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Communication Pattern of Da'wah Coaches to Students at Hizbul Wathan Muhammadiyah Islamic Boarding School, Belapunranga Village Parangloe District, Gowa Regency

Pola Komunikasi Dakwah Pembina Kepada Santri di Pesantren Hizbul Wathan Muhammadiyah Desa Belapunranga Kecamatan Parangloe Kabupaten Gowa

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Abstract

Keywords: Da'wah;
Communication;
Builder; Students;
Hizbul Wathan

This study aims to: 1) Determine the communication pattern of da'wah of coaches to students at the Hizbul Wathan Muhammadiyah Islamic Boarding School, Belapunranga Village, Parangloe District, Gowa Regency. 2) Knowing the supporting and inhibiting factors of the coach's da'wah communication pattern to students at the Hizbul Wathan Muhammadiyah Islamic boarding school, Belapunranga Village, Parangloe District, Gowa Regency. This research is a descriptive qualitative research. The data collection used in this study is the use of interview, observation, and documentation guidelines. The data used is primary data in the form of data in the form of verbal and spoken words, gestures, interview notes, observations with coaches and students. Secondary data is in the form of data that has been compiled in the form of documents, and the data obtained already exists such as books, journals, the internet, papers and other data that can be used as a reference. Data analysis is to systematically organize the material from interviews and observations, interpret it and produce a new thought, opinion, theory, or idea. The results of the study showed: 1) The da'wah communication pattern of the coach that occurred at the Hizbul Wathan Muhammadiyah Islamic boarding school is a da'wah communication pattern with a two-way approach between the coach and the student and the coach. The implementation of the Coach's da'wah communication pattern is to apply verbal and nonverbal, primary and secondary da'wah communication patterns. The da'wah communication pattern produces feedback between the Trustees and the students as well as the students and the Supervisors. The communication

pattern of the Trustees' da'wah is carried out through good ways based on the Qur'an and Al-hadith. 2) The supporting factors for the communication of da'wah of the coach are the support of the pesantren leadership for the existence of the coach as a musyrif in the pesantren, the authority provided by the pesantren is very effective which is implemented by the coach, the rules set by the pesantren are in accordance with the work program set by the pesantren, there is good cooperation between the elders and the coaches, the students easily receive advice and guidance from the coaches. The factors that inhibit the communication of da'wah of coaches to students are that some students are not aware of the importance of implementing the rules in the dormitory and in the pesantren environment in general, the ineffective application of sanctions to students who have problems, some parents do not pay attention to the students and companions in the pesantren, there are influences outside the pesantren environment that affect the learning environment of students in the boarding school.

Abstract

Kata Kunci:

Dakwah;
Komunikasi;
Pembina; Santri;
Hizbul Wathan

Penelitian ini bertujuan untuk: 1) Mengetahui pola komunikasi dakwah pembina kepada santri di pesantren Hizbul Wathan Muhammadiyah Desa Belapunranga Kecamatan Parangloe Kabupaten Gowa. 2) Mengetahui faktor pendukung dan penghambat pola komunikasi dakwah pembina kepada santri di pesantren Hizbul Wathan Muhammadiyah Desa Belapunranga Kecamatan Parangloe Kabupaten Gowa. Penelitian ini adalah penelitian kualitatif deskriptif. Pengumpulan data yang digunakan dalam penelitian ini yaitu penggunaan pedoman wawancara, observasi, dokumentasi. Data yang digunakan yaitu data primer berupa data dalam bentuk verbal dan kata-kata yang diucapkan secara lisan, gerak-gerik, catatan wawancara, observasi dengan pembina dan santri. Data sekunder berupa data yang telah tersusun dalam bentuk dokumen-dokumen, Dan data yang diperoleh sudah ada seperti buku, jurnal, internet, makalah dan data lainnya yang bisa dijadikan sebagai referensi. Analisis data adalah mengatur secara sistematis bahan hasil wawancara dan observasi, menafsirkannya dan menghasilkan suatu pemikiran, pendapat, teori, atau gagasan yang baru. Hasil penelitian menunjukkan: 1) Pola komunikasi dakwah pembina yang terjadi di pesantren Hizbul Wathan Muhammadiyah adalah pola komunikasi dakwah dengan pendekatan dua arah antara pembina dengan santri dan santri dengan Pembina. Penerapan pola komunikasi dakwah Pembina yang dilaksanakan adalah menerapkan pola komunikasi dakwah verbal dan nonverbal, primer dan sekunder. Pola komunikasi dakwah tersebut menghasilkan feedback antara Pembina dengan santri begitu pula santri dengan Pembina. Pola komunikasi dakwah Pembina tersebut dilakukan

melalui cara-cara yang baik berdasarkan Al-qur'an dan Al-hadits. 2) Faktor pendukung komunikasi dakwah pembina yaitu dukungan pimpinan pesantren terhadap keberadaan Pembina sebagai musyrif dipesantren, kewenangan yang dibeikan oleh pesanten sangat efektif yang dilaksanakan oleh Pembina, aturan-aturan yang ditetapkan pesantren sesuai dengan program kerja yang ditetapkan oleh pihak pesantren, adanya kerja sama yang baik antara orang tua dan Pembina, para santri mudah menerima nasehat dan bimbingan dari pembina. Adapun faktor penghambat komunikasi dakwah pembina kepada santri yaitu Beberapa santri belum menyadari tentang pentingnya penerapan aturan-aturan yang ada di asrama dan dilingkungan pesantren secara umum, belum efektifnya penerapan sanksi terhadap santri-santri yang bermasalah, sebagian orang tua kurang memberi perhatian terhadap santri dan pendamping yang ada dipesantren, adanya pengaruh diluar lingkungan pesanten yang mempengaruhi lingkungan belajar santri di pondok.

INTRODUCTION

As social beings, humans are destined to live in groups. humans need to communicate with each other. Communication is one way to establish relationships between a person and another person, communication with each other will give rise to social relationships, because humans are essentially social creatures, who need each other and make interactions that arise in return.

It should be noted that the role of communication is not only limited to socializing activities, that the teaching and learning process, student coaching also requires communication, because the teaching and learning process is essentially the process of conveying messages in the form of knowledge through communicators (teachers/ustadz) to communicators (students/students). The message given also contains the subject matter in the curriculum. The source of the message can be positioned as a teacher, student, ustadz, student. Meanwhile, the channel

is in the form of educational media and the recipients are students or students.

Every day the coach faces and communicates with students, in teaching and learning activities. In addition, coaches and students also communicate in extra-curricular activities, such as muhadaroh activities (speech practice) which are every morning and evening as a form of strengthening students in terms of language.

Thus, it can be understood that, communication is very important in life as the establishment of relationships between humans and other people, humans are required to be good at communicating. Humans are born in this world as caliphs, with humans who are good at communicating they can convey His mandate through preaching to influence a person to the right path according to the rules of religion.

RESEARCH MOTODE

a. Type of Research

The type of research used by the author is qualitative descriptive. Qualitative research is a research method developed based on the results of research in the field, directly the researcher conducts research on the data/respondents. Qualitative research methods are often also called naturalistic research methods because the research is carried out in natural conditions (natural setting), also called ethnografi methods, because initially this method was more widely used for research in the field of cultural anthropology. Research methods

b. B. Data and data sources

The data used in this study are primary data and secondary data. Primary data is data in the form of verbal or spoken words, gestures or behaviors carried out by trustworthy subjects, in this case the subject of research (informants) related to the variables being studied. While Secondary Data is data obtained indirectly or not originally. The secondary data has usually been compiled in the form of documents.

c. C. Data Collection Techniques

The data collection techniques used by the authors in this study are:

- a. Observation is collecting data directly from the field. The observation process begins by identifying the place to be researched. After the research is identified, it is continued by making a mapping, so that an overview of the research objectives is obtained. Then the researcher identified who was observed, when, for how long and how.
- b. Wawancara (*interview*) is conducted to obtain information, which cannot be obtained through observation or

questionnaires. This is because researchers cannot observe the whole thing. The general principle of the interview is that it should be short, *open-ended*, *singular* and clear. Researchers must be aware of common terms that participants understand

- c. Documentation is a data collection method used in social research methodologies, in essence this method is a method used to trace historical data. Documentation here is to look for data contained in records, books and others.

RESULTS AND DISCUSSION

Coaches' Da'wah Communication Patterns to Students

a. Definition of Communication Patterns

Communication patterns are the way an individual or group communicates. The communication pattern in this paper is the way a group or individual works in communicating which is based on communication theories in conveying messages or influencing communicators.

Communication pattern is a way of working in communication which seeks the best way in the process of delivering a message by the owner of the message to the recipient of the message. So that there will be feedback or reciprocity from the communication process carried out.

Communication patterns are processes designed to represent the reality of the interconnectedness of the elements covered and their continuity to facilitate systematic and logical thinking.

From some of the above observations, the author can conclude that communication patterns are the

process of individuals or groups communicating, influenced by communication theories to convey or influence information. It is a way to improve the process from sender to receiver communication, facilitating systematic and logistical communication.

Forms of the word communion in the Qur'an

The forms of the word communion in the Qur'an are:

1) *Qaulan Baligan*

The meaning of *Qaulan Baligan* in Arabic is; clear and definite statements. In the context of the Qur'an, *Qaulan Baligan* refers to a simple, clear, and specific language that is used to convey messages or commands from Allah to mankind.

This recitation is in one place, namely in Surah Al-Nisa verse 63

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

Translation:

They are the ones whom God knows what is in their hearts. Therefore turn ye away from them, and teach them a lesson, and speak unto them words that are imprinted on their souls. (QS. An Nisa: 63).

2) *Qaulan Layyinah*

The term *Qaulan Layyinan* literally means sweet or gentle words. This term implies the importance of using kind, loving, and gentle language in communicating with others. *Qaulan Layyinan* is a form of Islamic communication ethics emphasized in the Qur'an. With *Qaulan Layyinan*, every Muslim is required to speak with understanding, manners and love. Gentle language and good words can reflect a hamonic relationship, prevent

conflict, and maintain harmony between people.

3) *Qaulan Sadidan*

In Arabic, *Qaulan Sadidan* means true and honest speech. In the context of the Qur'an, *Qaulan Sadidan* refers to the use of honest, precise and correct language in communicating with others, speaking the truth and being honest in the Qur'an is emphasized as part of Islamic communication ethics, guiding every Muslim to speak with honesty, integrity and truth. *Qaulan Sadidan* is a form of communication that reflects integrity, honesty and truth in every word, promise and statement conveyed to others.

4) *Qaulan Ma'rufan*

Qaulan Ma'rufan is an Arabic term that means kind and wise speech. From the perspective of the Qur'an, *Qaulan Ma'rufan* refers to the use of language that is polite, contains kindness, wisdom, and is beneficial to listeners and speakers. *Qaulan Ma'rufan* is a form of communication that reflects love, manners, and truth in every word and deed.

5) *Qaulan Masyuran*

In Arabic, *Qaulan Masyuran* means light and pleasant speech. The words spoken in the Qur'an are emphasized within the framework of Islamic communication ethics, which commands all Muslims to speak gently and politely and avoid harsh language.

6) *Qaulan Kariman*

Qaulan Kariman is an Arabic term that literally means; Honorable greetings. From the perspective of the Qur'an, *Qaulan Karimah* refers to the use of language that is polite, respectful, and contains good values. The Qur'an emphasizes the importance of using *Qaulan Kariman* to communicate with others, whether talking to family,

friends, neighbors or other people in society.

7) *Qaulan Tsaqilan*

The term *Qaulan Tsaqilan* in Arabic means; balanced and thoughtful statements. In the context of the Qur'an. *Qaulan Tsaqilan* refers to the use of a balanced, thoughtful and careful language in communicating with others. The words *tsaqil* in the Qur'an contain the values of justice, simplicity and wisdom in conveying messages and are beneficial for both the listener and the speaker. The Qur'an emphasizes the importance of *Qaulan Tsaqilan* as part of the ethics of Islamic media based on justice and wisdom.

8) *Qaulan Adzaman*

Qaulan Adziman is an Arabic term that means heavy and large speech. It is different from the previous seven types of *qaulan*. This term is a statement that contains a clear objection to the commands of Allah and His Messenger. In the context of the Qur'an, *Qaulan Adziman* refers to the use of language that is full of ugliness, disgust and shame. This saying is also considered a bad word, both for its speaker and for the person who comes with it.

b. *Da'wah Awareness*

Da'wah is a term in Arabic which means an invitation. *Da'wah* is an activity that has the nature of calling, inviting and calling humans to believe and obey Allah, the Lord of the universe in accordance with the creed, morals and sharia of Islam with full awareness and in a planned manner. The main goal of *da'wah* is to be able to achieve happiness in this world and in the hereafter.

Islam is a religion of *da'wah* that contains various instructions so that individual human beings become good, civilized, and quality human beings.

Islam invites its people to always do good, so that they are able to build an advanced civilization, a humane order of life in the sense of a just, advanced, free from various threats, oppression, and various worries.

c. *Definition of Santri and Supervisor*

The word *santri* according to the Great Dictionary of Indonesian Language (KBBI) means (1) a person who is deeply involved in Islam; (2) a person who worships earnestly (a pious person); (3) People who study in Islam by studying in distant places such as Islamic boarding schools and so on. *Santri* in general is a term for someone who attends Islamic religious education at a boarding school, usually staying in that place until his education is completed.

Coaches are people who coach, coaches can also be interpreted as teachers/educators. The definition of the educator itself is a person who has more knowledge than his students. The coach is the second parent for the students when they are at the cottage. They have the responsibility of educating and teaching the students. In addition, the coach also has the responsibility of guiding, accompanying in every cottage activity, directing in a good direction to give a good example or example and be a friend for the students.

Supporting Factors and Barriers to Communication

Supporting and inhibiting factors of communication can affect the effectiveness of interpersonal communication. The supporting factors for communication are:

1) *Language Mastery*

We all know that language is a basic means of communication. Both communicators and audiences must

master the language used in a communication process so that the message conveyed can be understood and get the expected response.

2) Means of Communication

The means referred to here is a supporting tool in communicating both verbally and non-verbally. Advances in science and technology have presented various means of communication so that the communication process becomes easier. Since the invention of various better communication media besides direct oral (papyrus in Egypt and paper from China), communication can be conveyed more indirectly even though it is quite far away from writing or letters. Since the invention of more sophisticated means of electrical communication (television, radio, pager, mobile phone and internet), the range of communication has become very wide and of course this is very helpful in the dissemination of information. With the better internet connection today, communication is smoother and up to date.

3) Thinking Ability

The thinking ability (intelligence) of communication actors,

both communicators and audiences, greatly affects the smoothness of communication. If the intellect of the sender is higher than that of the recipient of the message, then the sender must try to explain. For this reason, good thinking skills are needed so that the communication process can be better and effective and hit the expected goals. Likewise, in communicating indirectly, for example writing articles, books or lecture assignments (reading reports, papers, questionnaires and others), it is very necessary to have good thinking skills so that the writer can convey his message well and is easily understood by the reader.

4) Thinking Ability

A good environment is also one of the supporting factors in communication. Communication carried out in a quiet environment can be better understood compared to communication carried out in a noisy/noisy place. Communication in the university campus environment is of course different from communication carried out in the market.

CONCLUSION

The pattern of da'wah communication of coaches that occurs at the Hizbul Wathan Muhammadiyah Islamic boarding school is a pattern of da'wah communication with a two-way approach between the coach and the student and the coach. The implementation of the Coach's da'wah communication pattern is to apply verbal and nonverbal, primary and secondary da'wah communication patterns. The da'wah communication

pattern produces feedback between the Trustees and the students as well as the students and the Supervisors. The communication pattern of the Trustees' da'wah is carried out through good ways based on the Qur'an and Al-hadith. The supporting factors for the communication of the coach's da'wah are the support of the pesantren leadership for the existence of the Supervisor as a musyrif in the pesantren, the authority provided by the pesantren

is very effective which is implemented by the Supervisor, the rules set by the pesantren are in accordance with the work program set by the pesantren, there is good cooperation between the elders and the Supervisors, the students easily receive advice and guidance from the Supervisors. The factors that inhibit the communication of da'wah of coaches to students are that some students are not aware of the importance

of implementing the rules in the dormitory and in the pesantren environment in general, the ineffective application of sanctions to students who have problems, some parents do not pay attention to the students and companions in the pesantren, there are influences outside the pesantren environment that affect the learning environment of students in the boarding school.

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