

Interpersonal Communication In Moral (Ahlak) Coaching of Dropout Teens

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Abstract - Communication can be done by everyone anywhere and anytime, including parents' interpersonal communication to their children. Interpersonal communication is the process of sending and receiving messages between two people or a small group face to face with various feedback. Basically through this communication involves a small group of parents in the maturity of drop out teenagers in Way Huwi Jati Agung South Lampung . This type of communication takes place directly and interpersonally and effectively and meaningfully intertwined that can lead in coaching morals drop out teens. For that the role of parents to overcome the problem of adolescent moral coaching is very important. Because the existence of parents in the family is one of the containers or places that serve as the main gate in the face of the demands of society. Besides, the family as an educational institution that is considered able to anticipate that our adolescents do not dissolve in the depravity of morals and direct them moral education so that all behavior and behavior in accordance with the teachings of Islam.

Keywords— Interpersonal Communication; Parent; Moral Construction of Teens

I. INTRODUCTION

The process of communication that occurs in human life is the most important factor in creating effectiveness and togetherness. Alexander Gode that communication is the existence of a process can create togetherness between two or more people ... (Alexander Gode, 1969: 5). Through togetherness it will be able to achieve goals and produce what he/she wants..

Communication is one of the most important activities of human life, whenever, wherever it is who always needs communication. From birth human beings always communicate with each other to achieve a definite life. Through communication will be able to achieve goals and produce what he wants. For example, parents want to instill religious values among adolescents feels very necessary to maintain the tradition of religious life. The condition occurs the process of interpersonal communication or direct communication between the parents with older children. This condition raises feedback messages during the communication process takes place and every individual in his life cannot escape from communication activities. Opportunities like this communication have a good chance that the message is easy to accept, easy to understand

others, ideas are conveyed with persuasive, and easy to move others. (Widjaya, A.W., 2000: 10). Zakiah Darajat further explained that the condition should be education or religious formation should be able to color personality of someone (adolescent), so that religion really become part of personality which will become control in her life in the future. (Zakiah Darajat, 1970: 107).

Communication of parents to children does not provide information only, but there must be a follow-up practice of Islamic teachings in their lives. This kind of reality will form the development of the adolescent soul well based on the religious spirit and it will be a good provision in facing the future life. The parent is the person in charge in a family or household which is usually called mother / father. (Thamrin Nasution and Nurhalijah Nasution, 1985: 1). The existence of parents in the family has full responsibility for the development of maturity of adolescent children. In good methods of education to form adolescent morality through exemplary methods, provide understanding and provide an educational punishment when adolescents do not obey the rules set. This method will awaken the adolescents for their wrong actions and expected to be creative and arise in the teenage spirit of life in achieving harmony of life that experienced.

The process of interpersonal communication between parents and teenagers is very important for the continuity of the process of providing information and coaching of akhlakul karimah for teenagers. Parents have a prime position in a family that can make a personal relationship with their teenage children. It is possible that it will be easier to conduct moral character, because of the family that parents can provide good information for the provision of life for teenage children. According to Abu Ahmadi et al. that guidance or education of Islam will work well is a more special effort (parents) that emphasizes the development of nature diversity and other human resources to be more capable to understand living, and teach the teachings of Islam. (Abu Ahmadi and Widodo Supriyono, 2004: 103). Child or adolescent is a mandate for his parents, he should be accustomed and taught something good. From such coaching they will grow up by doing good deeds and will be able to live a decent life for themselves. Happiness will be able and it will be beneficial to himself, family, religion, society, nation, and country. Method of fostering morals for a good teenager is to change the good it becomes a habit in his life.

In the process of interpersonal communication parents with their teenage children will occur passing messages in learning habituation to do good. Undoubtedly the passage of the message will be able to know everything that a teenager needs for his survival in this world and the hereafter. Knowledge of teenagers will develop when obtained through the process of habituation in continuous learning. The activity is an effort to form the religious soul by instilling aqidah, amaliah, and good manners that are praised to be devoted beings to Allah SWT (M. Basyiruddin Usman, 2002: 4).

The cultivation of moral values to teenagers is absolutely necessary to achieve harmony in living life. These values are made the basis of life so that they do not deviate from the rules of Islamic teachings. Efforts of parents to interpersonal communication in the family environment are very helpful for teenagers have a good personality or behavior. In this context, Muslim parents in Way Huwi play a very important role because it leads their teenagers early to learn and to get used to good attitudes and behaviors. The function of parents in fostering the needs of children (family members / teenagers), among others:

- 1) Educators who provide knowledge, attitudes and skills to members of his family in his life.
- 2) Family leaders who must govern the lives of members.
- 3) Examples that are ideal types in the life of the world.
- 4) Person in charge of life in physical / material / mental members of his family. (Lubis Salam, 1999: 81).

Furthermore, as a driver and spirit of progress, example or *uswatun hasanah* behavior of parents to children / family members are:

- 1) Show affection attention.
- 2) Participate in children's activities.
- 3) Attention to child achievement.
- 4) Believe in the child.
- 5) Do not expect too much on the child.
- 6) Provide encouragement and advice on wisdom in children.

In principle, parents are required to equip their teenagers about the moral values in order to have knowledge and be able to apply it in everyday life. Thus the child will be able to perform religious rituals or worship in accordance with the teachings of Islam and have a noble character or virtuous. To address this matter, it is necessary to have special method of interpersonal communication so that adolescent children have good attitude and behavior. The elderly in urban village of Way Huwi Jati Agung, South Lampung has long been doing interpersonal communication with their teenage children in various meetings. From the results of pre-survey obtained picture of the condition of attitude and behavior of adolescents are still quite a lot who have bad character and bad. Then the results of interviews with parents that the process of moral coaching in adolescents with the application of several ways of interpersonal communication, such as example, love, courtesy, obey the rules and others. Nevertheless there are still teenagers who deviate or behave less well. (Mr. Subagiyo, Interview Result, Village Secretary, 2 September 2013). The next condition can be seen that the parents of Way Huwi Jati Agung, South Lampung has given a lot of guidance to the teenagers about matters of morality matter, it has not reached the optimum result as desired. The result of moral coaching is not able to form the behavior of adolescents who have good morals. Reflected morality that is seen there are some teenagers who have less good *akhlak*. Tend to adolescents to follow the social relationships a day that is not good morals, such as lack of respect for parents, bad words, do not want to learn, ditch school,

and do not want to help the work of parents (Observation Results, 3 September 2013). Furthermore, it can be seen that the condition of morality of adolescent children in Way Huwi Jati Agung South Lampung that is not good enough that is about some cases that occur like fighting, lazy / less obedient worship, taking the goods of people who are not entitled, and violate the order. (Mr Syamsul Bahri, Community Leader, Interview Result, September 4, 2013). When examined further that parents say that in worship is among teenagers who have not been able to perform prayers worship properly and correctly. Also about the ability of teenagers to read the Qur'an is diverse, there are already fluent reading al-Quran, some are not fluent, and there are even illiterates on the letter of the Qur'an (Observation Result, 3 September 2013). Furthermore, morality of adolescents in its development can be known that his behavior does not have *akhlakul karimah*. They often show less respectful behavior of parents, respect for their friends, lack of affection, and difficult to regulate by their parents. (Mr. Ismanto, Community Leader, Interview Result, September 4, 2013).

Furthermore, it can be seen that the condition of morality of adolescent children in Way Huwi Jati Agung Lampung Selatan that is not good enough that is about some cases that occur like fighting, lazy / less obedient worship, taking the goods of people who are not entitled, and violate the order. (Mr Syamsul Bahri, Community Leader, Interview Result, September 4, 2013). When examined further that parents say that in worship is among teenagers who have not been able to perform prayers worship properly and correctly. Also about the ability of teenagers to read the Koran is diverse, there are already fluent reading al-Quran, some are not fluent, and there are even illiterates on the letter of the Qur'an (Observation Result, 3 September 2013). Furthermore, morality of adolescents in its development can be known that his behavior does not have *akhlakul karimah*. They often show less respectful behavior of parents, respect for their friends, lack of affection, and difficult to regulate by their parents. (Mr. Ismanto, Community Leader, Interview Result, September 4, 2013).

For that it is necessary to do interpersonal communication bring big changes in the field of human life. Through interpersonal communication will always happen face to face that is easier to convey a message to be understood. The problem is how the implementation process of parents' interpersonal communication in fostering morale of teenagers who drop out of school is ?.

II. RESEARCH METHOD

This research used descriptive research using qualitative method. Descriptive research is a type of research that is in real condition based on existing data in the field. This type of research is a study that aims to determine and analyze a problem that exists in research variables. In this research there are two data source that is primary data source (primary sources) that is parents who have dropout teenagers, and the data is chosen purposively and is snowball sampling. Purposive sampling is a technique of taking data sources with certain considerations, such as the person is considered most know about what researchers expect. (Sugiyono, 2007: 300). While snowball sampling is a sampling technique that initially a little, long to be great. (Sugiyono, 2007: 300). There are also secondary data

sources (secondary sources), namely elements of government officials and religious leaders and public figures and documentation in Way Huwi Jati Agung South Lampung.. In this research the data collection technique is done through natural setting (natural condition) that is: 1. Interview / interview about execution of parent interpersonal communication in moral coaching in adolescent. 2. Observation to obtain a picture of data about the method of implementation of parent interpersonal communication. 3. Documentation of records in the village office. Analysis of data described in detail about: situations, events, people, interactions, and behaviors. In addition data on: statements of people, attitudes, beliefs, thoughts, passage of documents, and notes from the field. (Patton M.B., 1980: 80). Furthermore, the analysis uses a type of qualitative data that takes inference is inductive.

III. DISCUSSION RESULTS

1. The process of interpersonal communication of parents in fostering morals drop out teens.

In the execution of Muslim parents in the guidance of morality in their teenage children should base on good and efficient ways. That all cannot be separated from the existence of a good relationship or interpersonal communication between parents with their teenagers. Therefore communicating the akhlaq values interpersonally has a very important role. There are several stages of the Muslim parent's communication process in coaching akhlaq on the adolescent.

a. Interpretation is the first stage of parents starting from the provision of motivation in adolescents through messages that have been thought carefully. Given the task of parents not only convey material, but also must be able to educate their teenagers to be good personality. Parents in the coaching of their teenagers by providing knowledge and instilling values and morals material in accordance with the development of today to have a noble personality. With the aim that teenagers are able to apply between theory and practice in mingling everyday life, do not get mired in the act of contempt. (Mr. Ismanto, Interview Result, Community Leader and parents, 3 October 2013).

b. Encoding is the encoding stage, the human mind functions as an encoder, the encoder: changing the abstract message to concrete. As known in the field that communication techniques in the process of delivering akhlaq messages cultivated interaction between parents with their teenagers. In the context of interaction is clear the face-to-face communication that allows the exchange of thoughts or dialogue between parents with their teenagers. Through dialogue there will be many obscure benefits that become unclear, which are not understood to be understood, and facilitate adolescents to apply moral values in their association. (Bpk Ngadiman, SE, Interview, Community Leader, October 3, 2013).

c. Delivery is a communicator to send through a symbol called a transmitter. Parents in delivering morality messages to their teenage is done with words or other symbols of fun. Such transfers to gain acceptance, trust, support, and participation. (Observation, 5 October 2013).

d. The journey that this stage occurs between communicators with communicant since messages are sent to a message received by the communicant. To know about the journey of messages received or not by the child, parents to evaluate the point of communication goal has been achieved that is the attention to the message delivered parents. That's a sign the child has understood the message delivered by parents. (Observation, 5 October 2013).

e. Acceptance is marked by the receipt of a message by the communicant. This is evidenced by the attitude and personality of teenagers with: friendly, courteous, respectful, obedient, honest, not against the parents, trust, religious obedience, and so forth. (Observation, 5 October 2013).

f. Decoding is this stage occurs in communicant self since the symbol of communication received through equipment that serves as a receiver until the minds of his mentions managed to decode (decoding). This is evidenced by the feedback of dialogue or conversation. This kind of response to interaction means the communication process generates responses or encryption from the recipient of the message. (Mr. Subagiyo, Interview result, Village Secretary, 5 October 2013).

g. Interpretation of this stage of communication successfully described in the form of a message. It is done interaction by parents to their children to be ordered to anyone including to himself or to friends or others. (Mr. Subagiyo, interview result, Village Secretary, 5 October 2013).

2. Characteristics of interpersonal communication of Muslim parents in moral coaching in adolescents.

a. Interpersonal communication in akhlaq coaching involves two people. As is known that communication is done by parents by involving their teenage children between two people. Parents give advice and children can exchange ideas on messages they receive. So that children can understand the message easily which can eventually apply in everyday life. (Saidi, Interview with Youth, October 10, 2013).

b. Everyone involved in this communication is trying to get closer to each other. The effectiveness of parents in the moral development of their children is marked by the closeness of the relationship between the two so that the child understands of the message more easily accept it. Proximity of parents with children that is an emotional relationship such as empathy, sympathy shown parents. The proximity factor will occur exchange of thoughts of parents with children. Frequency of exchange of thoughts almost daily or in other words in a week can be done 4 - 5 days. Parents give examples of good examples, so their children have personality in others. The attached nature of the parents in the child will cause intimacy and affection. (Tupon, Interview with Young Child, October 10, 2013..

c. The message will be an exchange of messages. Parents in delivering an akhlaq message on their children will be an exchange of messages, that is children will respond to messages conveyed by parents. Parents in fostering their children is flexible that the message delivered should not be taken for granted, but the child also expressed his opinion. Similarly, parents are not authoritarian in applying the rules in the

household. This condition will be easier and clearer the issues being discussed. In addition, children can compare both the bad people who have akhlaq karimah and mazmumah. (Mrs. Kromo, Interview Result with Parent, October 11, 2013).

d. .A face-to-face view of each other, listening, feeling, and touching. The existence of parents can face to face directly with their children will more easily lead to something good and right. Coaching is tailored to the child's abilities, and does not impose the wishes of the parent on the child. Also parents are easier to know when the child is still confused and can directly find a way out or the solution. (Mr. Sudar, Interview with Parent, October 12, 2013).

e. The existence of feedback, that messages received verbally and non-verbally function to understand messages received or rejected. The fact on the ground that parents convey a message to their children gives freedom to express his opinion. Parents are open to children, they are given the freedom to express their opinions or thoughts. Parents involve the role of the child by asking the opinion of the child when it will decide something. (Bpk Sukardi, Interview Result with Parent, October 12, 2013).

f. The ongoing communication in a psychological physical atmosphere is not in a vacuum. Parental coaching of their children through communication that is psychologically characterized by emotional interaction and emotional intelligence of children. The level of physical encounters between parents and children on the proximity or interaction between them. Children with parents and parents spend more time to stay at home. Used to train skills and problem solving. Emotional Intelligence of Ordinary children through honest attitude that does to every person. In addition, affection, affection, and help to help parents or others. (Mr. Jupri, Interview with Parent, October 12, 2013).

IV. CONCLUSION

In accordance with the results of the discussion in the chapters above, can be obtained several conclusions, those are:

1. The process of interpersonal communication of parents in fostering morals against dropout teenagers has been run well. Parents give advice by choosing material

akhlaq in accordance with the development of today. The process of communicating together between messages owned by parents and children is not just about understanding what is being said, but really understanding the condition of others. This communication will work well and effectively in creating mutual understanding and can change the behavior of people involved in communication.

2. Characteristics of interpersonal communication of parents in moral coaching on teenagers drop out of school. Parents in delivering akhlaq messages to their children face-to-face contacts are dialogical in the form of conversation. This condition will create two-way communication that is a mutual response. In addition there are other characteristics that parents educate / foster children have rules applied in the family, the rules are flexible, given freedom in expressing opinions, and parents are not authoritarian. The rules are considered more effective in terms of efforts to change the attitude, opinion, or behavior of children in their daily life that has good morals.

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