



Transcendental Communication with Near Death Experience

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ABSTRACT

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This study examines the experiences of individuals with Near-Death Experiences (NDEs) or individuals who have had near-death experiences. This phenomenon is still without a concrete definition and clear mechanism, almost like a mystery, as it is not perceived by others, only felt by the individuals who experience it. There are few individuals with near-death experiences due to severe illness or tragic accidents. The Near-Death Experience phenomenon falls into the category of unique and rare events, with a relatively small number of studies from the perspective of transcendental communication in Indonesia. The aim of this study is to understand and describe how individuals interpret their experiences of transcendental communication when in a coma or abnormal consciousness. This study uses a phenomenological approach with three subjects. The results of this study are expected to deeply explore the experiences of individuals' transcendental communication with their Creator during near-death conditions. These experiences serve as lessons for everyone that death will surely come, hence the need to prepare with good deeds and worship. To delve deeper into the description of the near-death transcendental communication experiences, in-depth interviews were conducted with subjects who voluntarily agreed to participate. The subjects were selected using purposive sampling techniques, specifically snowball sampling. The study results indicate that the transcendental communication experienced by the three subjects involved communicating with their God, their Creator, resulting in profound meanings for them. All three subjects perceived their near-death condition as a pivotal point for behavioral change towards a better direction in life.

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1. Introduction

Every soul created by Allah *Subhaanahu Wa Ta'aala* will eventually face death. When will it happen? *Wallahu'alam Bishshawab*, only the Creator knows (see Al Qur'an, Surat Ali Imran 185). For humans, death is one of the greatest mysteries that remains unsolved, as no previous research



has provided concrete evidence about what awaits humans after death and what happens to human consciousness when death arrives (Azzahra, 2017).

Generally, humans see death as the end of all forms of life on this earth, but a small number of people have felt quite close to death. The phenomenon where a few people come close to death but are still able to recount their experiences later is known as a Near-Death Experience (NDE) (Van Lommel et al., 2001). This phenomenon usually occurs when someone is under extreme physical stress or feels close to death. This can happen due to an accident, chronic illness, or other life-threatening circumstances (Azzahra, 2017).

Near-Death Experience or NDE itself does not yet have a concrete definition. However, NDE is often used by experts to describe a profound experience felt by a small number of individuals when they face death, whether through severe illness, dangerous accidents, or other life-threatening situations (Muttaqin & Moordiningsih, 2019).

Greyson (2021) in Pim van Lommel (2011) describes NDE as a psychologically profound experience with transcendental and mystical elements typically experienced by individuals who are near death or in extremely physically and emotionally draining situations. At this point, they often feel a loss of control, a sense that the condition or event surpasses their personal ego, and a connection to something divine or a higher concept (Charland-Verville et al., 2014).

The inner voice of every soul cannot deny that every creature has a Creator. There is no creature without a Creator, no object without a maker, and no influence without an influencer (see Al Qur'an Surat At-Thur 35-36). This implies that every human inherently acknowledges that their Creator is Allah, the Creator. Recognizing the Lordship of Allah is part of the innate nature of humans created on this earth.

In reality, humans often neglect this inner voice, ignoring their divinity with behaviors that suggest they have forgotten their Creator. However, uniquely, in dire situations, they return to acknowledging the power of Allah *Ta'ala*, seeking His help. Similarly, individuals with near-death experiences tend to seek help and try to communicate with their Creator about what they are experiencing.

Communication between an individual and their Creator is known as transcendental communication, understood as a communication process that occurs with something unseen, including the Creator. Transcendental communication cannot be felt by others besides the individual engaging in it (Winangsih, 2017).

In the context of this research, the focus is on studying the experiences of individuals who have been in a coma or unconscious state. This is a complex matter to understand, so exploring these experiences involves conducting in-depth interviews with people who have had such experiences and are willing to share their real stories with others. It is intriguing to explore the meaning of

transcendental communication in individuals with near-death experiences, uncovering the motives that arise and the messages conveyed during the NDE (Kholiq, 2023). The description of these experiences can only be obtained through in-depth interviews with individuals who have experienced them; therefore, this research uses phenomenological theory and methods. This research could also be a stepping stone for future researches in this area given the nature of rarity regarding near-death research in Indonesia, especially from the point of view of communication. The result of this research hopes to clear how a person who experienced near-death experience view, interpret, and communicate their experience using transcendental communication.

This study is unique in that it will examine the experiences of individuals who have come close to death but were destined by Allah not to actually die. This will be studied from the phenomenological perspective of a servant's transcendental communication with their Creator. Similar research is still quite scarce, so the results of this study will be a new contribution to complement the limited existing research.

2. Theoretical Framework

In this study, the author uses several theories and concepts relevant to the research theme as a basis for thinking and guidelines for examining the reality of the phenomena being studied. These theories and concepts are described as follows:

Stimulus-Response Theory (S-R)

The basic principle of the stimulus-response (S-R) theory is a simple learning principle where the effect is a reaction to a specific stimulus. It suggests that one can expect or predict a close relationship between messages and the recipient's reactions (Falk, 2015). The Stimulus-Response (S-R) theory is the most basic communication model (Butterfield, 1989). Influenced by the discipline of psychology, particularly the behaviorist approach, it portrays communication as a very simple action-reaction process (Maulana et al., 2020). The S-R model assumes that verbal words, nonverbal cues, images, and certain actions stimulate others to respond in a particular way (Mulyana, 2007). Referring to Mulyana's opinion, for instance, verses in the Qur'an, the Sunnah of the Prophet, and signs of nature stimulate a person to perform certain actions or responses. Responses such as carrying out Allah's commands and avoiding His prohibitions, feeling amazed, astonished, or even moved by the greatness of Allah's creations can arise. This process can be reciprocal and have many effects. Each effect can alter subsequent communication actions (Vicente et al., 2011).

The stimulus-response principle is a simple learning principle where the effect is a reaction to a specific stimulus. In the stimulus-response theory, there are inseparable elements. These three elements are the message (stimulus), the communicator (organism), and the effect or response (Mulyana & Rakhmat, 1990). Each element is defined as follows:

1. Message (stimulus, S): The message or stimulus is an essential element in communication because it is the main topic the communicator wants to convey to the communicant.
2. Communicant (Organism, O): The communicant is the element that will receive the stimulus given by the communicator. The attitude of the communicant (attention, understanding, acceptance) in responding to the received stimulus will vary depending on each individual. In studying attitudes, there are three important variables that support the learning process: attention, understanding, acceptance. These variables are crucial as they determine the response the communicant will give after receiving the stimulus. The attitude in this context refers to the tendency to act, think, perceive, and feel when facing an object, idea, situation, or value. The theoretical framework is a part that can support your research. The theoretical framework can be in the form of a research flow using your theory or a framework containing ideas from your research which are then explained in detail.

Explanation related to the theoretical framework or theoretical explanation if it has been mentioned in the background section. there is no need to mention it further in this section. This theoretical framework is the same as your research literature review which becomes a research concept.



Fig 1. SR Model

Phenomenology

One of the thinkers who inspired Schutz was Husserl. For Husserl, phenomenology is an effort to describe human experiences by looking beyond the trivialities of daily life to uncover the underlying essence. Only through this method can individuals recognize and understand the meaning of their experiences (Mulyana, 2010).

According to phenomenological perspectives Schutz (1972) in Mulyana (2010), in face-to-face interactions, the meaning of stimuli sought and interpreted by actors (individuals) typically refers to the motives of other actors. Schutz categorizes these motives into two: in-order-to motives and because motives. The first type is described as intentions, plans, hopes, interests, and other desires of actors oriented towards the future. The second type refers to the actor's past experiences embedded in their accumulated knowledge.

Transcendental Communication

The reality of the relationship between humans and Allah *Ta'aala* (worship), for instance, can be regarded as a communication phenomenon. However, studying this phenomenon cannot be fully

accomplished by relying solely on the discipline of communication. This requires collaboration between communication studies and religious studies.

Communication between Allah *Subhaanaahu Wa Ta'aala* and humans is a transcendental communication phenomenon characterized by its highly abstract nature, which cannot be observed through the senses. Therefore, a comprehensive study of the transcendental dimensions of communication elements (especially humans as participants in transcendental or spiritual communication) is needed. The term transcendental communication is a relatively new field within communication studies. Consequently, many interpretations or definitions can be given to transcendental communication.

From the perspective of Islamic philosophy, transcendental communication is understood as communication between a servant and something supernatural, centered on the heart (qalb) (Winangsih, 2017). Winangsih (2017) adds that transcendental communication is communication that occurs within oneself, with something outside oneself that is consciously acknowledged by the individual.

According to Winangsih (2017), the components or elements of communication include the source (understood also as the communicator or message deliverer), which is fundamental in conveying the message to reinforce the message itself. The source can be a person, an institution, a book, and the like (Suryani, 2015). In transcendental communication, the source is Allah, who delivers messages through His verses, both those written in the Qur'an and unwritten verses, which include all of Allah's magnificent creations. The message is what the communicator conveys, which should have a core message or theme aimed at changing the attitudes and behaviors of the communicant. The message can be lengthy but must be directed towards the ultimate goal of communication (Kholiq, 2023). The communicant or message receiver can be categorized into three types: individuals, groups, and masses. In transcendental communication, it tends to lean towards intrapersonal communication, which is communication that occurs within an individual.

Near Death Experience

Albert Heim was the first person (in 1892) to describe the phenomenon of near-death experience (NdE) as a clinical syndrome after conducting subjective observations of construction workers who fell, war veterans, climbers who fell, and others who had experienced similar dangerous events such as drowning and accidents (Bruce Greyson, 2021).

The term NdE itself was introduced by Raymond Moody in 1975 as a specific term encompassing various elements like out-of-body experiences, flashbacks, seeing white light, tunnels, and the like, through his book "Life After Life." This book contributed to the growing interest in the phenomenon of NdE in modern times (Bruce Greyson, 2021).

Raymond Moody, a psychiatrist, began his research on NDE through his qualitative study report titled "Life After Life: The Investigation of a Phenomenon Survival of Bodily Death" in 1975. In this report, Moody documented interviews with 150 people who had experienced NDE (Bruce Greyson, 2021).

Neuroscientific research hypothesizes that NDE experiences arise from various multisensory disturbances experienced by the body when in life-threatening danger (Ansari et al., 2012). Various depictions of the NDE phenomenon in different media have characteristics similar to previous research, such as seeing white light at the end of a tunnel, memories of past life (flashbacks), the feeling of being between life and death, and the like (Zhang et al., 2023). Subsequently, Wyss & Knoch (2022) categorized the NDE phenomenon into five stages:

1. Peace or a feeling of calm.
2. Body separation or the sensation of being separated from the body.
3. Entering darkness or beginning to enter darkness.
4. Seeing the light or starting to see a light.
5. Entering another realm of existence or the feeling of entering another world through the light.

Similar to Ring (1980) in Muttaqin & Moordiningsih (2019) place these elements in sequence when an NDE occurs. A person will first feel changes in their cognitive functions, followed by transcendental experiences, and ending with emotional impacts. Roe (2001) in French (2005) divides theoretical approaches to NDE into three parts:

1. Spiritual theories view the experiences of someone undergoing an NDE as something that truly happens (out-of-body experiences, seeing light, spirits, and the like). This theory believes in the 'soul' as something that can separate from the body, and NDE allows someone to enter that realm.
2. Psychological theories view NDE as a personal experience that tends to be subjective. Some theories in this part can provide satisfactory explanations for one of the elements of NDE but never the entire phenomenon (models proposed by Noyes, Kleti, and others fall into this category).
3. Organic theories attempt to explain the NDE phenomenon through brain functions.

3. Method

This research uses the constructivist paradigm because the researcher aims to develop an understanding that aids the interpretation process of a phenomenon or event. The research subjects are three adults who have had near-death experiences. The constructivist paradigm views social reality as holistic, complex, dynamic, meaningful, and with interactive relationships between

phenomena. The research is conducted on natural objects that develop as they are, without being manipulated by the researcher, and the presence of the researcher does not affect the dynamics of the objects (Sugiyono, 2016).

Referring to the phenomenon being studied, which is the transcendental communication experience of individuals who have had near-death experiences, the method used is phenomenology (Noorfaidah et al., 2022). Phenomenology seeks to understand how humans construct meanings and important concepts within the framework of intersubjectivity (our understanding of the world is shaped by our relationships with others) (Nindito, 2005). Furthermore, Littlejohn et al., (2012) assumes that people actively interpret their experiences and try to understand the world through their personal experiences. To obtain a picture of the reality of the individual experiences of research subjects with near-death experiences, in-depth interviews are conducted.

Cresswell (2013) states that the data analysis techniques and data representation in phenomenological research are somewhat different, as illustrated in the following table:

Table 1. CRESSWELL'S DATA ANALYSIS TABLE

Data Analysis and Representation	Phenomenological Research
Data Processing	Organizing and structuring the data
Reading and reviewing the data	Reading the text, setting boundaries for notes, and creating initial code forms
Describing the Data	Describing the meaning of the events for the researcher
Classifying the Data	Finding meaningful statements and listing them Grouping similar statements into specific units of meaning
Data Interpretation	Building a textual description (what happened) Building a structural description (how the event was experienced) Building an overall description of the event (the essence of the event)
Data Visualization and Presentation	Narrative of the essence of the event, supplemented with tables of statements and units of meaning

Regarding data validation in phenomenological research, it refers to the opinion of Humphrey in Kuswarno (Kuswarno, 2009a), where the researcher sends the research results to each subject and asks them to correct or provide feedback (Kuswarno, 2009b).

4. Result and Discussion

Description Subject HR

As a starting point for presenting the results of this research, the author will first describe the profiles of the research subjects. The first subject, HR, is a 25-year-old male with an athletic and sturdy build, standing at 183 cm tall and weighing 86 kg. HR comes from a well-off family background and works as a freelance editor while also managing his family's palm oil business.

Both of his parents are still alive and live with him. HR experienced a near-death experience (NDE) when he and his father were caught in a wave while surfing near Anyer Beach.

Physically, HR appears healthy, with a few small scars on his face, and neatly styled hair appropriate for his age. His face shows a masculine appearance, with thick eyebrows giving him a determined expression and clear, bright eyes. His nose is proportional to his face, and his lips are well-matched. HR exudes energy and vitality, likely due to his active lifestyle and regular exercise. His arms and body muscles are well-defined, indicating a habit of maintaining health and working out routinely. His fashionable clothing aligns with current trends, showing he cares about his appearance. His confidence is reflected in the way he walks and talks to others. HR appears intelligent and knowledgeable, possibly due to completing formal education or continuously learning from life experiences. He has a natural charm that draws attention from those around him, making it easy for him to socialize with various groups. In interactions, HR appears friendly and polite, values others' opinions, and enjoys sharing stories and knowledge. Additionally, he has good communication skills, enabling him to convey his experiences clearly and persuasively.

When he began recounting the chronology of his experience, HR's tone was initially cheerful. However, his expression and voice gradually became subdued when he reached the part of the story where he was nearly drowned by the ocean waves. From that point until the end of his story, HR's demeanor seemed more introspective, as if he was trying to understand the events he experienced in the past.

The subject explained that he experienced an NDE (Near-Death Experience) when he was caught in waves and drowned while surfing. Before the incident occurred, HR felt some strange signs such as the lack of visitors at the tourist spot. HR also mentioned that he experienced space and time distortion and memories bringing up the past. Due to the past events he experienced, HR has been traumatized and is now afraid to go to the beach.

The subject recounted that in his unconscious state, he felt as if he was communicating with God, continually asking for help with the condition he was in. HR could not recall how many times or for how long he was in that state. What he remembers is the phrase, "God, help your servant, lift me from this darkness, I can't stay here, help me," which he kept repeating until he felt something pulling his body to a bright place. Shortly after, he vaguely saw unfamiliar people on his right and left sides helping him by pressing on his chest as if pumping. Soon after, he felt a hard cough and expelled a significant amount of water from his mouth.

After experiencing the NDE, HR acknowledged that there were many lessons he could take from it. For instance, his interactions with family and the surrounding environment became more fluid, and his relationships became quite close. HR felt more emotionally touched by seeing the suffering

of others, making him more willing to help those in need around him. He also found it easier to accept input and criticism from others without feeling annoyed or hurt.

Description of Experiences and Transcendental Communication of the Second Subject

The second subject, a woman with the initials K, aged 28 years old, stands at 168 cm tall and weighs 54 kg. Strong characteristics of her Chinese ethnic heritage are prominent in K's physical appearance and style. She has long straight black hair that contrasts sharply with her yellowish-tan skin, and narrow eyes, giving her a graceful appearance that keeps up with current trends.

K has a background in robotics education and works as an instructor in that field at a high school in Singapore. She comes from a family deeply rooted in Catholic traditions, raised since childhood to be devout. Currently, she lives with her partner and frequently travels between Jakarta and Singapore for work. K experienced an accident when the car she was driving collided with a vegetable vendor and was subsequently thrown towards a truck.

Subject K recounted in detail the chronology of the accident she experienced with her father about twelve years ago as the cause of her NDE. On that ill-fated day, K's father was driving her to basketball practice. The car was moving quite fast, although K's father usually drove calmly and at a standard speed. Suddenly, a vegetable vendor's motorcycle appeared out of nowhere from the opposite direction, causing the car to lose control and spin until it ended up under a truck. Throughout the rescue process, K was semi-conscious.

It was during this semi-conscious state that K described meeting someone who gave her profound advice. The person appeared as an old man with a white beard, advising K to become more charitable and devout in the future.

K stated that after the accident, she became more thoughtful about her health and current lifestyle. She felt compelled to be more generous and generally better prepared for the afterlife. K also learned to take better care of herself and her health, and to grow closer to her God, expressing gratitude more frequently. From this experience, K learned the importance of being meticulous and compassionate in her life. Additionally, K felt her intelligence had increased after returning from the near-death experience. Following her NDE, K made a promise to God to be a more devoted believer. She admitted that during the NDE, she fervently pleaded for God's help to escape her situation and promised to be a more faithful person.

Description of Experiences and Transcendental Communication of the third Subject

The third research subject is a 37-year-old man with tan skin, standing at 174 cm tall and weighing 72 kg. He works daily with his wife as a seller of "nasi uduk" (coconut rice dish). E has three children and lives near his extended family in the Depok area. E's father passed away in early 2021 due to COVID-19.

During the interview, Subject E spoke enthusiastically, occasionally asking about the meaning of questions related to feelings and emotions. E had a near-death experience (NDE) when he fell into a coma after hitting his head on an electric pole while climbing onto the roof of a commuter train (KRL) on his way home from vocational high school (STM). Climbing onto trains was not unfamiliar to E and his friends, who saw it as a way to assert their identities and demonstrate their bravery as young people.

E candidly admitted that before the accident, he was a rebellious teenager who sometimes drank cheap liquor with his friends. He acknowledged, "Yes, I did negative things back then, but that's in the past. I've changed now, and I'm no longer like that. When I was young, I was wild."

Subject E was in a coma for a week, during which he remembered hearing verses from the Quran being recited by someone or a group of people. He also encountered a spiritual figure who questioned him about his beliefs. After answering correctly, E said he woke up from the coma.

Subject E viewed his NDE as a bitter experience. Through it, he learned that the remainder of his life should be used more wisely and that youth should not be wasted frivolously.

E saw this experience as an extraordinary spiritual event and the foundation of the life lessons he now holds dear—striving to be a better person. He felt called to change himself, become more mature, and engage in religious activities as a proper Muslim. E found it easier to participate in social and religious activities in his community. People around him also perceived E as calmer after the accident.

Discussion in Paper

Greyson (2021) describes NDE as an experience that is very clear and realistic, often interpreted by individuals as a spiritual or mystical experience, which typically occurs under extreme physiological conditions such as trauma, cessation of brain activity, deep general anesthesia, or heart attack, although they can also occur in psychologically near-death conditions, such as in accidents or illnesses where people fear they are going to die.

All three subjects experienced what can be described as NDEs when they were in life-threatening conditions. Only two of the subjects experienced it when in extreme physiological conditions (coma). Only one of them experienced what is called an out-of-body experience or body separation, where one can perceive their surroundings in a non-physical form while their physical body is unconscious (Khanna & Greyson, 2014). Subject K felt detached from their body and could move around the hospital area where they also saw what they referred to as the souls of other patients. Seeing various spirits has also been found in previous NDE studies such as those by Moody (1975) cited in (Greyson, 2014). Subject K's experience ended when they entered a dark room filled with

many coffins. The feeling of entering a dark place or dimension is one of the core experiences categorized by Ring (1980) after studying 104 NDE subjects.

Two out of the three subjects encountered a spiritual being or entity during their NDEs that provided guidance or instruction. It was during these encounters that transcendent communication occurred between the research subjects and spiritual beings. Encounters with spiritual beings and out-of-body experiences are some of the elements commonly found in individuals who experience NDEs (Khanna & Greyson, 2014). Subject K met someone who gave them a message to become a more charitable and obedient person, while Subject E met someone who asked them questions about their religious beliefs.

Both subjects also experienced other common NDE elements as described in Greyson (2014), such as feeling spiritually saved. In Subject K's case, after receiving advice, the entity was reported to have returned their consciousness to their original body in the hospital, while in Subject E's case, they felt they successfully returned to their body only after answering questions posed by the entity correctly.

Subject HR remembered that time seemed to slow down when they were in the water and they could see thousands of grains of sand in detail. Subject HR also experienced what is known as a flashback, where they vividly saw glimpses of their mischievousness in the past. Subject E recalled hearing recitation while feeling alone in the room during their coma.

Interpretation, often referred to as an interpretation, is defined by Kaelan (1998) in Lindlof & Taylor (2011) as an art of representing communication indirectly yet easily understood. Interpretation is closely related to reaching the necessary range by subjects, while simultaneously revealing it as a structure of identity found in life, history, and objectivity. Interpretation can be defined as interpretation, explanation, meaning, significance, impression, opinion, or personal view of an object originating from deep thought and heavily influenced by the background of the individual interpreting. Each subject in this study has a personal interpretation of their NDE experience. Each interpretation is inherently personal because only they truly felt what they experienced under NDE conditions.

Overall, the three subjects showed personal growth and a positive direction in life after experiencing NDEs. However, not everyone views NDE as a positive experience. Subject E sees it as a bitter experience, a result of their mischief in adolescence. Subject HR views it as a warning from God for their mistakes and a sign to change immediately, while Subject K sees it as an extraordinary spiritual experience that influences their current lifestyle.

Previous research shows that individuals who experience NDEs often find themselves as more developed individuals, moving towards a better life. NDE is often associated as an event that

changes a person's life. Ring (1980) explains that changes in values and beliefs in someone who has experienced NDE are consistent. Some changes often encountered include: increased appreciation for life, increased self-esteem, increased love for others, decreased focus on material wealth, increased sense of life's purpose, self-understanding, desire to learn, spirituality, concern for the environment, and heightened intuition.

Subject HR feels that their life is moving towards a more positive direction, especially in religious aspects. They have become more obedient to their obligations and religious commands. In interacting with their surroundings, Subject HR acknowledges that their interactions with family and the environment have improved since their NDE. They also admit to being more open to seeking help and more accepting of others' opinions post-NDE. Regarding their religious life, Subject HR admits to becoming a more devout servant and more willing to engage in worship. They now find it easier to accept the fact that they will one day die.

Subject K states that after the accident, they have become more mindful of their health and current lifestyle. They are also more driven to be charitable and generally prepare themselves for the afterlife. Subject K has also learned to take care of their health and to become closer to their God, expressing gratitude more often. From this experience, Subject K has gained lessons in being more careful and compassionate in their life. Additionally, Subject K also feels that their intelligence has increased since returning from clinical death.

Subject E acknowledges that their youthful mischief ended after the accident. They also state that the accident has helped them think more positively. After surviving the accident, Subject E feels they have changed their behavior from being mischievous to being wiser. This transformation occurred after receiving advice from doctors to appreciate their life. They assess that their life should no longer be filled with the recklessness of their past. Subject E also admits that they now engage more in worship and are more active in religious activities after experiencing a near-death experience (NDE). They feel they have been given a second chance and are committed to living their life better. Through this experience, Subject E has learned the important lesson that the rest of their life must be used more wisely and that youth should not be spent frivolously.

5. Conclusion

Besides bringing positive influences into their lives, each of the three subjects also felt that the events leading to their NDEs had negative impacts on them. Subject HR admitted that now they are traumatized to visit the beach. Subjects K and E each experienced physical impacts from their accidents. In the case of Subject E, after the accident, they felt that their thinking ability had become slower than before. For a brief period after the accident, Subject K also became somewhat arrogant because of a specific spiritual phenomenon they felt made them superior to others. The final

conclusion of the research results shows that the transcendental communication experienced by the three subjects allowed them to communicate with their God, their creator, thus each of them found profound meaning in themselves. All three interpreted the near-death condition as the lowest point leading to positive behavioral changes in living their lives. The author understands that research on the transcendental communication of individuals with near-death experiences in Indonesia is still limited. Therefore, the researcher suggests that future researchers conduct similar studies or include additional perspectives such as beliefs, culture, and social factors to further enrich the research findings.

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