

# Sentics (Emotional Communication) Management on Islamic Review in Family Environment

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**Abstract**—Sentics is interpreted as emotional communication in Islam provides space for parties to maintain themselves, love others, respect others, and work together to build togetherness. This research aims to trace the sentics management (communication of emotion) than to the seven basic emotions relate to efforts to build constructive and positive emotions. While the method in this research is descriptive analytic the results of the study show that the love that promotes spiritual tend to be stronger than the love of using material. Whereas hatred directed at violence and arbitrariness can be accepted better than hatred of the person. As a tribute, children will remember the services of parents in the past and present. Great parents will scold the child by increasing the time to study at home in an educative way, for example by cleaning the house, washing dishes, and washing clothes. Joy and sadness are God's inevitable power. The balance between the two is important maintain. The description of sex is an inseparable part of human life, and the right moment is through marriage, a great and noble event that God likes. The conclusion is that love with more mainstream spiritual values and meaningful. Hate against violence. Respect of the child to parents and angry parents to educate children on the ground will be for both. Joyful and sad it is important well managed. While sexual imagery is something good when placed proportionately.

**Keywords**—sentics; management; islamic review; family environment

## I. INTRODUCTION

Sentics in Clynes terms is interpreted as emotional communication [1]. Communication that tightens the relationship between the human mind and the depth of the heart that can be realized in body language and the spoken language of human writing. Basically every human being has a different level of emotions based on their own nature and character. Emotions can be managed and communicated in an orderly manner, both intra persona and with the parties / interpersonal to produce positive and constructive emotions or in other languages the control of the log.

Sentics in an Islamic review provides space for parties to maintain themselves, love others, respect others, and work together to build togetherness. If you get a flattery of respect for your work achievements or anything, you cannot dissolve in praise that makes you arrogant, and if you get sadness, don't get discouraged and feel down. Ali Imran (QS, 3: 139) says:

Do not be weak, do not be discouraged. Indeed, you are the highest person if we are a believer. trust and believe in Allah is the basic capital that can strengthen the mentality of humans as long as they received it with sincerity and grace and also with full of gratitude that made them more steadfast in dealing with various events, especially challenges that came upon him all the time. Communication plays an important role on couple interaction, satisfaction and the fulfillment of their personal an interpersonal goals. Base on this, a pictographic emotional communication self-report for romantic relationships, was designed and validated [2].

Families who have many children with various traits and characters will feel the joys and sorrows. For parents who are not ready for this diversity, it will become a heavy burden and break down concentration for children, especially coupled with a lack of / inadequate economic conditions, then the worries will get worse. Because of that thought, parents need to make strict rules or even let the child be free because they can't stand that condition. Ordinary parents become angry or apathetic at all; endless anxiety, and limp all the time to get unhappy news. This condition can weaken the family, because parents who are expected to be role models, become obedient. Family functioning, understood as a process in which members interact with each other to meet basic needs, make decisions, establish rules. And define goals, contributes simultaneously to individual and family development [3].

To build a family is not easy. In the USA, a liberal country turns out that talks and courses related to family development become an interesting trend. The book about Communication in The family which is part of interpersonal communication is very marketable, because basically families in the USA want to live in peace, even though in reality they are not, one in three family couples, ends in divorce [4]. This is unavoidable, because to reach happiness it feels difficult and expensive, it is not enough to call it "equality", because what is more important than that is understanding between family members. Although they are live in whealtyness, it doesn't mean anything when his heart is upset because he wants to get something greater, namely inner happiness is.

A family that is likened to a manager in a corporate environment, if giving direction to family members must be completely clear, useful and understood to provide a comfortable atmosphere. Effective in interpersonal

communication focussing mainly of the clarity and frequency of the message, their ability to actively listen and the ability to lead in a collaborative way [5].

Managing a family is not easy. An emotional atmosphere sometimes arises. Emotion is a human nature possessed from birth that is inherent in human character. Emotions can be a barrier or hope breaker if they are not managed properly and correctly. On the contrary, it is a creative drive / generator when managed patiently, meticulously, and diligently. The essentic form in sentic is divided into seven parts; Love-hate; respect-anger; joyful-sadness; and sexual images.

Emotions can be trained and explained via a procedure called sentic cycles, which is managing the circle by integrating the seven parts in the essentic form. Display of body language in times of seriousness and relaxation, spoken / spoken words, writing, volume, and frequency of communication, plus Interactive dialogue that is open and organized within the family can build a dynamic and harmonious atmosphere of communication.

## II. METHOD

This study uses descriptive analytical methods that describe the characteristics of individuals, situations or groups. Data obtained, in addition to library studies, also qualitative data which covers interview transcripts, notes and data in the field, and other notes needed

## III. RESULTS AND DISCUSSION

### A. Management of Feelings of Love and Hate

Despite assumption that families are close and intact, that prevalence of family member marginalization, parent-child alienation, and parent-child estrangement is overwhelming ... these three family distancing process pose significant disruptions to the entire family sistem [6]. Based on that assumption, the placement of love and hate must be proportional.

Love and hate are two very contrasting things. Both can combine and both can also change the opposite function, which love becomes hateful and hate to be love. Both may be "impressive" experiences that can be used as valuable and meaningful lessons. In addition, it can also be a bad experience that continues to deteriorate due to unbearable emotions. Emotions of the soul like this are very damaging to the human mentality which causes loss of hope and loss of the future or feels a grim future.

To build a love of family, one of which is music. Music as a medium has the role of interpersonal and empathy coordination. Children's interest in music can improve the quality of relationships with parents [7].

Excessive love and hatred towards a person and group of people, especially in a family environment can be a disaster. "O you who believe! Surely among your wives and your children there will be enemies for you, so beware of them (Attaghabun / QS, 64: 14), and" Truly your property and your children are only trial (for you). On Allah's side is a great reward

(Attaghabun / QS, 64: 15) ". The enemy is called when the wife and child ask for something that is quite burdensome to your husband / father. The wife and child do not want to know where the money is, the important thing is that all their wishes are fulfilled, even though the obligation of a father is to provide a living in accordance with the level of his ability. Albaqarah / 2: 33 letter states that "A Father is obliged to feed the mothers (wives) by means of *makruf*. Someone not burdened but according to ability levels". In this condition, a father is required to explain to his family members that a simple life and mutual understanding are the main, and are the basic capital to get a happy family. If at any time to get abundant or excessive assets, simple life must still be maintained, because the ownership of the property is basically deposited by God, because some of the property that is in human beings or rich people, some of which are owned by others who are entitled (among others, poor, poor, orphan, *sabilillah*).

Love does not necessarily give children all the hardships. True love is to provide education for children from the provision of knowledge and Islam that is right enough to be a future hope, both for themselves, their families and society. Similarly to the wife. The wife is not a helper and is just for lust. The wife is a family partner who can be invited to work together to build a happy family. Rasulullah said "It is not a person who will respect his wife but a noble person, and no one will betray his wife but a despicable person" [8]. In the process, Chapter 4:19 confirms "interact with them (your wives) properly. If you do not like them (be patient), because you may not like it, but Allah makes it (which you do not like) a lot of goodness. "All love is grateful and all sorrow is overcome together with patience and trust. The household is built for the resilience of the people, because the strong people come from family resilience, and such families certainly come from *sakinah* families who always maintain harmony, loyalty, and mutual understanding.

Love in Islam is not only from parents to children. Child's love for parents, husband for wife, wife for husband, and other relatives is an important part of the awakening of the *sakinah mawaddah warrahmah* family, because in that environment all family members can devote all their hopes to face a better future.

As for talking hatred, hatred for violence, arbitrariness, and hatred for yourself is better than hating others, even if someone else is wrong or has ever hurt him. A sane person will always be introspective of his weaknesses; such as anger, easy to blame on people, late attending the assembly, never enough of eating, difficult to acknowledge the weaknesses of himself and the strengths of others, and not completely obedient rules are very educating hatred. In Islam, introspection is better than correcting the weaknesses of others. For example, Umar bin Khatab, when visiting the date palm plantation, missed the asr prayer to a number of times, because it was unusual. As an expression of regret, he justified the palm garden to be used by anyone who need it. Another example when Abu Bakr was ridiculed by Jews in front of the Prophet, Abu Bakr did not consider it to be a serious matter, and the Prophet welcomed his friend's attitude. At other times, when the Jews again ridiculed him, Abu Bakr was ignited and turned angry. Instantly the Prophet left him, and Abu Bakar felt astonished

why the Prophet had left, not defended him. The Prophet said, when Abu Bakr ignited an emotion, 70 thousand angels left him and was replaced by the *shaitan* that surrounded him. The Prophet said, that was a trivial matter. Even if the loudness of ridicule, as long as it is personal, is not appropriate to be served, but if it involves the lives of many people (the Islamic faith), we are obliged to defend it with all its capabilities. Abu Bakr realized and regretted his actions. That is what hates friends, delays in worship and easily ignites emotions that can lead wrong decisions.

### B. Management of Respect and Anger

Respect and anger are two very different things. Someone who is initially respected can be turned into an arena of anger which then becomes a dispute. The dispute is not enough to be solved with words as in communication theory. Emotional functions in important communication are included. To break through, I highlight the communicative function of emotion, leveraging insights from the latest research on negotiation in social and experimental psychology [9].

Respect for parents is a child's primary duty. There is no omission for parents even though they are different religions, different political directions, and different ways of thinking. A child will always remember kindness of parents in the past and present. A child (for those who have a family and live far apart) will visit parents every week and always be ready to serve every need not only material.

A good child will always position his parents at the most important and special level. Otherwise, parents will appreciate the desire of their children to be anything, as long as it is beneficial. The choice of the child come from conscience and parents are ready to accept all the consequences. Parental support is needed to encourage children and motivate the child to be creative.

A good parent will always give direction to the child, so that the child becomes smart, bright, and commendable. In Islam, spiritual values related to Islamic beliefs and morality (*akhlaqul karimah*) are a priority. Many parents send their children to the schools which has strong Islamic nuances. As an appreciation and respect for human rights, children are given the freedom to refresh by choosing any activities outside of school that have recreational content but also positive, both sports and arts / arts.

Talk about anger, everyone must have anger. Real anger, angry with affection, and angry anger. Unmanaged anger will result in new problems that are getting worse; reduced or broken friendship, continued hatred, and endless suspicion. This is not in accordance with Islamic teachings. Islam teaches how to maintain friendship, especially fellow Muslims and believers. Quran Surat Alhujurah says "Truly a fellow believer is a brother, therefore reconcile between the same brother and pray to Allah that you may receive mercy" (Q., 49: 10 /). In addition, Islam teaches how to maintain the spoken so as not to make people hurt, "And make me a good speech for those who come later" (Assyuaro / Q.S., 26: 84); teach the *Husnudzan*, "O you who believe keep away most of the prejudices, in fact some of the prejudices are sin, and do not seek faults for others, and do not some of you gossip against others" (Alhujurah /

QS49: 11), and also able to control emotion / lust, because control is part of the greatest jihad.

Parents scold the child for not going to school, or late for *solat*, surely because of love. Differences with parents who scold the child with repeated blows until the bruised head of the child can make the child feel scared. That can be categorized as real anger because of his uncontrolled emotions. With a situation like this, the child can get angry and do anything, such as skipping school, refusing to do homework or running away to avoid the anger of fierce parents.

Great parents will scold children by burdening their study time at home in sufficient time, and will "punish" children by educative ways, for example participating in cleaning the house, washing dishes, and washing clothes.

Well-managed (not explosive) anger; His emotions will be controlled, will result in high discipline, and loyalty to the institution by considering all kinds of anger that contains education value. There are four stages of implementing the right technique to manage this anger with CARE [10]:

1) *Commitment to change*: Recognize the mistake, read a book when it's uncomfortable, and keep listening attentively. The contents of the book are certainly related to motivation, enthusiasm for life, and the future.

2) *Awareness of your early warning signs*: Over that thought, you then change and consider taking action when the soul is calm. That is constructive thought that will lead you to rational decisions.

3) *Relaxation*: Relaxation is an act that contradiction with anger, and is difficult for some people, but for a sane person, this action is a pleasant solution, such as; relax muscles, relaxing bike ride, hot bath, play music and singing, meditation, and pray.

4) *Exercising self control with time outs*: Pause time is used to stabilize emotions by weighing the actions to be taken, so that the action is about the target.

The forms of emotion and all acts of anger can be overcome when the human being realizes that the act is self-destructive, soul, and disturbs the environment of the surrounding community. "How the consequences of anger much more painful and heavy than the cause" [10].

### C. Management of Feelings of Joy and Sadness

Everyone has felt happy and sad both at the same or different time. For example a person hold a wedding, while one of his or her family member died. It can also occur at an adjacent time from a few days to a few months, or at a far distance at an annual distance. This event must have happened to everyone, just how to deal with this event as well as possible so as not to panic, not be depressed, and not hopeless, of course with adequate mental management. Islam teaches happiness appropriately, because with properness will bring blessings, and thankfully what has been obtained properly also by not seeing what is big and small thing. People who are always grateful, besides getting excited will also lead to happiness, because Allah really likes people who has gratitude (QS Surat Ibrahim / 14: 7).

People who get something more than they expected but they are very grateful and still humble, not arrogant. And when they get less than expected they are not discouraged and desperate. It is important to believe that all fortune is governed by God, and only by surrendering to Allah will all your heartache be cured, and will be a panacea for anyone who wants it.

Family happiness is usually obtained, when children graduate from school, get bachelor degree, and have a good position at work. Conversely, sadness is also cannot not rejected. Children, wives, husbands are sick or die; do not pass the exam, do not get job, do not have enough money to continue the study, be affected by natural disasters, and eviction.

In an event, excitement will arise in children who are expelled from parents, because they are more free to move outside the home. But sadness will befall them because they no longer have role models and hopes for the future. Participant often stated that they initiated or maintained estrangement to provide relief and space to heal from a difficult relationship, but it was also experienced as a considerable loss that impacted them across the lifespan. They missed having a family and the benefits of the such a relationship, including emotional, financial and physical support [11].

Joy and sadness are *sunatullah* which cannot be avoided. Everyone must experience this event. Islam teaches "weep when happy, and smile when sad". The sentence from this hadith teaches people about the importance of mental stability and balance, so that when it happens it is they are not overreacted.

#### D. Management of Sexual Images

The seventh part of this basic emotion is a sexual picture. Sex in Islam is actually not a taboo, only "placement" must be orderly and proportional. A teenage girl and boy dressing up and certain time and space is natural, because they feel it is important to look like that related to their image and concept.

Boy and girl especially in teenage period need of a romantic, dynamic, and harmonious atmosphere with anyone, especially with their special friends.

Parents as family leaders, give direction and correct instructions for the existence of children so that what the child does is right, does not deviate from cultural norms, positive law, and Islamic law. When parents continue to dialogue with children, there is no problem for parents to ask about their problems. For example when problems at schools, activities outside of school, even the most sensitive personal problems.

Interest in to the opposite sex is natural. Parents are obliged to explain the conditions from various sides; *madharat* and positive-negative benefits, and their consequences.

The differences of relationship in the Western and Islamic styles is an important things to be explained to children, especially in premarital stage that is very contrast. Likewise, the style of Western relations which is full of hedonism is very different from the style of Islam that puts forward simplicity and morality.

Sex experts in Indonesia have proposed to the Ministry of Education and Culture to include sex education subjects in secondary schools, but it has not yet materialized, because there is still debate about methods and materials that are appropriate for students, as well as the benefits.

Actually, in Islamic teachings there is also sex education, among others; how a child / family member at home is not free to go in and out of a parent's room, relationship between man and woman when they are together, walks together, and speaks. The principle is all that according to the Sharia. Adjacent do not look at each other and clap; walking together not only two of them, and not talking about pornographic or dirty that leads to lust. In the West, a pair of teenagers declare each other love, means everything, all in. If pregnancy occurs outside of marriage, it is not a moral violation, it is as a result.

In Islam, sexual intercourse outside marriage, is a grave gross violation. Important parents explain to children social relationships and procedures in Islam while promoting affection. Promiscuity with the opposite sex is permissible when at the right time that is at the time of the arrival of the marriage, a great and noble event that is blessed by God.

#### IV. CONCLUSIONS

- Love in Islam is not only from directed from parents to children. Child's love for parents, husband for wife, wife for husband, and other relatives is an important part of the awakening of the *sakinah mawaddah warrahmah* family. As for talking about hatred, hatred for violence, arbitrariness, and self-hatred is better than hating others, even if the person is wrong or has ever hurt him
- Respect for parents is a child's primary duty. There is no omission even though he is different in religion, different from political directions, and different ways of thinking. Great parents will scold children in educative ways, for example by cleaning the house, washing dishes, and washing clothes. This method will give good memories for both.
- Joy and sadness are *sunatullah* which cannot be avoided, therefore stability and balance of the soul are important to be maintained, so that when it happens to both of them it is not overreacted
- In Islamic teaching there is also sex education, among others; how a child / family member at home is not free to go in and out of a parent's room, how the rules for man and woman when there are together, walks together, and speaks. The principle is all that can be done with a record of keeping each person according to the Sharia

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