Al-Ulum

The Importance of Prophetic Communication Principles
(A Critical Study of the Hadith of Communication)

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Abstract

This article describes the principle of prophetic communication in the Hadith. This type of research is qualitative. The primary data source is Kitab Shahih al-Bukhari. In comparison, the secondary data comes from related references. The research instrument uses the HadisSoft application. We discuss ten hadiths on prophetic communication, categorized into three points. Content analysis explicitly and implicitly extracts the principles of prophetic communication in Hadith to conclude. The results of the analysis show that the focus of prophetic communication is honesty. Honesty is a prophetic identity that must be attached to every form of communication. The implication is that violating honesty as a principle of communication is equivalent to breaking human interests. This article's main contribution is to enrich Hadith's study from the communication perspective, which is still lacking. Research on the principles of prophetic communication in Hadith can be developed, for example, the ethics of communication between cultures.

Keywords: principle, Prophetic Communication, Hadith

Pentingnya Prinsip Komunikasi Kenabian
(Kajian Kritis Terhadap Hadis Komunikasi)

Abstrak

Artikel ini menjelaskan pentinya prinsip komunikasi kenabian dalam hadis. Jenis penelitian adalah kualitatif. Sumber data primer adalah Kitab Shahih al-Bukhari. Sedangkan data sekunder berasal dari referensi yang terkait. Instrumen penelitian menggunakan aplikasi HadisSoft. Kami membahas sepuluh hadith tentang prinsip komunikasi kenabian yang dikategorisasi menjadi tiga poin. Analisis konten secara eksplisit dan implisit untuk mengekstrak prinsip komunikasi kenabian dalam hadith untuk menarik kesimpulan. Hasil analisis menunjukkan bahwa prinsip komunikasi kenabian adalah kejujuran. Kejujuran merupakan identitas kenabin yang harus melekat pada setiap bentuk komunikasi. Implikasinya bahwa melanggar kejujuran sebagai prinsip komunikasi sama dengan melanggar kepentingan manusia. Kontribusi utama artikel ini adalah untuk memperkaya kajian hadis dalam perspektif komunikasi yang masih kurang. Penelitian terhadap prinsip komunikasi kenabian dapat dikembangkan misalnya bagaimana etika komunikasi antar budaya dan sebagainya.

Kata kunci: **Prinsip, Komunikasi Kenabian, Hadis**

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A. Introduction

Hadith is a guide to the life of Muslims, including in communicating. Communication is a means of establishing relationships between a person and other people. That is why the development of communication technologies affects the current system of human life.[1] Therefore, communication technologies provide significantly excellent pedagogical opportunities.[2] Visual communication design has become integral to developing wireless and multimedia communication technologies. The designers wanted a higher degree of humanization. Wireless communication was also expected to be more cooperative to ensure accurate transmission.[3] The various devices being designed will be even more effective through a precise communication library. This hope will be realized if honesty as a principle of communication is implemented.

Nevertheless, violations of communication principles have resulted in lousy interaction relationships. For example, disinformation caused a crisis of public trust in Canada in 2021. Guidelines on the principles of effective communication run inconsistently.[4] The lack of knowledge of prophetic communication principles proved to cause destructive interactions and poor adjustment for young couples in Iran.[5] The Middle East online region has also been confused as social media platforms have found false information about religion. In such conditions, the right solution is needed so that the internet spreads faith correctly in a fresh manner.

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[1] Dana Paľová and Martin Vejačka, "Implementation of Gamification Principles into Higher Education," *European Journal of Educational Research* 11, no. 2 (April 15, 2022): 763–779, https://www.researchgate.net/profile/Suntonrapot-Damrongpanit/publication/356662582_Effects_of_Mindset_Democratic_Parenting_Teaching_and_School_Environment_on_Global_Citizenship_of_Ninth-grade_Students/links/61a6dda685c5ea51abc0f7b6/Effects-of-Mindset-Dem.

[2] Yanhong Wei and Huili Tang, "Digital Effectiveness in Video Conference Methods on Internet Learning Environments of Higher Education," ed. Naeem Jan, *Journal of Mathematics* 2022 (January 17, 2022): 1–6, https://www.hindawi.com/journals/jmath/2022/6996407/.

[3] Cong Ma and Wonjun Chung, "Visual Communication Design Based on Collaborative Wireless Communication Video Transmission," ed. Gengxin Sun, *Journal of Sensors* 2022 (January 15, 2022): 1–11, https://www.hindawi.com/journals/js/2022/5348222/.

[4] Melissa MacKay et al., "Examining Social Media Crisis Communication during Early COVID-19 from Public Health and News Media for Quality, Content, and Corresponding Public Sentiment," *International Journal of Environmental Research and Public Health* 18, no. 15 (July 28, 2021): 7986, https://www.mdpi.com/1660-4601/18/15/7986.

[5] Neda Deylami et al., "Evaluation of an Online Gottman's Psychoeducational Intervention to Improve Marital Communication among Iranian Couples," *International Journal of Environmental Research and Public Health* 18, no. 17 (August 25, 2021): 8945, https://www.mdpi.com/1660-4601/18/17/8945.

Communication disorders have also been shown to contribute to treatment incidence throughout the transition. Such circumstances require more excellent proactive preparation in a collaborative style of each skill to avoid ongoing mistakes.[6]

Hadith containing moral messages provides important clues about the principle of communication. Muslims believe Hadith has universal guidelines and teachings that benefit humanity.[7] Therefore, understanding the meaning of Hadith for the benefit is essential.[8] One study recommends displaying religious views on all current humanitarian issues.[9] Research specifically exploring prophetic communication still needs to be more extensive. Through Scopus' account, we found the research results on the art of prophetic communication.[10] Based on content analysis, the study reported that the art of communication played by the Prophet Muhammad saw. has made him an accomplished communicator recognized by the world.[11] Other research recommends an interdisciplinary approach, especially social science disciplines, to revive prophetic voices as a therapy for social life. Thus, the principle of effective communication is essential to campaign for the benefit of man.

This article aims to explain the importance of honesty as a prophetic principle of communication. Honesty is a prophetic message found in the Hadith, and to ignore honesty as a prophetic message is to ignore the interests of

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[6]Mahsa Alimardani and Mona Elswah, "Online Temptations: COVID-19 and Religious Misinformation in the MENA Region," *Social Media + Society* 6, no. 3 (July 30, 2020): 205630512094825, http://journals.sagepub.com/doi/10.1177/2056305120948251.

[7] Fahmi Salman Nurfikri and Adiwijaya -, "Improving Chi-Square Feature Selection Using a Bernoulli Model for Multi-Label Classification of Indonesian-Translated Hadith," *International Journal of Advanced Computer Science and Applications* 12, no. 12 (2021): 530–536, http://thesai.org/Publications/ViewPaper?Volume=12&Issue=12&Code=IJACSA&SerialNo=68.

[8] Marco Demichelis, "The Khatim An-Nabiyyin (The Seal of the Prophets) and Its Inclusive Abrahamic Perspective: Muhammad and 'Isa Ibn Maryam in Dialogue," *Religions* 12, no. 1 (December 23, 2020): 4, https://www.mdpi.com/2077-1444/12/1/4.

[9] Nelly Mwale, "Representations of Roman Catholic Religious Sisters' Responses to COVID-19 in the Zambian Media," *HTS Teologiese Studies / Theological Studies* 78, no. 2 (January 11, 2022): 1–10, https://hts.org.za/index.php/hts/article/view/6580.

[10] Abur Hamdi Usman, Rahmahtunnisah Sailin, and Muhammad Faiz Mukmin Abdul Mutalib, "THE PROPHETIC ARTS OF COMMUNICATION: SOME REFLECTIONS ON HUMANITY," *Humanities & Social Sciences Reviews* 7, no. 4 (September 17, 2019): 377–384, https://mgesjournals.com/hssr/article/view/hssr.2019.7449.

[11] Mohammad Fahmi Abu Bakar et al., "Effective Communication for Water Resilient Communities: A Conceptual Framework," *Water* 13, no. 20 (October 14, 2021): 2880, https://www.mdpi.com/2073-4441/13/20/2880.

humankind. The main contribution of this research is to enrich thinking in the communication field from Hadith's perspective, which is still lacking. It is also a recommendation that honesty as a principle should be attached to every form of communication. Critical studies of prophetic messages from various aspects of Hadith are increasingly encouraged to gain an understanding beneficial to human life.

B. Literatur Review

The importance of communication principles

Prinsip is the truth on which to think and act.[12] Principles have an essential role in a concept, including communication. Therefore, to develop the principles of communication that are constantly changing, it must be based on the latest regulations and trends as well. If successful in generating the direction of effective communication, then problem-solving will work well.[13] That is why one of the literature reviews confirms the necessity of understanding a principle. For example, to find out the influence of a person, what must be investigated is what principle underlies his thinking.[14] Thus, the direction of communication will guarantee the quality of the information conveyed.

The importance of the principle of communication can be seen, for example, in how proper communication from humans teaches the vocals of songbirds, likewise against low-orbit microsatellite laser communications—recently tracking of the tunnel lens reflex laser communication pointing system to ensure the achievement of the common goal.[15] If communication ignores a principle, it is sure to bring unbalanced information. The experience of disseminating information

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[12] John M. Echols dan Hasan Shadily, *Kamus Inggris Indonesia* (Jakarta: Gramedia, 1987).

[13] L.M. Hrechok and S.Yu. Kormiltsyna, "FUNDAMENTAL DSDACTIC PRINCIPLES AND THEIR ASPECTS IN METHODS OF FOREGHNLANGUAGES TEACHING," *Innovate Pedagogy* 3, no. 20 (2020): 140–143, http://innovpedagogy.od.ua/archives/2020/20/part_3/32.pdf.

[14] Tatang Hidayat Bin Tata Rosita, Syahidin Syahidin, and Ahmad Syamsu Rizal, "Prinsip Dasar Falsafah Akhlak Omar Mohammad Al-Toumy Al-Syaibany Dan Implikasinya Dalam Pendidikan Di Indonesia," *Jurnal Kajian Peradaban Islam* 2, no. 1 (March 28, 2019): 10–17, https://www.jkpis.com/index.php/jkpis/article/view/13.

[15] Tie Chi, Lizhong Zhang, and Lixin Meng, "Single Reflect-Mirror Laser Communication Tracking-Pointing System Load Technology for Micronanosatellite," ed. Miaochao Chen, *Advances in Mathematical Physics* 2022 (January 13, 2022): 1–11, https://www.hindawi.com/journals/amp/2022/5334054/.

during a pandemic that sometimes experiences misinformation provides an essential lesson for designing strong communication principles. Focusing on solid communication will reduce common mistakes in society.[16]

Strong communication principles can build collaboration in communicating. Collaboration is part of a two-way dialogue to ensure practical commitment and partnership.[17] For translators, for example, honesty becomes critical to forming collaborative working relationships and maintaining clinical authority at the therapist's clinic.[18] That is why communication design is one of the considerations for policy development and service innovation.[19] Another study investigated indicators of the principles found in creating the Sabina collection. The results of the qualitative analysis concluded that the basic tenets of Sabina Collection design lie in authenticity, contemporary, color harmonization, innovation, and finishing.[20] That means a principle attached to every phenomenon that occurs in human life.[21] Thus, communication must have strong regulations to be readily accepted and gain trust.

Communication is the process of delivering or receiving messages from one person to another, both written and oral.[22] Research in the field of communication is not widely carried out. For example, fiber optic sensors must be increased to make communication more effective. This tool makes short circuits interconnected, so

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[16] Stefan Stieglitz et al., "Design Principles for Conversational Agents to Support Emergency Management Agencies," *International Journal of Information Management* 63, no. November 2020 (April 2022): 102469, https://linkinghub.elsevier.com/retrieve/pii/S0268401221001626.

[17] Maria Kambouri et al., "Making Partnerships Work: Proposing a Model to Support Parent-Practitioner Partnerships in the Early Years," *Early Childhood Education Journal* 50, no. 4 (2022): 639–661, https://doi.org/10.1007/s10643-021-01181-6.

[18] Beverley Costa, "Interpreter-Mediated CBT – a Practical Implementation Guide for Working with Spoken Language Interpreters," *The Cognitive Behaviour Therapist* 15 (February 7, 2022): e8,. https://www.cambridge.org/core/product/identifier.

[19] Kyungeun Sung, Tim Cooper, and Sarah Kettley, "Adapting Darnton's Nine Principles Framework for Behaviour Change: The UK Upcycling Case Study," *Sustainability* 14, no. 3 (February 8, 2022): 1919, https://www.mdpi.com/2071-1050/14/3/1919.

[20] Sri Rahayu Fitriani and Wahyu Tri Armojo, "DESAIN KERAJINAN TAS ULOS BATAK KARYA SABINA COLLECTION," *Gorga : Jurnal Seni Rupa* 9, no. 2 (December 25, 2020): 462, https://jurnal.unimed.ac.id/2012/index.php/gorga/article/view/22120.

[21] Yi Liu and Wei Wang, "A Safety Reinforced Cooperative Adaptive Cruise Control Strategy Accounting for Dynamic Vehicle-to-Vehicle Communication Failure," *Sensors* 21, no. 18 (September 14, 2021): 6158, https://www.mdpi.com/1424-8220/21/18/6158.

[22] Shadily, *Kamus Inggris Indonesia*.

communication on modern equipment usually runs.[23]   That is why, if the communication is carried out with honesty, then the communication will be memorable. However, it will be less impressive if communication is carried out less warmly.[24]   Thus, everything expected to interfere with the smooth running of communication should be avoided.

One of the things that affect a person's communication is religion. The concept of communication-based on religious principles has been shown to influence the health communication framework in Malaysia. This conclusion was obtained after conducting a thematic analysis on forty participants using the Nvivo application.[25] Arabic linguistic manipulation is also used to influence the people's thinking in Indonesia.[26] Therefore, a cultural approach to communicating religious appeals is carried out so that the community always complies with health protocols during the Covid-19 pandemic.[27] Communication styles influence even changes in people's behavior; thus, the relationship between trust and one's communication style is very weak.

Principles of Prophetic Communication

The Hadith is the second source of Islamic law for Muslims. Therefore, various aspects of Hadith have become the research focus, including communication. For example, research on prophetic messages is directed at examining the meaning of Hadith and the relationship between Islam and Kristen at

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[23] Mahmoud M. A. Eid, "Optical Fiber Sensors: Review of Technology and Applications," *Indonesian Journal of Electrical Engineering and Computer Science* 25, no. 2 (February 1, 2022): 1038, http://ijeecs.iaescore.com/index.php/IJEECS/article/view/26064.

[24] Rumyeni Rumyeni et al., "Communication Experiences of Pekanbaru City Patients Receiving In Vitro Fertilisation (IVF) Treatment in Malaysia Fertility Clinics," *Jurnal Komunikasi: Malaysian Journal of Communication* 37, no. 4 (December 30, 2021): 1–19, https://ejournal.ukm.my/mjc/article/view/45189.

[25] Mohd Khairie Ahmad et al., "Cultural Sensitivity Health Communication Model: An Exploration Among Young Muslims in Malaysia," *Jurnal Komunikasi: Malaysian Journal of Communication* 37, no. 4 (December 30, 2021): 310–325, https://ejournal.ukm.my/mjc/article/view/53042/12766.

[26] Lestari Nurhajati and Adam James Fenton, "ISLAMIST NEWSPEAK: The Use of Arabic Terms as a Form of Cultural Hegemony in Political Communication by Muslim Fundamentalist Groups in Indonesia," *JOURNAL OF INDONESIAN ISLAM* 14, no. 2 (December 1, 2020): 287, http://jiis.uinsby.ac.id/index.php/JIIs/article/view/1064.

[27] Zainuddin Syarif, Syafiq A. Mughni, and Abd Hannan, "RESPONSES OF PESANTRENS IN MADURA TOWARDS THE COVID-19 PANDEMIC," *JOURNAL OF INDONESIAN ISLAM* 15, no. 1 (June 1, 2021): 47, http://jiis.uinsby.ac.id/index.php/JIIs/article/view/1619.

the time of the Prophet.[28] Research on prophetic messages through algorithmic applications that contain keywords to facilitate the search for hadith documents.[29] The Weighted Inverse Document Frequency (WIDF) method has been developed as one of the techniques for retrieving hadith information.[30] Manuscript studies were also conducted to create hadith research.[31] The hadith search engine in Indonesia using latent semantic analysis has been tested for success.[32] Other studies have looked at hadith texts transformed into social practices, such as Hadith about affection.[33] However, even if communication technology has been in control, honesty as a principle of communication is indispensable.

Honesty, a requirement for hadith narrators, has been used as a comparison to create a sophisticated trust management system.[34] In addition to research on the chain of passages, the analysis of hadith texts related to communication has recently increased. For example, a study examining the meaning of Hawaab's dog barking.[35] Also, I will discuss the importance of jihad in the hadith perspective in Shahih al-Bukhari.[36] Similar activities were also carried out to transform Caterina's text to

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[28] Adam C. Bursi, "Fluid Boundaries: Christian Sacred Space and Islamic Relics in an Early Ḥadīth," *Medieval Encounters* 27, no. 6 (February 15, 2022): 478–510, https://brill.com/view/journals/me/27/6/article-p478_2.xml.

[29] Ichsan Taufik et al., "The Search for Science and Technology Verses in Qur'an and Hadith," *Bulletin of Electrical Engineering and Informatics* 10, no. 2 (April 1, 2021): 1008–1014, https://beei.org/index.php/EEI/article/view/2629.

[30] Septya Egho Pratama et al., "Weighted Inverse Document Frequency and Vector Space Model for Hadith Search Engine," *Indonesian Journal of Electrical Engineering and Computer Science* 18, no. 2 (May 1, 2020): 1004, http://ijeecs.iaescore.com/index.php/IJEECS/article/view/20974.

[31] Taufiqurrahman Taufiqurrahman et al., "The Existence of the Manuscript in Minangkabau Indonesia and Its Field in Islamic Studies," *Journal of Al-Tamaddun* 16, no. 1 (June 29, 2021): 125–138, https://ejournal.um.edu.my/index.php/JAT/article/view/28838.

[32] Wahyudin Darmalaksana et al., "Latent Semantic Analysis and Cosine Similarity for Hadith Search Engine," *TELKOMNIKA (Telecommunication Computing Electronics and Control)* 18, no. 1 (February 1, 2020): 217, http://journal.uad.ac.id/index.php/TELKOMNIKA/article/view/14874.

[33] Suhad Daher-Nashif et al., "Islam and Mental Disorders of the Older Adults: Religious Text, Belief System and Caregiving Practices," *Journal of Religion and Health* 60, no. 3 (2021): 2051–2065, https://doi.org/10.1007/s10943-020-01094-5.

[34] Amal Alqahtani, Heba Kurdi, and Majed Abdulghani, "HadithTrust: Trust Management Approach Inspired by Hadith Science for Peer-to-Peer Platforms," *Electronics* 10, no. 12 (June 16, 2021): 1442, https://www.mdpi.com/2079-9292/10/12/1442.

[35] Mücahit YÜKSEL, "Hav'eb Köpeklerinin Havlaması Olayıyla İlgili Rivâyetlerin Sened ve Muhteva Değerlendirmesine Dâir Bazı Tespitler," *Cumhuriyet İlahiyat Dergisi* 25, no. 1 (June 15, 2021): 5–21, https://dergipark.org.tr/tr/doi/10.18505/cuid.851782.

[36] Wajidi Sayadi et al., "Theology of Jiḥād Based on the Ḥadīth: Ṣaḥīh Bukhāri's Perspective," *HTS Teologiese Studies / Theological Studies* 76, no. 4 (November 24, 2020): 1–8, https://hts.org.za/index.php/hts/article/view/6061.

find the meaning of polite prophetic messages.[37] Through prophetic terms, a study also investigated the nineteenth and early spiritual texts and treatises reflecting the spiritual lives of saints.[38]

In general, the Hadith about prophetic communication contains several meanings. For this reason, an in-depth study of Hadith that includes communication principles is needed. The results of the survey are then used as a guide in communicating. For example, Taha Abdurrahman blended Western communication theory and prophetic communication concepts. Eventually, Taha gave birth to a new approach called the theory of speech acts. Taha also proposed a deliberative model of political communication carried out with action.[39] A female leader has also used the concept of prophetic communication as a model of legitimacy during the COVID-19 pandemic in Kenya.[40] Even the term prophetic dream is also the object of research by looking for answers to distinguishing the approach of plans and imagination from the explanation of revelation.[41] The above information indicates critical studies of prophetic communication in Hadith are essential.

C. Method

This research uses a qualitative design with a literature study approach. Data collection techniques are carried out by searching for hadiths containing prophetic messages about communication principles. We discover at least four principles of prophetic communication. The four principles are honesty, gentleness, courtesy, and responsibility. This article is serialized because many hadiths contain the four

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[37] Pablo Acosta-García, "On Manuscripts, Prints and Blessed Transformations: Caterina Da Siena's Legenda Maior as a Model of Sainthood in Premodern Castile," *Religions* 11, no. 1 (January 8, 2020): 33, https://www.mdpi.com/2077-1444/11/1/33.

[38] Dirk Krausmüller, "Swimming against the Tide: How the Monks of Medikion Challenged Traditional Notions of Sainthood," *Scrinium* 16, no. 1 (October 19, 2020): 375–389, https://brill.com/view/journals/scri/16/1/article-p375_1.xml.

[39] Soner GÜNDÜZÖZ, "Batı Kaynaklı Teorilerin Referans Değeri Bağlamında Faslı Filozof Taha Abdurrahman'ın Emanet Paradigması Üzerine Bir Değerlendirme," *Cumhuriyet İlahiyat Dergisi* 25, no. 1 (June 15, 2021): 139–155, https://dergipark.org.tr/tr/doi/10.18505/cuid.856248.

[40] Loreen Maseno, "Eschatological Prophecies before and during Covid-19:Female Pentecostal-Charismatic Preachers Self-Legitimation through Prophecy in Kenya," *Pharos Journal of Theology* 102, no. 102(2) (May 2021): 1–12, https://www.pharosjot.com/uploads/7/1/6/3/7163688/art_1_vol_102_se_zim.pdf.

[41] Asiye Tığlı, "Expansion or Contraction of the Prophetic Experience? An Analysis of the Prophetic Dream Theory of ʿAbd Al-Karīm Surūsh," *Ilahiyat Studies* 12, no. 1 (August 16, 2021): 41–84, https://ilahiyatstudies.org/index.php/journal/article/view/779.

principles of prophetic communication. This first series analyzes the Hadith of honesty as a principle of prophetic communication. We chose the book of Shahih al-Bukhari as the primary data source to guarantee the Hadith's authenticity. We use the help of the HadisSoft application as an instrument tool. To find honesty hadith, we use the keyword honest. The supporting data comes from recent references that discuss communication issues.

The HadithSoft application finds five pulu seven hadiths about honesty in the book of Shahih al-Bukhari. However, after we looked at them individually, we found ten hadiths that directly contained prophetic messages about honesty. We divide the ten hadiths into three categories based on their meaning. The discussion session will guide those three categories. To make it easier to check thoroughly, we include the hadith sequence number according to the appearance of the HadisSoft application. The hadiths about honesty collected are then critically analyzed using a scientific approach to communication. Content analysis is explicitly and implicitly carried out to extract the communication principles contained in the Hadith and then draw conclusions. It refers to interpretive studies where data are analyzed based on content.

D. Findings

There are ten Hadiths on honesty as a prophetic communication principle in Sahih al-Bukhari. We display the ten hadiths in the form of the following table:

Table 1. Honesty as a Prophetic Nature (Hadith Nos. 6467 and 3976)

The Messenger of Allah (PBUH) asked his wife, Khadijah, what had happened to me; I was worried about myself. Khadijah replied: It is okay, cheer up; Allah will not insult you forever because you always speak honestly and stand up for the truth.

The Prophet (Pbuh) stood before Bani Hawazin and said: the words I like the most are honest sayings.

Table 2. Honesty as a prophetic message (hadith no. 2723)

Ibn Abbas RA said that the Messenger of Allah saw commanded us to establish prayers and almsgiving, uphold honesty, fulfill a promise, and fulfill the mandate

Table 3. Benefits of Honesty (Hadith Nos. 5629, 6442, 1972, 6514, 2151, 3206, and 2481)

The Prophet said: Indeed, honesty will guide to goodness, and goodness will guide to heaven. If a person is always honest, God will record them as a natural person. Furthermore, the lie will lead to evil, and corruption will lead to hell. If a person lies frequently, he will be recorded as a liar.

The Messenger of Allah (PBUH) said If you are honest, you will go to heaven.

The Prophet said: Honest traders will get blessings, and if they are not honest, even if they are profitable, there is no blessing.

The Prophet said: The good Allah gives after honesty is victory in the battle of Badr.

The Messenger of Allah (PBUH) said: A treasurer who is a mandate will carry out his duties perfectly and honestly and have an airy soul.

The Prophet said that three people had been trapped in a cave, then one of them said: O friend, there will be nothing to help except honesty.

There was a Badwi who promised the Messenger of Allah saw that he would practice the teachings of Islam perfectly, so the Prophet said: If he is honest, he will be honest.

E. Discussion

Honesty as a Prophetic Trait

Honesty is one of the principles of communication. The first category of Hadith above informs that Prophet Muhammad saw was the owner and perpetrator of honesty. In such a capacity, the Prophet Muhammad was sent as the best icon representing all aspects of human life. Hadith containing prophetic messages is not only descriptive but words of a productive nature to determine the order of human life. The secret of the prophetic message becomes a communicative act that brings spiritual meaning into social life. Social inequality is likely due to the loss of aspects of morality. Therefore, the tragedy of humanity that occurs in society requires the service of prophetic communication practices. The goal is to rebuild public trust, especially in the political, social, and cultural fields.[42] Thus, honesty is a prophetic identity. The person who makes prophetic identity a communication guide will find life's true meaning.

A prophetic gesture is also made to analyze different procedures against the transfer of orders that can stabilize the content. For example, qualified teachers can manage education based on honesty. Such competence is proven to increase spiritual power and intelligence.[43] Communication based on religious elements has been shown to influence the formation of a communication framework. The honesty hadith taught in pesantren has contributed significantly to students' lives. That is

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[42] Sayadi et al., "Theology of Jiḥād Based on the Ḥadīth: Ṣaḥīh Bukhāri's Perspective."

[43] Abu Bakar et al., "Effective Communication for Water Resilient Communities: A Conceptual Framework."

why a cultural approach that refers to the involvement of pesantren is used to communicate religious appeals.[44]

Uncertain social situations become an opportunity to inform honesty, a prophetic trait that must be followed. High honesty has always been associated with moral values as the basis of a valuable personality.[45] Honesty and humility as the basis of openness are psychologically essential for measuring a person's individual. Honesty is a behavior that forms the basis of continuous social interaction. It can happen because of the trust between each other, but what led to the evolution of faith is still the work of the future.[46]

Recently, a study investigated the character of signatures to reveal a person's personality, especially honesty. Another study examined the causes of personal complexity between honesty and lying through cognitive control. However, the results show no relationship between cognitive control and honesty or lies but rather the activity in the nucleus accumbens that promotes cheating. In contrast, the network of the prefrontal cortex promotes honesty. Today, it is essential to carry out a curriculum revolution that can contribute to overcoming the crisis of honesty. It is because aspects of today's social life have been transformed into falling hopes.[47]

Honesty as a Prophetic Message

Prophet Muhammad PBUH commanded the establishment of honesty as one of the communication principles. The moral message in prophetic literature is an expression born of the affection of representing God for the benefit of humankind.[48] That means religion presents the most profound message of honesty. Religion also provides broad insights for invaluable decisions. That is why James H. Cone, a prolific scholar creatively integrating Martin Luther's social justice theology with Malcolm X's black ideology, is considered a prophetic voice. Other research also

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[44] Nurhajati and Fenton, "ISLAMIST NEWSPEAK: The Use of Arabic Terms as a Form of Cultural Hegemony in Political Communication by Muslim Fundamentalist Groups in Indonesia."

[45] Syarif, Mughni, and Hannan, "RESPONSES OF PESANTRENS IN MADURA TOWARDS THE COVID-19 PANDEMIC."

[46] Alimardani and Elswah, "Online Temptations: COVID-19 and Religious Misinformation in the MENA Region."

[47] Alimardani and Elswah, "Online Temptations: COVID-19 and Religious Misinformation in the MENA Region."

[48] Usman, Sailin, and Abdul Mutalib, "THE PROPHETIC ARTS OF COMMUNICATION: SOME REFLECTIONS ON HUMANITY."

investigates the definition of prophetic messages in the Gospels to address injustice.[49] That is why honesty as a prophetic tradition must be followed to erode lifestyle gaps while enhancing effective interactive communication.

Communicative interaction is needed in communicating. Communicative interaction can only occur because of the presence of honesty. Therefore, everything that interferes with the convenience of communication should be avoided. Human beings must be sensitive to the individual's communication style because all communication disturbances are confirmed to be the cause of dishonesty. The development of communication technology is designed for long-distance communication transmission. Unfortunately, honesty in communication still has difficulty being taught to each individual, and special training is still needed to realize the teaching of honest communication.[50] Thus, a reliable strategy is required to improve the quality of communicative interaction in communicating.

Regarding principles, communication also looks for various appropriate methods so that the recipient can understand what is conveyed. Communication strategies play a role in facilitating the learning of communication partners. Observers of nutrition science are looking for the correct communication principles to get a message of change to patient behavior. The process of interaction is the process of communication by exchanging messages. However, what a lack of formalism to abstract a model so that synchronization remains assured. It is recognized that internet services have taken an essential role in the lives of today's human beings. However, the communication system's main problem is authenticity and privacy. Service providers, individuals, and organizations still seek unique communication principles to avoid mistakes.[51] Therefore, honesty as a principle of prophetic communication becomes the main offer.

Benefits of Honesty for Human Life

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[49] Maurice Pugh, "Malcolm X and the Philosophical Theology of James H. Cone," *Journal of African American Studies* 24, no. 3 (September 20, 2020): 434–455, https://link.springer.com/10.1007/s12111-020-09485-4.

[50] Paľová and Vejačka, "Implementation of Gamification Principles into Higher Education."

[51] Hrechok and Kormiltsyna, "FUNDAMENTAL DSDACTIC PRINCIPLES AND THEIR ASPECTS IN METHODS OF FOREGHNLANGUAGES TEACHING."

Honesty is a universal necessity, not only needed between fellow human beings but also for the tool used. Effective communication is communication that adheres to the principle of honesty. Because honesty has proven to be a weapon for doctors to captivate patients' hearts, the doctor must improve communication skills to carry out his procedures successfully.[52] Established communication gives birth to three possibilities. First, if the communication is done with honesty, the communication will be effective. Secondly, it will be less memorable if communication is done less warmly. Thirdly, if the recipient does not understand the communication message, then the communication will fail.[53] Thus, honesty will be an essential determinant in analyzing the decision of self-adaptation to the environment.

The benefits of honesty as a prophetic communication principle are also an essential determinant for technological equipment. For example, two-way cross-technology communication requires the accuracy of both sent and received messages. The development of communication technology today requires high-performance devices. The purpose is to ensure the authenticity of the information so that no mistakes occur that are fatal to life. The results showed that technology could guarantee good communication performance if it gets the effect of human honesty control. Therefore, mining against malicious instruction data is indispensable.[54] It happens because the potential for dishonesty has not been resolved.

The concreteness of the message and punctuality also determine communication through social media, proving that the principle of honesty is the determining factor. Likewise, academic honesty and professional behavior are decisive in the online learning system. In a state of crisis, risk communication is created. Some countries may differ in communicating the impact of risk, but the honesty factor will determine their effectiveness. The disputes between politicians and the Press in the United States after the election of Donald Trump were caused

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[52] Ma and Chung, "Visual Communication Design Based on Collaborative Wireless Communication Video Transmission."

[53] Daher-Nashif et al., "Islam and Mental Disorders of the Older Adults: Religious Text, Belief System and Caregiving Practices."

[54] Paľová and Vejačka, "Implementation of Gamification Principles into Higher Education."

by each side claiming to be the owner of honesty and the other committing lies.[55] In anticipation of such a condition, a trust management system was created to measure whether employees were honest or lying.

Honesty is the key to prosocial behavior that has the potential to reduce the hoarding of essential goods. Honesty is also tested through oaths. The results showed that lies could be suppressed if all employees were willing to swear voluntarily. That means the Oath can help give rise to more honest behavior. The potential for honesty will increase if there is great importance to be achieved. Honesty can be investigated through gender and age factors. The results showed that men are more honest than women. Meanwhile, in the age factor, parents are more accurate than young people.[56] Similarly, scientists must follow moral values based on honesty.

Lately, honesty has become a rarity in people's lives, and dishonesty has become an automatic tendency in a person. Therefore, one study recommends ground communication in the family through honesty, trust, and compassion. Various theories emerged to offer ways of developing and facilitating productive social movements that led to the improvement of the crisis of dishonesty.[57] Such expectations arise due to honesty as a principle of communication not socialized from the beginning towards individuals and society.

F. Conclusion

A qualitative analysis of the above Hadith shows that honesty is a prophetic identity. Therefore, honesty is a principle that must be attached to every form of communication because it is very beneficial for human life. This article implies that the violation of honesty as a prophetic principle of communication violates humankind's interests. This article's main contribution is to enrich Hadith and touch the thinking, which is still lacking. Research on the principles of prophetic

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[55] Michael Hameleers, "Populist Disinformation: Exploring Intersections between Online Populism and Disinformation in the USA and the Netherlands," *Politics and Governance* 8, no. 1 (2020): 146–157.

[56] Stefan Bratosin, "Mediatization of Beliefs: The Adventism from 'Morning Star' to the Public Sphere," *Religions* 11, no. 10 (September 24, 2020): 483, https://www.mdpi.com/2077-1444/11/10/483.

[57] Abu Bakar et al., "Effective Communication for Water Resilient Communities: A Conceptual Framework."

communication in Hadith can be developed, for example, the ethics of communication between cultures and others. Finally, the critical study of Hadith from various aspects to capture prophetic messages is increasingly essential.

A notable shortcoming of this study is that it only uses the Book of Shahih al-Bukhari as the only reference to find the Hadith of honesty. In addition, it only analyzes Hadith based on the meaning in general and has not analyzed linguistically the specific definitions of the honesty terms used in Hadith.

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