

Ruhani communication: revealing conscience-based prophetic values in *Jam'iyyatul Islamiyah*, Indonesia

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Abstract

This article presents a novel concept of ruhani communication, grounded in prophetic values, within the context of inner communication. Research data were collected through in-depth interviews with three key informants from Jam'iyyatul Islamiyah in Indonesia. The current study found that *ruhani* constitutes a spiritual aspect that functions as a communication partner within oneself. *Ruhani* possesses the prophetic features of *shiddiq* (righteousness), *amanah* (trust), *tabligh* (communicative), and *fathanah* (smart and wise). *Ruhani*, thus, exists within the spiritual plane. Yet, biologically, *ruhani*, which has the capacity to feel and record (*Kitab*), lies within the heart of every living human being. Hence, it is known as the voice of the heart or conscience. *Ruhani*, with the capacity to feel and record, which possesses prophetic values residing within the conscience, is the essence of the principal source in inner communication. Accordingly, the findings in this research will have implications for

the currently established study of intrapersonal communication, leading towards a more essential and reflective innerpersonal communication.

Artikel ini menawarkan gagasan baru tentang komunikasi *ruhani* yang berbasis nilai-nilai kenabian dalam konteks komunikasi batin. Data penelitian diperoleh dari wawancara mendalam terhadap tiga narasumber kunci di *Jam'iyatul Islamiyah*, Indonesia. Penelitian ini menemukan *ruhani* sebagai pihak yang secara batiniah (spiritual) menjadi mitra komunikasi dalam diri setiap orang. *Ruhani memiliki sifat kenabian, yaitu shiddiq (benar), amanah (dapat dipercaya), tabligh (menyampaikan), dan fathanah (cerdas dan bijaksana)*. Karena itu, *ruhani* berada dalam wilayah spiritual. Namun secara biologis, *ruhani* yang mampu merasa dan mencatat tersebut bersemayam di dalam hati setiap manusia yang hidup. Sehingga disebut sebagai suara hati *nurani*. *Ruhani* yang bisa merasa, mencatat (*Kitab*), dan memiliki sifat kenabian yang bersemayam di hati nurani inilah esensi dari sumber penting dalam komunikasi batin. Sehingga temuan penelitian ini akan berimplikasi pada kajian komunikasi intrapersonal yang sudah mapan saat ini, menjadi innerpersonal yang lebih esensial dan reflektif.

Keywords: *Conscience; Inner communication; Jam'iyatul Islamiyah; Prophetic values; Ruhani communication*

Introduction

Many approaches offer various perspectives in studying the phenomenon of communication. These various perspectives describe communication as the practice of external message transaction, namely between an individual and another external entity. These approaches include interpersonal communication, group communication, public communication, organizational communication, mass communication, intercultural communication, and communication technologies.¹ All of the types of

¹Stewart Tubbs, *Human Communication: Principles and Contexts*, New York: McGraw-Hill Education, 2012; Judy Pearson et al., *Human Communication*, New York: McGraw-Hill Education, 2010; Stephen W. Littlejohn et al., *Theories of Human Communication*, Illinois: Waveland Press, Inc., 2021; Em Griffin et al., *A First Look at Communication Theory*, New York: McGraw-Hill Education, 2018.

communication above involve an individual and something outside the self, constituting outer communication rather than inner communication. Some communication experts do include the intrapersonal communication level as an internal communication interaction, i.e., an individual interacting with oneself.² Nonetheless, intrapersonal communication is unable to explain 'who' is meant by the 'self'.

Several literary sources describe intrapersonal communication as a process involving numerous scientific disciplines, such as psychology, linguistics, neurolinguistics, education, and others, within a single organism, which occurs in each individual.³ The process that transpires within this organism is subsequently known as a variety of things, e.g., inner speech⁴, self-talk⁵, covert vocalization,⁶ and private speech.⁷ However, these various terminologies from a range of scientific disciplines are still incapable of explaining 'who' is considered the 'self', or 'who' actually exists and is engaged in conversation within the self of each individual.

By conducting this research, we aim to understand 'who' actually exists and engages in conversation with the self of each individual when communicating. The self is what *Jam'iyatul Islamiyah* refers to as

²Peter Langland-Hassan and Agustin Vicente, *Inner Speech: New Voices*, Oxford University Press, 2018; Agustin Vicente and Fernando Martinez Manrique, "Inner Speech: Nature and Functions", *Philosophy Compass*, Volume 6, Number 3 (2011), 209–219.

³Donna R. Vocate, (ed.), *Intrapersonal Communication: Different Voices, Different Minds*, London: Taylor and Francis, 2012.

⁴Alain Morin and Bob Uttl, *Inner Speech: A Window Into Consciousness*, Queensland: Dahlitz Media, 2013; Pablo Fossa, (ed.), *New Perspectives on Inner Speech*, Cham: Springer, 2022.

⁵Flor Sánchez et al., "Autodiálogos Rendimiento Académico En Estudiantes Universitarios", *Anales de Psicología*, Volume 32, Number 1 (2015), 139; Adam Winsler et al., *Private Speech, Executive Functioning, and the Development of Verbal Self-Regulation*, New York: Cambridge University Press, 2009.

⁶Sánchez et al., "Autodiálogos Rendimiento Académico En Estudiantes Universitarios"...

⁷Morteza Gholami et al., "Private Speech and Cognitive Development: A Review of the Two Theories", *IIOAB Journal*, Volume 7, Number 1 (2016); Vera A. Voigtlaender et al., "Neural Representations of the Content and Production of Human Vocalization", *Proceedings of the National Academy of Sciences of the United States of America*, Volume 120, Number 23 (2023), 1-10.

ruhani. *Ruhani* is an immaterial spiritual dimension within the self of a communicator or communicant. As a spiritual dimension, *ruhani* exists and can be sensed by every human self. One of *ruhani*'s ability is to distinguish between right and wrong, or the good and the bad.⁸

Jam'iyatul Islamiyah is a social organization in the field of religious affairs in Indonesia that considers communication as a reflective and essential spiritual act. According to Riyanto, *Jam'iyatul Islamiyah* believes that the source of spiritual communication lies in the conscience, incorporating the role of God's envoys (prophets and messengers), which is present within every human being. Each prophet and messenger of God had their respective particular tasks in different periods of time and for different communities (masses).⁹ These prophetic tasks, which were solely assigned to the prophets, were not things that their followers could execute. Instead, what their followers could follow and execute are prophetic values.

Meanwhile, *Jam'iyatul Islamiyah* holds the view that emphasizes the existence of prophetic values residing within the conscience of human beings throughout the ages, in varying places and situations. These prophetic values can be utilized in communication to cultivate personal piety (inner prophetic values).¹⁰ Ultimately, *ruhani* communication may be considered a new perspective that serves as a source of key internal change, initially facilitating personal communication and interaction before

⁸Achmad Ushuluddin, "Shifting Paradigm: From Intellectual Quotient, Emotional Quotient, and Spiritual Quotient toward Ruhani Quotient in Ruhiology Perspectives", *Indonesian Journal of Islam and Muslim Societies*, Volume 11, Number 1 (2021), 139-162; Achmad Ushuluddin et al., "Understanding Ruh as a Source of Human Intelligence in Islam", *The International Journal of Religion and Spirituality in Society*, Volume 11, Number 2 (2021), 103-117.

⁹Waryani Fajar Riyanto, "The Role of *Jam'iyatul Islamiyah* Organization in Strengthening Religious Moderation in Indonesia (Systems Theory Approach)", *Millati: Journal of Islamic Studies and Humanities*, Volume 6, Number 2 (2021), 171-188.

¹⁰Zain Syarif, et al., "The Efforts of Islamic Splinter Movements to Withstand from Heretical Issue in Indonesia", *Jurnal Studi Sosial dan Politik*, Volume 3, Number 2 (2019), 97-113.

progressing to external communication and expanding to more extensive levels of communication. This empirical research is, thus, aimed at revealing conscience-based prophetic values within inner communication in *Jam'iyatul Islamiyah*.

This qualitative research aims to reveal conscience-based prophetic values in communication within *Jam'iyatul Islamiyah*. Values are hidden facets that are difficult to observe and analyze, yet they hold a most defining function to guide action (communication) because they determine meaning and purpose. Values can even serve as the identity of an institution.¹¹ The data in this research comprises primary and secondary data. Primary data were obtained through interviews while secondary data were acquired from references and other relevant sources. In-depth interviews were carried out with the General Chairperson, Secretary General, and the Head of the Council of Professors of *Jam'iyatul Islamiyah* Social Organization, Imam Suprayoga, Azhar Arsyad, and M. Amin Abdullah, respectively. The three informants were selected based on their capacity and ability, as well as availability of the researchers' access to them.¹² The researchers have an interest in individuals that can most likely and suitably provide information to reveal conscience-based prophetic values in communication in *Jam'iyatul Islamiyah*.

The interviews began by raising general questions that are most typical in qualitative research, to ensure the suitability of the chosen informants, such as "*When did you begin joining by Jam'iyatul Islamiyah?*", "*What are the most interesting lessons learned in Jam'iyatul Islamiyah?*". Subsequently, the interviewer raised even more specific questions pertaining to the subject of study, e.g., "*Who is actually being engaged in communication within one's*

¹¹Matthew S. Kraatz et al., "The Value of Values for Institutional Analysis", *Academy of Management Annals*, Volume 14, Number 2 (2020), 474-512.

¹²Jane Stokes, *How to Do Media and Cultural Studies*, Los Angeles, Calif: SAGE Publications Ltd, 2012.

self?”, “What is the role of prophetic values in *Jam’iyyatul Islamiyah*?”, and “How does each individual engage in communication with oneself by using *ruhani*?” The interviews were done in May and June of 2023 and August of 2025 in Malang, Yogyakarta, and Makassar, Indonesia.

Data collected from interview results and literary sources were then categorized thematically in a structured manner based on the information obtained from the informants. The categorized data were subsequently presented descriptively and tested using concepts at the communication spiral level. Ultimately, the data were analyzed in a critical-interpretative manner by using a *ruhani* communication model at various levels and then presented in a conceptual theme as new research findings.

Understanding the source of *ruhani* communication in inner communication

Inner communication differs from inner speech, commonly construed as the act of speaking to one’s self in silence.¹³ Other opinions describe inner speech as a covert conversation that takes place within an individual’s mind, which may function as a mental facility or a component of imagination that can augment or diminish creative thinking.¹⁴ Accordingly, inner speech can be included as part of interpersonal communication. Consequently, interpersonal communication can be included in the socio-psychological tradition. The reason for this is that interpersonal communication is seen as a psychological organism process involving cognition and several scientific disciplines such as linguistics, psychology, memory, neuroscience, and so forth.¹⁵

¹³Morin and Uttl, *Inner Speech*...

¹⁴Charles Fernyhough, *The Voices Within: The History and Science of How We Talk to Ourselves*, London: Profile Books, 2017; Vlad P. Glăveanu, “The Creative Self in Dialogue”, in M. Karwowski & J.C. Kaufman, (eds.), *The Creative Self*, Cambridge: Elsevier Academic Press, 2017, 117–135.

¹⁵Alwin De Rooij, “Varieties of Inner Speech and Creative Potential”, *Imagination, Cognition*

Inner communication is the deepest level of intra communication. Inner communication is based upon ruhioscience, whereas intra communication is based upon neuroscience.¹⁶ This new perspective on communication will place *ruhani* as the deepest and most essential source of inner communication activities. This allows us to have significant discussions about *ruhani* as the essence, the core of all cores of communication activities each individual conducts. *Ruhani* is then analyzed etymologically and teleologically through a textual approach to Islam, a religion that offers in-depth discussions on the existence of *ruhani*, which resides in every living human being.

Ruhani comes from the words *ruh* and ‘*anni* (from Me). We would like to explain that *ruh* differs from *ruhani*, but both still reside within the heart of every human being. Hence, spiritually, the heart of a human being also contains *ruh* and *ruhani*. Both can be heard, but they produce different voices. The conscience (the illuminated heart) produces positive voices while the indulgent heart produces negative voices. Both voices of the heart are in constant opposition. Voices of the indulgent heart emerge from *ruh*, which consists of four types: *ruh raihan*, *ruh rahmani*, *ruh jasmani*, and *ruh idhafi*. This *ruh* is characterized as aversion to being passed over, aversion to being put down, aversion to having less (than others), and aversion to being a loser. As for the illuminated heart or conscience, it emerges from *ruhani* residing within the heart. *Ruhani* boasts four prophetic features: *shiddiq*, *amanah*, *tabligh*, and *fathanah*.¹⁷

The four prophetic characteristics in *ruhani* that can be felt through the conscience constitute the source of prophetic values in inner

and Personality, Volume 41, Number 4 (2022), 460–489.

¹⁶Achmad Ushuluddin, *Ruhiosains: Pendidikan Kesehatan Holistik Perspektif Psikologi Islam*, Yogyakarta: Suka Press, 2020.

¹⁷Riyanto, “The Role of *Jam’iyyatul Islamiyah* Organization in Strengthening Religious Moderation in Indonesia”...

communication activities, which we would like to establish as a teleological basis. Teleologically speaking, God has provided an explanation for conscience, i.e., when He created human beings, He placed within the human self a sense of right and wrong, originating from a single sensory element. The right feeling is called conscience. This is why conscience is sometimes considered the “voice of God.” When a person decides to listen and follow the directives given by one’s conscience, then that person will do the right thing. Freud called this collective unconscious.¹⁸ The conscience is every human being’s level of wholeness and honesty because it monitors and defines a person’s quality of action. Someone who acts with a clean conscience has the advantage of feeling inner peace, i.e., a feeling that alleviates negative physiological impacts experienced during stress.¹⁹ The conscience is the highest authority capable of evaluating information regarding malicious and unjust actions. The conscience, therefore, has a higher rank or hierarchy than consciousness.²⁰

***Kitab* is the conscience of inner communication**

There are three paradigms on consciousness, the scientific perspective, Western perspective, and religious (Islamic) perspective. Consciousness in the scientific perspective is understood as an abstract concept and it is beyond cognition. In the Western perspective consciousness is understood to be the human senses.²¹ Conscious individuals use their senses to live their

¹⁸ Archie J. Bahm, “Theories of Conscience”, *Ethics*, Volume 75, Number 2 (1965), 128–131; Hendrik Gerhardus Stoker, *Conscience: Phenomena and Theories*, Indiana: University of Notre Dame Press, 2018.

¹⁹ Frans Schalkwijk, “A New Conceptualization of the Conscience”, *Frontiers in Psychology*, Volume 9, Number 1 (2018), 1863.

²⁰ Li Yan McCurdy et al., “Anatomical Coupling between Distinct Metacognitive Systems for Memory and Visual Perception”, *The Journal of Neuroscience: The Official Journal of the Society for Neuroscience*, Volume 33, Number 5 (2013), 1897–1906.

²¹ Khalidah Khalid Ali and Muhaimin bin Sulam, “The Paradigms of Consciousness: A Discourse”, *SHS Web of Conferences*, Volume 53, Number 04003 (2018), 1–10.

lives as civilized beings. Meanwhile, in the Islamic perspective, consciousness is driven by one's commitment and belief as a servant of God, and a total submission of the self to the Almighty Creator. Consciousness in the Islamic context is closely tied to faith and Piety. To complete these three paradigms, *Jam'iyatul Islamiyah* offers a spiritual-material (real) concept pertaining to consciousness through the *Kitab* (*Ruh*, *Iman*, *Nur*).

According to *Jam'iyatul Islamiyah*, the concept of *Kitab* is one of the most essential concepts serving as an ethical scriptural foundation (QS 2:2-7; QS 44:78-79; QS 213; QS 6:7; QS 17:14-15; QS 29:48; QS 42:51-52, and QS 18:1) in inner communication activities that we find within each individual. Indeed, etymologically speaking, *Kitab* is a *masdar* (noun) of *kataba* (to write) in Arabic, which means something that is written.²² However, *Jam'iyatul Islamiyah* is of the opinion that *Kitab* can fundamentally be defined as a conscience that has the ability to keep a record or to function as an individual's biography and self-note. Consequently, *Kitab* can also be understood as 'something' existing within every human being that becomes a record of the conscience. According to Abdullah, *Kitab* in each human self is the ethical scriptural basis in the Qur'an.

"There are three things that can be understood from *Kitab* as a source of inner communication. First, the *Kitab* is straight; it is unbendable. Second, *Kitab* needs to be read within each self. *Kitab* here refers to records noted in the heart and bosom of human beings, it is an original-authentic document that can neither be manipulated nor deceived by one's self at will. Third, this is the *Kitab* that needs to be read and engaged in communication before communicating with others".

Given the description above, before individuals engage in outer communication, which entails varying levels and contexts within the previously explained traditions of communication science, they should,

²²Louis Ma'luf, *Al-Munjid fi al-Lughah wa al-A'lam* (Bairu>t: Da>r al-Mashriq, 2014).

initially, conduct inner communication. Inner communication is carried out with the *Kitab* that resides within each one of us, containing principles of morality, noble character, and honor. Inner communication activities are, thus, done sincerely with one's self. The *Kitab* that exists within each self can neither be deceived nor manipulated. *Kitab* can even record all the lies one has told to one's self. The *Kitab* is the voice that originates from "conscience" (*qalibun salim*). Hence, many practices of outer communication in various levels and contexts of the communication science tradition can, in fact, be the results of inner communication activities. According to Abdullah, this explains that issues in communication ethics and morals have, essentially, been resolved by the *Kitab*, which exists in every self (transformation from within).

"Communication taking place within the scope of outer communication may simply be a reflection of inner communication. However, outer communication may also differ, it can even oppose and contradict inner communication. Communication used for lying, deceit, betrayal, dishonesty, which subsequently manifest into corrupt, collusive, nepotistic, non-meritocratic behaviors, have fundamentally been detected and identified by the *Kitab* that exists within the self. However, these early warnings and detections were neglected, overlooked, and considered of no importance, in other words, they were violated. If these fundamental values of ethics were gone from our conscience, then the positive vibrations of our heart's voices would automatically disappear".

In addition to following the guidance of the Qur'an regarding the elaboration on voices originating from the conscience viewed as the *Kitab* within everyone's self, *Jam'iyatul Islamiyah* is also guided by the Hadith of the Prophet Muhammad as a guide to scriptural ethics. This refers to one of the Hadith of the Prophet Muhammad: "Know that within the body there is a piece of flesh, it is the heart."²³ The heart (*qalbu*) in this instance can be

²³Muhammad al-Bukhari, *Sahih Al-Bukhari*, Dushanbe: ER-Graf, 2008.

defined, not only in its physical form as a piece of flesh, but also in terms of *ruhani* as the source of all sensory (physical) and non-sensory (spiritual) potentials encompassing a set of ethical values. All these potentials become a source of power to activate the entire capacities of one's logic, imagination, memory, will, lust, and the predispositions of various human behaviors. All latent *ruhani* potentials in the physical body will manifest on the surface in the form of external behaviors during both verbal and non-verbal, as well as vocal and non-vocal communication.

***Ruhani* and prophetic characteristics in inner communication**

Jam'iyatul Islamiyah construes that the voices originating from the conscience are constantly calling for essential truth and righteousness. The voice of the conscience is incapable of being heard, but it can essentially be felt by every living human being. However, the voice of the conscience would remain indiscernible if God had not perfected the origin of human creation. Human physical creation is perfected once *ruhani* is breathed into the self by God. Consequently, each living human being possesses both bodily (physical) and *ruhani* (non-physical) dimensions (QS 32:9). Suprayogo and Arsyad argue that *ruhani*, an aspect originating from God found in every human being, is sacred and characterized by four prophetic values: *shiddiq*, *amanah*, *tabligh*, and *fathanah*. *Ruhani* in the Qur'an is called *Nur* (light) and truth from God (QS 2:147).

“The four *ruhani* characteristics (*shiddiq*, *amanah*, *tabligh*, *fathanah*) as the source of the conscience's voice are prophetic values found in the Prophet and ourselves, since we are spiritually the derivatives of the Prophet; this is called inner-prophetic. *Shiddiq* means righteous; the conscience cannot lie when communicating. *Amanah* means trustworthy, wherein true trust is trust in God, which lies in the heart, in each of our consciences. It comes from God and to God it shall return. *Tabligh* means communicative, if *ruhani* were not the one communicating to God, it would not be accepted by God, because it is God's

trusted proxy. *Fathanah* means intelligent-wise. All things the *ruhani* conducts would have been considered in terms of the good and the bad, the advantages and the disadvantages. This is why it does not want to offend others' feelings during communication".

Four prophetic values, namely *shiddiq*, *amanah*, *tabligh*, and *fathanah*, are the fundamental bases of the prophetic communication concept. The Prophet Muhammad is known for his four attributes: *shiddiq* (conveying accurate information), *amanah* (trustworthy as a source of information), *tabligh* (conveying information comprehensively), and *fathanah* (a communicator and communicant who is required to be perceptive in revealing truth of the news).²⁴ Prophetic communication can further develop ethical digital da'wa that is grounded upon mutual respect, wisdom without violence, advocates virtue, and reinforces piety, it can also build communities that are wise and critical in their use of social media.²⁵

Despite the conscience functioning as a sacred-holy source of truth characterized by *shiddiq*, *amanah*, *tabligh*, and *fathanah*, when existing within the human self, it will encounter and intersect with the indulgent heart. The indulgent heart residing in each human being has negative attributes brought about by desires, lust, and the wicked world. The conscience and the indulgent heart within each human being are actively engaged in inner communication and in determining the form that outer communication will take. When the four prophetic values are activated during each individual's inner communication activities and are manifested at various communication levels, they will be expressed as a form of prophetic communication.

²⁴Fikry Zahria Emeraldien et al., "The Implementation of Prophetic Values to Maintain Journalist Professionalism", *Proceedings of International Conference on Da'wa and Communication*, Volume 3, Number 1 (2021), 1–15.

²⁵Halimatus Sakdiah et al., "Prophetic Communication in Digital Preaching: Building a Critical and Wise Society in Using Social Media", *Al-Hiwar: Jurnal Ilmu dan Teknik Dakwah*, Volume 13, Number 1 (2025), 13–24.

“For example, when a person’s mouth said ‘no’ or ‘yes’ when communicating in the context of outer communication, then the ruhani knows best whether it is a lie or otherwise in the context of inner communication. When the human mouth lies, the ruhani would know as well. Therefore, if everyone’s ruhani follows their conscience, then it will maintain shiddiq, amanah, tabligh, fathanah characteristics. If Ruhani were to follow the voices coming from the indulgent heart (worldly, wicked desires, lust), then it would give rise to arrogance, jealousy, spite, slander, and condescension towards others when communicating. Things that are righteous coming from the conscience are certainly known by ruhani. Conversely, things that are untrue coming from the indulgent heart would unquestionably be known by the conscience”.

To feel both voices, i.e., the illuminated heart (conscience) and the indulgent heart, one should do so through the voices of the heart. The voice of truth originating from ruhani is indeceivable whatsoever. *Ruhani* came from God and shall return to Him. That is what is known as *ruhaniah* within every human self. *Ruhaniah* is afforded to all human beings regardless of their race and language. *Ruhani*, as the source of the voice of conscience, is neither male nor female; it is present in both male and female hearts. Male and female are merely their sexual category.

The feeling that speaks in the conscience

The conscience is characterized by four prophetic values, namely *shiddiq*, *amanah*, *tabligh*, and *fathanah*. These four characteristics are found in every individual acting as a partner in the context of inner communication. As a consequence, when a person communicates at various levels in the context of outer communication, it reflects the four prophetic values. Hence, all forms of communication in various levels are averted from miscommunication, prejudice, misunderstanding, jealousy, envy, and they should be easily received by the communicant, which is reflected in the four key features of a Prophet. Accordingly, communication in the context of

outer communication is easily accepted.²⁶ The four main characteristics of a Prophet are the crystallization of practices in prophetic communication and ethical practices.²⁷ These four prophetic values can subsequently be developed into various forms and levels of communication.²⁸

The form of the conscience's voice is, actually, none other than *ayatullah* (QS 29:49) as a gift of God's grace constantly guiding the journey of human life in the transient world by blowing the holy spirit into human beings (QS 32:9). The voice of conscience is, therefore, part of God's spiritual indications that are the closest and most attached to a believer. This is known as prophetic ethics.²⁹ Prophetic ethics maintained in a clean conscience (*qalbun salim*) should be seriously considered in the context of inner communication prior to making any decision in communicating in the context of outer communication.

The voice of conscience is the voice of ruhani; it is the voice that comes from holy heaven, as the sacred canopy.³⁰ The voice of conscience is voiceless and inaudible, but can be felt by everyone, including Prophets and messengers of the past. The innermost voice of the heart is the prophetic ethics of the prophetic-transcendental basis. Such prophetic ethics inspired and protected the Prophets of the past as they guided themselves and

²⁶Maulana Wahiduddin Khan, *The Prophet of Peace: Teaching of the Prophet Muhammad*, New Delhi: Penguin India, 2009.

²⁷Iswandi Syahputra, *Paradigma Komunikasi Profetik: Gagasan dan Pendekatan*, Bandung: Simbiosis Rekatama Media, 2017.

²⁸Ahmad Sultoni et al., "Development of Prophetic Inteligence: Phenomenology Study of Religious Transformation", *International Journal of Islamic Educational Psychology (IJIEP)*, Volume 1, Number 1 (2020), 1-10; Irfan Budiono et al., "The Role of Prophetic Leadership on Workplace Spirituality at Sufism-Based Islamic Boarding School", *Journal of Business and Behavioural Entrepreneurship*, Volume 4, Number 1 (2020), 122-129.

²⁹N. Saraç, "A Study on Conscience: The Content and Fuction", *Dissertation*, Duquesne University: The McAnulty College & Graduate School of Liberal Arts, 2016.

³⁰Peter L. Berger, *The Sacred Canopy: Elements of a Sociological Theory of Religion*, Open Road Media, 2011.

their followers.³¹ Although the Prophets and messengers of the past have passed, prophetic ethics does not cease; it continues to this day and is even associated with the belief in God and the end of days.³²

As Rahman argues, no real morality is possible without the regulative ideas of God and the last judgment. This may explain the downstream of morality and the prophetic values that must be held accountable before God.³³ Meanwhile, Harari explains that despite human's need to believe in God, it is more important to believe in the inner voice. This explains the upstreams.³⁴ As for Abdullah³⁵ provides a more comprehensive elaboration on morality and prophetic values in the form of the voice of the conscience, which existed long before the human race came to know about Aristotle's philosophy of ethics in the Greek period³⁶ or Kant's Critique of Practical Reason from the academic world of the modern era.³⁷

When humans involve conscience in the context of inner communication, epistemologically, they no longer take actions or make decisions solely based on already established knowledge texts or previous experiences. They have, however, involved the role of God in inner communication by activating the heart's inner voice (conscience) that they can feel and engage with in soundless conversations. This inner voice or feeling is

³¹Khudzaifah Dimiyati et al., "Indonesia as a Legal Welfare State: A Prophetic-Transcendental Basis", *Heliyon*, Volume 7, Number 8 (2021), 22-32.

³²Abdul Karim Soroush, *Bastu Al-Tajribah al-Nabawiyah*, Bairut: al-Intishar al-'Arabi, 2009.

³³Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition*, Chicago: The University of Chicago Press, 2017.

³⁴Yuval Noah Harari, *Homo Deus: A Brief History of Tomorrow*, New York: Harper Perennial, 2018.

³⁵M. Amin. Abdullah, "Menuju Etika Skriptural dan Hati Nurani," in Waryani Fajar Riyanto et al., (eds.), *70 Tahun M. Amin Adullah: Pemikir, Guru, dan Pemimpin*, Yogyakarta: Laksbang Akademika, 2023.

³⁶Giovanni Gellera, *An Analysis of Aristotle's Nicomachean Ethics*, London: Macat Library, 2017.

³⁷Otfried Höffe, *Kant's Critique of Practical Reason: A Philosophy of Freedom*, trans. Manfred Weltecke, *Political Philosophy Now*, Wales: University of Wales Press, 2024.

considered an action that functions as a guide for determining whether one's behavior is right or wrong.³⁸

Rasa (feel) is most crucial in the context of inner communication taking place within the human self. This is extremely vital because inner communication does not occur in the same way as outer communication. In the context of outer communication, the communication occurring at various levels can be mediated through sound (verbal - vocal), writing (verbal - non-vocal), gesture (non-verbal - non-vocal), or mediated by mass media and new media via the internet.³⁹ However, in the context of inner communication, the communication takes place without sound, without words, without writing, without gestures, without codes, without symbols, and without the use of any assistive tools. In the context of Islamic theology, this is called *bila shautin bila harfin* (without sound and without letters). The context of inner communication merely utilizes *rasa* (feel).

In the context of inner communication, what is meant by *rasa* is neither *rasa* in the biological realm (taste, savor) nor *rasa* in the psychological realm (feel, sensation), it is *rasa* (*ni'mat* or *zat*) that is closer to the spiritual realm. To clarify, we illustrate what we mean by *rasa* as a spiritual process that cannot be uncovered by any terminology. Nevertheless, for the sake of simplifying our illustration in this discussion the term *feel* was chosen. As a spiritual process, *rasa* or *batin* or *akhlaq* is the key essential source in the manifestation of five processes, i.e., *'aql* (reason), *fikr* (thought), *khayal* (imagination), *fahm*

³⁸G. Vithoulkas and D.F. Muresanu, "Conscience and Consciousness: A Definition", *Journal of Medicine and Life*, Volume 7, Number 1 (2014), 104-108.

³⁹Nikolaus Jakob et al., "Effects of Verbal and Non-Verbal Elements in Communication", in Louis de Saussure and Andrea Rocci, (eds.), *Verbal Communication*, Berlin: De Gruyter Mouton, 2016, 39-53; H. Papousek et al., *Nonverbal Vocal Communication: Comparative and Developmental Approaches*, Cambridge: Cambridge University Press, 1992; Kenneth B Perlmuter et al., "The Role of Verbal, Vocal, and Nonverbal Cues in the Communication of Evoking Message Style", *Journal of Research in Personality*, Volume 19, Number 1 (1985), 31-43; Judee K. Burgoon et al., *Nonverbal Communication*, New York: Routledge, 2021.

(understanding), and 'ilm (knowledge).⁴⁰ Reason is a tool for thinking, thought is a tool for imagining, imagination is a tool for understanding, and understanding is a tool for knowing and having knowledge.⁴¹

Rasa is the key factor enabling each human being to experience the various emotions that arise within themselves, e.g., communicative or discommunicative feelings. *Rasa*, which has been afforded by God, is righteous in nature with four characteristics: *shiddiq* (righteous), *amanah* (trustworthy), *tabligh* (communicative), and *fathanah* (intelligent and wise). *Rasa* will give out a sign (a trembling feeling) that can control the conscience when a person is about to perform a malevolent act. It can, therefore, be understood that maintaining the values of *shiddiq*, *amanah*, *tabligh*, and *fathanah* by controlling the conscience will lead to individuals being able to feel true happiness. It is through *rasa* that humans can consider the good and the bad of a communication process.

Rasa, or the inner calling, or the trembling of the innermost voice of the heart, serves as a guide or moral compass for determining what is right or wrong in human communication behavior. The Prophet Muhammad, when asked about which deeds are worthy and which are not, briefly replied: *is'al dhamiraka* (ask your own heart); *istafti qalbaka* (ask for guidance and directives from your own heart).⁴² Thus, the conscience controls human behavior. In fact, the *ruh* of religion resides within the human conscience. What religion attempts to address are the negative voices found in the human heart. We, therefore, require authentic, genuine human spirituality values, or a sort of Higher Order of Thinking (HOT),

⁴⁰Achmad Ushuluddin, "Pendidikan Kesehatan Holistik: Peran *Ruhani* Dalam Perspektif Psikologi Islam," *Disertasi*, Yogyakarta: Universitas Muhammadiyah Yogyakarta, 2019.

⁴¹Hamka, *Falsafah Hidup*, Jakarta: Penerbit Republika, 2015.

⁴²Abu al-Fadl, *Speaking in God's Name: Islamic Law, Authority, and Women*, Oxford: Oneworld, 2014.

in order to feel the voice of our conscience speaking.⁴³

Conclusion

This research introduced a new concept of *ruhani* communication, grounded in prophetic values. The prophetic values that *Jam'iyatul Islamiyah* considers as the basis of conscience are *shiddiq* (righteous), *amanah* (trustworthy), *tabligh* (communicative), and *fathanah* (intelligent and wise), as exemplified in prophetic ethics. *Ruhani* communication occurs within each individual in the context of inner communication, rather than in the context of outer communication. As a new concept, *ruhani* communication in the context of inner communication differs from inner speech, self-talk, covert vocalization, or private speech.

Ruhani communication explains the essence of 'who' is being engaged in communication by each individual within their own self. The essence will refer to something that is called holy and sacred *ruhani*, which possesses the ability to feel, not only biologically as in tasting sweet or sour, but also to feel in terms of distinguishing between the right and the wrong, which is why it is also considered *Kitab* of the self that takes records of all things that each person experienced.

Ruhani possesses the prophetic values of *shiddiq*, *amanah*, *tabligh*, and *fathanah*. Therefore, *ruhani* exists in the spiritual dimension. However, biologically, the *ruhani* that is capable of feeling and recording (*Kitab*) lies in the heart of every living human being. *Ruhani*, which can feel and keep a record (*Kitab*), and has prophetic values residing in the conscience, is the 'who' that is meant within the self of every individual engaging in inner communication. This functions as the inner part of individuals before they communicate with the part that is outside of the self (outer part) in various communication levels and traditions.

⁴³Abdullah, "Menuju Etika Skriptural dan Hati Nurani"...

Given such a finding, this research is expected to have a highly significant impact on the development of a new perspective in communication studies. The context of outer communication, which has been well-established with its communication perspectives and tradition, when complemented with the current study in the context of inner communication, will be more intricate and interesting, as it discusses something that exists and can be felt or sensed. Nonetheless, can *Ruhani* (*Ruhiology/Ruhioscience*) become a new object of study in the development of communication studies? Further studies, which are more integrated and connected with other scientific disciplines, will surely be required.

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Interview with Informants

1. Interview with Imam Suprayoga, May 1-5, 2023.
2. Interview with M. Amin Abdullah, June 20-25, 2023.
3. Interview with Azhar Arsyad, August 20-24, 2025.