

The Effectiveness of Interpersonal Communication in Forming Religious Character in Faith-Based Orphanage

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Abstract

The interpersonal skills of caregivers have an important role in shaping the religious character of the santri (student of an Islamic boarding school). Therefore, this study aims to use a descriptive qualitative research method. The process of collecting data uses interviews, observation, and documentation. The results found in this study indicate that the process of forming the religious character of students at the LKSA Panti Asuhan (Orphanage) Muhammadiyah Tuksono still needs to be optimized. In addition, the effectiveness of interpersonal communication between caregivers and santri in the characteristics of togetherness has reached an optimal level. This research produces theoretical and practical implications regarding the effectiveness of interpersonal communication in forming students' religious character.

Keywords: Interpersonal Communication Effectiveness, Character Building, Religious Character, Interpersonal Communication Theory.

INTRODUCTION

Communication is very important because it is a process where information, ideas and feelings are shared between individuals. Communication plays a very important role in social life, because communication is a dynamic transactional process that influences behavior, in which the source and recipient deliberately encode their behavior to produce messages that they channel in order to stimulate or obtain certain attitudes or behavior as a consequence of social relationships (Mulyana 2008, 94).

In life, the role of interpersonal communication is very important. Interpersonal communication or interpersonal communication is the most effective communication in persuading other people to change attitudes, opinions, behavior of the communicant, and if it is done face to face, it will be more intensive because there is personal contact, namely between the communicator and the communication person (Kurniawati, 2014: 6).

Child Social Welfare Institutions (LKSA) or orphanages are institutions that protect children's rights as representatives of parents in caring for and fulfilling children's needs, both primary needs and secondary needs from the social, educational or mental aspects of foster children so that they have the opportunity to develop themselves as individuals until they reach maturity and are able to carry out their roles in religion, society, nation and state (Sulastini, 2018).

In general, Islamic orphanages provide formal education to foster children by providing educational facilities in formal schools. Apart from that, foster children will also be given religious knowledge and other general

knowledge at the orphanage. The Islamic education carried out has a mission, namely to form religious character as Muslim individuals and direct foster children to have mature personal character and improve relationships with Allah SWT and fellow humans. Their character must be formed and developed well. One way is to implement the value of character education through religious activities or learning based on faith and devotion to God Almighty (Solikhah, 2019:12)

In relation to character education, in accordance with Law No. 20 of 2003 concerning the National Education System in Chapter II Article 3, it is stated that national education functions to develop abilities and shape the nation's character and civilization which is useful in order to educate the nation's life, aiming to develop the potential of students. in order to become a human being who believes and is devoted to God Almighty, has noble character, is healthy, knowledgeable, capable, creative, independent, and becomes a democratic and responsible citizen (National, 2003).

Based on the functions and objectives of national education, it clearly shows that education is not only related to increasing knowledge, but must also include aspects of attitudes and behavior so that it can make children into knowledgeable human beings who also have noble character.

As for the implementation of character education in Islam itself, it is found in the personal character of the Prophet Muhammad. In the person of Rasulullah SAW, noble moral values were inherent. In the learning process, Islam gives great attention to scholars who have knowledge

and also to those seeking knowledge. Allah says in Qs. An-Nahl (16): 125, which according to Quraish Shihab, the verse explains that in providing knowledge there are three methods, namely wisdom, *mau'idzah*, and *jidat* (Naim & Alip, 2020). Wisdom is a method aimed at people who have high knowledge or is carried out through dialogue using wise words according to their intelligence. As *formau'idzahi*s a method of providing advice that touches the soul according to the listener's knowledge, whereas *jidat* is a debate of the best methods and subtle rhetoric.

The forms of activities carried out at the LKSA Muhammadiyah Tuksono Orphanage in order to form religious character include several activities, including congregational prayers, sunnah fasting on Mondays and Thursdays, early study, memorizing the Qur'an, *muhadharah*, teaching TPA, and other activities. Based on the description of these activities, it can be concluded that measuring religious character is if a person is able to apply aspects of character in their behavior and life. According to Johnson and Morth in (Sugiyanto et al., 2018), generally, the terminology used to classify non-profit organizations is grouped into three main types, namely: charities, foundations and associations. Judging from these three types, the Muhammadiyah Central Leadership Tabligh Council is a non-profit organization whose orientation falls into the foundation and charity category.

Caregivers or ustadz as supervisors for students teach religious knowledge in orphanages. Apart from being a teacher, the role of a caregiver or chaplain in an orphanage is also to guide the students in terms of discipline in worship and the application of religious values. So all caregivers or ustadz are expected to be able to instill religious values in all students by setting a good example. Every day the ustadz face and communicate with students of different ages and levels of education in teaching and learning activities as well as with students who violate the rules. Apart from that, the ustadz also communicate in other activities such as speech practice (*muhadharah*) and *tahfidz*. The interaction between the ustadz and the students is a form of interpersonal communication, because the communication carried out is dialogical in nature which allows for the exchange of information and *feedback*.

The results of interpersonal communication can be seen from the santri's religious experience of worship, the santri's politeness or ethics, good behavior, and the santri's discipline in obeying all existing regulations. Then, the lack of interpersonal communication that occurs between religious teachers and students in social institutions or orphanages makes researchers interested in conducting research at the Muhammadiyah Orphanage in Karang Hamlet, Tuksono, Sentolo, Kulon Progo, D.I. Yogyakarta.

The uniqueness of the Muhammadiyah Tuksono orphanage is that under the name Child Welfare Institution (LKSA), the Muhammadiyah Tuksono Orphanage not only

accommodates and cares for foster children, but also acts as a non-formal educational institution which includes pre-school education, where foster children learn more about religious sciences.

Communication is needed to carry out joint activities. Communication can be established both verbally and nonverbally. Communication can take place in various contexts, starting from intrapersonal communication, interpersonal communication, group communication, organizational communication to mass communication (Suciati, 2015).

There are 37 children in the orphanage who carry out general education at school, starting from Elementary School (SD) / Madrasah Ibtidaiyah (MI), Junior High School (SMP), Madrasah Tsanawiyah (MTS), Senior High School (SMA), Vocational High School (SMK) to college for those who wish to continue.

This research examines the effectiveness of interpersonal communication between *asatidz* and *santri* as well as the factors that influence the formation of religious character at the LKSA Muhammadiyah Tuksono Orphanage.

RESEARCH METHODS

This approach uses descriptive qualitative research which produces descriptive and written data with information obtained from field research.

By using descriptive qualitative methodology, the author tries to systematically describe a particular population or field in fact. Another characteristic of the descriptive qualitative methodology is that it focuses on observation and natural settings or going into the field. In this case the author acts as an observer. The writer helps categorize behavior, observe symptoms, and record them.

Patton in Raco states that there are three types of data collection in qualitative research. Data collection can take place in various ways, namely observation, interviews and documentation.

RESULTS AND DISCUSSION

1. The Process of Forming the Religious Character of Santri at the LKSA Muhammadiyah Tuksono Orphanage

Based on data analysis, it was found that the process of forming the religious character of students at the LKSA Muhammadiyah Tuksono Orphanage contained 5 methods, namely *hiwar* (dialogue), Proverbs (parables), Example, Habituation, *Abraham* and *Mau'idzah*. However, the level of use of each method varies.

The details of the process of forming the religious character of students at the LKSA Muhammadiyah Tuksono

Orphanage through each of these methods are described below.

1. Method *Hiwar*

Method *hiwar* (dialogue) in the process of forming religious character contains indicators that it takes place dynamically, is able to provide encouragement, both parties provide feedback to each other, and creates an impression on the soul. To draw research findings on this element, the author will explore aspects of the process and results of each of these indicators.

Hiwar Taking place dynamically can be defined as a dialogue where both parties are directly involved in the conversation. The LKSA caretaker of the Muhammadiyah Tuksono Orphanage in educating his students to be involved in an active dialogue seeks to provide opportunities for the students to ask questions about something they do not understand. This is as expressed by student informant D.

"Yes, there is, Ma'am. Right in that lesson we can ask questions and answers to the ustadz or ustadzah if we don't know. "The ustad and ustadzah continue to answer our questions." (Interview, May 19, 2023).

In line with the above, according to informant B's teacher

"Yes, if *hiwar* dialogue in the context of forming religious character, formally in the study. There are diniyah studies, including Arabic language studies that practice Arabic dialogue. There is also muhadhoroh and of course other studies in the form of questions and answers with students." (Interview, May 19, 2023)

Informant C added that *hiwar* dialogue between caregivers and students in the formation of true religious character is carried out throughout the day.

"Dialogue with students is actually carried out throughout the day. For example, when inviting congregational prayers or during diniyah. "The hope is that in this diniyah there will be questions and answers that can open children's minds in order to form children with religious character." (Interview, May 19, 2023).

The results of the interview above found that caregivers in the process of forming religious character use method *hiwar* quite good. Based on the informant's explanation, it is known that in every study of the diniyah and several occasions where caregivers meet with students, a culture of questions and answers is well maintained. This is illustrated by the behavior of some students who dare to ask questions or appear in several studies such as muhadharah or *public speaking*.

The second indicator of the method element *hiwar* in developing religious character at the LKSA Muhammadiyah Tuksono Orphanage, namely, being able to raise enthusiasm. Method *hiwar* This educates students to be able to arouse enthusiastic feelings in the process of teaching activities. Likewise, this method can generate

motivation for students to discover the nature of teaching itself.

Informant A revealed that apart from being given an understanding of religion through learning in the Madrasah Diniyah class, the caregiver also did not forget to provide motivation to the students so that they have confidence and self-confidence in carrying out school and religious education.

"In giving motivation to our students, the caregivers, for example, don't invite motivators like that. "But in studies or in routine evaluations, we always insert motivation for students to have self-confidence, self-confidence, then also enthusiasm for school and learning religious education in orphanages" (Interview, 23 May 2023)

Informant B revealed that caregivers also pay attention to the problems faced by students in order to find solutions to the problems they face.

"Perhaps there is no special time to provide motivation, but during study time we always provide motivation and advice so that students always improve themselves and also continue to be enthusiastic about completing formal education and also studying religion. "Apart from that, caregivers also pay attention to what problems the students have, we look for solutions and hopefully we can guide the students to be better." (Interview, May 22, 2023)

Informant E believes that encouragement and motivation have been implemented by some caregivers.

"Have you ever heard that at the orphanage there are often evaluations of both sons and daughters. "Usually in evaluations we are always asked what problems there are, or what obstacles there are, but we are given solutions and given advice so that we can maintain enthusiasm for school." (Interview May 22, 2023)

Informant J said that encouragement from caregivers can raise the enthusiasm of students.

"For example, when we want to compete, we are given encouragement, for example, even if we don't win the competition, we are still given motivational advice so that we keep learning and don't stop learning and trying. So it's like we're not sad and enthusiastic anymore." (Interview, May 23, 2023).

Based on the results of the interview above, it can be concluded that the achievements of the *hiwar* method in raising enthusiasm are fulfilled but not optimal.

The next indicator of the Method element *hiwar* (dialogue) is giving each other feedback. Abdurrahman al-Nahlawi explained that when having dialogue, both parties should pay attention to each other and continue to participate in the conversation. When *hiwar* If this is done well, the attitudes of the people involved will

influence the participants, leaving an influence on their morals, attitudes, speech, and so on.

Informant A revealed that the realization of students with a religious character was solely for their own good, namely as a foundation for facing life in the future.

After being given an understanding through the method *hiwar* During class learning, informant A said that there was positive feedback from the students. This feedback can be seen from changes in morals and habits starting from small things.

Informant B said that a caregiver's job is to convey. Even though the changes that have occurred have not been optimal, it is hoped that the students will understand. Informant J also said that the caregiver in his learning also had a good impact on him.

The final indicator of the Method element *Hiwar* (dialogue) is to create an impression in the soul. According to Abdurrahman al-Nahlawi, this *hiwar* method can make an impression on the soul if it is done well, then the attitude of the people involved will influence the participants and provide an influence in the form of moral education, attitude in speaking, etc.

From the explanation given by the informant, it can be concluded that the process of forming religious character through the *hiwar* method is optimal in making an impression on the students. This is aimed at the attitude of students who are impressed with learning in class. To give a good impression it must be done continuously and focused because instilling a religious character must be created.

2. Proverbs Method

Method dimensions *proverb* (comprehension) in the formation of religious character, which is a method by using the concept taken from the Qur'an. The use of this method in teaching can stimulate the effect on the implied meaning. The delivery method is the same as the lecture method.

As an example of the use of this method in student activities, during the routine study every Thursday evening, one of the caregivers, namely Mr. Jarsono, conveyed the interpretation of the letter Al Ankabut verse 41 which means "The parable of people who take protectors other than Allah is like a spider who make a house. And indeed the weakest house is the spider's house if they only know."

In this verse, Mr. Jarsono explains that the parable of people who use idols as helpers other than Allah whose help they hope for is like a spider that makes a nest for itself. However, the nest apparently did not provide the slightest benefit when he needed protection. Therefore, if the polytheists knew that a helper other than Allah would not provide the slightest help, they would definitely not take him as a helper.

From the observations made by researchers in applying the proverb method, it is quite possible to give an impression of the meaning of what is conveyed by the

caregiver. This is indicated by the students' attention when listening to what is being said. However, it is not uncommon for students to not understand and feel bored.

3. Exemplary Method

The exemplary method is an effective guide for realizing educational goals. Humans have a tendency to learn by imitating the habits or behavior of the people around them. The exemplary method itself in the process of forming religious character at the LKSA Muhammadiyah Tuksono Orphanage contains indicators of imitation with habits and behavior.

In the learning process, example becomes very important because humans have a tendency to learn through imitation. The implications of the exemplary method are reflected in the life of a preacher, where he becomes an example for his students and avoids actions that are hated by Allah Subhanahu wata'ala. As the Islamic religion makes the Messenger of Allah a good role model and always an example for every generation of people

Providing a good example within the LKSA Muhammadiyah Tuksono Orphanage environment is not just about commanding but also setting an example. This process was then conveyed by informant A

"Yes, like before, for example, if you ask me to do community service, I will do it. So don't just order, but give an example to the children." (Interview, May 22, 2023)

Informant C said:

In relation to this, informant C revealed that the management in its implementation provides an example directly and indirectly.

"Yes, I myself have to do it directly and indirectly. Like praying on time in congregation, evening prayers, or fasting on Mondays and Thursdays, I give an example directly by inviting them, but I also do it, and I also remind the children by agreement between me and the students or indirectly, in that way. make a deal" (Interview, May 22, 2023)

In the interview above, the results showed that aspects of building religious behavior are through an educational approach. The educational approach in question is to transfer understanding from caregivers to students. The messages to be conveyed as well as the situation and conditions in which they are delivered are factors in how the message is conveyed. Delivering messages through exemplary attitudes can provide a positive impression that will be received by students.

4. Habituation

Empathy is a person's attitude or a person's situation that can understand and feel another person's situation, and see a problem from another person's point of view. DeVito said that the indicator of empathy is feeling like someone else. Habituation is a way that students can

think, behave and act in accordance with Islamic teachings. Habituation is very effective for children who are still small or from an early age, because they have strong memory records.

The habit in question is in order to form noble morals which are not only external but also have a spiritual aspect. Therefore, the essence of this habit is repetition of everything a person does or says.

The habituation method in the process of forming religious character at the LKSA Muhammadiyah Tuksono Orphanage contains indicators that are related to experience and getting used to noble behavior.

Instilling values in students requires caregivers who truly serve as examples and are able to harmonize approach with actions. To achieve maximum results, of course all administrators need a lot of flying hours to get used to noble behavior.

In accordance with what informant A said in the interview below.

"Customs that have been implemented in the orphanage include picketing, community service and congregational prayers." (Interview, May 22, 2023)

The same thing was also conveyed by informant B,

"What has been successful in my opinion is prayer, even though sometimes it is late, prayer is the number one thing." (Interview, May 23, 2023)

Based on the results of the interview above, it was found that the students had carried out their obligation to behave in a noble manner even in small things. Caregivers are said to be able to convey messages of kindness through previous habituation experiences.

5. *Abraham and Mau'idzah*

Ibrah means a state that leads from visible knowledge to something invisible, or means contemplating and thinking. Ibrah is divided into 3 topics, namely ibrah through stories, taking lessons from God's blessings and creatures, taking lessons from various historical events. Mau'idzah means giving advice.

Method *Abraham* and *mau'idzah* In this case, there are two indicators, namely taking lessons from various events and touching the heart. The first indicator is taking lessons from various events which can be categorized into 3 topics, namely taking lessons from stories, from the blessings of Allah and Allah's creatures, and also historical events.

As said by informant A

"Yes, we hope it can have an effect on the students. Not only through books, but also reality. But the main thing is the story of the Prophets, Companions, exemplary stories, because that is the best and most important. I hope it's an effective way with good role models." (Interview, May 22, 2023)

Informant B conveyed that religious character education through stories of the Prophets or history was indeed effective in providing lessons.

"Yes, what is very effective is indeed example, both the example of the ustadzahs and the figures, the ones we should most emulate are the prophets and friends. So the most important thing is the Prophets, Companions, Ulama." (Interview, May 23, 2023)

According to Informant C, it is more or less the same:

"I look into the eyes of the person I am talking to when I am chatting, provide assistance if I need help (Interview, 30 March 2023)."

One example of a story that has been taught by one of the caregivers to santri is about the story of a group of young people in QS. Al-Kahfi verse 9 - 26. In the verse it tells about a group of young men trying to avoid the tyranny of the ruler who ordered them to follow the king's beliefs. But they refused loudly in order to defend the faith to worship Allah SWT.

Finally, the group of young men left the city and found a cave where they could hide. By Allah's permission, they fell asleep for 309 years and when they woke up, the group of young men, nicknamed Ashabul Kahf, had already passed the reign of the king at that time. But when they woke up, at that time the people and the ruling king believed in Allah SWT.

Based on the story above, the results showed that the religious message had been conveyed to the students. It's just that in receiving the message each student has a different level. Furthermore, messages that have been understood by the students need to be interpreted as an embodiment of the understanding that the students have gained.

2. Effectiveness of interpersonal communication between caregivers and students in forming religious character

The pragmatic perspective assesses the quality of interpersonal communication effectiveness through five components, namely self-confidence, unity, interaction management, expressiveness, and orientation to other people. Each of the five core contents has indicators that the author uses to measure the level of effectiveness of interpersonal communication between caregivers and students at the LKSA Muhammadiyah Tuksono Orphanage in the process of forming religious character. This description is reviewed based on data collection through interviews, observation and documentation.

1. Confidence (*Confidence*)

Confidence in this research is defined as the attitude of an effective communicator who has social self-confidence and feelings of anxiety that are not easily seen by others. This quality is effective for communicants who are easily anxious, shy, or worried so they will be more comfortable.

Confidence in this research uses two indicators, namely; Have self-confidence and be flexible both verbally and non-verbally. In this regard, the caregiver's closeness and confidence in the students in communicating are important factors for the formation of effective interpersonal communication. An effective communicator always feels comfortable in communication situations in general.

This is as stated in the interview delivered by informant C

"Every day we try, Mba, to shape the character of good students, Mba, one of which is through communication in the diniyah studies." (Interview, May 22, 2023)

The closeness of students and caregivers can give a positive impression. The interaction that occurs between the two in the diniyah study becomes a quality interaction.

In an effort to increase self-confidence between the two as stated by informant B

"Basically when studying or also when at the mosque. "For example, to gain more confidence, we hold discussions between lessons, apart from that, we give the santri the mandate to teach TPA with children in the community." (Interview, May 23, 2023)

One of the positive things that can be gained from this aspect of self-confidence is training students to foster social self-confidence. For students who are able to carry out this mandate, the caregiver identifies that the student has self-confidence and is comfortable with the mandate given by the caregiver.

In this case, caregivers as communicators make it possible to communicate more comfortably in various activities even outside formal activities. Conditions like this show the management's confidence in communicating and interacting with students in various situations.

Carers' interpersonal communication like this is often encountered by carers when carrying out activities outside the classroom, when giving assignments (trust) to students or also when personally criticizing students.

Next, the second indicator is being flexible both verbally and non-verbally. In interpersonal communication there needs to be flexibility and adjustment between the two. As stated by informant A

"Formally, maybe during the study. "If it's informal when doing community service together or playing football, there is closer interaction." (Interview, May 22, 2023)

Informant B said the same thing

"Yes, throughout the day, as long as there are activities, there is communication, especially during scheduled activities or congregational prayer activities

or other activities, we can meet the children" (Interview, 23 May 2023)

Based on the interview above, it can be concluded that the effectiveness of caregivers' interpersonal communication with students regarding flexible attitudes both verbally and non-verbally often occurs without any restrictions in study interactions or outside of early study hours such as when with the ustadz, community service, etc.

Apart from the interview data, the author also found the same thing that when a caregiver needed help, informant J immediately provided assistance directly without being ordered. However, the author also found informant E's lack of involvement in interacting nonverbally when one of the caregivers needed help.

The results of the analysis on the level of self-confidence indicators can be concluded to be fulfilled but not optimal. This is characterized by an attitude of self-confidence in caregivers when interacting with students during study hours or outside of early study hours. Apart from that, with an attitude of self-confidence to the caregivers, they provide a mandate or task as a responsibility that the students must carry out so that they also have self-confidence.

This also applies to indicators of flexible verbal and non-verbal attitudes, each of which has a flexible attitude and good self-adjustment between them, for example, when they need help, the students automatically provide help. It all started because each of them had a flexible attitude in verbal and non-verbal forms.

Thus, it can be concluded that overall the effectiveness of interpersonal communication between caregivers and students in terms of self-confidence is effective but not optimal. This non-optimality is due to the fact that there are still students who do not meet the indicators of flexible non-verbal attitudes.

2. Unity/Togetherness (*Immediacy*)

Unity or togetherness refers to the process of combining the communicator and the communicant so that a sense of togetherness and unity is created. Assessment of unity includes the ability to be a good listener, students' trust in their caregivers, comfort when communicating, and providing solutions to students' problems.

In the context of interpersonal communication between caregivers and students to create togetherness, it can be seen as an attitude of equality in matters and sending messages and always bringing a sense of togetherness.

Unity refers to a process of unification between the communicator and the communicant so that there is equality between the two in terms

of sending and receiving messages. As stated by informant A

"For the message of da'wah, if it is formal, it is clear in the diniyah study, if it is informal, when playing or doing community service, we often give advice, starting from the smallest ones. For example, eat with your right hand, eat from the closest one, eat with bismillah. One of them, yes, by eating together, preaching is included. Because it's not certain that everything will formally come in." (Interview, May 22, 2023)

Communicating outside formal hours is one of the efforts made by caregivers to convey messages. The form of communication carried out by caregivers is something that caregivers often do. A small example that the author observed during observation was that the caregiver interacted with his students after returning from the mosque by walking together. Another example is that caregivers give advice or preaching messages to students when they are doing this, for example when they are eating together.

Furthermore, the second indicator is bringing a sense of togetherness, in this case the author observed that in the LKSA dormitory environment at the Muhammadiyah Tuksono Orphanage, he saw caregivers who expressed physical closeness and openness to the students. The author saw an expression of attraction between the two of them through eye contact and natural-looking behavior carried out every day.

This can be seen from the conversation between the two, even if it is just greeting by name, asking about the menu, or offering food, or asking where the students are if they are not visible.

On another occasion, the author also saw an action of togetherness that occurred between the santri caregivers when carrying out community service work. After carrying out the activities, the caregivers without hesitation joined the students who were eating together in the dormitory yard without using any sitting mats. This shows that there is a feeling of togetherness to protect each other by mingling together.

The findings regarding the attitude of togetherness or unity in each indicator have been fulfilled and can be said to be effective. This is related to the same attitude in sending and receiving messages by listening to every direction and advice from the caregiver. Likewise with the second indicator, namely the existence of a sense

of togetherness and mutual protection between the two.

3. Interaction Management (*Interaction Management*)

An effective communicator must be able to control or manage interactions to the satisfaction of both parties. With effective interaction management, no one feels neglected or feels like the main character because each party contributes to communication.

To have interaction management, each party must have the same opportunity to speak, maintain the conversation, and communicate messages verbally and nonverbally.

An indicator of this character is controlling and maintaining interactions, that the communicator and communicant can be speakers or listeners and do not allow communication to pause or stop. In this case, caregivers should be able to share and focus their attention on the students so that they do not feel neglected and distracted

According to research conducted by researchers, caregivers provide services to students who ask questions or complain so that students do not feel neglected. This assumption is proven based on routine activities held once a week on Thursday evenings, where caregivers conduct routine studies and evaluations. During this time, the caregiver gives the students the opportunity to talk, focuses attention on the students, does not interrupt the conversation, and is clever in finding topics of conversation so that there is discussion of each evaluation.

The second indicator is communicating messages verbally and nonverbally. This indicator aims to convey messages through words or also by using body language as a technique in interaction management.

Apart from that, it turned out that informants were also found who expressed feelings of reluctance and fear towards caregivers in several ways, for example being hesitant or embarrassed when meeting certain caregivers to ask about the need for something or simply asking for help.

The results of the researcher's analysis on this third aspect all indicators are met but not optimal. The students' reluctant attitude towards the caregiver explains that one of the parties is dissatisfied with the interaction that occurred. Therefore, interaction management has not satisfied both parties.

4. Power of Expression (*Expressiveness*)

Expressive power is the ability to communicate sincere involvement in interpersonal

communication. Expressive power can be described by smiling and nodding when responding, listening with interest, and enthusiasm for problems.

The first indicator of expressive ability is openness. In this case, what happened at the LKSA Muhammadiyah Tuksono Orphanage was open, namely the students' willingness to reveal information about themselves that might normally be hidden. Researchers examined several students at this orphanage by finding out the students' openness to caregivers.

The results of the interview with informant D are presented

"I'm comfortable and can open up sis with certain caregivers." (Interview, May 23 2023)

According to informant I, he said:

"I'm comfortable, Sis, opening up to the caregiver. But sometimes I don't feel comfortable and I'm embarrassed to tell the story so I'm not sure, then after a while I forget." (Interview, May 22, 2023)

Based on the results of the interviews above, it was found that some students were able to open up with their caregivers about their personal information, especially when the students had problems that they were unable to overcome. However, there are also students who do not yet feel comfortable opening up or only to certain caregivers.

Furthermore, the second indicator is seriousness in interacting which can be shown by the seriousness between the two of them in their role as communicators and communicators. Informant C said that as a caregiver it is very important to act as a good listener for the students, so that the caregiver knows exactly the condition or character of the students.

The results of the researcher's analysis on this fourth aspect are that each indicator has been fulfilled, but most of it is not optimal. The open attitude of some caregivers in providing direction, input, and solutions to the students gives the students a sense of trust in the caregivers. However, there are also caregivers and students who are not yet open to each other.

Apart from that, the students' seriousness in receiving the message is not completely sincere and is reflected in their behavior. Even though they understand wrongdoing, there are still students who do it.

5. Orientation to Others

Able to adapt to other people, namely where behavior is oriented towards adapting to the other person

during communication. Includes attention and interest in whatever the person you are talking to says. Therefore, the indicator of orientation towards other people is attention and respect for other people.

An attitude of attention and respect for other people in two-way communication can be indicated by how one behaves when other people speak. In practice, caregivers actually try to adapt to the person they are talking to when communicating.

The author observed this in observations made when the caregiver mentioned the student's name when speaking, which reflected that the caregiver was paying attention and interest when speaking.

Apart from that, based on the results of interviews conducted by the author, caregivers also pay attention to students who violate the rules with their approach.

Informant A conveyed

"Yes, being approached with 4 eyes, for example sitting in a room or while walking home from the mosque, because it is more in touch with the students." (Interview, May 23, 2023)

The form of attention given by LKSA caretakers at the Muhammadiyah Tuksono Orphanage is not only towards students when communicating or interacting, but also towards students who commit violations.

Based on the results of interviews and observations made by the author, it can be concluded that the indicators of attention and respect for other people have been met but are not optimal. This is in accordance with the actions of caregivers who respect and pay attention to students when speaking and also pay attention to students who commit violations using the approach method.

Exemplary, Method of Forming Dominant Santri Religious Character

At LKSA Muhammadiyah Tuksono itself, the formation of the religious character of the students has received more attention, because the dormitory environment is the second place that has the greatest influence on the development of the students' character. Moreover, religious character is the basic foundation for living life in the future.

Character is very important in influencing a person's life journey. Character contains norms that are the basis for human guidance in carrying out good or bad actions, thereby influencing the quality of humans themselves (Husna, 2022). The norms regarding good and bad actions have actually been determined in the Koran and al-Hadith.

LKSA Muhammadiyah Tuksono Orphanage as a child protection institution functions to protect children's rights as representatives of parents in meeting mental needs and developing themselves until they reach a mature level of maturity and are able to carry out their roles as individuals and in community life (Sungkono, 2021).

As an Islamic-based institution, the LKSA Muhammadiyah Tuksono Orphanage places greater emphasis on the formation of its religious character, although on the other hand it also still pays attention to the formation of other characters. The formation of religious character in this orphanage, where the majority of students are in junior high school and vocational school, is more effective using the exemplary method because they tend to like to imitate.

The findings of this research indicate that the exemplary method in forming the religious character of students at the LKSA Muhammadiyah Tuksono Orphanage has reached a stable stage where the students understand enough the actions of caregivers that are repeatedly carried out. In line with what was stated by (Aderibigbe, 2018) that with the habits carried out by caregivers, students will automatically follow these good habits and practice them in their daily lives.

This is in line with previous research conducted by Binti regarding the exemplary method in forming religious character, revealing that the exemplary method of teachers or caregivers can be divided into 2 types of influence, namely:

- a. Intentional influence when caregivers provide formal examples to students. In this research, it is said that examples include prayer procedures, etiquette when praying, and so on (Husna, 2022)
- b. The unintentional influence when students see caregivers in their informal daily life. It is said in this research that examples include the teacher's physical and personal appearance (Husna, 2022).

The research above shows in its findings that intentional influence is when a teacher gives a good example to students so that they can imitate it. Apart from that, it also uses an unintentional exemplary method where exemplary depends on the quality and seriousness of the educator being emulated. The achievements in the development of the religious character of students at the LKSA Muhammadiyah Tuksono Orphanage have on average developed, including:

- a. Exemplary in getting used to worship and praying in congregation.

Exemplary behavior that is carried out repeatedly will become a habit which then becomes character. This is like getting students used to worshipping Allah so that they become obedient servants who carry out His commands and stay away from His prohibitions.

This is also what the LKSA caretaker of the Muhammadiyah Tuksono Orphanage did, who taught his students to always perform the 5 obligatory prayers in congregation at the mosque, perform sunnah fasts on Mondays and Thursdays and other sunnah fasts, pray sunnah prayers, and do dhikr.

Apart from the caregivers who always provide examples, advise and supervise, this is already included in the students' daily activity schedule so that students often do this every day.

- b. Exemplary discipline.

In forming the character of religious students, one must use discipline. In this case, the students are required to maintain their time, such as when it comes to their schedule for attending diniyah studies, congregational prayers, pickets, evaluations and other activities.

The caregivers are able to develop religious character in terms of discipline for their students at the LKSA Muhammadiyah Tuksono Orphanage in various ways, for example by conducting absentee diniyah studies, supervising picket time, when approaching prayer time the caregivers are seen wearing prayer clothes and going to the mosque early. This is done so that the students see and follow along when going to the mosque

- c. Exemplary dress.

The example of caregivers to their students at the LKSA Muhammadiyah Tuksono Orphanage is not only seen from religious behavior, but also from the aspect of dress. This is in accordance with Islamic teachings to dress modestly and cover one's private parts.

Teachers during teaching and learning activities or praying in congregation while teaching, wear polite clothing such as wearing koko clothes, peci, and sometimes wearing sarongs. This is done so that students can imitate the way their caregivers dress so that they develop a polite religious character in accordance with Islamic religious law.

- d. Exemplary behavior outside of early study hours

In forming the religious character of students, caregivers do not only spend time during study. However, it is also practiced outside teaching hours, such as in dormitories and the community.

In the dormitory environment, for example, when carrying out community service activities or cleaning, the caregiver will indirectly set an example for the students to love cleanliness, as Allah Subhanahu wata'ala is beautiful and loves beauty.

Not only that, caregivers also form a religious character that as students have an obligation and responsibility to be present in any activity and also provide an understanding that solving problems or things requires cooperation.

In contrast to previous research, the author found differences in the process of forming religious character according to research conducted by Riski. The results of the research found that the formation of patient character in students was through the story method with the teacher setting an example for students to behave patiently with others and also by telling a story in Al-Qur'an in religious lessons that reflects patient behavior. (Anggraeni, 2022)

Different from the results of the research above, teachers form students' honest character through the story method which is attempted by presenting interesting Qur'anic stories. With the ability and skills to process and understand information when carrying out teaching and learning activities in the classroom, students can be honest. Apart from that, there are also supporting programs such as the tartil program, scouts, drumband, tahfidzul qur'an, and others.

Meanwhile, at the LKSA Muhammadiyah Tuksono Orphanage, they have not been able to dominantly use this method. If in previous research most of the activities were carried out in schools with the support of other school programs, this is different from the students at the LKSA Muhammadiyah Tuksono Orphanage where part of the time was carried out in public schools. Therefore, when they return to study in the dormitory, students are sometimes tired of school activities so they are not optimal in participating in studies in the dormitory.

Another thing is that in the research carried out by the author, the method of telling stories through stories is included in the method *Abrahamandmau'idzah* However, its implementation is not yet optimal because there are different understandings among students regarding understanding religious behavior through stories and advice alone.

Why is Togetherness the Highest Characteristic?

Based on research findings on the effectiveness of interpersonal communication between caregivers and students in the process of forming religious character at the LKSA Muhammadiyah Tuksono Orphanage using the theory put forward by Joseph A. DeVito (2011:291) with a pragmatic perspective containing five characteristics, namely self-confidence, unity/togetherness, interaction management, expressiveness, and orientation to others.

The characteristics of unity or togetherness based on research findings have indicators that are fulfilled, namely creating togetherness in terms of sending and receiving messages and always bringing a sense of togetherness. The underlying reason for this finding is the influence of the similarity of residence between caregivers and students so that in the process of forming religious character, caregivers can control their students at all times (Santri, 2023).

Apart from that, the findings of this research are also in line with research conducted by (Angreyani, 2017) regarding the relationship between SPG Hypermart Palu's communication skills and customer satisfaction, that the characteristics of close unity or togetherness can bring people closer and attract attention between the two.

In this research, it was found that maintaining interaction by giving a smile, being willing to handle customers, maintaining eye contact is assumed to have a close sense of unity in providing services.

This is also in accordance with the pragmatic perspective of unity theory where unity refers to the merger between the speaker and the listener so as to create a sense of togetherness and openness.

At the Muhammadiyah Tuksono Orphanage, caregivers play the role of listeners and speakers both in formal diniyah study activities and outside formal study hours, interactions that show interest and attention, for example when students need help or opinions, as well as quite intense interactions in the dormitory environment.

This is also in line with what was conveyed by (Febriansyah, 2021) that to build effective communication, the first step that communicators must take is to be open to each other. In the theory used, namely the Fundamental Interpersonal Relations Orientation theory put forward by William C. Schutz, that applying an open attitude when teaching is part of the need for affection.

According to Thouless (Muzaka, 2017), various experiences experienced by each individual can actually form religious attitudes. These experiences are about beauty, harmony, and goodness (affective factors).

In the author's opinion, attitudes that show affection between the communicator and the communicant give rise to a mutually open attitude so that they can form a religious attitude or religiosity through the motivation of religious teachings on a person's individual behavior in everyday life.

As is the case at the LKSA Muhammadiyah Tuksono Orphanage, where the caregivers approach the students by asking about the background of the students when they first entered the dormitory and what problems they had, so that a sense of mutual understanding in communication will be formed and it is hoped that they will get *feedback* positive from students.

At the LKSA Muhammadiyah Tuksono Orphanage as an educational institution as the final institution for child care (Akrawati, 2015), caregivers build interpersonal communication with the students, namely by establishing similarities in establishing relationships. Similarity in this case is a condition where caregivers have the same position, namely as communicator and communicant.

This similarity is very necessary so as not to make students feel awkward when they have problems that they want to express, when there are problems that they want to express, or when interacting in daily activities. Apart from that, effective communication also requires an equal atmosphere, where the communicator and the communicant mutually recognize the importance of the presence of other people, need each other, and a comfortable communication atmosphere (R.P, 2021).

Therefore, caregivers at the LKSA Muhammadiyah Tuksono Orphanage through these actions require an aspect of love where caregivers not only act as teachers but also position themselves as parents and friends so that there are no gaps in the learning process or communication process

so that character building messages can be conveyed religious.

CONCLUSIONS AND RECOMMENDATIONS

Conclusion

Based on the research results, it can be concluded that the process of forming the religious character of students at the LKSA Muhammadiyah Tuksono Orphanage is dominated by the exemplary method. Other methods used are the hiwar method, proverbs method, habituation method, and method *Abraham and mau'idzah*.

The effectiveness of interpersonal communication in the process of forming religious character at the LKSA Muhammadiyah Tuksono Orphanage still needs to be improved. The characteristics of unity or togetherness are good. Meanwhile, the characteristics of self-confidence, interaction management, expressiveness and orientation towards other people are still not good and need to be improved

Suggestion

Based on the results of the research that has been carried out, the suggestions that the author wants to convey are as follows:

1. To the LKSA Caretakers of the Muhammadiyah Tuksono Orphanage, especially the Chair of the LKSA Muhammadiyah Tuksono Orphanage, they should be able to control all the needs and requirements of the students, especially in terms of forming the religious character of the students, such as facilities and infrastructure to support the success of this in the orphanage.
2. To the LKSA Muhammadiyah Tuksono Orphanage and other educational institutions, it is hoped that through good and effective communication and ustadz approaches, especially in exemplary and habituation methods, students can improve their religious character and interest in learning.
3. The next researcher can expand and narrow the scope of the research.

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