

Propetic Communication Approach to Strengthening Family Resilience During the Covid-19 Pandemic

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Abstract

Communication between family members: Husband and wife, parents and children are very important, especially in the era of the Covid-19 pandemic, with the policy of preventing the transmission of Covid 19 requiring us to be at home a lot, it means that family member gatherings are increasing. The opportunity to communicate within family is very wide open, this will be bad if we are wrong and inappropriate in communicating within the family. This study aims to explain how family communication must be carried out in adapting the Covid 19 pandemic era. This research is a type of research qualitative, using the literature study method as data collection. Family is the best thing in protecting society, family is the best place for every human being, but with the Covid 19 pandemic, it has even become the toughest place to face the covid 19 pandemic with all its risks, even a scary place inside. Prophetic Communication is offered as an effective family communication model in an effort to strengthen family resilience in the midst of a pandemic. Covid 19. Covid19 is a disaster as well as a common challenge that must be faced together, especially in the family. The paradigm of prophetic communication in the family in the face of this pandemic is based on three pillars, namely, first, humanization (amar ma'ruf): mutually reinforcing, advising and taawun and mutual cooperation). Second liberation (nabi munkar): Empowerment, enthusiasm to rise, and endeavor as an obligation, and not to dissolve in fear) and third transcendence (tu'minuna billah): patience, trust and sincerity and prayer, all from Allah and returning to Allah (Innalillahi wainna ilaibi roji'un).

Keyword: Family Resilience, Prophetic Communication.

A. Introduction

The impact of the Covid-19 pandemic has greatly impacted the community, especially in terms of the resilience of Indonesian families. How not, this Pagebluk

destroys the structure and culture of the community, triggers economic vulnerability, social disharmony, disrupts relations between family members, changes in roles, and of course has an impact on physical and mental health. Family resilience as a reflection of the sufficiency and continuity of a family's access to income and resources to be able to meet basic needs, such as food, clean water, health services, education, housing, social connectivity, and participation in society.

Communication within the family is important in efforts to strengthen the resilience of families who have vulnerabilities in the era of the Covid-19 pandemic, the policy of limiting community social activities, which requires a lot of activities at home, the issues and questions that arise, and so on, challenge us to strengthen our mental and physical abilities. have a good and effective communication pattern.

As far as the author observes, there are no ideas and ideas that explicitly offer and examine prophetic communication patterns as an effort to strengthen family resilience in the midst of the Covid-19 pandemic. Prophetic communication in this case means that communication is full of values and ethics with three pillars, namely humanization (*amar ma'ruf*), liberation (*nahi munkar*), and transcendence (*tu'minu billah*). (Syahputra, 2007)

Several previous studies have differences with this study. The differences appear from the focus of the study, research subjects, methods. This study examines in more depth how the application of prophetic communication and funds strengthens the resilience of Muslim families during the COVID-19 pandemic.

B. Research Method

In this study, the author uses a type of library research, which is a problem approach by examining and reviewing a valid and competent theory and concept to be used as a basis for problem solving, so that the steps in this study the library method used is qualitative and conceptual approach, using secondary data as the main data: books, journal articles, magazines and others.

C. Discussion

1. *Prophetic Communication and Family Communication Patterns*

The family is the first social group in human life where he learns and declares himself as a social human being, in interaction with his group. In a real family, communication is something that must be fostered, so that family members feel a deep bond and need each other. The family is the most important primary group in society, which is formed from the relationship of men and women, this relationship is the least long lasting for creating and raising children. Etymologically communication is a relationship or relationship. The term communication itself comes from the Latin "communication" the root of the word "communis" which means the same or the same meaning in a matter.

According to Rogers & O. Lawrence Kincaid "Communication is an interaction where there are two or more people who are building or exchanging information with each other which will eventually arrive where they understand and understand each other." (Cangara, Hafied:2002:19) Communication is an important part that cannot be separated from human life as social beings. Many Due to incorrect and inappropriate communication, it causes families to fall apart, husband and wife who are busy working, make their personalities forget their respective rights and obligations, communication with their children is not well developed.

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذَىٰ ۗ وَاللَّهُ عَنِّي حَلِيمٌ

Kind Words– And Forgiveness Is Better Than Alms Accompanied By Something Hurt (Recipient's Feelings). Allah is Rich, Most Forgiving."(Qs. Al-baqarah: 263).

The Qur'an also mentions communication as one of human nature, as creatures who need each other and the necessity of interacting, Allah says in the Qur'an (QS: Arrahman: 1-4)

عَلَّمَهُ الْبَيَانَ خَلَقَ الْإِنْسَانَ عَلَّمَ الْقُرْآنَ الرَّحْمَنُ

QS Al –Asr:1-3

وَالْعَصْرِ ۚ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۖ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

By the time, verily mankind is in a state of loss, except for those who believe and do good and exhort one another to truth and exhort one another to patience (QS. Al-'Asr: 1-3)

Communication has inherent components: the communicator (the person who delivers the message), the communicant (the person who receives the message), the message, the media and the effect or impact of the message.

2. *Prophetic Communication*

In Iswandi Syahputra's book, the Prophetic Social Science Paradigm (ISP) starts from a contradictory issue (Syahputra, 2007:128). In the sense that religion is not just a matter of belief but more than that, where Islam is a religion that has a lot in the area of discussion other than monotheism or belief, because truth in a religion has its own contextual compatibility so that as much as possible the area of discussion that has not been discussed yet. complete in the lives of the Prophets and Apostles can then be transformed according to prophetic values to make the solution. Because Islam exists on this earth as a perfect religion and can adapt to the context of life.

I was sent only to perfect human morality" (HR Al-Baihaqi)

The hadith describes a social problem in human life which can be interpreted as a change, namely, a change in character or in Islam calls it human morals which previously humans were still in the age of ignorance (jahiliyah) which did not humanize humans, thus making them not free themselves which is this. not part of the reflection of the character of humanity or can also be called humans who do not have religious values.

Speaking of prophetic communication messages, of course, is very closely related to a message that brings humans to take an action that can bring themselves to a better life as their nature as human beings where humans are creatures created by God with all their perfections including reason, mind and heart. The prophetic principle prioritizes integration, which is linked to the basis of the Qur'an and al-Sunnah, so that both worldly and hereafter goals are achieved. Prophetic values are also a set of theories that not only describe and transform social phenomena, and do not only change things for the sake of change, but more than that, are expected to direct change based on ethical and prophetic ideals. (Moh. Shofan: 2004), There are three pillars of prophetic social science, namely humanization (amar makruf), liberation (nahi munkar), and transcendence (tu'minu billah).(Arifin, 2018) The Qur'an teaches that the life of this world, social reality is only a mere game, eternal

life is actually in the hereafter. Humanization, liberation and transcendence must be placed together, becoming the spirit of every form of change.

According to Kuntowijoyo, the purpose of humanization itself is to humanize humans. Industrialization society has brought and made humans as a society that has no identity so that humans are more abstract which then makes humans themselves lose their identity from their human nature. While the goal of liberation is to liberate people from the cruelty of structured poverty, the strong flow of unstoppable technology and extortion. Society must be freed from a social system that is structured, unfair and in favor of the common people (Roqib, 2011)

Liberation upholds the values of human nature such as the dignity of the human person, for example, independence and a set of human rights that have existed since humans were born. While transcendental aims to purify human beings by remembering the dimensions of human relations as God's creatures, this has become part of the nature of humanity itself. The transformation of the values of humanization and liberation must be realized as a form of human belief in God because God created humans to maintain and organize their social life fairly with other humans. Transcendence comes from the Latin *transcendere* which means to go up.

Transcendence is an effort to direct the purpose of human life so that they can live meaningfully. These transcendental values are divine values as taught in Islam. These divine values lead people to discover the noble values of humanity; or in other words, invites humans to carry out human values towards divine values. Therefore, when someone is doing dhikr or prayer, it can be called being in transcendental communication.

3. The Effect of the Covid 19 Pandemic on Family Resilience

The Covid-19 pandemic has had an impact on human life both globally and in people's lives, including the smallest social system, namely the family. The Covid-19 pandemic does not only impact the country, but also directly impacts the smallest unit of the country, namely the household. Psychological impacts are also suffered by parents and children because they experience social pressure in living life during a pandemic. With the various social and economic impacts during the pandemic experienced by various community groups, stakeholders are able to implement

comprehensive policies to overcome the various impacts of the pandemic experienced by the community. The impact of the Covid-19 pandemic is very severe on households. Athia revealed that three out of four households experienced a decrease in income, as many as 14 percent of the breadwinners were forced to move to work in the agricultural and construction sectors as labor absorbers. Another fact, half of the respondents do not have savings.

According to Frankenberger (1998) family strength (family strength or family resilience) is the condition of adequacy and sustainable access to income and resources to meet various basic needs, including: food, clean water, health services, educational opportunities, housing, time to participate in the community and social integration. (Uyun, 2020) Walsh (1996) states that family resilience is the ability to survive and adapt to various conditions that are always changing dynamically and have a positive attitude towards various challenges of family life. According to the author, family resilience is the ability to overcome problems in the family and adapt to these problems. (Hidayanti, 2019)

Psychological resilience; Anxiety that has a negative impact HIMPSI (Indonesian Psychological Association) has tried to do three things, namely communication, information and education about Covid 19, a service called a healthy soul (soul). The government launched a mental health psychological service or Soul, Wednesday (29/4/2020) until May 14, 2020, More than 7500 people have contacted and injured for consultation, one of the cases that emerged was domestic violence, anxiety with the possibility of worrying the virus affects their life. Ibn Sina states that panic or anxiety is half the disease, calm and calm are half the medicine and patience is the beginning or beginning of healing. O you who believe, seek help from Allah with patience and prayer, indeed Allah is with those who are patient (Q.S: Albaqoroh, 153). The impact of the COVID-19 pandemic has been very troubling and disrupted the stability of social and state life, all of the impacts are correlated with family psychology, in this case the impacts that arise can be health, psychological, social and economic impacts.

4. Patterns of Prophetic Communication in Strengthening Family Resilience

The paradigm of prophetic communication in the family's efforts to deal with the Covid-19 pandemic is based on three pillars, namely, first, humanization (amar

ma'ruf): mutually reinforcing, advising and taawun and mutual cooperation. Second liberation (nahi munkar): Empowerment, enthusiasm to rise, and endeavor as an obligation, and not dissolve in fear) and Third transcendence (tu'minuna billah): patience, trust and sincerity and prayer, all of which come from Allah and return to Allah (Innalillahi wainna ilaihi roji'un).

Islamic communication emphasizes the elements of the message (message), namely the treatise or Islamic values, and the way (how), in this case the style of speech and the use of language (rhetoric). Islamic messages conveyed in Islamic communication cover all Islamic teachings, including aqidah (faith), sharia (Islam), and morality (ihsan). (Andriani, n.d.) Family communication Islamic perspective = communication with al-karimah or ethical character. Communication with the character of al-karimah means communication that originates from the Qur'an and hadith (sunnah of the Prophet) with the goals and responsibilities of the world hereafter = ridho Allah.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ
نَادِمِينَ

O you who believe! If someone who is wicked comes to you with news, then examine the truth, so that you do not harm a people because of ignorance (recklessness), which in the end you will regret your actions. (Al Hujurot: 6)(<https://quran.kemenag.go.id/>, n.d.)

Devito in his book *The Interpersonal Communication Book* (1986) reveals four general family communication patterns, namely (Heryati, 2017).

Equality Pattern Communication, Each individual shares the same rights in the opportunity to communicate. Everyone's role is carried out equally. Communication is honest, open, direct, and free from power sharing. Everyone has equal rights in the decision-making process. Families get the highest satisfaction when there is equality. Balanced Split Pattern

Equality of the relationship is maintained, but in this pattern each person has a different area of power from the others. Everyone is seen as an expert in a different field. Conflicts that occur in the family are not seen as a threat because each individual has their own area and expertise.

Unbalanced Split Pattern One person dominates, one person is considered an expert more than the other. This one person is in control, this person usually has a higher intellectual intelligence, is wiser, or has a higher income. Other family members compensate by submitting to the person, allowing the dominating person to win arguments and make decisions on their own.

Monopoly Pattern of Communication One person is seen as the holder of power. This one person is more giving orders than communicating. He has full rights to make decisions so he rarely or never asks or asks for opinions from others. The power holder instructs others what can and cannot be done. So other family members ask for permission, ask for opinions, and make decisions based on that person's decision. While the pattern of communication between parents and children there are three communication patterns, namely: Authoritarian (tends to be hostile), permissive (tends to behave freely), Authoritative (tends to avoid anxiety and chaos

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ لَبِئْسَ مَا كَفَرْنَا أَن نَّشْرِكَ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ
حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفَصَّالَهُ فِي سَامِيٍّ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

And (remember) when Lukman said to his son, when he taught him, "O my son! Do not associate partners with Allah, indeed associating partners with (Allah) is indeed a great injustice." And (remember) when Lukman said to his son, when he taught him, "O my son! Do not associate partners with Allah, indeed associating partners with (Allah) is a great injustice. (Surah Luqman: 13) And We have commanded humans (to do good) to their parents. His mother had conceived him in a state of increasing weakness, and weaned him at the age of two. Be grateful to Me and to your parents. Only to me will you return. (Surah: Luqman:14)(<https://quran.kemenag.go.id/>, n.d.)

The principle of communication in the Koran. In various literatures on Islamic communication, we can find at least six types of speaking styles or speeches (qaulan) which are categorized as rules, principles, or ethics of Islamic communication, namely Qaulan Sadida (true, honest, not lying, not convoluted) (QS. Al Ahzab:30), Qaulan Baligha (precise, straightforward, fluent, and clear in meaning. It means using words that are effective, targeted, communicative, easy to understand,

straight to the point) (QS. An -Nissa: 63), Qulan Ma'rufa (good words are appropriate, polite, use satire (not rude), and do not hurt or offend) QS An-Nissa: 5), (QS An-Nissa: 8), (Surat al-Baqarah: 235), Qaulan Karima (Noble words, accompanied by respect and exaltation, pleasant to hear, gentle, and well mannered) (Surat al-Isra: 23), Qaulan Layinan (talk that gentle, with a pleasant voice, and full of friendliness, so that touches the heart) (QS. Thaha: 44), Qaulan Maysura (Meaning easy speech, which is easy to digest, easy to understand, and understandable by the communicant) (QS Al Isra: 28), Qaulan Salama (safety, tranquility, peace, and the value of honor. The word greeting (QS). .Al Furqan :25)(Nst, 2021)

5. *The principle of communication of the Messenger of Allah SAW*

1) Qulil haqqa though kana murrin, which means, say what is true even though it tastes bitter. This can be a motivation for people to be honest in speaking. Because after all, being honest is a virtue and must be used to it. 2) Fal yakul khairan au liyasmut (Faizah, 2021) Either say good things, or be silent. That is, try to think before you speak. Because basically speaking and silence have their respective portions. Don't speak when you should be silent, and vice versa. 3) Laa takul qabla tafakur (Nazarullah, 2018) It means do not speak before thinking first. 4) Tabayyun, (Rafsanjani, 2018) means always confirming and clarifying all news and information both coming from outside and from within your own family, this is very important to determine the facts and the truth, because lately during the covid 19 pandemic the potential for news and information that is unclear and tends to be hoax is very high. With tabayyun we will avoid misleading information that is harmful and harmful. The pattern of prophetic communication is based on three main principles: first, humanization (amar ma'ruf) mutually reinforcing, advising and taawun and mutual cooperation. Second liberation (nahi munkar): Empowerment, the spirit to rise, and endeavor as an obligation, and not dissolve in fear, tabayyun by confirming the truth of all forms of information) and Third transcendence (tu'minuna billah): patience, trust and sincerity as well as prayer, Everything comes from Allah and returns to Allah (Innalillahi wainna ilaihi roji'un).

C. Concluding Remarks

Communication in the family is very important in building and running the wheel of family life. The pattern of communication is a basic need in the family in

the interaction between family members as an embodiment of human nature that cannot live without other people and need each other.

Facing the Covid 19 Pandemic which has a very large impact on family life, economic, social, health, and psychological impacts, this requires strengthening and strength for all members in the family to communicate with each other.

Communication patterns that are built based on the foundation of prophetic communication, namely communication based on prophetic values and ethics in this case Islamic values contained in the Qur'an and Sunnah are needed. The pattern of prophetic communication is based on three main principles: first, humanization (*amar ma'ruf*): mutually reinforcing, advising and *taawun* and mutual cooperation. Second liberation (*nahi munkar*): Empowerment, the spirit to rise, and endeavor as an obligation, and not dissolve in fear, *tabayyun* by confirming the truth of all forms of information) and Third transcendence (*tu'minuna billah*): patience, trust and sincerity as well as prayer, Everything comes from Allah and returns to Allah (*Innalillahi wainna ilaihi roji'un*).

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