



Ustadz's Motivation For Islamic Boarding School Students (Interpersonal Communication Approach)

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Abstract

Keywords:

*Interpersonal
Communication
, Motivation in
reciting Quran,
ustadz, santri*

A *santri* should have motivation in reciting the Quran, but in a *pesantren* in the Ciputat area, which are supported by so many UIN Jakarta students; their interest and motivation in reciting tends to have decreased. Therefore, several external factors are needed to revive motivation in reciting Quran for *santri*, by providing motivation for reciting by the *ustadz* at the *pesantren*. So, in this study discusses the communication of *ustadz* with students, supporting factors and inhibiting motivation of students in reciting. This study uses a qualitative method with a constructivism paradigm. FIRO is used as the theory, proposed by William C, Schutz which explains one's orientation towards others. The results of the study show that the form of communication between *Ustadz* and *Santi* at *Luhur sabilussalam* Islamic boarding school is openness, empathy, providing support, providing teaching with a sense of humor and equality in establishing relationships. Furthermore, the form of motivation given by *ustadz* with the *Luhur sabilussalam* Islamic boarding school students is giving gifts to students who are enthusiastic reciting Quran, telling the story of the clergy, giving praise, giving encouragement, giving an overview of future prospects. The supporting factors are the presence of an *ustadz* who has credibility by carrying out two-way communication, and the inhibiting factor is the lack of understanding of the character of the students, the verbalistic students are sleepy.

Abstrak

Kata Kunci

*Komunikasi
Interpersonal,
Motivasi
Mengaji,
Ustadz, Santri*

Seorang *santri* seharusnya mempunyai motivasi dalam mengaji, namun di *pesantren* di kawasan Ciputat yang didukung oleh banyak mahasiswa UIN Jakarta; minat dan motivasi mereka dalam mengaji cenderung menurun. Oleh karena itu, diperlukan beberapa faktor eksternal untuk menghidupkan kembali motivasi mengaji pada *santri*, yaitu dengan memberikan motivasi mengaji oleh *ustadz* di *pesantren*. Nah, dalam penelitian ini membahas tentang komunikasi *ustadz* dengan *santri*, faktor pendukung dan penghambat motivasi *santri* dalam mengaji. Penelitian ini menggunakan metode kualitatif dengan paradigma konstruktivisme. FIRO digunakan sebagai teori yang dikemukakan oleh William C, Schutz yang menjelaskan



orientasi seseorang terhadap orang lain. Hasil penelitian menunjukkan bahwa bentuk komunikasi Ustadz dan Santi di Pondok Pesantren Luhur Sabilussalam adalah keterbukaan, empati, memberikan dukungan, memberikan pengajaran dengan rasa humor dan kesetaraan dalam menjalin hubungan. Selanjutnya bentuk motivasi yang diberikan ustadz bersama santri Pondok Pesantren Luhur sabilussalam adalah dengan memberikan bingkisan kepada santri yang semangat mengaji, bercerita tentang ustadz, memberikan pujian, memberikan semangat, memberikan gambaran prospek masa depan. Faktor pendukungnya adalah adanya ustadz yang mempunyai kredibilitas dengan melakukan komunikasi dua arah, dan faktor penghambatnya adalah kurangnya pemahaman terhadap karakter santri, santri yang verbalistik dan mengantuk.

INTRODUCTION

In essence, communication is divided into several contexts, one of which is related to human relations which is called interpersonal communication, can be interpreted as face-to-face communication between people, which allows each participant to capture the reactions of other people directly, either directly or indirectly. verbal or nonverbal (Mulyana, 2002). R. Wayne Pace argues that "interpersonal communication involves two or more people in a face to face setting" (interpersonal communication is a communication process that takes place between two or more people face to face (Cangara, 2018). Interpersonal communication is essentially the most effective communication to change the attitude and behavior of the communicant because it takes the form of dialogue and gets immediate feedback (Hardjana, 2007). In practice, interpersonal communication can be carried out in the teaching and learning process, including when reciting the Quran with an ustadz.

Allah SWT in surah al-Alaq verses 1-5 has ordered us to learn, as the following verses:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

meaning: "Read by (mentioning) the name of your Lord who created (1), He has created man from a clot of blood (2), read, and your God is the Most Glorious (3), who teaches (humans) with a pen (4), He teaches humans what they do not know (5)." (QS. Al-Alaq: 1-5).

In the surah al-Alaq, it is emphasized that the meaning of the command to read in the verse above is not in the sense of reading an article or a book, but more than that. Because, according to the scholars; Prophet Muhammad could not read and write. By reading, people do not only become intelligent about science, but also can read the



circumstances around, open insight so that they can gain knowledge, then people will better understand how life was created and deepen knowledge about the power of Allah SWT as the supreme creator. A knowledgeable person will be afraid to do things that contain sin because he has knowledge of power and greatness.

Nevertheless, the Prophet Muhammad has known as someone who has intelligent in reading reality so that he have had a high social, revolutionary, leadership spirit, and so on. Therefore seeking knowledge is very important for mankind, but currently many are less interested in studying, including in terms of reciting Quran.

In communicating, generally there is a message that the communicator wants to convey to the communicant, but often the message conveyed is not understood or does not even reach the communicant, so that the purpose of conveying the message is not achieved or not conveyed properly. This happens because there are some barriers in communication. Barriers to interpersonal communication also often occur in the recitation process at the Luhur Sabilussalam Islamic Boarding School, where the ustadz's message to the students cannot be conveyed properly, because there are several obstacles faced by ustadz and *santri*. Some of these obstacles include differences in points of views, cultural differences, no response from the other one, use of different languages, speed in language, and loss of focus.

One of the forms of communication carried out by ustadz is interpersonal communication, namely face-to-face communication between people, whereby each participant or communicant may capture the reactions of other people directly, both verbally and nonverbally (Suranto, 2011).

Interpersonal communication has a large enough role to change attitudes, because communication is a process of using information together. Communication participants acquire the same experiential framework leading to a greater mutual understanding of the meaning of the information (Wiryanto, 2004). Good interpersonal relationships between *santri* and ustadz are also very much needed in the communication process, especially in the delivery of religious knowledge or reciting, so that good communication or messages can be received properly, so that there is feedback as desired. Through interpersonal communication, ustadz can also take advantage of the opportunity to invite and approach *santri* of the Luhur Sabilussalam Islamic Boarding School to share and establish friendships so that efforts to generate motivation to recite Quran can work. This is what will be



discussed in this paper, which focuses on ustadz communication to motivate students in reciting.

In this paper the author uses the Firo theory put forward by William C. Schutz and the Hierarchy of Needs theory by Abraham Maslow. FIRO stands for *Fundamental Interpersonal Relations Orientation* (Basic Orientation of Interpersonal Relations), or also known as the Three Dimensional Theory of Interpersonal Behavior. This theory was put forward by Schutz (1955, 1958), who tried to explain interpersonal behaviours in relation to the orientation (views) of each individual to other individuals. The main idea is that each person orients himself to others in a certain (typical) way and this way is the main factor influencing his behaviour in interpersonal relationships. Fundamental Interpersonal Relationship Orientation assumes that there are three important needs that cause (orientation) the interaction within a group. The three aspects are inclusion, control and affection (Rakhmat, 2008).

The interpersonal concept explains the existence of a relationship that occurs between humans, while the concept of needs describes a state or condition of the individual, which if not presented or shown will produce an unpleasant consequence for the individual. There are three kinds of interpersonal needs, namely interpersonal needs for inclusion, interpersonal needs for control, and interpersonal needs for affection (Sarlito, 2004). The need for inclusion is a need based on personal awareness that wants to get satisfaction by making a full/useful contribution to the group on the basis of self-awareness after interacting in a group. The need for inclusion is oriented towards the desire for recognition as someone who is capable in a given condition. In this dimension, there is a tendency for people to want to be used as a "back rest" for consultations, asking questions and being asked for their opinions and suggestions. The intensity of the need to fulfil this dimension for each individual is not the same. The need for inclusion that is too high will result in someone being in an *oversocial* position, while the need for inclusion that is too low will result in someone being categorized in an *undersocial* group.

The control need is a need based on personal awareness that wants to get satisfaction by controlling in the sense of leading interactions in groups. Control basically represents a personal desire to influence and have a "voice" in determining attitudes/decisions within a group. The need for control will be very visible when the group is working on a proposal. When the individual's ideas are accepted, and the individual feels influential in the group,



that is where the individual's need for control is fulfilled. The resulting satisfaction is realized because individuals who are competent in leadership can hone their abilities by joining in group decision making. As with the need for inclusion, the intensity of the need to fulfill this dimension for each individual is not the same. The need for control that is too high will result in a person being in the *autocrat* position, while the need for control that is too low will result in a person being categorized in the *abdicate* group.

While the need for affection is the need for someone with a social environment. An individual needs affection and love (closeness in interacting) to satisfy his needs in a group. In this category, this need causes a person to participate and play an active role in the group. The need for affection at its most basic position is the need to be liked, the opportunity to build close (intimate) personal relationships with other individuals. This need is part of the desire to be close to other people and also part of the desire of other individuals to be close to an individual. Both persons need recognition and emotional friendliness with other individuals.

The theory of the hierarchy of needs is a theory that discusses the 5 basic needs needed by humans in carrying out life. This theory has 5 levels, namely physiological needs, needs for security, needs for belonging and affection, needs for self-esteem, needs for self-actualization. Physiological needs are the level of needs that are the most basic, strongest, and most obvious among human needs, which include the need to sustain life physically, (eating, drinking, shelter, sex, sleep, oxygen and satisfaction) to those needs that are very important in survival (Frank G Goble, 1987).

If the relative physiological needs have been fulfilled, a new set of needs will appear which can be more or less categorized (security, stability, dependability, protection, freedom from fear, anxiety and confusion; the need for structure, order, law, boundaries -limits; strength in the protective self, and so on) (Abraham Maslow, 1984). This need is an exclusive regulator of behavior, which absorbs all the capacity of the organism to try to satisfy that need, and it is appropriate if we describe the organism as a safety-seeking mechanism.

Next is the need for love. After people satisfy their physiological and safety needs, they become motivated by the need for love as well as the desire for friends, the desire to have a partner and children, the need to belong to a family, a community, and society. Love and belonging encompasses several aspects of sexuality and relationships with other human



beings as well as the need to give and receive love. According to Maslow, love involves a healthy and loving relationship between two people, including mutual trust. In a true relationship there is no fear, and all forms of defense will fall. Love often becomes damaged if one party is afraid that their weaknesses and mistakes will be revealed.

The need for self-esteem brings feelings of self-confidence, usefulness, strength, capability, and a sense of being needed by the world. But the obstacles to meeting these needs give rise to feelings of inferiority, weakness, and helplessness. In turn these feelings give rise to underlying hopelessness or, if not so compensatory or neurotic tendencies. More and more we are learning about the dangers of surrendering self-worth to the opinions of others and not to actual capacity, competence, and worthiness for the task.

The steadiest and healthiest of self-esteem is based on the respect received from others and not on fame or external fame and excessive and unfounded praise. In this matter, it is necessary to distinguish between true competence and prestige which are only based on willpower, determination and responsibility, rather than things that come naturally and easily from within human's real nature, constitution, fate or biological destiny or as Horney said; comes from the real self and not from the pseudo-aspired self.

Meanwhile, self-actualization can be defined as the highest development and the use of all our talents, the fulfilment of all our qualities and capacities. We must be as our potential to be. Even though lower-level needs are satisfied, such as feeling physically and emotionally secure, having feelings of belonging and love and feeling that we are valuable individuals, we will feel disappointed, uneasy and dissatisfied if we unsuccessfully attempt to satisfy the need for self-actualization.

Sometimes, a new feeling of contentment and restlessness, unless the person is doing what is individually appropriate for him. A musician must make music, an artist must paint, a singer must sing, if they want to be comfortable at the end. People who can be something, must be something. The emergence of these clearly visible needs is usually based on a fulfilment of physiological needs, the needs for safety, love and self-esteem.

METHOD

This study uses a qualitative approach, in which the researcher tries to understand the phenomenon as deeply as possible and forms an understanding according to the meaning commonly used by the research subject. In this case the researcher observes the



symptoms in natural conditions and does not manipulate the observed phenomena (Jumroni, 2006). The method used is descriptive analysis, by describing the actual situation and is considered accurate and put it in the context of this study.

FINDING and DISCUSSION

Ustadz is students' parent when they are in Islamic Boarding School. All good and bad ustadz behavior will be emulated by students. Students will more evaluate what ustadz does in social situations at school and in society than what he says. However, both what ustadz said or did, become an assessment for students. So that what the ustadz said must also be practiced in everyday life (Sholihat, 1999).

The origin of the word "santri", can be seen from two opinions. First, the opinion that "santri" comes from the word "satri", a word from Sanskrit which means literacy. This opinion, according to Nurcholish Madjid, is based on literacy class students for Javanese people who try to explore religion through books written in Arabic. On the other hand, Zamakhsyari Dhofier argues, the word santri in Indian means a person who knows the holy books of Hinduism, or a scholar who is an expert on Hindu religious scriptures (Huda and Yani, 2015).

Motivation for reciting is an encouragement or inner strength of santri that encourages them to carry out learning activities to achieve the expected goals. This motivation to recite grows within oneself, while the motivation to learn can be stimulated by external factors. Ustadz as the teacher of the Luhur Sabilussalam Islamic Boarding School always tries to be open to the students. This can be done in various ways such as embracing the class leader, in order to get the information needed, receiving suggestions and criticism from santri so they can evaluate what has been implemented in teaching. This is done because the backgrounds and problems found are different from one santri to another. So the approach given by Ustadz at the Luhur Sabilussalam Islamic Boarding School is also different. With an open minded attitude will be easier to make relations with santri. Also, they will be more intimate and know what santri's need.

In addition, the method used to build interpersonal communication between ustadz and santi is empathy or an attitude that feels what the other person is feeling. According to Hidayat (2012: 27), in interpersonal communication, empathy is characterized by a willingness to listen wholeheartedly, responding appropriately to any behavior that appears



in communication activities. The empathy shown by Ustadz as a teacher is by giving appreciation to students who are willing to try and attempt. In this way, students are not ashamed and traumatized to keep trying and learning.

Furthermore, the method used to build interpersonal communication between Ustadz and santri is by providing support. Support is carried out by responding back to what was put forward so that two-way communication occurs. Giving a good response is one way to build interpersonal communication with students. When teaching, Ustadz always tries to avoid one-way communication, and adapts communication to santri's age, because at the same age as santri, they are generally happy with discussions. This two-way communication activity is a form of support for students who do not understand and want to ask Ustadz, so that students feel that ustadz truly appreciate and guide. In addition, most of santriare also satisfied with the response given by the ustadz, and in practice santri often asked the ustadz about their lessonsor outside Islamic boarding school lessons. The function of providing this support is to make santri feel appreciation in the teaching and learning process, because each individual's ability is different in understanding something, it is necessary to have good support and response so that communication can be conveyed optimally.

The next way used by Ustadz is to provide teaching with a sense of humour. This is done to break the ice and make students not to get bored. In conveying material to santri who are at the university student level, humor is needed so that they feel humble, especially when applied in the teaching and learning process. This method was carried out by Ustadz at the Luhur Sabilussalam Islamic Boarding School, so that the students could feel closeness to Ustadz and the material presented could be absorbed and well received.

Furthermore, the similarity in establishing a relationship. Similarity is a condition where in communication activities there is an equal position between the communicant and the communicator, there is no dominance between one another. Similarities can be in the form of similarities in education, age, knowledge, and so on. At the Luhur Sabilussalam Islamic Boarding School, the similarities are in the form of the same age between ustadz and the santri. Most of the ustadz there are still young, not too far from the santri. This is one of the factors they become closer and more friendly. In teaching, Ustad, sometimes considers santri as their friends.



As for the form of santri's motivation in reciting at Luhur sabilussalam Islamic boarding school, namely first, by giving gifts by the ustadz to the students. the giving of gifts not only attracts the attention of santri to continue to be diligent in reciting Quran, but also proves the seriousness and affection of the Ustadz for them which is very much needed by santri when they are in the Islamic boarding school. From this method it can also help make it easier for Ustadz and staff to maximize the recitation program, because in the process of reciting the recitation it is necessary to have communicants or students so that the process of conveying religious messages can run perfectly and the students also benefit from this activity, so according to the researchers, this activity is good to keep going.

Second, because of the need for security (Safety needs). The security need here is that they need real evidence about the importance of reciting Quran. Mostly, ustadz often tells the stories of teachers, former scholars so that they can learn from their stories. Ustadz told the story of this cleric while doing recitation activities, with the aim of convincing santri as well as being clear evidence of the beauty of studying religious knowledge. With the activity of telling the story of this former scholar, the Ustadz who told the story got a good response from santri, and they could focus on listening, as well as being a pause in the middle of their tiredness in reciting, so that they could absorb the message in a relaxed manner and it could be absorbed properly.

The third is the need for awards (Esteem Needs). The award here is getting recognition and being appreciated by others. Ustadz does this (recognizing and appreciating students) by giving praise/appreciation to students who want to learn and try to increase their motivation to recite Quran. Appreciation for students who want to try this is done by ustadz during the process of reciting which is intended for students who are already willing to try when they are being asked by the ustadz to explain or read the material being taught. This appreciation makes santri no longer awkward and afraid to keep trying, even though they think the lesson is difficult, but because they get positive support and appreciation from ustadz, it can rise their enthusiasm for learning.

The fourth motivation, namely the need for belonging and affection. Compassion here is getting positive support from others to encourage enthusiasm in life. In giving affection as stated in the theory of the hierarchy of needs, Ustadz at Luhur Sabilussalam Islamic Boarding School always gives encouragement to santri, usually after finishing prayer, ustadz give suggestions to continue to be enthusiastic in studying. Ustaz's efforts in



providing this enthusiasm are given to encourage students to continue to be enthusiastic reciting Quran amidst their busy lives which have to divide their time between reciting and studying at their universities. According to authors, providing support by giving this spirit is very important to do which aims to give a message to santri young generations, they must be spent on useful things including studying religious knowledge, besides that giving this enthusiasm also makes them feel that they are getting support from people around them, including from Ustadz at Luhur Sabilussalam Islamic Boarding School. Those are some of the motivations given by ustadz in order to increase their enthusiasm for reciting Quran. Hopefully this motivation persists and can always lift the enthusiasm of santri in reciting and learning Islamic knowledge.

CONCLUSION

Based on the results of the research that the researchers have described, it can be concluded that Interpersonal Communication of Ustadz and santri at the Luhur Sabilussalam Islamic Boarding School can be built with various ways, namely having mutual openness with one another, showing a sense of empathy, providing support to students, giving teaching with a sense of humor, establishing similarities interpersonal relationships between Ustadz and santri in communicating so that there is no awkwardness.

The form of motivation to recite Quran for santri of the Luhur Sabilussalam Islamic Boarding School, namely by giving gifts to students who are enthusiastic in reciting Quran, telling the story of the clergy, giving praise/appreciation, giving enthusiasm, giving an overview of future prospects. As for the inhibiting factors that are often encountered by Ustadz or santri when communicating in the process of reciting activities, namely lack of understanding of the characteristics of students or santri, verbalism, santri who are often sleepy while reciting. This obstacle factors can be solved when some of ustadz have good competence and apply two-way communication.

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