

Intrapersonal Communication And Buddhist Perspective Meditation

Marjianto

Sekolah Tinggi Agama Buddha Negeri Raden Wijaya Wonogiri, Indonesia
antonmarjianto@gmail.com

Article History: Received: 11 January 2021; Revised: 12 February 2021; Accepted: 27 March 2021; Published online: 28 April 2021

Abstract: This research aims to explain the importance of intrapersonal communication, meditation and relation among meditation towards personal. If the relation among intrapersonal communication and meditation trully give effect towards personal, so meditation practice should be taught and developed in the society. This research used qualitative approach. by using qualitative approach so the data will be obtained completely, deeper, credible and meaningful so that the objective of the research can be achieved. Besides the problems in this research appropriately are solved by qualitative approach. The result of this research shows that there ere lots of people who do not know that intrapersonal communication happens in themselves. They only know that intrapersonal communication happens only among themselves and others. The activites of intrapersonal communication that are done in the daily activity such as: praying, gratitude, reflection, etc. One should be able to communicate to himself, it is because it will help them to recognize himself, to know the strength and weakness, so that he can be aware of himself. Meditation is a communication intrapersonal activity, it is because by meditating some one can concentrate on his mind, either through mind or body. Meditation trully give effect towards personal character.

Keywords: Intrapersonal Communication, Meditation, Buddhist

1. Introduction

Human beings as social beings as well as individual beings. Before communicating with others, human beings should be able to communicate with themselves. Communicating with yourself or intrapersonal communication is the basis for communicating with others. Being able to communicate with yourself means being able to know yourself. To know yourself, learning to know ourselves means learning how we think, feel, observe, interpret and react to our environment. Inteligensi high, good communication knowledge, but his personality is not good, emotional, arrogant, is one of the factors that influence the process of intrapersonal communication. Orang problems in intrapersonal communication affect other communications

Based on the description above how important intrapersonal communication is for a person. Furthermore how influence or relationship with the practice of carrying out meditation, whether there is an influence in meditation in the perspective of Buddhism, and how it relates to one's person. Meditation is a practice that should not be abandoned but should be trained and developed in daily life. To find out more about the relationship between intrapersonal communication and meditation in a Buddhist perspective, the author is interested in researching this.

In this study involved several disciplines, namely communication science, Buddhist science and psychology. In communication science the author focuses on the type of personal or intrapersonal communication. Meditation in this study researchers focused on meditation in a Buddhist perspective. Based on the focus of the research that has been established, the problem formulation is: What is the importance of intrapersonal communication in meditation. And How does intrapersonal communication relationship in meditation to one's person. The purpose of the study was: To describe the importance of intrapersonal, meditative and personal communication of a person. Describe the relationship of intrapersonal communication in meditation to one's person.

Understanding Communication

According to Stephen Littlejohn in Morissan (2013), saying Communication is difficult to define. The Word is abstract and, like most terms, posses numerous meanings. (communication is difficult to define. The word "communication" is abstract, like most terms, has many meanings}. Nevertheless, communication experts have made various efforts to define communication.

Communication is one of the important aspects of human life. Since birth man has done a very simple communication, along with the development of individual communication becomes more perfect so that there is a process between the messenger and the recipient of the message. Communication has been very influential in human life since man was born.

From a psychological perspective, Hovland, Janis, and Kelly in Nina (2011) define communication as "the process by witch an individual (the communicator) transmits stimulus (usually verbal) to modify the behavior of other individuals (the audience)". This means communication is the process with an individual (communicator) through stimulus or stimuli (usually verbal) to modify the behavior of another person (listener). With this explanation it appears that communication involves oneself and others, or intrapersonal communication and

interpersonal communication.

Communication is a process of conveying opinions, thoughts, and feelings to others that are influenced by the social and cultural environment. Because communication is the process of expressing opinions to others, it is very important to know that before being able to communicate with others must be able to communicate with yourself. Looking at the definition of communication above, it can be concluded that communication is an event in each communication participant. In communion human characteristics communion as well as internal and external factors affect communication behavior.

Communication determines the growth of human personality. Lack of communication will hinder the development of personality. Communication is very closely related to the behavior and experience of human consciousness. So how important communication is to humans.

Definition of Intrapersonal Communication

Explained by Devito (1997), intrapersonal communication or intrapersonal communication is communication with oneself with the aim of thinking, reasoning, analyzing and pondering. So intrapersonal communication is communication that occurs in the human self, covering sensation processes, associations, perceptions, memory and thinking. Meanwhile, according to Effendy as quoted by Rosmawaty (2010), said that intrapersonal communication or intrapersonal communication is a communication that takes place in a person. As a person, people act as communicators as well as communion. He spoke to himself, he had a dialogue with himself, he asked himself and was answered by himself.

G. Wiseman and L. Barker in his work "speech-interpersonal communication" as quoted by Rosmawaty (2010), explaining the process of intrapersonal communication that occurs in the communicator. In principle intrapersonal communication is influenced by internal stimulants and external stimulants. Internal stimulants are affected by psychological or physiological conditions, such as hunger or restlessness. While external stimulants come from the environment around the communicator either openly and intentionally or in a closed and unnoticed manner. Referring to some notions of intrapersonal communication according to the communication experts the author concluded that intrapersonal communication is communication with oneself covering sensation processes, associations, memory perception and thinking with the aim of thinking, reasoning, analyzing and brooding.

Features of Intrapersonal Communication

Intrapersonal communication is communication that occurs with oneself. This is an internal dialogue and can even happen when together with others. Personal self-understanding develops in line with the changes that occur in our lives. We are not born with an understanding of who we are, but our behavior has played an important role in how we build personal self-understanding.

Intrapersonal communication media channels can be Direct: thinking, brooding, daydreaming, dreams, and more. Print: diary, notes, paintings, photos, etc.. Electronics: image/sound recordings, and more. Artifacts: mirrors, clothing, and more. Test kits: medical tests, psychological tests, TOEFL tests, etc.

Thus doing meditation is an intrapersonal communication activity in a person. Meditating means pondering or realizing about him. Getting to know himself before getting to know others is fundamental in intrapersonal communication. To that end in this study the authors will explain the relationship between intrapersonal communication and Buddhist meditation.

Understanding Meditation

In the Indonesian dictionary, Meditation kb: the unification of the mind to achieve something, concentration at one point of object; meditating kk ; doing meditation. Samadi kb : samadi; bersamadi kk: concentrate all thoughts. The definition of meditation in the Cambridge International Dictionary of English is: Meditate is to think seriously (about something), esp. for a long time • if you meditate, you give your attention to one thing, and do not think about anything else, usually as a religious activity or as way calming or relaxing your mind. Meditation is serious thought or study, or the product of this activity. Meditation is also the act of giving your attention to only one thing, either as a religious activity or as a way of becoming calm and relaxed: prayer and meditation.

The word 'meditation' is defined as the practice of thinking deeply in silence, mainly for religious reasons or to make the inner calm. (Oxford Advanced Learner's Dictionary). In this general dictionary, meditation is considered a thought process. This is almost the same as contemplation which is defined exactly the same. Basically meditation is the constant concentration of attention to an inner object. Thus meditation is another way of understanding oneself, which is different from introspection. Precisely the understanding gained from meditation is much more precise and appropriate to the actual circumstances compared to the understanding of introspection that is influenced by the habits of the mind that are not realized so as to give biased results. There are some people

who consider it the same between concentration and meditation. There is a clear difference between concentration and meditation, although the two in their implementation are related. The sense of concentration is to understand and master the thoughts so that he no longer responds chaotically to an event.

In Buddhism the word meditation is used as a synonym of *semadi* (*samadhi*) and inner development (*bhavana*). The tradition of meditation was well known in the days before Gotama Buddha. Buddha himself stated that he learned lessons from two famous brahmins, Alara Kalama and Uddaka Ramaputta, and Gotama was able to master all yoga techniques until he achieved the highest level of concentration. *Semadi* is properly defined as a good mind, namely consciousness (*citta*) and a good inner pattern (*cetasika*), centered firmly on one object.

Types of Meditation

Meditation *samatha bhavana*; Meditation on the development of inner calmness (*samatha bhavana*) results in the attainment of *jhana-jhana* and inner strength, but cannot remove the inner impurities thoroughly. *Samatha bhavana* means the development of bathin tranquility, or otherwise *samatha kammathana* means inner tranquility as the purpose of meditation by choosing one of the 40 objects of meditation. *Samatha Bhavana* is an inner development that aims to achieve tranquility. In *Samatha Bhavana*, the mind is primarily centered and focused on an object. So the mind does not scatter in all directions, the mind does not wander around, the mind does not daydream and wander aimlessly.

By carrying out *Samatha Bhavana*, the inner obstacles cannot be completely eliminated. So mental impurities can only be deposited, like a large rock pressing the grass to sleep on the ground. Thus, *Samatha Bhavana* can only achieve levels of concentration called *jhana-jhana*, and achieve various inner strengths. The objects used in *Samatha Bhavana* are 40 kinds. The objects are ten *kasina*, ten *asubha*, ten *anussati*, four *appamañña*, one *aharapatikulasañña*, one *catudhatuvavatthana*, and four *arupa*.

Vipassana bhavana meditation; Meditation on the development of the light view (*vipassana-bhavana*) is a way to remove all mental impurities, culminating in Nirvana or the end of suffering. *Vipassana bhavana* another term is *Vipassana-Kammathana* meaning the view of light as the purpose of meditation, without using any object, but only its attention directed to physical and spiritual gestures.

Vipassana Bhavana is an inner development that aims to achieve a bright view. By carrying out *Vipassana Bhavana*, mental filthiness can be realized and then exterminated to its roots, so that the person who performs *Vipassana Bhavana* can see this life and life accordingly, that life is grasped by *anicca* (impermanence), *dukkha* (suffering), and *anatta* (without me being eternal).

Benefits of Meditation

According to Buddhism, meditation is a way to develop bathin to the level of perfection that is then the basis of wisdom. The practice of meditation with mind-centeredness in breathing is called *Anaspanasati*. With this method, the mind is well maintained and always controlled, thus producing a physical and spiritual that is always clear and fresh. Also the thinking power gets stronger and sharper, leading to brain intelligence.

Meditation can reduce anxiety has been investigated by western scholar figures, as in the investigation of Zen Meditation, and then on the transcendental meditation investigation. Meditation is not only known by religions originating in India and China, but almost all religions practice meditation. Meditation in Judaism known as *hitbonenut* can be read in Kabbalah while the ancient Greeks knew meditation under the name "*Gnothi se auton*" = "to know yourself".

According to the Indian/Hindu belief, that in this free air there are supernatural elements that are united with acidic substances (oxygen). And the unseen is the unseen, and they are the ones who are the truthful. The substance is so subtle that it cannot be responded to with the five senses, nor with any tools.

Character components include Attitude, Character, and Temperament. So all three are components of character. Thus, the character or character contains a broader understanding, including the sense of attitude, nature and temperament. To be able to distinguish more clearly between Character, Attitude, Nature and Temperament is explained as follows:

Character is the mental structure of man that appears to his behavior and deeds, which is certain and fixed. It is a characteristic of the person concerned. Allport thinks that character and personality are one and the same, however, viewed in different aspects. If people want to make an assessment (so wear the norm), then it is more appropriate to use the term "character"; but if it means to describe how it is (so do not make an assessment) it is more appropriate to use the term "personality."

I.R.Pedjawijatna stated: character or character is all I who turned out in his actions (human, so by choice)

involved in the situation, so it is under the influence of talent, temperament, body condition, and so forth. Furthermore, he said, that the character can be influenced and educated, but the education of the character remains a very individual education and depends on the free will of the person he educates.

According to Sarnoff (in Sarwono, 2000) identifies attitudes as a willingness to react positively (favorably) or negatively (unfavorably) to certain objects. La Pierre (in Azwar, 2003) defines attitudes as a pattern of behavior, tendency or anticipatory readiness, a predisposition to conforming in social situations, or simply, attitudes are responses to conditioned social stimuli. Whereas according to Soetarno (1994), attitude is a view or feeling that is accompanied by a tendency to act against a particular object. Attitude is always directed to something meaning there is no attitude without objects. Attitudes are directed to objects, people, peritiwa, views, institutions, norms and others.

From some of the above understandings, it can be concluded that attitude is a state of self in man that moves to act or do in social activities with certain feelings in response to the object of the situation or conditions in the surrounding environment. In addition, attitudes also provide readiness to respond positively or negatively to objects or situations.

Traits in psychological terms, meaning behavior traits that remain (almost fixed) in a person. To know the true nature of a person, it takes a long time and social process, in addition to psychological knowledge as the basis. Haste to determine a certain nature in a person is a careless act and often causes misdeeds.

Simply put, nature is a characteristic of behavior or deeds that are widely influenced by factors from within such as carrying, interests, constitution of the body, and tend to be fixed / stable.

Temperament is the qualities of the soul that are very closely related to the constitution of the body. What is meant by the constitution of the body is the physical state of a person that is seen in things that are typical of him, such as the state of blood, glandular work, digestion, nerve centers, etc. Temperament is more of a carrier and highly influenced/dependent on the constitution of the body. Therefore temperament is difficult to change or educate.

Character in Buddhism

In Buddhism, the character or Carita is found in everyone. Since she was one year old, even when she was in the womb, someone already has a different carita. As the mind ages and develops, it will also have its own various judgments and form its own questions.

Carita is a character or tendency. As long as the mental state of a living being has not reached the highest level of chastity then he still has carita (inclination). In Visuddhimagga 101, there is a discussion and explanation of carita. there are six types of carita (tendencies) namely: Rāga-carita (character of greed), Dosa carita (hateful character), Moha-carita (character ignorance / mental ignorance), Saddha carita (tends to be strong beliefs), Buddhist carita (character of intimacy), Vitakka-carita (tends to dream).

2. Method

This study uses qualitative method approach. Qualitative research is essentially observing people in their living environment, interacting with them, trying to understand their language and interpretation of the surrounding world. (Nasution, 1988). With qualitative methods, the data obtained will be more complete, more in-depth, credible and meaningful so that research objectives can be achieved. Through the use of qualitative methods will be obtained more complete data, for sure, so that it has high credibility. The problem in this study is more precisely sought data by qualitative method.

In accordance with the points of problem formulation, the purpose and benefits of problem formulation research, the purpose and benefits of research, and because of problems that are not yet clear, complex, dynamic and meaningful. then in this study the authors used qualitative methods. In addition, researchers intend to understand the science of communication, Buddhist science and psychological science in depth, especially in intrapersonal communication, meditation and personal disposition.

The subjects of the research and the place of research are: Buddhist figures of all Vihara in Wonogiri Regency, meditation practitioners, and Bhikkhu Sangha at vipasana center or meditation place at Mahabodhi Vihara Semarang, Mendut Magelang Vihara and Vipassana Kusalacitta Bekasi West Java.

The sources and techniques of data collection in research are tailored to the focus and purpose of the research. In accordance with the focus of research, the sample data sources and data collection techniques are as follows: To obtain data on intrapersonal communication, is by studying libraries, documentation studies and interviews with fellow communication science lecturers. To obtain data on the relationship of intrapersonal communication and

meditation is by studying libraries, documentation studies and interviews with Sangha Monks (Buddhist spiritualists) and Buddhist figures as meditation practitioners. To get data on meditation relationships and personal dispositions, it is by literature studies, documentation studies, Bhikkhus Sangha (Buddhist clergy) and interviews with fellow psychology lecturers.

In this study the main research instrument is the researcher himself, but after the focus of the research becomes clear, a simple research instrument will be developed that can be used to capture data on a wider data source, and sharpen and complete the data of interviews and observations.

Qualitative data analysis is conducted interactively and takes place continuously at every stage of research so that it is complete, and the data until saturated. Activities in data analysis are through the process of data reduction, display data and verification. In this study, data credibility testing was conducted by means of: extension of observation, increased perseverance, triangulation, peer discussion.

3. Research result

There are still some people who do not know or have not realized that intrapersonal communication or communication with oneself is happening in him. All he knows is that communication only happens between himself and others outside of him or interpersonal communication. He realized that because of limited knowledge or still feel foreign to hear the word communication with himself or intrapersonal communication. Therefore, there needs to be socialization or development of intrapersonal communication to the public, including the importance of intrapersonal communication for oneself.

Intrapersonal communication is: 1). The use of language or internal thoughts of a communicator, which should be imagined as an activity that occurs in the mind of an individual featuring a model containing the sender, recipient, and feedback. 2). The communication process that occurs in the individual where the individual acts as the sender and recipient of the message. This activity is a mental activity of the nervous system that produces many thoughts that are sourced from various levels of communication outside of him. (Alo Liliweri, 2015). To be able to explain the importance of intrapersonal communication for oneself, the author has conducted interviews directly or in writing by email that the author sent to research sources, namely Buddhist figures and Sangha Monks and can be summarized as follows.

According to the results of wawancara with Bhikkhu Pannavaro Maha Thera at Mendut Vihara Magelang, about intrapersonal communication states that one should be able to communicate with himself (intrapersonal communication), because communicating with himself he will know who he is, knowing his advantages and disadvantages, so always be mindful.

Meanwhile, according to Father Sadimin, a Buddhist figure in Wonogiri Regency, stated that: one should be able to communicate with oneself (intrapersonal communication), because one will be able to process copyright, taste and initiative only when one can communicate with himself, so that one always considers good or bad thoughts, speeches and deeds based on himself.

According to Bhikkhu Jotidhamma Maha Thera, expressing the opinion that intrapersonal communication is very important because by realizing and knowing about him one will be able to master himself, so that he can socialize or communicate with others (interpersonal) well. Furthermore individuals should be able to do self-reflection or by doing self-awareness. Self-awareness is the process of recognizing our motivations, choices and personalities and then realizing the influence of these factors on our judgments, decisions and interactions with others.

The benefits of self-awareness are: Understanding yourself in relationships with others, menyusun life and career goals, building relationships with others, memahami values of diversity,, Leading others effectively,, Increasing productivity,, increasing contribution to companies, communities and families. <http://elsyifasuhardi.blogspot.com/2012/03/pentingnya-kesadaran-dalam-diri-kita.html>. (retrieved June 29, 2015).

This process of self-awareness development is obtained through three ways, namely; 1). Reflective self-focus when we become subjects and objects at the same time, for example people who have high confidence are usually more independent. 2). Social self-focus when we use others as criteria to assess our concept of self, this happens when we interact. In interactions, the reaction of others is information about ourselves, and then we use that information to deduce, interpret, and evaluate our concepts of self. Example: An optimist does not see defeat as his fault, if he loses, he will think that he suffered bad luck at that time, or that defeat was someone else's fault. While a pessimistic person will see a defeat as his fault, blaming oneself for a long time and will affect whatever they do next, that's why someone who is pessimistic will give up more easily. 3). Self-realization (becoming self). In the realization of self (becoming self) changes in self concept does not occur suddenly or drastically, but rather occurs step by step through our daily activities. Although our lives are constantly changing, but once our concepts are

formed, the theory of who we are will become more stable and difficult to change drastically. https://id.wikipedia.org/wiki/Komunikasi_intrapersonal#cite_note-3, (June 29, 2015). ,

Meditation (in Buddhist perspective) is a mental development, a process of mental empowerment that will give so many good results and should be developed over and over again in one's mind. (Mehn Tin Mon, 2014). The word 'meditation' has many meanings for the users of the word and for its listeners. There are many purposes of people meditating; thus, there are also many ways or techniques of meditation. There is meditation that aims to achieve worldly things such as magic, healing, seeing the supernatural, and so on and there are also meditations that have spiritual purposes, such as achieving or blending with principles that are considered "supreme", such as God, Nirvana, Moksha, The Universe, and so on. In general, meditation concerns concentration on a particular object such as: breath, visualization, words/mantras, etc., for a long time, in the hope of finally achieving a desired goal. Thus, the general nature of most types of meditation is an, which is certainly understood to be achieved in the future. (Hudoyo Hupudio,2009)

Basically meditation is the constant concentration of attention to an inner object. There are some people who consider it the same between concentration and meditation. There is a clear difference between concentration and meditation, although the two in their implementation are related. The sense of concentration is to understand and master the thoughts so that he no longer responds chaotically to an event

Meditation relevant to intrapersonal communication is mindfulness meditation or satipatthana. The four kinds of satipatthana (four kinds of contemplation) consist of: kaya-nupassana (contemplation of the physical body), vedana-nupassana (contemplation of feelings), citta-nupassana (contemplation of the mind), and Dhamma-nupassana (contemplation of the forms of mind).

1. Kaya-nupassana (awareness of the physical body).

One of the most common and easy-to-find examples of meditation with the object of the physical body is anapanasati that is to feel and know when the breath enters and exits. Breath is allowed to flow naturally without having to be set in length and short. The meditator only observes and realizes when the breath moves. In addition to paying attention to the respiratory process, the meditative actor can also use his whole body as an object of meditation when he is walking, sitting, working, talking, reading, standing or lying down. He should always be aware of everything he is doing or saying.

2. Vedana-nupassana (awareness of feelings)

In using this object, meditation practitioners always pay attention and only know when feelings arise and sink. There are three kinds of recognizable feelings that are happy, unhappy and neutral. All forms of that feeling, when it is known, are observed then it will soon vanish again.

3. Citta-nupassana (awareness of the mind)

In using this object, meditation practitioners always pay attention to all the movements of the mind. He will always know when the mind is being controlled by greed, hatred and inner darkness. He only knew and observed so that, gradually, all forms of thought would vanish one by one.

4. Dhamma-nupassana (awareness of thought forms).

In using this object, the meditative person always ponders all forms of the mind as it is. That the mind arises because of the existence of five kinds of inner obstacles (nivarana). The way of pondering the mind forms of the five kinds of mental obstacles (nivarana) is that if in the meditative person there is lust, evil will, laziness and fatigue, anxiety and worry, or doubt, then it must be realized immediately. Similarly, if nivarana is not in him, then it must be realized. (Mehm Tin Mon, 2014).

Meditation is very related to awareness. Consciousness is distinguished into two, namely focused awareness (focused awareness) and receptive awareness (receptive awareness). Meditation transforms an individual's mind's ability to focused consciousness. It becomes a receptive state. In such conditions individuals can focus on certain emotions. The whole concept, concentration, receptiveness, development and contemplation is a widely known application in the spiritual world.

In Buddhism the term character or common character is also used the term Carita. Carita is a person's disposition or tendency, as long as the mental state of a living being has not reached the highest level of chastity then he still has carita (tendency). Indeed, carita is classified into six types of carita (tendencies), namely:

1. Rāga-carita (character of greed)

People with rāga-carita have a tendency towards pleasant objects. He tends to do everything based on the lust

of covetousness. In this case his mind is easy to like beauty and beauty and easily amazed even to something with a small aspect. He enjoys beautiful scenery, melodious sounds, fragrances, enjoying the pleasure of touch, the delicious taste of food. Other characteristics are easy to forget the mistakes of others, clever, arrogant, big ambition, selfish. There are also meditation objects suitable for the *rāga-carita* character are 10 *asubha* (a form of displeasure) and *kāyagatāsati* (reflection of the nature of the physical body).

2. Sin-carita (hateful character)

Sin-carita is the tendency to do something based on hatred. Small things and mistakes alone can make people with sins offended. He's easy to get bloodied, upset, and easily instigated with trivial problems. Other characteristics are indifference to the virtues of others although large, envious, despised others, happy to quarrel, like to rule and dictate others. To weaken sin-carita, the corresponding objects in performing meditation are 4 *brahmavihāra* /noble dwellings (*mettā*, *karuṇā*, *muditā*, *upekkhā*) and 4 color *kasiṇa* (blue, yellow, red and white).

3. Moha-carita (character ignorance / inner ignorance)

Having moha-carita means tending to act on inner ignorance. Therefore, he has a hesitant nature, worries for no reason, lacks initiative, relies on the opinions of others, his mind is complicated and not fixed, but can sometimes be firm in holding his stance. Happy to accept, but not happy to give, also one of his traits. This does not indicate the person is not smart just weak in terms of inner wisdom. The appropriate object of meditation is *ānāpānasati* (natural ingress of breath).

4. Saddha-carita (tends to be strong in her beliefs)

The existence of *saddha-carita* makes a person tend to base his beliefs in doing something. He also tends to be humble, honest, helpful, happy with things that are considered sacred, likes to listen to the Doctrine, is easy to believe in something he considers good. The meditation objects suitable for them are the six *anussati* (*Buddhānussati*, *Dhammānussati*, *Saṅghānussati*, *Silānussati*, *Cāgānussati*, and *Devatānussati*). So they will avoid believing in bad things.

5. Buddhist-carita (character of intimacy)

The characteristic of a person having a *Buddhist-carita* is that he bases his actions after thinking intellectually. He often meditates, is willing to listen to the advice or advice of others, has good friends. He tends to contemplate the 3 general patterns (*tilakkhaṇa*) i.e. impermanence (*anicca*), suffering (*dukkha*) and without an eternal core (*anattā*). Meditation objects suitable for *buddhist-carita* types are contemplation of food (*āhārepatikūlasaṅhā*), contemplation of death (*maraṇāsati*), analysis of the four elements of the physical body (*catudhātuvatthāna*), and contemplation of the state of *Nibbāna* (*upāsānussati*).

6. Vitakka-carita (tends to daydream)

Vitakka-carita is a mind that often daydreams or worries (thoughts wandering aimlessly). This type of person tends to carry out something in haste, leading to nervousness. He likes to theorize, has little confidence in the value of good deeds, and does not like to work for social purposes. A meditation object suitable for *vitakka-carita* is *ānāpānasati* (in and out of breath). A suitable place is a simple place that is closed so that the attention does not wander around.

<http://www.samaggi-phala.or.id/naskah-dhamma/dasar-dasar-meditasi/>.(accessed 30 June 2015).

People need to know who they really are, so that they know the truth. Truth is glasses or frames that make people able to communicate with others authentically, without falsehood, without masks. People who already know themselves will easily get to know others. Being able to understand others, it is able to adapt itself to a variety of different styles of people.

Intrapersonal communication is very important because it teaches an individual to know himself before knowing others through the work of the body and mind he or she forms. The role of the body is to combine different nervous systems to perform sensual perceptions and become a channel of communication to contact the mind. While the mind deals with one's knowledge of the message. For example, a message in visual form is felt by the mind and then understood as an image that is communicated with oneself. Messages in the form of audio contacts felt by the mind through the ear are also understood as sounds. To be able to explain the importance of intrapersonal communication, the author has conducted interviews directly or in writing via email that the author sent to research sources, namely Buddhist figures, Sangha Monks (Buddhist clergy), and psychology lecturers, the authors describe as follows.

According to Bhikkhu Pannavaro Maha Thera, about intrapersonal communication states that a person should be able to communicate with himself (intrapersonal communication), because communicating with himself he will

know who he is, knowing his advantages and disadvantages, so that it is always mindful and can erode the nature of his or her identity or ego.

According to Father Sadimin, stated that: communicating with oneself (intrapersonal communication) is very important for a person, because one will be able to process the copyright, taste and initiative if one can communicate with himself, so that one always considers good or bad thoughts, speeches and deeds based on himself.

According to Bhikkhu Subalaratano Maha Thera and Bhikkhu Jotidhamma Maha Thera, stated that intrapersonal communication is very important because by realizing and knowing about him one will be able to master himself, so that he can socialize or communicate with others (interpersonal) well. Furthermore individuals should be able to do self-reflection or by doing self-awareness. Self-awareness is the process of recognizing our motivations, choices and personalities and then realizing the influence of these factors on our judgments, decisions and interactions with others.

Based on some opinions of the speakers agree that intrapersonal communication is very important for one's personal self because through intrapersonal communication someone is aware and knows about him, thus treating others as treating himself.

From a Buddhist perspective, especially in Zen tradition, there is the phrase "Nen nen ju shin ki" which means "thought follows the mind." This perspective explains that any individual can think of a memory, visualization, or sensation that he or she values as good or bad, right or wrong. This judgment will only be stated if in the mind there is a flow of words that state a condition of right or wrong, good or bad. Another way offered is that what the individual thinks should be put into one context to convince himself that what he is doing is part of the system of thinking so that it is always related to the other's mind. Sekida (2012) in Alo Liliweri (2015).

Personal self-understanding develops in line with changes that occur in life. We are not born with an understanding of who we are, but our behavior plays an important role in building personal self-understanding. Personal awareness has several elements that refer to the specific identity of the individual. Fisher (1987) in Suryanto (2015).

Based on the analysis of the results of interviews with respondents or expert sources agree that meditation is an intrapersonal communication activity, because with meditation one focuses or concentrates on oneself, either through the physical or mental body or mind.

Meditation is a daily activity that should not be abandoned, even in Buddhism teaches that as Buddhists should do meditation activities twice a day that is at night before going to bed and in the morning after waking up or before doing activities. It is intended to maintain vigilance or awareness in the time of day and night.

Y.M dalai lama, in Bhikkhu Jayamedho, (2015), said that: "Keep your mind because it will bear fruit. Take care of your words because it will result in action. Take care of your actions because it will result in habits. Maintain your habits because it will produce character. Take care of your character because it will bring fate. Then fate will be your life." From this description it can be explained that meditation greatly affects one's personal character or character.

In addition, based on interviews with respondents or speakers all agree that meditation is very influential to one's personal disposition, because by doing meditation properly and correctly and continuously can precipitate negative characters such as greed, envy, hate, revenge, anger, pride, and so on, and positive character / character will appear by itself, namely love, sincerity, honesty, generous, patient, humble, and so on. According to Bhikkhu Pannavaro Maha Thera, personal dispositions that must be developed through meditation are love, sincerity, honesty, generosity, patience, humility, and other noble/paramitha qualities.

4. Conclusion

Intrapersonal communication is very important because it teaches individuals to know themselves before knowing others. Through intrapersonal communication a person will know who he is, know his advantages and disadvantages, so that he is always mindful and can erode the nature of his or her account or ego. With intrapersonal communication one can process copyright, taste and initiative so that it can control thoughts, speech and making in daily life. Meditation is an intrapersonal communication activity, because with meditation one focuses or concentrates on oneself, either through the physical or mental body or mind. Meditation is very influential or closely related to one's personal disposition, by doing meditation properly and correctly continuously can precipitate negative characters such as greed, envy, hate, revenge, anger, pride, and so on. Furthermore, positive characters will appear for example: love, sincerity, honesty, generosity, patience, humility, and other

noble qualities. Thus, if a person can communicate well with himself, then he can communicate with others and live in harmony as expected.

References

1. Agus M. Hardjana. 2003. Intrapersonal Communication & Interpersonal Communication. Yogyakarta: Kanisius.
2. Alo Liliwari, 2015, Interpersonal Communication, Jakarta: Kencana Prenada Media Group.
3. Azwar, Saefuddin. 2007. Penelitian Method. Yogyakarta: Student Library.
4. Beamer & Varner, 2008, Communication Studies Journal.
5. Devito, Joseph A. 1997. Human Communication. Jakarta: Proffesional Books.
6. Devito, Joseph A. 2007, The Interpersonal Communication Book Eleventh Edition. USA: Pearson Education Inc.
7. Hudoyo Hupudio, 2009. Self-Knowing Meditation (MMD), hudoyo@cbn.net.id
8. Jalaluddin Rakhmat, 2009, Communication Psychology. Revised Edition, Bandung: PT. Teen rosdakarya.
9. Jayamedho, 2015, Character Education Based on Buddhist Values, Jakarta: Indonesian Buddhist Education Coordinating Board.
10. Liliwari, Allo. 2011. All-In-One Communication. Jakarta: Kencana Prenada Media Group.
11. Mehm Tin Mon, 2014, The essence of Buddha Abhidhamma, Jakarta: Manggala Indah.
12. Morissan, 2013, Theory of Individual Communication To Mass, Jakarta: Kencana Prenada Media Group.
13. Poedjawijatna, 1987, Know and Knowledge Introduction to Science and Philosophy, Jakarta: Mina Aksara.
14. Rosmawaty. 2010, Getting to Know Communication Science. Jakarta: Widya Padjajaran.
15. Soetarno. 1994. Indonesian Language Education 4. Jakarta: Open University.
16. Sugiyono. 2005, Understanding Qualitative Research, Bandung: Alfabeta.
17. Sugiyono. 2006. Qualitative Quantitative Research Method and R&D. Bandung: Alfabeta.
18. Suryanto, 2015. Introduction to Communication Science, Bandung: CV. Loyal Library.
19. Syam, M.S. Nina W. 2011, Psychology as the Root of Communication Science. Bandung: Simbiosis Rekatama Media.
20. Tejanando Thera, 2014, Stepping With Breath, Salatiga; Dharma Syailendra Education Foundation.