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The Role of Coach Communication in the Formation of Morals Karimah Santri TPA Nurul Taqwa Desa Bontolohe Kecamatan Rilau Ale Kabupaten Bulukumba

Peran Komunikasi Pembina Dalam Pembentukan Akhlakul Karimah Santri TPA Nurul Taqwa Desa Bontolohe Kecamatan Rilau Ale Kabupaten Bulukumba

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Abstract

Kata Kunci:
Akhlakul Karimah,
Komunikasi, Santri,
TPA

Penelitian ini bertujuan untuk mengeksplorasi gambaran akhlakul karimah santri, peran komunikasi pembina dalam pembentukan akhlakul karimah santri, serta faktor-faktor penghambat dan pendukung dalam pembinaan akhlakul karimah santri di TPA Nurul Taqwa Desa Bontolohe Kecamatan Rilau Ale Kabupaten Bulukumba. Metode penelitian yang digunakan adalah metode kualitatif dengan pendekatan deskriptif. Data dikumpulkan melalui observasi, wawancara, dan studi dokumentasi, dengan melibatkan para santri, pembina, dan pengurus TPA sebagai informan. Hasil penelitian menunjukkan bahwa meskipun TPA Nurul Taqwa memiliki tujuan membentuk santri dengan perilaku baik, variasi perilaku masih terjadi di antara mereka, dipengaruhi oleh karakter bawaan dan lingkungan. Peran komunikasi pembina diakui sangat vital dalam membentuk akhlakul karimah santri, menciptakan lingkungan belajar yang mendukung di mana pembina dapat memberikan bimbingan yang sesuai dengan kebutuhan masing-masing. Faktor pendukung seperti komitmen pembina dan faktor penghambat seperti keterbatasan waktu juga memengaruhi efektivitas pembinaan. Oleh karena itu, diperlukan upaya untuk memperkuat faktor pendukung dan mengatasi hambatan yang ada guna meningkatkan efektivitas pembinaan akhlakul karimah santri di TPA Nurul Taqwa.

Abstract

Keywords: Akhlakul Karima, Communication, Sentry, TPA

This study aims to explore the depiction of akhlakul karimah (noble character) among Islamic boarding school (TPA) students, the role of mentor communication in shaping their noble character, and the inhibiting and supporting factors in fostering akhlakul karimah among students at TPA Nurul Taqwa in Bontolohe Village, Rilau Ale District, Bulukumba Regency. The research method employed is qualitative with a descriptive approach. Data were gathered through observation, interviews, and document analysis, involving students, mentors, and TPA management as informants. Findings reveal that while TPA Nurul Taqwa aims to cultivate students with good behavior, behavioral variations persist among them, influenced by innate characteristics and environment. The pivotal role of mentor communication in shaping students' noble character is acknowledged, fostering a supportive learning environment where mentors can provide tailored guidance. Supporting factors such as mentor commitment and inhibiting factors like time constraints also affect the effectiveness of mentoring. Hence, efforts are needed to strengthen supporting factors and address existing barriers to enhance the effectiveness of fostering akhlakul karimah among TPA Nurul Taqwa students.

INTRODUCTION

Communication is the main foundation in daily human interaction. Whether in the family, school, or social environment, we cannot avoid interaction and exchange of information with others. The concept of communication is not limited to the words spoken, but also includes facial expressions, body movements, as well as visual language such as writing and pictures. Through communication, we can convey ideas, convey emotions, and build good relationships with others. Effective communication plays an important role in shaping individual perceptions and behaviors, as well as influencing social dynamics within a group or society.

In the context of religious education, communication is the key to success in guiding students to understand and practice Islamic teachings. Especially in the process of memorizing the Qur'an, good communication between teachers and students is the key in motivating and facilitating effective learning. However, the implementation of effective communication in the context of religious education often encounters its own challenges. Especially in the study of Islam, where aspects of spirituality and religious values are the main focus, a sensitive and empathetic communication approach is needed. Therefore, this study will explore the role of mentor communication in shaping the morals of Nurul Taqwa

TPA students in Bontolohe Village, Rilau Ale District, Bulukumba Regency. The goal is to understand more deeply about effective communication strategies in facilitating the process of memorizing the Qur'an and the formation of Islamic character in students, as well as identifying the factors that affect the success of communication in the context of religious education. Thus, this research is expected to contribute to the development of Islamic religious learning methods that are more effective and relevant to the needs of students today.

RESEARCH METHODS

This study adopts a qualitative approach with a descriptive research design. The qualitative approach was chosen because it allows researchers to understand complex and multifaceted phenomena, such as the role of communication in the formation of moral character of Nurul Taqwa TPA students, in depth and contextual. The design of the descriptive research was chosen because the main purpose of this study is to describe and understand the role of coach communication in the formation of moral character of Nurul Taqwa TPA students in a holistic and detailed manner.

The data in this study was collected through several techniques, namely observation, interviews, and documentation studies. Observation was carried out to directly observe the

interaction between coaches and students during the learning process of the Qur'an at TPA. In-depth interviews are conducted with coaches to gain insights and in-depth understanding of their experiences, views, and practices related to the role of communication in the formation of students' morals. Documentation studies are used to obtain additional information about landfill activities, learning materials, and other relevant activity notes.

Data analysis is carried out inductively, where the collected data is thoroughly analyzed to identify patterns, themes, and relationships that arise from the data. The analysis process begins with the transcription and encoding of data from interviews and observations. Furthermore, data is categorized and finalized to identify the main themes that emerge. This analysis is carried out iteratively and iteratively, paying attention to the context and complexity of the phenomenon being studied.

The main variable in this study is the role of coach communication and the formation of students' morals. The measurement of variables was carried out through observation of the interaction between the coach and the student, as well as through in-depth interviews with the coach. The data collected was then analyzed to understand the influence of communication in the formation of student character qualitatively.

RESULTS AND DISCUSSION

Definition of Role

According to the Great Dictionary of Indonesian Language (KBBI), the role is a playwright (film); The behavioral device that is expected to be possessed by people who are in a position in society;

The roles according to experts in Masduki Duryat's book are as follows: 1) Friedman M Role is the behavior expected of a person in accordance with the social position given both formally and informally. Roles are determined based on the terms and expectations of what roles individuals must perform in a given situation in order to meet their own expectations or the expectations of others regarding the role role. Role stress occurs if a social structure, such as the family creates problems, is impossible or difficult to deal with if the conflict occurs to those in the social structure of society".2)

According to Mifta Toha, a role is a series of behaviors of a person that are carried out based on their character. This condition can be motivated by a person's psychology in doing the desired action, according to their heart.3)

According to Riyadi, a role is an orientation or concept that is formed because of a party in social opposition in people's lives. This is based on the individual and also the reason for carrying out the desired action.4)

According to Katz and Kahn, a role is an action carried out by a person based on his character and position. This is based on the functions carried out in showing the position and personality

character of each human being who runs it.

From some of the explanations above, broadly speaking, a role is a series of behaviors expected of a person based on social position, both formally and informally.

Communication

Communication is the process of conveying messages from a person to another person with the aim of influencing a person's knowledge or behavior.

We have often encountered the term communication, but making a definition of communication is not easy. Stephen Littlejohn said that Communication is difficult to define. The world is abstract and like most terms, possesses numerous meanings. The word communication is abstract, like most terms and has many meanings). The term communication in English means "communication", from the Latin "communicatus" which means to share or belong together. Communication is defined as a sharing process between the parties who carry out these communication activities.

Types of Communication, Communication Based on Delivery

Based on the way communication is delivered, it can be divided into: 1) Verbal communication, which is communication that occurs directly and is not limited by distance, where both parties can meet face-to-face. For example, communication by phone. 2) Nonverbal (written) communication, using scripts, which is usually used to

4 | The role of coach communication in the formation of moral character of Nurul Taqwa TPA students, Bontolohe Village, Rilau Ale District, Bulukumba Regency

convey complex news and images and photographs due to indescribable consequences

Moral Development

Definition of Morals, According to the term etymology (language) the word akhlak comes from the Arabic language, namely akhlaqa whose plural form is khalaqa, this contains the meaning of ethics, fighting and character. Human beings must live this life as desired by Allah, all behaviors, ethics, and human character must be in accordance with what Allah likes. If it is not in accordance with God's command, it means that man shows arrogance, arrogance, and goes against the will of the creator.

Definition of Moral Development Moral development can be explained by understanding the two words that form it, namely "coaching" and "moral". The definition of coaching according to Masdar Helmi is all business, efforts and activities related to planning and organizing as well as controlling everything in an orderly and directed manner. While akhlak etymologically, the word akhlaq comes from Arabic which is a plural of the word khulq, which means customs, temperament, character, and muru'ah.

Based on the above explanation, it can be understood that moral development is a process of fostering, guiding the lifestyle of both traits and behaviors owned by an individual or group, so that they can behave better as per the morals taught and exemplified by the Prophet Saw towards his people.

The Moral Learning Method, which is a linguistically known method as thariqoh which means strategic steps prepared to carry out an activity. If it is associated with education, the method is applied in the teaching and learning process to develop mental attitudes and personalities so that students (mad'u) receive lessons easily, effectively and can be digested easily. The teaching and learning process can be achieved optimally and to reach the predetermined goals must be through several methods. The moral methods that are commonly practiced by the Prophet, the companions and scholars, educational figures cover all the ways how a person's morals become good. .

The forms of Akhlak, namely Akhlak, are divided into two forms, namely, Akhlak which forms good behavior or commonly called akhlak mahmudah and akhlak that shows bad behavior is commonly called akhlak madzmumah.

Gambaran Akhlakul Karimah Santri TPA Nurul Taqwa Desa Bontolohe Kecamatan Rilau Ale Kabupaten Bulukumba

The Nurul Taqwa Landfill in Barana Hamlet, Bonto Lohe Village aims to form a generation that has a good, polite, and respectful attitude and behavior. However, some children in the landfill still show poor behavior. This can be caused by an innate character or an overly indulgent parenting.

A person's behavior is influenced by the mental state that is embedded in him. Good behavior arises from good education and support from the immediate environment. This has become a habit so that there is no need to think too hard when performing these actions, sometimes it is even a natural response.

At the landfill site, children's behavior varies, influenced by their individual backgrounds. While some are easy to set up and obey, others are difficult to set up. The Chairman of TPA stated that efforts to develop character and discipline are needed because there are still behaviors that need to be fostered, such as a lack of responsibility for duties and a lack of politeness among others. However, solidarity and help among students should be appreciated.

The TPA supervisor also observed that although there are still disturbances and commotion among students, there are positive developments in their behavior, especially in terms of solidarity and helping when someone is sick. Despite the development, the morals of the students still have not reached the expected level. Therefore, further coaching is needed to improve discipline, mutual respect, and other positive behaviors.

The Role of Coach Communication in the Formation of Akhlakul Karimah Santri TPA Nurul Taqwa, Bontolohe

Village, Rilau Ale District, Bulukumba Regency

The role of communication in all walks of life, of course, we already understand that this is very important. There is no conducive environment if there is no effective communication implemented in it. In the scope of coaching, of course, communication also has a big role in creating the goals and targets of coaching.

Within the scope of TPA, the role of coach communication is a main sword in sharpening, shaping and directing students in behavior and knowledge.

In this study conducted at the Nurul Taqwa Landfill, Barana Hamlet, we found several descriptions related to the role of coaches in the formation of students' morals.

Ibi Karmila Hamid S.Pd as the chairman of the Nurul Taqwa landfill trustees said that:

"As coaches at TPA Nurul Taqwa, we strongly believe that communication plays a major role in shaping the morals of students. We always strive to create an open and supportive communication climate between us and the students. Through weekly lectures and group discussions, we strive to convey the moral values that are important to them. We are also always available to listen to any concerns or questions they have, so we can provide the right guidance. I

believe that by building a close and trusting relationship between coaches and students, we can be more effective in helping them develop good morals and apply religious values in their daily lives."

In this writing, I also met Mr. Akmal as the Head of Barana Hamlet who is also one of the initiators of the formation of the Nurul Taqwa Landfill in 2022, he said that:

"I am very proud to be part of the initiative to establish the Nurul Taqwa Landfill in Bontolohe Village in 2022. One of the main reasons we support the establishment of this TPA is because we believe that religious education has a very important role in shaping the character and morality of the younger generation. Communication between coaches and students at the TPA is the key to creating an environment that supports the learning of religious values. I am happy to see that the coaches at TPA Nurul Taqwa are really committed to building a close relationship with the students and conveying religious teachings in a relevant and easy-to-understand way. Through this effective communication, I believe that TPA Nurul Taqwa can be a good place for students to develop moral character and become a responsible and moral generation."

With the above expression, the Head of Barana Hamlet affirmed his support for the role of coach communication in the formation of

moral character of students at TPA Nurul Taqwa, and acknowledged the importance of religious education in shaping the character of the younger generation.

One of the students, Febrian Maulana, also gave a statement explaining the role of coach communication in the formation of Akhlakul Karimah, which said that:

"As a student at TPA Nurul Taqwa, I feel how important communication is with the coaches. They not only teach us religious lessons, but also serve as an example for us in our daily lives. The communication that is established between us and the coach makes us feel comfortable asking questions and discussing things that may confuse us. I feel more open to learning and accepting religious values because of the good relationship between us and the coaches."

Reski Amalia is also a student of TPA Nurul Taqwa also gave a similar statement which said that:

"I agree with the opinion that has been conveyed before. Communication with the supervisors at TPA Nurul Taqwa really helped me in understanding religious teachings. They not only give lectures, but also provide real examples of how to apply religious values in daily life. I feel more motivated to improve my morals every day because of the support and guidance from the coaches."

From some of the information submitted above, also supported by observations that have been made, in the context of the Nurul Taqwa Landfill in Barana Hamlet, Bontolohe Village, the role of coach communication has proven to play a vital role in the formation of students' morals. Through intensive interaction and various communication strategies, coaches are able to create a supportive environment for the development of moral and spiritual values. In-depth interviews with coaches revealed that personal communication oriented to a family approach is one of the keys to success in the coaching process. Coaches not only act as teachers, but also as figures who provide inspiration and real examples in carrying out religious teachings. Lectures, group discussions, and individual coaching are some forms of communication used to convey moral values to students. The importance of coach communication in shaping morals is also reflected in the close relationship between coaches and students, where students feel comfortable sharing their experiences and concerns with coaches. Thus, the role of coach communication in the formation of moral character in the Nurul Taqwa TPA Bontolohe Village cannot be underestimated, but is the main foundation in maintaining the sustainability of religious education in the environment.

Based on the explanation above, the role of coach communication in the formation of moral character of Nurul

Taqwa TPA students in Barana Hamlet, Bontolohe Village, can be grouped in the following points:

Building Personal Relationships, Coaches communicate personally with each student to build close relationships and mutual trust. This allows the creation of a comfortable environment for students to interact and share their experiences and concerns with the coaches.

Conveying Moral Values, the coach uses various communication strategies, such as lectures, group discussions, and individual coaching, to convey moral values and religious teachings to students. Through relevant and easy-to-understand communication, coaches help students understand the importance and how to apply moral values in daily life.

Giving an example, Coaches not only teach moral values verbally, but also provide real examples through their daily behavior and actions. The consistency between the coach's words and actions is an inspiring example for students in imitating good and noble behavior.

Encouraging Motivation and Engagement, Effective communication from coaches increases student motivation and involvement in moral learning. Students feel motivated to improve their morals because of the support, guidance, and attention provided by the coaches.

By performing these roles, the coach effectively assists in the formation of the moral character of the students at the Nurul Taqwa Landfill. Good communication between coaches and students is the main foundation in the moral learning process, which shapes the character and morality of students positively.

Inhibiting and Supporting Factors of Coaches in the Formation of Akhlakul Karimah Santri TPA Nurul Taqwa, Bontolohe Village, Rilau Ale District, Bulukumba Regency

In an effort to achieve certain goals, of course, it is inseparable from the existence of supporting factors and inhibiting factors, including in terms of the formation of Akhlakul Karimah students at the Nurul Taqwa TPA, Barana Hamlet, Bontolohe Village.

Mrs. Darmiati as the coach gave information that:

"As coaches at TPA Nurul Taqwa, we feel how important commitment is in shaping the morals of students. However, the biggest challenge we faced was the time constraints. We have other responsibilities outside the landfill that sometimes make it difficult for us to give enough attention to each student."

Mrs. Karmila Hamid, S.Pd. also added that:

"On the other hand, the personal relationships I have built with students help in opening better communication

channels. When students feel comfortable and trust me, it is easier for them to share their experiences and concerns. This allows me to provide guidance that is more personalized and relevant to the needs of each student."

In addition to the coaches of the students who were met also provided information, Jian Ardana Putra said that:

"We feel very helped by the close relationship between the coach and us. When we have a problem or question, the coach is always ready to listen and provide guidance. However, sometimes we feel limited with the facilities in the landfill. For example, the cramped classrooms make it difficult for us to gather comfortably."

Salsabila TPA Nurul Taqwa also gave an explanation that said that:

"Regarding the communication style, we feel that the coach is kind and gentle to convey messages of advice that are easy to understand. However, there were times when we felt that the message was too formal or difficult to understand, making it difficult for us to understand it properly."

From the results of the interviews and observations carried out, several supporting factors and inhibiting factors can be grouped, including:

a. Supporting Factors 1) Coaching Commitment: Coaching commitment is the main foundation in shaping the

moral character of students. When coaches have a strong commitment to the formation of students' character and morals, they will be more motivated to provide effective and consistent coaching.

2) Close Personal Relationships: Close personal relationships between coaches and students help create a safe and open environment. In an environment like this, students feel more comfortable communicating, sharing experiences, and asking questions related to religious values. 3) Availability of Resources: The availability of resources such as time, facilities, and learning materials allows coaches to give more intensive attention to each student. With adequate facilities, coaches can create a learning atmosphere that is conducive to the formation of moral character. 4)

There is support from the local government, in this case the head of the hamlet and the local village apparatus who contribute through the granting of permits and make this a program under the direct guidance of the village head

b. Inhibiting Factors, 1) Time and Resource Limitations, Time and resource limitations are often obstacles in providing optimal coaching. If the coach has other responsibilities outside of the landfill or is limited by a limited

budget, they may not be able to give enough attention to each student. 2) Mismatch of Communication Styles, Mismatches between the communication styles of coaches and students can hinder the understanding and effectiveness of communication. For example, if the coach tends to use formal language that is difficult for students to understand, the moral messages conveyed may not be conveyed well. 3) External Environmental Disturbances, Disturbances from the surrounding environment, such as social pressures or problems at home, can also interfere with the coaching process. Students who experience this disorder may find it difficult to focus on moral learning in TPA, thus hindering the efforts of coaches in the formation of moral character. 4) Lack of facilities, facilities that cannot be declared to meet standards because they are still in the mosque environment which is still limited in the equipment needed at the Nurul Taqwa Landfill. Sure, By understanding these factors in depth, coaches can identify the challenges faced and develop strategies to address or minimize their negative impacts. In addition, other stakeholders such as communities and local governments can also play a role in providing support to overcome obstacles that may arise.

CONCLUSION

The conclusions of the results of this study are grouped into three main points, namely:

An overview of the morals of the students of TPA Nurul Taqwa Bontolohe Village, it can be concluded that although the main goal of TPA is to create a generation that has good attitudes and behaviors, there are still variations in behavior among students. Some students show good and obedient behavior, while others still show bad behavior, such as interfering with each other and not obeying the rules. This may be influenced by the innate character and individual environment of each student, which is sometimes too indulgent so that bad habits become common. However, it is important to remember that a person's behavior is influenced by the mental state that has been ingrained in him/her, and good coaching and support from the environment can form positive habits.

The role of communication of the Nurul Taqwa TPA coach is very important in the formation of the moral character of the students. Effective communication between coaches and students creates a supportive learning environment, where students feel comfortable asking questions, discussing, and sharing experiences. Close personal communication allows coaches to provide guidance that suits

the needs of each student, as well as convey religious values in a relevant and easy-to-understand way. Thus, the role of coach communication is not only as a teacher, but also as a mentor and role model that positively affects the development of students' morals.

Supporting and inhibiting factors have a significant impact on the effectiveness of the role of coach communication in the formation of students' morals. Supporting factors such as the commitment of the coach, close personal relationships, and the availability of resources support the creation of a conducive learning environment. However, there are also inhibiting factors such as time and resource limitations, incompatible communication styles, and external environmental disturbances that can hinder the coaching process. Therefore, it is important for relevant parties, including coaches, the government, and the community, to identify and overcome these obstacles and strengthen supporting factors to increase the effectiveness of fostering the morals of students at the Nurul Taqwa Landfill.

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