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Approach to Da'wah Communication Psychology in Fostering Adolescent Morals of LKSA AMRULLAH AISYIYAH Limbung Branch, Gowa Regency

Pendekatam Psikologi Komunikasi Dakwah Dalam Membina Akhlak Remaja LKSA AMRULLAH AISYIYAH Cabang Limbung Kabupaten Gowa

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Abstract

Keywords: Morals, Da'wah, Communication

This study aims to explore the moral development of adolescents in LKSA Amrullah Aisyiyah Limbung Branch, Gowa Regency, as well as assess the psychological approach of da'wah communication in the coaching process, while identifying supporting and inhibiting factors. Qualitative methods are used with a focus on descriptive and objective analysis, using observation, interviews, and documentation as data collection techniques. The research was carried out for two months at the LKSA. The results show that the moral condition of adolescents is quite good but needs to be improved, with a psychological approach to da'wah communication that applies a structural and functional approach. In conclusion, this approach can be effective in fostering adolescent morals at LKSA Amrullah Aisyiyah Limbung Branch, Gowa Regency, by paying attention to factors that affect the coaching process.

Abstract

Kata Kunci: Akhlak, Dakwah, Komunikasi

Penelitian ini bertujuan untuk mengeksplorasi pembinaan akhlak remaja di LKSA Amrullah Aisyiyah Cabang Limbung Kabupaten Gowa, serta menilai pendekatan psikologi komunikasi dakwah dalam proses pembinaan tersebut, sambil mengidentifikasi faktor pendukung dan penghambat. Metode kualitatif digunakan dengan fokus analisis deskriptif dan objektif, menggunakan observasi, wawancara, dan dokumentasi sebagai teknik pengumpulan data. Penelitian dilaksanakan selama dua bulan di LKSA tersebut. Hasilnya menunjukkan kondisi akhlak remaja cukup baik namun perlu peningkatan, dengan pendekatan psikologi komunikasi dakwah yang

menerapkan pendekatan struktural dan fungsional. Dalam kesimpulannya, pendekatan ini dapat efektif dalam membina akhlak remaja di LKSA Amrullah Aisyiyah Cabang Limbung Kabupaten Gowa, dengan memperhatikan faktor-faktor yang memengaruhi proses pembinaan.

INTRODUCTION

Humans are social creatures, in carrying out the process of daily human life, they always interact with each other. As social beings, humans have drives, motives, needs, and other personal characteristics in relating to others. The psychological approach is one of the efforts to find a solution to a problem faced by each individual. Psychology functions as a wise tool to create a peaceful, prosperous, and healthier life. Psychology comes from the Greek psyche which means soul, and logos which means science. Etymologically, psychology is a science that studies the psyche, both regarding its various symptoms and processes.

Communication comes from the Latin communis which means "together". Communicators try to find "togetherness" with communicators. Therefore, it can be defined as the transition of information and understanding through the use of shared symbols from one person or group to another.

Morals are very important to learn because morals are human behavior that exists from humans themselves, but it should be known that human behavior can be influenced by the surrounding environment if it is in a good environment, it will also have a good impact. As the proverb goes, "For example, good friends and bad friends such as perfume sellers and blacksmiths. Sitting with the perfume seller may give

you the perfume, you may buy it and you may get from it a pleasant scent. As for when you sit with a blacksmith, you may burn your clothes and you may find an unpleasant smell from them." (HR. Bukhaari Muslim). This is important in choosing a good sitting partner.

RESEARCH METHODS

This study uses a qualitative approach with a descriptive research design. The type of data used is primary data obtained directly from participants in the field. The main data sources come from observations, interviews, and documentation at LKSA Amrullah Aisyiyah Limbung Branch, Gowa Regency. Data collection techniques include direct observation of adolescent moral development activities, interviews with LKSA administrators and members, and documentation studies of programs that have been implemented. Data analysis is carried out descriptively by identifying patterns, themes, and conclusions that emerge from the collected data. The variables analyzed include the condition of adolescent moral development, the psychological approach of da'wah communication, as well as supporting and inhibiting factors in moral development. Variable measurement was carried out through direct observation, interview transcription,

and analysis of relevant documents. Research flowcharts are used to visualize the steps taken in the research process, from the data collection stage to analysis and conclusion making.

RESULTS AND DISCUSSION

Morals

The word "akhlak" comes from the Arabic "khulq", plural "khuluqun", which etymologically means habits, behaviors, basic traits and temperaments. The word morals is broader in meaning morals or ethics which are often used in Indonesian because morals include psychological aspects of a person's external and inner behavior. The word "moral" is temperament. From containing aspects of adjustment to the word "khalqun" which means event and its close relationship with Khaliq which means creator, and creatures which means created. Islamic morals are actions that are done easily, deliberately, ingrained and actually based on Islamic teachings.

Imam Al-Ghazali in his book *Ihya Ulumuddin* stated that morality is the power (nature) that is embedded in the soul and encourages spontaneous actions without the need for consideration of the mind. Morals according to language mean character and temperament. From the definition above, we can see that morality includes two qualities, namely good and bad that are done without thought and based on what is embedded in the soul. According to the Islamic conception, it is an instinct in man that Allah has

created and requires him to like certain qualities and hate others. Morality in Islam stands on four pillars that it cannot uphold except for it, namely: patience, maintaining self-respect, courage, and fairness. So if the conclusion is drawn, morality is an attitude that is inherent in a person and is spontaneously manifested in behavior and deeds.

Adolescent

According to Mappiare, adolescence lasts between the ages of 12 to 21 years for women and 13 to 22 years for men. This adolescent age range can be divided into two parts, namely the ages of 12/13 years to 17/18 years are early adolescence, and the ages of 17/18 years to 21/22 years are late adolescence. Adolescence is a transition period from childhood to adulthood, which is characterized by biological, psychological, moral, and religious, cognitive and social development. During this period, humans are experiencing a process of transition in development in many ways, including one of the most important is the development of knowledge, social, and religion.

Adolescents are also experiencing the development of the center of intellectual aspects at this time. This intellectual transformation of adolescents' way of thinking allows them not only to be able to integrate themselves into adult society, but is also the most prominent characteristic of all periods of development. The development of intellectual aspects and

the way of thinking of adolescents during this period is an opportunity for dai to instill good messages in the form of religious knowledge, morals, politeness, and the cultivation of good morals according to the guidance of Islamic teachings.

Adolescence is often a period called a period of self-discovery. At this time, a person will begin to search for who he is. A person in adolescence will consider himself no longer a child, but if they are treated like adults, they are not yet fully able to show an adult attitude.

Psychology

Psychology according to language comes from the word Greece which consists of two words, psyche and logos. Psyche means soul and logos means science. So, psychology in language can mean 'mental science'.

In psychological terms, it is defined as a science that studies human behavior. Or science that studies the symptoms of the human psyche. Because psychiatrists have different emphasis, the definitions put forward are also different.

a) According to Dr. Singgih Dirgagunasa: psychology is a science that studies human behavior.

b) Plato and Aris Toteles, argue, psychology is a science that studies the essence of the soul and its process to the end.

c) Jhon Broadus Watson, views psychology as a science that studies apparent (outward) behavior by using an

objective observation method of stimuli and answers (responses).

d) Wilhelm Wundet, an experimental psychology figure, argues that psychology is a science that studies experiences that arise in humans, such as the five senses, thoughts, feelings (feling) and will

Communication

The term communication comes from the Latin communis which means to build togetherness between two or more people. Communication also comes from the root word communico which means to divide. Everett M. Rogers, an expert in Sociology in rural America who later paid more attention to the study of communication research, especially in terms of the dissemination of innovation, made a definition of communication, namely communication is the process by which an idea is transferred from a source to one or more recipients with the intention of changing their behavior. This definition was later developed together with Lauwrence D. Kincaid to give birth to a more advanced definition by saying that communication is a process in which two or more people form or exchange information with each other, which in turn will lead to a deep mutual understanding.

Communication is the process of conveying messages from communicators to communicators through certain media to produce effects

or goals by expecting feedback. According to Carl I. Hovland, communication is the transmission of information, ideas, emotions, skills and so on by using symbols (words, pictures, figures and so on).

Da'wah

Da'wah from the word da'a yad'u-da'watan, which is lughawi (etymological), has the same meaning as the word al-nida which means: call, call or invitation. While the form of the verb or fi'il is da'a yad'u which means to call, call or invite.

What is meant by inviting people in the goodness and guidance of Allah and calling them to good habits and forbidding them from bad habits in order to get good luck in this world and the hereafter. Achmad Mubarak explained that in Arabic, the term da'watun is used for the meaning of invitations, invitations, and appeals, all of which indicate communication between two parties or efforts to influence other parties.

Psychology of Da'wah Communication

Communication psychology is an important thing that every communicator must know. Communication carried out to convey a message to others must receive a good response or acceptance from the person to whom the message is given so that what is conveyed can be understood. The use of psychology in

communication is also very necessary to know the emotional state of a communicator.

Communication psychology is a discipline that discusses the psychological condition of communication activists so that communication messages can be received effectively. As Allah says in QS. An-nisa verse 63:

أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا

Translation:

"They are the ones whom Allah knows what is in his heart. Therefore turn you away from them, and give them counsel, and speak to them words that are imprinted on their souls."

The message conveyed by a communicator to the communicator in delivering the message, the effect can be seen from the behavior and behavior of the communicator. Paying attention to the effects of communication through observed behavior is an important thing in communication psychology. Communication that is carried out by paying attention to the psychological condition of the target of communication must certainly pay attention to the behavior of the communicator after the message is conveyed.

The benefit of communication psychology is to make it easier for the parties who communicate to achieve effective communication. The point is that by understanding the psychological condition of the person being communicated with (communicator),

the communicator can be more effective in conveying the messages he wants to convey. The communicator sees what the communication needs and can determine how to convey the right way for the communicator. The expected effect of communication is to be able to change attitudes and behaviors for the better, from negative attitudes and behaviors to positive and better attitudes and behaviors. Therefore, communication psychology utilizes persuasion theory in life.

The persuasive theory used in communication psychology is very useful, especially in delivering messages to communicators. The persuasive theory used in communication psychology seeks to make the communicator or the person receiving the message willing to do something conveyed by the communicator with their own awareness without coercion. Persuasive communication is the center of communication psychology because communication psychology pays attention to the attitude and behavior of communicators which are carried out in accordance with the conditions of communicators or mad'u in conveying communication messages, especially in conveying da'wah messages.

Communication and Da'wah are basically interrelated. Ahmad Mubarak in his book *The Psychology of Da'wah* revealed that da'wah activities are communication activities, where dai communicates the message of da'wah to mad'u, both individually and in groups.

Da'wah communication psychology is a hybrid science that seeks to reconcile communication science, psychology and da'wah. So what is meant by the psychology of da'wah communication is the da'wah messages that are conveyed to the mad'u by paying attention to the condition of the mad'u's soul. With an understanding of good and effective communication, it will be easier to convey the messages of da'wah to mad'u, because basically da'wah is also a communication process. A dai's knowledge of the state or condition of his mad'u soul will make it easier for him to determine the material and the right way to convey his da'wah, therefore the application of the use of da'wah communication psychology is an important thing for da'i to convey his da'wah to mad'u.

The psychology of da'wah communication helps communicators (dai) to convey the right message to different communicators and can be understood well and precisely. Factors that affect da'wah communication are communicators, messages, order, recipients (communicators), and media. Da'wah communication is effective to provide an understanding of Islamic messages carried out through the media.

The psychology of da'wah communication focuses on the appeal of the message conveyed by the communicator by utilizing the media of communication and by paying attention to the psychological power of the communicator, such as sensations, perceptions, memories, thoughts,

attitudes, and motives so that da'wah communication is able to cause pleasure, closeness, and friendship in various orders of da'wah communication.

A dai who uses the psychological approach of da'wah communication in conveying his da'wah messages must pay close attention to the condition of the mad'u to determine what messages/materials and media are appropriate to give to his mad'u. The psychology of da'wah communication emphasizes the persuasive aspect in terms of delivering da'wah messages, namely by the process of influencing the opinions and actions of others using psychological manipulation, so that the person acts on his own will and not because of coercion. Therefore, there needs to be creativity in the use of interesting communication media to convey their da'wah. Da'wah communication carried out by dai in different ways will be able to attract the attention of mad'u to listen or pay attention to the da'wah messages conveyed.

The psychology of da'wah communication presents something distinctive in da'wah, by understanding how to convey messages to others (communication) and understanding the state of mind or behavior of mad'u will be very helpful for da'is in spreading religious values, amar ma'ruf nahi munkar which is expected to invite others to continue to follow the teachings and values of Islam and be on the path that is pleasing to God.

Adolescent Morals at LKSA Amrullah Aisyiyah Limbung Branch

Morality is a good trait, a trait that is embedded in the soul that causes actions to be easily done without the need for thought and consideration because Morality is also a trait that is inherent in a person so that a person can do something spontaneously.

Islamic morals are actions that are done easily, deliberately, ingrained and actually based on Islamic teachings.

Imam Al-Ghazali in his book *Ihya Ulumuddin* stated that morality is the power (nature) that is embedded in the soul and encourages spontaneous actions without the need for consideration of the mind. Morals according to language mean character and temperament.

From the definition above, we can see that morality includes two traits, namely good and bad which are done easily, deliberately, ingrained and actually based on Islamic teachings. From the results of the interview with Nur Ilahi as the supervisor of LKSA Amrullah said:

"The morals of adolescents in LKSA Amrullah aisyiyah limbung branch that we saw during my fostering were good, but they need to be improved again because there are still many things that need to be improved, morals are good morals when talking to elders, morals in dressing and morals in socializing.

Based on the results of the interview above with the resource

person, the morals of adolescents at LKSA Amrullah need to be improved both in speaking to their elders, morals in dressing and morals in social life.

In addition, Isnafia Chalid also added that regarding the development of adolescent morals at LKSA Amrullah, she said:

"Alhamdulillah, the moral development of adolescents at LKSA Amrullah from the past until now is good thanks to the guidance of caregivers and coaches in the orphanage, but for now there is a difference between the fostered children and the previous fostered children who are currently when we order or direct something is a bit slow to be implemented, so as best as possible we must be accompanied so that they act. This is what we mean as a coach, the difference between the current foster children and the previous generation is what mothers feel and there may be some of the other coaches who feel it today. So we as coaches take a more approachable to make it easier to carry out coaching both in terms of religion, morals, etc.

From the results of the interview above, it can be seen that the development of adolescent morals in LKSA needs to be improved, especially in the development of good morals in social, morals to the environment, etc.

Da'wah Communication Psychology Approach in Fostering Adolescent Morals of Lksa Amrullah Aisyiyah Limbung Branch

The psychological approach is an approach that aims to see the condition of the religious personal soul. In this approach, what is interesting to the author is the condition of the human soul in relation to Allah and fellow humans, both influence and effect.

From the results of the interview with Isnafiyah Chalid as the supervisor of LKSA Amrullah said:

"The psychological approach needs continuous assistance in the religious field, especially in adolescence which can be affected by the environment, especially since our orphanage currently has fostered children who have apostatized who return to their families at any time so that they can be affected again, so it needs to be fortified with strong faith, especially at a young age, so religious guidance must be really strong given to them.

Based on the results of the interview above with the resource person, the psychological approach at LKSA Amrullah needs continuous assistance in the field of religion because at the age of adolescence, the range can be affected by the environment.

In addition, Hj. Muslihati also added that regarding the psychological approach to adolescent moral communication at LKSA Amrullah, he said

"That the psychological approach to fostered children in LKSA that we as coaches try our best and as often as possible that moral approaches,

both internal and in general to children, we see this child whether this child needs special guidance on moral improvement itself or sometimes we provide moral guidance in general, for example in Mushalla, then we provide a study related to morality, both moral and self- ourselves and to friends, family, guests and nature around us.

Based on the results of the interview above with the resource person, the psychological approach of adolescent moral communication at LKSA Amrullah needs to be more paid attention to the moral approaches, both internally and in general, haarus is more instilled in fostered children related to morality, to themselves, friends who are more willing and to nature.

Each Coach will certainly use good and different ways or methods of communication to provide enthusiasm in fostering the morals of the fostered children as from the observation that the author classifies da'wah communication in fostering fostered children at LKSA Amrullah Aisiyyah limbung branch in the form of invitations, directions, support, motivation, and advice that are conveyed psychologically in psychological delivery. What is meant is the messages conveyed to the fostered children by paying attention to the psychological condition of the fostered children themselves. With a good understanding of communication psychology and effective da'wah communication, it will be easier to convey advice to the fostered children. The psychological approach to da'wah

communication used by the coaches is as follows:

1. Structural Approach

A structural approach is an approach that aims to study a person's experience based on certain levels or categories. This structure uses experiential and introspective methods. This method is carried out by the coaches in an intrapersonal way, when one by one the fostered children have deposited memorization, recitation, and memorization. This is done if a fostered child is not fluent in depositing memorization, difficulty in reciting, learning The fostered child who confides after depositing memorization, reciting, or even the fostered child just wants to get additional motivation in the process of seeking knowledge.

Intrapersonal communication is also often carried out by coaches if there are students who commit many violations, this can be seen from the results of the coach's interview, as follows From the results of the interview with Nur ilahi as the coach of LKSA Amrullah said:

"If we find a student / fostered child who commits a lot of violations, or he has personal problems such as he is futuring, memorization is not fluent, the desire to give up and so on, then we take steps by calling to a special room to explain or show the violations he has committed. We do this so that the fostered children concerned are aware of the violations committed. Of course, we talk from heart to heart, telling

stories while giving advice or motivation that is in accordance with the problems he is doing so that the fostered child can realize the mistakes he has made."

2. Functional Approach Method

The functional approach is an approach that is taken to learn about how religion can function or influence the morals, attitudes and life behaviors of individuals in their lives. This is done by the coaches interpersonally. Every day the coaches take turns to attend as well as open the Tahsin learning assembly, deposit memorization. On this occasion, the coaches provided motivation, reinforcement about the importance (patience, kindness, gratitude, prayer, istiqomah, helping each other, inviting kindness, forgiving and respecting each other), telling the stories of pious people alumni of LKSA Amrullah Aisyiyah Limbung and various other positive things. It is not enough to stop there, every month, year the coaches give appreciation in the form of prizes for the assisted children who have achieved, and give prizes to appreciate every achievement they get and can motivate their friends who have not had time to get the prize.

This method of approach can have a positive influence in inviting the fostered children to be moral towards Allah and fellow humans, and is also expected to increase the enthusiasm of the fostered children in memorizing the Qur'an, being able to learn Tahsin. Because the messages, advice or motivation conveyed uses

psychological approach techniques, this can be seen by the coach interview, as follows From the results of the interview with Jumiati S.pd as the coach of LKSA Amrullah said:

"When we are in charge of attending as well as opening the assembly after shubuh, we always try to convey inspiring stories, stories of righteous people, stories of prophets, stories of companions/sahabiyah, sharing experiences when we used to live in lksa, telling about giving appreciation in the form of gifts for outstanding students, giving certificates of memorization of the Qur'an for students who have completed sima'an, and of course we convey appropriate advice with Sikorn at the time."

Supporting and inhibiting factors for the development of adolescent morals at LKSA Amrullah Aisyiyah Limbung branch

The psychological approach of da'wah communication in fostering adolescent morals at LKSA Amrullah, of course, has supporting and inhibiting factors. The supporting and inhibiting factors in fostering the morals of students are as follows:

1. Supporting Factors

The supporting factors in the psychological approach of da'wah communication in fostering the morals of LKSA Amrullah adolescents, are as follows:

a) Support and Motivation factors from LKSA amrullah supervisors

As a Coach and as a Ustadzah, Teacher, Dai, and communicator, of course, they must have behavior that can have a positive influence and be respected by the fostered children. Have noble morals, enthusiasm, patience, sincerity, be able to be a support system, able to be (inspirers, informatics, motivators, initiators, guides, and demonstrators), so that they are able to be role models for the fostered children. This can be seen from the results of interviews with coaches, as follows:

We as coaches always try to instill positive habits, and give advice, with motivation in the form of advice, deepening religious learning, especially in moral learning, will be very helpful in shaping the morals of fostered children in the process of cultivating morals so that it makes it easier for us as coaches in moral development. Of course, from that awareness, we hope that it will become a habit so that the proper morals are formed.

In addition, Nur Haedah added the supporting factors found in the moral development of LKSA Amrul Youth:

"That is the factor of the existence of economics and studies that are mixed with Islam and the awareness in the child to further develop his talents according to his desires

b). Internal Factors of Assisted Children

Self is the most accurate support system in living life, because no matter how extraordinary the coach is in encouraging and supporting, if the fostered child does not make

movements, the formation of moral character will never be achieved. From the results of observation, the author sees that most of the application of morals towards Allah and morals towards fellow human beings has been able to be applied, this can also be seen from the results of interviews with fostered children as follows: From the results of interviews with sulfiana as the fostered children of LKSA Amrullah said:

So far we have always tried to always maintain morals towards Allah and fellow humans, because if we are not forced to maintain relationships with Allah and fellow humans, our lives may be bleak. Of course, we are able to apply it because our coaches always instill positive values, advice, and motivation that we really need. So that we always try to be pleased and sincere with Allah's decrees, as well as ukhwah with our comrades in arms more closely.

From the results of the interview above, it can be concluded that the supporting factor in LKSA Amrullah is that they must maintain a relationship with Allah and the people around them.

c). Milieu

The environment also plays a very important role in influencing a person's personality and behavior in morality. A good, polite, and friendly social environment and together with righteous people, certainly have a very positive impact on us. The pesantren environment will certainly bring significant changes, this can be seen from the results of interviews with

students, as follows from the results of an interview with Nurul as a fostered child of LKSA Amrullah said that:

"During our time here, a lot of things have changed from our lives. For example, what we didn't know became known, what we used to have bad morals little by little we were able to put aside, what used to be very less of our worship became increased, what we didn't really care about aurat became more and more guarded, what was once easily offended became more and more easy to understand. This is because of environmental factors that make us little by little aware that we as students of knowledge must have good morals so that we can easily understand the knowledge taught by the Coaches"

2. Inhibiting Factors

The moral development of LKSA Amrullah teenagers is inseparable from supporting and inhibiting factors The inhibiting factors are the innate character of the fostered children,

Isnafiyah Chalid explained: "The inhibiting factor if the child who is fostered does have a trait or character that is a bit difficult to change his attitude even though in the foster home it is already good, if the foundation is not strong, if he leaves or has returned to the family, the coaching that was given in the past may not affect him. But after the children of LKSA alumni are all successfully fostered in the orphanage after leaving and reuniting with their families, their morals will be better, and many will even succeed in becoming preachers. It's just that currently the coaches must be extra strong in coaching because there are also fostered children who have often violated but are repetitive and that is where the need for assistance is indeed needed, especially those who are fostered now there are some who are still toddlers and it is understandable that they are at that age."

CONCLUSION

Based on the analysis of the data from the research observations obtained in the field through observations, interviews and documentation about the discussions that have been presented and linked to the formulation of the problems in this study, it can be concluded that:

The moral condition of LKSA Amrullah teenagers is good but needs to be improved in moral development,

both morals towards oneself, others and morals towards the environment,

Psychological approach to da'wah communication in fostering the morals of LKSA Amrullah adolescents, Using structural and functional approaches,

The supporting and inhibiting factors for the morals of adolescents in LKSA Amrullah, the supporting factors are the first support and motivation factors from the LKSA Amrullah coaches, the second is the internal factor of the fostered children, the third is the

environmental factor, while the inhibiting factor is the innate character of the fostered children.

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