Aisyah and the Prophet. In the text of interpersonal communication between Rasulullah and Ayesha, there is a precious lesson for Muslims, namely that a Messenger is different from an ordinary human, a messenger who has the privilege of guiding his people to the truth in the way of Allah. Paragraph 5: a warning not to gossip

Ummul Mukminin Safiyah was small. One day Ayesha described the condition of her body with a gesture of her hand as if affirming that Syariah was short. So the Prophet said, "You have uttered the sentence, which if you mix it with seawater, undoubtedly the clear water will be completely cloudy." Aisyah dodged, "O Messenger of Allah, I'm just telling someone." But the Messenger of Allah replied, "I have never been happy to hear a story about someone, that he was such and such ..." (An-Nadawi, 2016: 30)

This communication belongs to the I-thou level of communication because Aisyah considers her husband a unique human being; in this case, he has a role as Rasulullah. The interpersonal relationship in interpersonal

communication mentioned above is a romantic relationship, whose effectiveness is illustrated by the loving relationship as husband and wife between Aisyah and Rasulullah. At the same time, the classification includes intimate interactions, where a form of communication occurs between two people who have a strong emotional relationship. The above is a personal interaction, namely Aisyah's interpersonal communication with the Prophet, bound in a marriage relationship.

The text above shows that Ayesha invited the Prophet to talk about Ummu Safiyah, but the Prophet did not like this. Aisyah's actions made the Messenger of Allah advise her that the Prophet never liked the story of an obstacle regarding this and that. Muslims can take some lessons, namely the prohibition of not talking about other people (shibah). Aisyah received a warning from the Messenger of Allah regarding her mistake, which indirectly insulted Umm Syariah and gave an answer to what Ayesha was doing. Paragraph 5: Ayesha's jealousy towards Khadija

In Ahmad's narration, Ayesha said, "When the Prophet mentioned Khadija's name, he always praised her with the best of praise." Aisyah continued, "One day, I was jealous of her. I said, 'How often do you say his name until the corners of your lips turn red even though Allah has replaced it for you for a better thing. 'Rasulullah replied,' Allah did not replace him for me with a better thing. He believed in me when the unbelievers opposed me, he trusted me when people lied to me, he gave all his wealth when people kept him from me, Allah had given me his son when other women did not provide me with offspring. "(An-Nadawi, 2016: 47)

This communication belongs to the I-thou level of communication when Aisyah views the Prophet with an appreciation for her uniqueness as a human being, not just an object. Intimate interaction occurred between Ayesha and Rasul in a romantic relationship. Meanwhile, the interpersonal effectiveness that occurred in the communication above was Aisyah's openness to the Prophet to express her jealousy to Khadijah. Aisyah did not understand that being jealous was a natural thing, but it was not right. It is not correct because it could be that what is best for Ayesha is not the best thing according to Allah and His Messenger. 2nd paragraph: consent in the marriage of a girl

Aisyah also once asked the Messenger of Allah about a girl her family would like to marry. Does it have to be with her permission and consent or not? Rasulullah replied, "Yes, his consent must be asked." Then Ayesha

said again, "But he felt ashamed." Rasulullah replied, "That is a sign of his agreement, that is if he remains silent." (An-Nadawi, 2016: 26)

This communication belongs to the I-thou level of communication because Aisyah and Rasulullah consider their interlocutors as unique human beings. Aisyah thought the Messenger of Allah unique as an individual human being, a messenger who could take her to a path that Allah was pleased with, as well as her husband who guided her to become a sholihah wife, likewise the Messenger of Allah considered Ayesha as a human with unique characters, not as an object or object, as well as a beloved wife.

The interpersonal communication classification in the text above is called intimate interaction. The above is a personal interaction, namely Aisyah's interpersonal communication with the Prophet, bound in a marriage relationship, even though their topic of conversation is about religion. The physical attractiveness between Rasulullah and Ayesha, the rewards that Aisha will receive, the closeness between the two, and the ability of the Messenger of Allah are a complete collection of factors that influence interpersonal communication.

The Prophet's ability to answer Ayesha's questions regarding the explanation of marrying a girl not or with the girl's consent became an exciting thing for Ayesha to encourage her to communicate with the Messenger of Allah. The interpersonal relationship in interpersonal communication mentioned above is a romantic relationship, whose effectiveness is illustrated by the loving relationship as husband and wife between Aisyah and the Prophet.

The text of interpersonal communication between Rasulullah and Aisyah contains a precious lesson for Muslims, namely to let go of shame in seeking knowledge. The conversation between Ayesha and Rasulullah implies that every Muslim or human being must respect everyone's opinion. As in the text of the conversation between Rasulullah and Ayesha regarding adab asking before marrying a girl, the girl's opinion determines the course of the wedding plan. Paragraph 4: be kind to the family

Once upon a time, her uncle came to visit her, but Aisyah refused to see her. When the Prophet came, Ayesha immediately asked this. Rasulullah replied, "He is your uncle, meet him." Ayesha said, "O Messenger of Allah, the one who breastfed me was a woman and not a man." Rasulullah replied, "He is your uncle, then tell him to come in to meet you!" (An-Nadawi, 2016: 26)

The text above is included in the interactional interpersonal communication model, namely communication from two directions. Rasulullah and Aisyah in this text become a communicant and a communicator. This interactional communication model belongs to the I-thou level of communication because Aisyah and Rasulullah consider their interlocutors as unique human beings. Ayesha considered the Prophet as unique as a human being, a messenger who could take her to a path that Allah pleased with her, as well as her husband who guided her to become a sholihah wife, likewise Rasulullah considered Aisyah a human with unique characters, not as an object or object, as well as a beloved wife.

In the conversation between Aisyah and Rasulullah above, Rasulullah advised Aisyah to meet her uncle, her sisterhood. This is an example of how the Prophet guided and directed his wife Ayesha on the right path—looking at the interpersonal communication points in the text, including in the classification of intimate interactions. Intimate interactions in interpersonal communication Aisyah with the Messenger of Allah are tied to a marriage relationship, even though the topic of their conversation is about how to socialize in life, especially with her sister's uncle.

Aisyah's conversation about her unwillingness to accept her group of uncles as a guest is not by the competency theory for receiving guests. According to Suranto, the ability to welcome guests is an essential thing in every interpersonal relationship. (Suranto, 2011: 103) The factors that become the basis for interpersonal communication are physical attractiveness between Rasulullah and Aisyah, the rewards that Aisyah will receive, the closeness between the two, and the Prophet's ability. The ability of the Prophet to answer Ayesha's questions regarding the explanation of adab to meet her ten-sisterly uncle became something new that Aisyah needed to know.

In addition to the factors of interpersonal communication, several points of the effectiveness of interpersonal communication can be seen from the interpersonal communication of Rasulullah and Aisyah, namely openness, positive attitude, empathy, and a supportive attitude. The Prophet's point of transparency can be seen who guided and taught Ayesha to be willing to meet her sister's uncle. Points to a positive attitude, supportive attitude, and empathy are also seen in how the Prophet gently guided Ayesha and told her until she understood and obeyed what was best for her.

A supportive statement from Aw supports the above, that is, for each



party in interpersonal communication to speak honestly (openly), give a supportive attitude, are not prejudiced and suspicious (positive attitude), and can feel things as felt by others. (empathy). (Aw, 2011: 82-83) The type of interpersonal relationship in interpersonal communication mentioned above is a family relationship, the effectiveness of which is illustrated by a loving relationship between family members, in this case, Aisyah, her sister, and the Prophet. (Liliweri: 2015)

In the text of interpersonal communication between Rasulullah and Aisyah, there is a precious lesson for Muslims, namely to love one another, especially those who are still in family ties. Aisyah, in accepting her sister, loved her uncle but did not want to see her uncle because she felt that she was not in a mahram (blood family) relationship. This was known by the Messenger of Allah so that Ayesha was asked to meet with her uncle, who was her age after being explained by the Prophet that her uncle was her family, even though the one who breastfed her was a woman. Paragraph 1: Aisyah's obedience to her husband

There is no doubt that obeying her husband and carrying out his orders are the essential duties of a wife. Ayesha's life is a perfect example in this regard. He never broke any of the Prophet's laws in all his life with him for nine years. Ayesha's obedience reached a level, if something occurred in her mind that could make the Prophet angry, Ayesha would immediately leave her. Aisyah said, "I put a pillow inside the pillow with paintings. When Rasulullah saw him, Rasulullah just stood at the door and did not want to enter. I saw hatred on his face. So I said, "O Messenger of Allah, I repent to Allah and His Messenger, what is my sin?" Rasulullah asked, "What's with this pillow?" Aisyah replied, "I bought this pillow so you can sit and lie down on it." Then the Messenger of Allah said, "Those who have these paintings will be tortured on the Day of Resurrection, to them being said," Live what you paint. " The Prophet continued, "An angel will not enter a house with a painting." (An-Nadawi, 2016: 50)

Rasulullah explained to Aisyah in her words that a painting is not suitable for those who have it on the Day of Resurrection, while an angel will not enter the house in the image. The text above is included in the interactional communication model with the I-thou level of communication because Aisyah and Rasulullah both consider their interlocutors as unique human beings. Aisyah thought the Messenger of Allah was notable as an individual human being, a messenger of Allah, and

a husband for himself; likewise, the Messenger of Allah considered Ayesha a human with unique characters, not as an object or object but his beloved wife.

The interpersonal communication classification in the text above is called intimate interaction. The above is a personal interaction, namely Aisyah's interpersonal communication with the Prophet, bound in a marriage relationship, with a household theme. The physical attractiveness between Rasulullah and Ayesha, the rewards that Aisha will receive, the closeness between the two, and the Prophet's ability to explain many things to Ayesha are a complete collection of the factors that influence interpersonal communication.

The type of interpersonal relationship in interpersonal communication between Rasulullah and Aisyah is a romantic relationship, whose effectiveness is reflected in the loving relationship as husband and wife. The interpersonal communication between Rasulullah and Aisyah shows lessons for Muslims, namely not owning and installing paintings in the area of the house and so on. By image, it can reduce the house's blessing because angels and cursings cannot visit it on the Day of Resurrection. Paragraph 1: choose Rasulullah from the life of the world

Ayesha said, "After 29 nights, the Prophet saw me and started his turn from me. Then I said, 'O Messenger of Allah, you have vowed not to see us for a month, but why did you meet us on the 29th night? I counted it well. 'Rasulullah replied,' This month, the number of nights is 29. "Then the Messenger of Allah continued,' O Ayesha, I want to remind you one thing, but don't make a decision hastily before asking your parents for consideration. 'Rasulullah then read out one verse 'O Prophet, say to your wives ...' until '... then indeed Allah provides for those who do good among you a great reward'. " Ayesha said, "By Allah, it is clear that my parents would not tell me to divorce the Prophet. So Ayesha said to the Prophet, 'Should I ask my two fathers to consider this matter? I only want Allah and His Messenger and the hereafter'." Aisyah continued, "Don't you tell your other wives that I chose you." The Holy Prophet also replied, "Verily Allah sent me as a preacher and not a stubborn person." (An-Nadawi, 2016: 102)

The text above is included in the interactional interpersonal communication model, namely communication from two directions. The Messenger of Allah in this text becomes a communicant and a

communicator. Rasulullah explained Ayesha's question to Rasulullah for her arrival before the 30th but 29th day. Meanwhile, Rasulullah responded to Aisyah's question with a message from Allah to state the choice for Rasulullah's wives to choose life in the world or the hereafter.

The text above is included in the interactional communication model with the I-thou level of communication because Aisyah and Rasulullah both consider their interlocutors as unique human beings. Aisyah thought the Messenger of Allah unique as a great human being, a messenger of Allah, and a husband for himself, likewise the Messenger of Allah considered Aisyah a human with memorable characters, not as an object or object.

The interpersonal communication classification in the text above is called intimate interaction. The above is a personal interaction, namely Aisyah's interpersonal communication with the Prophet, bound in a marriage relationship, with a household theme. The physical attractiveness between Rasulullah and Ayesha, the rewards that Aisha will receive, the closeness between the two, and the Prophet's ability to explain many things to Ayesha are a complete collection of the factors that influence interpersonal communication.

The type of interpersonal relationship in interpersonal communication between Rasulullah and Aisyah is a romantic relationship, whose effectiveness is reflected in the loving relationship as husband and wife. A valuable lesson is contained for Muslims, namely that the afterlife is more eternal than the world's life. It is only natural for every Muslim to prefer and fight for the afterlife rather than just the world's life.

The verse above explains how there is no meaning in the world's life, which is only temporary, which is not eternal like the afterlife. Same with Ayesha, who was given a choice to choose the world and the hereafter with the Prophet. Ayesha decided the world of Rasulullah and the future was the most beautiful thing she had ever had, namely the love of Rasulullah.

1st paragraph: a man of the children of Azad

A resident of Kufa came to meet Ayesha in Medina. Then Ayesha asked the man, "Who are you?" I am a man from Bani Azad. I live in Kufa, "replied the man from the Azad bani. Ayesha then said, "Did you see us in the Jamal war?" the man from the Banu Azad replied, "Yes" Ayesha again asked, "Are you on our site or our enemy?" "I am on your enemy's side," he replied. Ayesha asked again, "Do you know who said, 'O our mother, you are the best mother we know?'"

The man of the Banu Azad replied, "Yes, it is my uncle's son." Finally, Aisyah could not stop her tears. (An-Nadawi, 2016: 144)

The text above is included in the interactional interpersonal communication model, namely the communication between Aisyah's nephew and the man of Bani Azad. The text above is included in the transactional communication model with the I-you level of communication. Both parties perceive their interlocutor as a human being who is not different or an object. The classification of interpersonal communication in the text above is called social conversation, were a form of light or simple communication with several people who have relationships. (Maulana 2013) The type of interpersonal relationship in interpersonal communication between Aisyah and the man from Bani Azad above is interpersonal competence, which is effective in specific contexts in a relationship. (Liliweri: 2015). Paragraph 3: sharing with others

Once upon a time, a beggar came to Aisyah's house. Ayesha also said to her slave, "Give the bread to him." The slave replied, "You have nothing left to break." Aisyah said again, "Give it to him!" then the slave said, "I gave it!" (An-Nadawi, 2016: 167)

The text above is not included in the interactional interpersonal communication model but is included in the power interpersonal communication model. This model is seen from the nature of Aisyah's conversation, which dominates the position of the slave in the conversation. Ayesha asked her slave to get the only bread to break the beggar who came. The text above is included in the interpersonal communication model with the I-you level of communication because the three parties both consider their interlocutor as a human being, not a mere object or object.

The interpersonal communication classification in the text above is called social conversation, a mild or straightforward form of communication in social relationships. (Maulana 2013) while the type of interpersonal relationship in interpersonal communication between Aisyah and her slave above is interpersonal competence, which is effective in specific contexts in a relationship. (Liliweri: 2015)

Aisyah showed a positive attitude and empathy in accepting a beggar who came and gave the bread they had. In fact, at that time, Aisyah's family did not have anything to break the fast; here is a valuable lesson that can be taken from the good memory of an ummul believer. Loving the needy and poor and sharing with fellow servants of Allah are examples of good

behavior by Aisyah. Aisyah teaches a gentle attitude and is kind to others, even to the poor and beggars. Like the verse above, which encourages every human being to go to family, orphans, needy and poor.

The following is a table of Aisyah's interpersonal communication model in the book 'Aisyah' by Sulaiman an-Nadawi, the analysis that the researcher includes several points, namely, numbers, paragraphs/pages, communication situations, and interpersonal communication models, namely:

No.	Paragraph / page	Situasi Komunikasi	Communicator	Interpersonal Communication Model
1	3/ 32	The simplicity of Muhammad's family	Aisyah	Linear
2	4/ 42	Rasulullah's tenderness and jokes	Aisyah	Linear
3	7/ 276	The order to wear hijab during prayer	Aisyah	Linear
4	4/ 25	Circumstances on the Day of Judgment	Aisyah	Sender-receiver
5	5/ 25	The state and deeds of a polytheist on the Day of Judgment	Aisyah	Sender-receiver
6	1/ 26	Regarding women's jihad	Aisyah	Sender-receiver
7	3/ 29	Witr prayer of the Prophet	Aisyah	Sender-receiver
8	5/ 30	Warning not to gossip	Aisyah	Transactional
9	5/ 47	Ayesha's jealousy towards Khadija	Aisyah	Sender-receiver
10	2/ 26	Permission to marry a girl	Aisyah	Transactional
11	4/26	Be kind to family	Aisyah	Transactional
12	1/ 50	Aisyah's obedience to her husband	Aisyah	Transactional
13	1/ 102	Choosing the Messenger of Allah over the life of the world	Aisyah	Transactional
14	1/ 144	The man of the children of Azad	Aisyah	Transactional
15	3/ 167	Share with others	Aisyah	Power

## CLOSING

After going through the analysis process, the transactional model is most often used by Aisyah in interpersonal communication in the book 'Aisyah' by Sulaiman an-Nadawi with Aisyah as the communicator. Some other models used with lower frequencies than the transactional model are the sender-receive model, the linear model, and the power model. The type of

interpersonal communication that Aisyah mostly uses is intimate interaction, namely in the conjugal relationship between Rosulullah and Aisyah. The classification that follows this type is romantic relationships, between Aisyah and Rosul

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