Analysis interpersonal communication between Ustadz and Santri in Yaketunis dormitory: Case study of Al-qur'an memorization activities in Yaketunis dormitory

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ABSTRACT

Keywords

Blind Disabled
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Yaketunis is a foundation that has a vision and mission to make blind people equal to others, including memorizing the Qur'an with inclusive methods. What needs to be considered in memorizing the Qur'an is the method and communication pattern. Both of these have an important role in determining the success of memorizing the Qur'an and increasing its memorization power programmatically. The author categorizes memorization teaching materials in the Qur'an memorization process for visually impaired people using three methods and one type of inclusive communication. They are murottal, talaqqi, and combination methods. Then the communication pattern used is interpersonal communication. This paper discusses the communication pattern of memorizing the Qur'an for the visually impaired and explores memorization activities in Yaketunis Yogyakarta. This paper is expected to add to the scientific treasure in the field of disability and inclusive Islam. This type of writing is based on an ethnographic study with qualitative methods. The theory used in this writing is Devito's interpersonal communication theory. The results of this study show that Yaketunis students are able to memorize the Qur'an, they need media to help memorize such as digital Al-Qur'an, murottal recordings, and Braille Al-Qur'an. The conclusion is that with the modification of the communication method of memorizing the Qur'an, students with visual disabilities will be able to follow the method of memorizing the Qur'an in Yaketunis. The existence of tutors, and their communication patterns and the availability of appropriate learning media will determine the effectiveness of Yaketunis students in memorizing the Qur'an.

1. Introduction

Communication is an important factor in building interpersonal relationships and social interactions (Stephen W. Littlejohn et al., 2012). Interpersonal communication is also called interpersonal communication which means an effective communication process and this process can be achieved in a simple way, it is said to be easy because this communication can be carried out by communicants with communicators. According to Liliweri in his book quoting from Dean Barnuld, interpersonal communication is the behavior of individuals when meeting directly in formal or informal and focused interactions through the exchange of verbal and nonverbal signals (Liliwery, 2017)**.**

Communication can happen anywhere and anytime. No exception for people with special needs, the same thing is also done in their environment, which has different communication patterns in interacting with each other. However, of course the communication pattern must be adapted to the condition of the disability.

The term disability was coined by Mansour Fakih, an Indonesian social activist who was born in the village of Gawi, Bojonegoro, East Java, October 10, 1953. Mansour Fakih graduated as an

undergraduate from the Faculty of Ushuluddin IAIN (now UIN) Syarif Hidayatullah Jakarta. The term difable became popular in the mid-1990s when people began to feel that the words disability, abnormality, and handicap were no longer relevant to use.(Salim Ishak, 2015) Difable comes from the word *difable*, which means different ability or inability, meaning that people with the above term are not incapable but have different abilities. Mansyur Fakih believes that this sentence can replace the word disability because in essence no one can do all activities or jobs..

In this research, the author focuses on only one type of disability, namely the visually blind. The term "visually impaired" is a combination of two words, "tuna" and "netra". In the Big Indonesian Dictionary, the word tuna means damaged, lacking or injured. While "netra" means eye. So, the term blind is a designation of those who experience vision disorders in such a way that they experience obstacles in using their sense of vision and only rely on their sense of hearing, touch, especially in education so that they need attention or services. Therefore, what is meant by blind people are those who experience visual impairment so that they cannot use their vision optimally and only rely on the senses of hearing and touch (Sahuddin et al., 2023).

Visually impaired students also need special methods to help them absorb various lessons, especially in memorizing the Al-Quran (Edidarmo & Fudhaili, 2023). Students who are visually impaired (blind), especially total blindness, cannot use their vision to follow all learning activities or memorize the Al-Quran. This activity is often done through touch or touching because the ability to touch is important to replace vision. In Yaketunis, not all students memorize the Al-Qur'an. There are students who focus on formal education as well as those who focus on formal education and memorizing the Al-Qur'an (Kahfi, 2020).

In the culture of memorizing the Al-Qur'an, discussions have been carried out by scholars of Hadith Interpretation which resulted in a well-known study entity. This is due to the unification of social writing related to people's perceptions and responses to the Al-Qur'an. This study has been started since 2005. In the context of disability related to the object of this study, there are a lot of discussions about activities in the community (especially in the Muslim community), but there are very few objects of study that represent the Muslim community with disabilities. So that interpersonal communication between Ustadz and students with disabilities becomes an inclusive communication pattern. So that the process of memorizing the Al-Qur'an that occurs in Yaketunis can be effective and become a model for other dormitories or boarding schools (Dwi Setiawan & Chang, 2022).

The lack of Islamic studies that represent the disabled community makes the stigma of being underestimated even stronger. To break the chain of stigma against the disabled, Islamic academics should always be sensitive and have an inclusive point of view towards every developing science.(Chairiyani, 2020) The society's lack of knowledge about the world of difables, especially the pesantren community, creates a bad stigma towards difables so that it can give birth to discriminatory attitudes in social life, such as bullying and discriminatory treatment such as being underestimated. Various social problems eventually accrue to them, such as health, social, and education problems.

As for the context of the culture of memorizing the inclusive Al-Qur'an with the limitations of blind people, it does not dampen their enthusiasm in memorizing it. Basically, all Muslims have the right to carry out the task of maintaining the Al-Qur'an in the form of memorization without exception, it is not uncommon for Islamic boarding schools or madrasas in Indonesia to prioritize and make the Al-Qur'an the main study in their educational curriculum (Herwati & Mushonifah, 2021).

Based on the above reason, the writer wants to know how interpersonal communication is applied in Yaketunis Yogyakarta in the concept and method of memorizing the Al-Qur'an. Based on the background that has been described and seeing the importance of the interpersonal communication process in memorizing the Al-Qur'an in Yaketunis Yogyakarta, this study aims to describe how the interpersonal communication process is carried out by Ustadz and Satri in the process of memorizing the Al-Qur'an in Yaketunis Yogyakarta. The purpose of this study is to answer the background, namely how interpersonal communication is built by Ustadz and students in Yaketunis Yogyakarta in the process of memorizing the Al-Qur'an.

The research that researchers conducted used a qualitative descriptive study method and used the theory of Interpersonal Communication according to Joshep A. Devito (2007) with research

dimensions in the form of openness, empathy, supportive attitude, positive attitude, positive attitude, and equality.

2. Research Methods

This research uses field research (Field research) with qualitative methods. Qualitative research methods are often called naturalistic research methods because the research is conducted in natural conditions (natural settings); also called ethnographic methods, because initially this method was more widely used for research in the field of cultural anthropology; called qualitative methods, because the data collected and the analysis are more qualitative (Wenerda, 2022). that is because this writing aims to find out how interpersonal communication in the Al-Qur'an memorization activities at Yaketunis Yogyakarta. To obtain information related to the topic under study, the author explores data from primary sources, namely key figures who are directly involved in the practice of memorizing the Al-Qur'an at Yaketunis. The figures in question are Ustadz and students. In addition, the author also uses some related literature (Ivana & Islam, 2022).

There are four methods used to collect data (information), namely observation (observation), interviews (interviews), documentation, and literature study. First, the observation method is to review or supervise the activities of informants' activities directly. This method is used to observe and explore the practice process, social setting and all aspects related to the implementation of the Al-Qur'an memorization practice. Second, interviews are the process of researchers starting to extract information from informants directly through interviews using the draft questions that have been prepared. This process is the most important data collection method in this writing. In this case, the author conducts questions and answers to sources who have memorized and ustadz who become mentors in the process of memorizing the Al-Qur'an so that by using the interview method it is expected to obtain appropriate data. Third, Documentation is the process of collecting supporting data in the form of images, videos, audio that strengthen the discovery of data in this study. the author uses documentation techniques. Then it is further strengthened by searching in various literatures and related sources of information that have been documented, so that it can complement the data needed as a consideration for analysis and interpretation of other data. Fourth, Literature Review is the use of previous research that is linear with this research as a consideration in deciding what should be different from current research and what are the shortcomings or advantages of previous research. (Fadli, 2021).

According to Miles dan Huberman (1992) The analysis consists of three streams of activities that occur simultaneously, namely: data presentation. Data reduction, and conclusion drawing/verification. Data reduction is defined as a selection process that focuses on simplifying, abstracting, and transforming the raw data that emerges from written field notes (Miles & Huberman, 2012). Miles & Huberman defined presentation as a collection of structured information that provides opportunities to draw conclusions and take action. Drawing conclusions according to Miles & Huberman is only part of the overall configuration activity. Data reduction occurs continuously as the focus of the project develops in qualitative research, Finally, the analysis and interpretation of data used in this work is a continuous analysis and is developed throughout the writing. Starting from determining the problem, collecting data and after the data is collected, the data is analyzed by induction-interpretation-conceptualization. The presentation of the data is to describe in detail the results of the analysis that has been carried out on the informants interviewed in accordance with their expressions or views as they are.

3. Literatue Review

A. Interpersonal Communication

According to DeVito (2007:5), interpersonal communication is communication that occurs between two people who have established a relationship, which in a certain sense is "connected". It also occurs among small groups of people, as distinguished from public or mass communication; communication of a personal nature, as distinguished from communication of a general nature; communication among connected people or those involved in close relationships. So, interpersonal

communication includes such as communication between a child and his father, an employer and an employee, brothers and sisters, teachers and students, people dating and so on (Sanjaya, 2013).

B. Effectiveness of Interpersonal Communication

The author uses Devito's interpersonal communication theory. According to Jospeh A. Devito, interpersonal communication has different effects on interpersonal relationships. According to him, the effectiveness of interpersonal communication begins with five general qualities that are considered, namely:

1. Openness

Openness is the willingness of individuals to open up. There is an important disclosure that comes with giving honest feedback. Willing to open themselves appropriately and naturally, and react or respond to others. What is meant by openness here is the attitude of teachers and students who do not feel pressured in carrying out communication activities, characterized by a willingness to be honest in conveying the ideas they feel and think.

2. Empathy

Empathy is one's ability to know what another person is going through at any given time, from that person's perspective, through the other person's eyes. Empathy also means feeling something like the person experiencing it, being in the same boat and feeling the same emotions in the same way. An empathetic person can understand another person's motivations and experiences, their feelings and attitudes, and their future hopes and desires.(Ramadhan, 2021) This process is where the teacher places himself emotionally and intellectually to understand the circumstances and situations experienced by his students. Marked by a willingness to listen wholeheartedly, responding appropriately to all the behaviors that arise in communication activities that take place in the learning process.

3. Supportive attitudes

Supportive attitudes in communication are behaviors that are more descriptive than evaluative behaviors. Descriptive messages show the state of the object in relation to what we see or feel, such as resisting to assess messages, which express our opinions and our assessments are attitudes that are motivational, inviting to work together to find solutions to problems. and provide a response back to what is conveyed in communication activities, so that communication takes place in two directions.

4. Positive attitude

Positive attitude is manifested in the form of attitude and behavior. In the form of attitude and behavior, it means that the parties to interpersonal communication must have positive feelings and thoughts, free from prejudice and suspicion. This means that the actions chosen are relevant to the purpose of interpersonal communication, namely actually carrying out activities to establish cooperation, which means that the parties Someone with a positive personality will also communicate positive things. A teacher who behaves positively will easily stop the bad behavior of his students and will not easily judge every activity when communicating.

5. Equality

Equality is the recognition that both parties have advantages, that both parties are equally valuable and valuable and need each other. The equality referred to here comes from a form of recognition or awareness, as well as the desire to place oneself equal to communication partners. Each party, both communicator and communicator, has their respective roles in communication (Blaweni & Hidayat, 2022).

C. Ustadz and Santri

1. Ustadz

The definition of ustadz according to J.S. Badudu and Sutan Muhammad Zain is a nickname for a religious teacher or a person who is respected for his or her religious knowledge. Apart from being a teacher, the role of ustadz in pesantren is also to guide students to obey the rules of the boarding school, both in terms of discipline of worship and in speech. So the role of an ustadz is expected to be able to instill moral values for all students.(Ainul Muzaka, 2017)

2. Santri

Santri are referred to as learners or students who study in pesantren. The age of the students also varies, from children, teenagers to adults. There are two categories of santri, namely santri Mukim or santri who live in pesantren and santri Kalong or santri who live outside the pesantren and attend pesantren only to study or read the Al-Qur'an. However, both are called santri because of their purpose of studying Islam in pesantren (Zulqarnaen, 2016).

D. Al-Qur'an memorization activities for blind students

Memorization comes from the word hafal which means to have entered the memory or be able to say out of the head (without looking at books or other notes). Meanwhile, memorizing means trying to sink into the mind so that it is always remembered.

Visually impaired students are visually impaired, which inhibits their ability to read the Al-Qur'an. Even so, they do have physical deficiencies, but they have other abilities, which refer to fairly good intelligence and strong memory. So they have the right to get the same learning to memorize the Al-Qur'an as other Santri. The media for memorizing the Qur'an in visually impaired students is somewhat different from students in general, namely:

1) Braille Al-Qur'an

Braille Hijaiyah letters are indeed taken from Braille letters which also consist of six dots, all of which can be covered with a finger. Learning braille requires a strong memory to remember each letter, and the finger must also be sensitive to touch the highlighted dots.

2) Audio Al-Qur'an

Audio Al-Qur'an media for teaching is intended as material that contains messages in the form of attachments that can arouse the thoughts, attention, feelings and willingness of students so that the teaching and learning process occurs.

3) Methods of memorizing the Qur'an for the visually impaired

The method used by Ustadz in memorizing the Al-Qur'an to students is the wahdah method or memorizing one by one the verse he wants to memorize (Avisa Putri, 2020).

4. Discussion

Interpersonal communication is also carried out between ustadz and santri in the process of memorizing the Al-Qur'an. Santri tend to feel more free so that they are less supervised and cause laziness in memorizing the Al-Qur'an. One of the approach methods used by Kuswantoro is by greeting Santri who are still on the move outside the classroom, then asking how they are doing in class. Other Ustadz also have different interpersonal communication methods so that Santri begin to feel close to Ustadz and feel comfortable during the Al-Qur'an memorization activities in class and also begin to actively respond to every question made by Ustadz and interact with Ustadz such as telling their memorization progress while outside the classroom. Meanwhile, drastic changes occurred in several students, one of whom Maya used to be a shy person and rarely interacted during class, but over time she began to see good changes marked by starting to be active during learning, diligently depositing memorization, and participating in several competitions.

In interviews with 3 ustadz as sources, researchers observed how an ustadz treated each of his students with affection. As the progress of each santri is always considered and the character of the santri is formed as well as possible. so that the rosyid statement that considers santri like their own

younger siblings, their relationship is established like a family. To create this, researchers can conclude that each Ustadz can take on a good role. In interacting both during the process of memorizing the Al-Qur'an in class and while in the dormitory environment, apart from being Ustadz, they can be a brother or anyone if the santri need it. All of this is done so that students can memorize the Al-Qur'an optimally and participate in all activities properly. Changes in santri are clearly illustrated from their initial laziness as time goes by, they begin to diligently deposit memorization regularly according to schedule. However, researchers saw that some of the students were still trying to be active in memorizing the Al-Qur'an because they were not too confident in their memorization. Five effectiveness of interpersonal communication according to Devito.

1) Openness

Ustadz always tries to be open to the problems faced by students. And there are also instructions from the ustadz to students to consult the ustadz regarding the problems they face both personal and academic. The openness found concerns the response of the ustadz by assessing the students' memorization and oriented to the content, both students who have memorized and those who have not memorized. Based on the researcher's observations, there are various responses from students, including not memorizing, not fluent, and already memorized. This shows that in memorizing, students are open and honest with their respective usdaz. In order for students to be open, Kuswantoro always says that those who have not memorized should not feel afraid or inferior, Kuswantoro directly gives praise to students who have memorized and encourages them.

> *"In the class that I teach, the students have different hindrances, some memorize quickly, some have to be poked first before memorizing, but basically they can memorize everything, but indeed some are fast and some are long. as an ustadz, I still give the same treatment to all the students I teach. And I always give appreciation to those who memorize quickly and also provide motivation to those who have not rather not be discouraged when they see their friends who memorize first." (Kuswantoro, Ustadz, October 10, 2023 at 18:30, Yaketunis)*

Fig. 1. Learning process of Al-Qur'an memorization in Yaketunis

2) Emphaty

When santri have begun to open themselves up to the ustadz, so that santri begin to enjoy sharing stories and conveying problems. In the interviews, the three informants admitted that they were happy when they saw students who were actively interacting. This is evidenced by one of the santri's stories, namely Laila, she has a music band group besides memorizing the Al-Qur'an and she feels less focused, so Laila feels that her memorization is often lost and hampered. Pak Najamudin as the ustadz provided empathy for Laila's head by conveying motivation and asking her to choose whether to focus on the world of music or memorize the Al-Qur'an. after feeling enough, Laila finally decided to continue to be istiqomah in memorizing the Al-Qur'an. As a result, the development of Laila's memorization is very different from before and continues to increase. This is an example that an ustadz must have a sense of empathy or the same feelings between one another so that the problems experienced by students can be resolved properly.

> *"In this dormitory, not all students participate in memorizing the Qur'an and even the activities are very busy. There are several students who memorize the Qur'an who are also active in other pesantren activities so they often fail to focus when they are in memorization class. At first I still considered it*

normal but after a long time I was still worried, finally I assessed them and told them to choose whether to prioritize memorization or others, here I give freedom so that students do not have pressure or coercion in participating in this activity." (Najamudin, October 11, 2023 at 11.00 in Yaketunis)

Fig. 2. The process of memorizing the Qur'an with one of the Ustadz

3) Supportive Attitude

Zardan is a student who memorizes quite well, but when he is asked by the ustadz to lead the murojaah, he always refuses and is not confident. he thinks that he is not worthy because he thinks his suras are not good. Ustadz Najamuddin patiently at every meeting always gives Zardan the opportunity to lead murojaah even though he often refuses but the consistent support and encouragement from the ustadz is getting results, even though he often refuses, Zardan will still occasionally lead murojaah in his class.

"In class, I give every student the opportunity to lead the murojaah, but there are also some students who refuse on the grounds that they feel their voice is not good enough, even though they have memorized well. I still often invite students to take turns leading the murojaah because there is potential in these students" (Najamudin, October 11 at 11:30 in Yaketunis).

Fig. 3.   Zardan when leading the Murojaah

4) Positif Attitude

Making blind students feel positive is not as easy as one might think. This is according to the ustadz in his interview session argued that one of the demands of an ustadz in implementing the Al-Qur'an memorization class is that the character of the students must be formed in accordance with the teachings in the Qur'an and the students must be emphasized that deficiencies are not an obstacle, especially in memorizing the Al-Qur'an. The ustadz's attention can be manifested in positive attitudes and behaviors that are applied during class so that students have a positive attitude in their personality.

Positive attitude is manifested in the form of attitude and behavior. In the form of attitude, it means that to build effective communication, the parties involved in the communication process must have positive feelings and thoughts, not suspicious or prejudiced.

"In our asarama, the ustadz and santri are mostly blind. Although we are both blind, we still carry out learning as in general, one of the points that I often convey is that we must remain enthusiastic. Do not let the obstacles to vision make us feel unable or inferior." (Rasyid, October 13, 2023 at 19:00 in Yaketunis).

Fig. 4. Ustadz delivers messages and motivation

5) Equality

In a class it is rare that equality occurs because one individual will feel superior, more noble and more capable in every way. However, this communication takes the form of tacit recognition that the communication actors look equal. This means that both have the same value, namely learning to memorize the Al-Qur'an so that they still need each other in the same goal. In this case, Ustadz does not feel the most able to his students and both are learning, so the students need the ustadz to guide while the ustadz needs the students so that the Al-Qur'an memorization activities continue. So that both parties can be said to be mutually beneficial, namely the realization of an equal Al-Qur'an memorization class.

Rosyid and Kuswantoro consider the santris as friends, in addition to their relatively similar age, the santris and unstaz live in the same dormitory. Even Kuswantoro did not want to be called ustadz by his students because he considered himself not worthy of being called ustadz. As the following statement:

> *"Actually, I don't know them anymore, they are also in the same dormitory with me, even on other occasions I have murojaah with them several times, usually their memorization is very strong and some have memorized 30 Juz, I am only given the opportunity to teach by the dormitory father, therefore I do not want to be called ustadz because I think we are learning together in these activities." (Rasyid, October 13, 2023 at 19:30 in Yaketunis)*

5.Conclusion

Based on the description and discussion of interpersonal communication built by Ustadz and students at Yaketunis Yogyakarta. Activities related to memorizing the Qur'an carried out by students with visual disabilities in Yaketunis have become a routine tradition. Therefore, this research answers questions that arise from Islamic religious leaders who still cannot accept the visually impaired as students because they are considered unable to follow the curriculum in the pesantren. As the analysis, the author uses the study of interpersonal communication, because it will show how communication will affect the learning outcomes.

Interpersonal communication presented in Yaketunis includes openness, empathy, supportive attitudes, positive attitudes, and equality are important aspects of the creation of the success of the students in Yaketunis. This research indicates that the activity of memorizing the Al-Qur'an in Yaketunis with the limitations of blind people in seeing does not dampen their enthusiasm in memorizing it. Basically, all Muslims carry the task of preserving the Qur'an in the form of memorization without exception, it is not uncommon for pesantren or madrassas in Indonesia to give special priority to the Al-Qur'an as the main study in their curriculum. In this case, Yaketunis also proves that carrying out the task of preserving the Qur'an can be done by anyone without exception.

6. Acknowledgement

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