

**AN ACADEMIC SUPERVISOR INTERPERSONAL
COMMUNICATION TOWARD THE STUDENTS IN
DISCIPLINING GONTOR FORMAL LANGUAGE**



by :

Muhammad Aminudin

(362015521003)

COMMUNICATION SCIENCE DEPARTMENT

FACULTY OF HUMANITIES

UNIVERSITY OF DARUSSALAM GONTOR

1440/2019

DECLARATION

I here by,

Name : **Muhammad Aminudin**
Reg. Number : **36.2015.52.1003**
Faculty : **Humanities**
Department : **Communication Science**
Title : **An Academic Supervisor Interpersonal Communication Toward The Students In Discipling Gontor Formal Language**

Declare that this thesis is the result of my own research, except where otherwise stated. I also declare that this has not been previously and concurrently submitted as a whole for any other degrees in University of Darussalam Gontor. When, otherwise found that this thesis is plagiarism, I am ready to accept any punishment according to academic regulation of University.

Gontor, 23 Jumadil Awal 1440
30 Januari 2019

Writer,




Muhammad Aminudin

36.2015.52.1003

SHEET ATTESTATION THESIS

THESIS title: An Academic Supervisor Interpersonal Communication Toward The Students In Disciplining Gontor Formal Language

Muhammad Aminudin, NIM: 362015521003, Period 2019

It has been tested and validated before

Thesis Examiners Team

Communication Science

The Faculty of Humanities University of Darussalam Gontor

On, January 29, 2019

Supervisor



Rila Setyaningsih, M.S.I
NIY. 150506

Examiner 1



Mohammad Luthfi, M.L.Kom
NIY. 160551

Examiner 2



Abdullah, M.L.Kom
NIY. 140355

Knowing,
Head of Communication Science



ABSTRACT

The students of Pondok Modern Gontor are obligated to speak Gontor formal language because it is the rule for all students. In fact, the students rarely speak formally but too often they speak by Indonesian Language or other languages than the language obliged by Gontor. The large number of offences carried out students' language to the decline of the quality of Gontor formal language among students. This research is for knowing an academic supervisor interpersonal communication with his students in disciplining Gontor formal language. Qualitative method is used in this research. Collecting data is done by observation and interview with the class 5R academic supervisor, a language advisory council staff, and the chief of class 5R in Pondok Modern Darussalam Gontor. Based on research result that the class 5R academic supervisor interpersonal communication with the students in disciplining Gontor formal language is done by five indicators of interpersonal communication. They are the openness, empathy, a supporting attitude, a positive attitude and equality. This research contributes in disciplining Gontor formal language to improve the quality of students in speaking formally and making them easier to understand the lesson which is used Arabic and English. The intense interpersonal communication The intense interpersonal communication in disciplining Gontor formal language is happened because the close interpersonal connection between the academy supervisor and the students. It is happened because the academic supervisor as parent, as cleric (syaykh), as ustadz, as leader, as manager, as brother, and as friend for them.

Keyword: *Interpersonal Communicatin, Gontor Formal Language, Academic Supervisor, Student.*

ACKNOWLEDGEMENT

In the name of Allah, Allah Almighty, The Truth, The Knower, praise be to Allah the Lord of the world, shalawat and salam be upon the final prophet of Islam, Muhammad (PBUH) and his family, shahabah and who follow His path till the end.

By the mercy and guidance of Allah only, the writer could finish writing this thesis. Realizing his incapacity to complete the thesis, the writer felt the need to express his thank for all indispensable direction, guidance, and assistance. In this occasion, the writer should deliver his greatest thanks to:

1. The Headmasters of Darussalam Modern Islamic Boarding School Gontor: DR. K. H. Abdullah Syukri Zarkasyi, M.A., K.H. Hasan Abdullah, K.H. Syamsul Hadi Abdan, S.Ag, who have allowed the writer to study in University of Darussalam Gontor.
2. The Rectors of University of Darussalam Gontor: Prof. Dr. Amal Fathullah Zarkasyi, M.A., and
3. Honorable to Mrs. Rila Setyaningsih, M.Si as my supervisor for his worthy guidance and suggestions in writing this thesis.
4. All the lectures of University of Darussalam Gontor for their teaching during his study in the institute.
5. My beloved parents, Sarman (alm) and Masrikah who have educated and guided me from his childhood up to now, and my beloved brother Eko Wahyudi and sister Dwi Astuti, S.Pdi who have supported him mentally and materially.
6. Moreover, to all of his friends who have contributed to accomplish this thesis.
7. And also to the academic supervisor of class five R and the students who gave me the information about the data.

May Allah reciprocate a proportionate reward for them and bless them, and may this humble thesis be and useful to the readers and especially for the writer.

Writer,

Muhammad Aminudin

TABLE OF CONTENTS

Abstract	iv
Acknowledgment	v
Table of Contents	vii
Table of Column	viii
Table of Picture	viii

CHAPTER I INTRODUCTION

1.1 Background of Study	1
1.2. The Focus Of The Research	5
1.3. Formulation Of The Problem	6
1.5 Benefits of Research.....	6
1.6. Literature Review	6
1.6.1. Previous Research.....	6
1.6.2. Conceptual Foundation	8
1.6.3. Theoretical Framework	21
1.7. research method	22
1.7.1. research design	22
1.7.2. Research Subject	23
1.7.3. Data Collection Techniques.....	24
1.7.4. Data Analysis Techniques.....	25
1.7.5 Validity of Data	26

CHAPTER II OBJECT OF THE RESEARCH

2.1 Pondok Modern Darussalam Gontor.....	29
2.2 Brief History of Pondok Modern Darussalam Gontor	30
2.3 Legal Status	31
2.3.1 Islamic Teachers Training College (ITTC).....	32
2.4 System of Education.....	32
2.5 Vision and Mission.....	35

2.5.1. Vision.....	35
2.5.2. Mission.....	35
2.6 Motto of Pondok Modern Darussalam Gontor.....	35
2.7 Five Spirits	36

CHAPTER III DESCRIPTION OF RESEARCH SUBJECTS

3.1 Research Subject	39
----------------------------	----

CHAPTER IV DISCUSSION

4.1. Openness	41
4.2. Empathy	45
4.3. A supportive attitude	55
4.4. Posistive Attitude.....	62
4.5. Equality	67

BAB V CLOSING

5.1. Conclusion.....	71
5.2 Suggestion	72
5.3 Closing.....	72

BIBLIOGRAPHY	73
---------------------------	-----------

ATTACHMENT	77
-------------------------	-----------

TABLE OF COLUMN

Tabel 1.1. Language violation data for each class	1
Table 1.2. The data of result of the average per-class 5 in the last 3 years: 2	

TABLE OF PICTURE

Picture 1.1. Theoretical Framework.....	21
---	----

CHAPTER I

INTRODUCTION

1.1 Background of Study

Communication is one of the main tools supporting the occurrence of social interaction. Social interaction is a dynamic social relationships involving between individuals, between groups of humans, as well as among individuals with a group of human¹. A human being cannot be separated from the activities of the communication, because with it human can exchange information, messages and also the purpose so that human relationships can be running harmoniously.

No exception the interactions that occur between students in Islamic Teachers Training College (ITTC), the students use English and Arabic language for their daily communication as Gontor official language. In fact the students are required to speak officially, because it is a compulsory regulation implemented by all students of Pondok Modern Darussalam Gontor. But Such is happening at this time, the students rarely speak officially, but too often they speak by Indonesian Language or other languages than the language obliged by Gontor. Data on language violation for each class are included in table 1.1

Tabel 1.1. Language violation data for each class

No	Nama	Jumlah Pelanggaran		
		Kecil	Sedang	Berat
1	Kelas 1	2975	-	-
2	Kelas 1 intensive	2590	-	-
3	kelas 2	3897	173	-
4	kelas 3	4943	105	-
5	Kelas 3 intensive	3933	73	-
6	Kelas 4	4293	104	-
7	Kelas 5	6670	230	1

¹ Soerjono Soekanto, *Sosiologi Suatu Pengantar*, (Jakarta: PT Raja Grafindo Persada, 2003) page : 61

Source : Central Language improvement's data in Pondok Modern Darussalam Gontor, 12th of agustus 2018.

From data above that grade 5 student as the most violated

Table 1.2. The data of result of the average per-class 5 in the last 3 years:

No	Nama Wali kelas	Kelas	Nilai Rata-rata kelas		
			1437/2016	1438/2017	1439/2018
1	Muhammad Fathan Fadhilah	5-B	6.55	6.02	6.66
2	Halim Abdullah	5-D	5.06	4.84	5.44
3	Muhammad Yazid Mubarak	5-C	5.77	6.04	4.87
4	Nur Fauzi Raliatul Fatah	5-J	4.73	4.22	4.60
5	Ahmad Abdul Qayyum	5-H	4.55	4.61	4.46
6	Achmad Hikmatiyar	5-E	5.03	4.56	4.45
7	Andi Adil Pratama Nusantara	5-Q	4.55	3.90	4.39
8	Dwi Setyo Pambudi	5-K	4.32	4.16	4.37
9	Muhammad Hanif Alfalisi	5-N	4.51	4.38	4.00
10	Ahmad Farras Hilmy	5-I	4.24	4.04	3.97
11	Nida Husna Abdul Malik, S.Ag.	5-P	3.71	4.18	3.97
12	Abdul Mu'iz	5-G	4.84	4.57	3.96
13	Maula Arsyadanil Haq	5-F	4.93	4.83	3.89
14	Sandy Hendra Wibawa	5-L	4.48	4.71	3.84
15	Iqbal Zulfikar Setyadi	5-O	5.04	3.91	3.63
16	Haris Ahsan Haq Jauhary	5-M	4.34	4.32	3.56
17	Wisnu Imam Hartanto	5-R	5.41	4.25	3.51

Source : the firs examination committee's document in Pondok Modern Darussalam Gontor Ponorogo, 29th of september 2018.

Based on that data, that during the last 3 years, the average result of 5 R decline.

The large number of offences carried out students' language to the decline of the quality of Gontor official language among students. As described by supervisor of class 5 R here:

“ Ada beberapa faktor yang menyebabkan kelas 5R kurang bisa memahami pelajaran, diantaranya yaitu karena bahasa mereka (santri-santri kelas 5R) kurang kuat dari dasarnya, yaitu ketika mereka kelas 1. Ketika mereka kurang dalam bahasa, mereka kurang mau untuk berusaha belajar bahasa atau meningkatkan bahasa mereka, kemudian problem-problem itulah yang membuat mereka kurang dalam memahami dan menghafal pelajaran. Serta sikap mereka yang kurang menghormati pengajar ketika pelajaran yang mereka anggap susah

dan mental mereka yang kurang karena kelas 5 R adalah kelas paling rendah, itulah yang menyebabkan image atau anggapan mereka susah dalam belajar.” (Wisnu, 22 years old)².

That explanation is reinforced by interviews with two students of 5 R:

“ Karena dari anggota kelasnya sendiri kurang adanya kemauan untuk belajar dan memanfaatkan kesempatan-kesempatan yang menunjangnya diantara yaitu acara tahsinul lughoh (pembelajaran bahasa), selain itu juga karena mereka terlena dengan kekosongan waktunya sehingga dibuat untuk berleha-leha dan kurangnya motivasi dari diri sendiri untuk mewujudkannya. Dan yang menjadi pokok permasalahan ialah kurangnya mereka dalam berbahasa Arab dan Inggris, apalagi pelajaran mereka kelas 5 sebagian besar menggunakan bahasa Arab dan Inggris.” (Hilmi A, 16 years old)³.

The next informant said:

“ Dari segi psikologisnya, mereka masih belum nyaman untuk belajar di Pondok Modern ini, sehingga mereka sering melamun ketika ustadz (guru) menjelaskan pelajaran di kelas, dan hal itulah yang menyebabkan mereka lebih memilih untuk merenung, diam diri tanpa melakukan komunikasi. Apabila seseorang jarang berkomunikasi khususnya menggunakan bahasa resmi Gontor, maka kosa kata-kosa kata mereka akan hilang dengan sendirinya, sehingga menyebabkan mereka kurang bisa memahami buku-buku pelajaran yang menggunakan bahasa Arab dan Inggris.” (Mahfudz, 17 years old)⁴.

The decline of the quality of Gontor official language , causing some negative things, such as the students get difficulties in understanding Arabic and English textbooks, make them violated discipline, because Gontor official language is discipline implanted deeply as well. Lack of awareness of the importance of the official languages, make language ability decreases. In fact, not only from the consciousness of the students, but the class supervisor is also obliged to guide the students to keep discipline and

² The academic supervisor of class 5 R, interview on 25th of august 2018 in Pondok Modern Darussalam Gontor.

³ Chie of class 5R, interview on 27th of august 2018 in Pondok Modern Darussalam Gontor

⁴ Ibid

speak officially.

In Pondok Modern Gontor, the role of academic supervisor against students is absolutely vital and very important position in educating and nurturing. Because academic supervisor is educator and assistant of our headmaster who knows everything related to students under his guidance included education and teaching⁵. Wherever and whenever the role of academic supervisor is absolutely needed for students.

Academic supervisor has a very important position in educating and nurturing its students and has a very important position in helping headmaster to implement education and teaching in Pondok Modern Darussalam Gontor. This is because academic supervisor who often meet and face with students who are in care and guidance. Then the academic supervisor has a function and position of which is very urgent in the implementation of the education and teaching in Pondok Modern Darussalam Gontor. Therefore, academic supervisor must be able to execute its functions well in various circumstances. The following is a function of academic supervisor⁶ : the academic supervisor serves as a parent, as Shaykh, as ustadz , as the leader, as the manager, as a big brother, and as a friend for his protege.

The academic supervisor Communication with students is the relationships built with interpersonal communication patterns. Interpersonal communication is communication between people face-to-face, that allows each participants catch other people's reactions directly, either verbal or nonverbal. Interpersonal communication is in fact communication between communicators. This type of communication was deemed most effective in an effort to change the attitudes, opinions or behaviour of a person, because of its dialogical nature that is conversation. Feedback direct, communicators can learn communication responses At the time the communication was launched, communicators know definitively whether positive or negative, its communication is successful or not. Further in this communication

⁵ Pondok Modern Darussalam Gontor, *buku pegangan walikelas 2018*.

⁶ Ibid

patterns they can be given a chance to ask widely.

Interpersonal communication between academic supervisor and students occurs much in the daily life of students during their study in this boarding school. For example, in the classroom, homeroom hold exam in order to find out the extent to which understanding of the student to the lessons. From the results of the examination, there is a student who gets very low result, then academic supervisor hold interpersonal communication soon among them in order to find out what the cause that make his result is extremely low. Following the results of the interview with homeroom teacher of class 5 R says:

“ Ketika ada santri kelas 5 R yang mendapat nilai rendah, maka yang harus dilakukan ialah memberikan perhatian lebih yaitu berupa memberikannya waktu belajar tambahan dan menekankan dalam perihal hafalan pelajaran, yang pasti tidak mengesampingkan santri yang lainnya. Kemudian memberikan target-target yang harus dicapai dalam setiap belajar malam baik dari pemahaman, setoran hafalan ataupun latihan-latihan soal ulangan umum. Namun, ketika pelajaran yang menggunakan bahasa resmi Gontor, misalnya pelajaran Insya’ maka harus ditekankan dasar-dasarnya bahasa Arab, yaitu dengan memberinya kosa kata yang dasar dari kelas 1 yang mungkin mereka sudah melupakannya, kemudian diulangi lagi sehingga mereka bisa mengingatnya kembali” (Wisnu, 22 years old)⁷.

In this activity, then the guardian will understand the conditions of the student directly, because of the nature of interpersonal communication that is held face to face between communicators with communicant.

Based on the background research, that interpersonal communication between academic supervisor and students is very essential.

1.2. The Focus Of The Research

To make it easier for author in analyzing the research, then the research is focused on interpersonal communication academic supervisor

⁷ The academic supervisor of class 5 R, interview on 25th of august 2018 in Pondok Modern Darussalam Gontor.

5R against students in Gontor official language disciplinary.

1.3. Formulation Of The Problem

How is the academic supervisor interpersonal communication of class 5R toward the students in disciplining Gontor formal language?

1.4. Purpose

To know the academic supervisor interpersonal communication of class 5R toward the students in disciplining Gontor formal language.

1.5 Benefits of Research

1. Theoretical Benefits

Theoretical research is expected to contribute in the development of communication studies, particularly in the areas of interpersonal communication.

2. Practical Benefits

Practically this research is expected to help figuring out the interpersonal communication academic supervisor against his students in language discipline particularly in Pondok Modern Darussalam Gontor and for the academic supervisor to contribute totally to the students and for improving this boarding school.

1.6. Literature Review

1.6.1. Previous Research

Research on Interpersonal Communication has been done such as: Pontoh, in 2013, with the title “role of Interpersonal Communication of Teacher in improving children’s Knowledge⁸. Based on the results of the study, it can be concluded that in connection with the Role of Teacher Interpersonal Communication in Increasing Children’s Knowledge is as follows: (1). Overall the role of teacher interpersonal

⁸ Pontoh, *Peranan Komunikasi Interpersonal Guru dalam Meningkatkan Pengetahuan Anak*. Jurnal Acta Diurna, vol 2 no 1 2013.

communication in improving children's knowledge is concluded to be quite good.(2). The language used by teachers has been very precise in communicating with his protege.(3). Non-verbal communication by the teacher in interacting with his students is by using movements, additional objects, cues, expressions and facial expressions, symbols and varied sound intonations.(4). The message conveyed in teacher interpersonal communication with students is more to the concept of learning and also motivation to their students to more quickly understand what is meant by the teacher.

Difference between research Pontoh (2013) are located with the research on the subject. If Pontoh's research is a teacher, then the subject in this study is the academic supervisor at Pondok Modern Darussalam Gontor whose duties are as parents for their students, as shaykhs for their students, as ustadz for their students, as leaders for their students, as managers for their students, as brothers for their students, and as friends for their students⁹.

Another study was conducted by Ranayuni, in 2013 with the title Relationship of Teacher Interpersonal Communication in Increasing Student Achievement in Idhata senior High School Bengkulu City¹⁰. This study aims to know interpersonal communication between teachers and students, knowing the improvement in learning achievement of Idhata senior High School students in Bengkulu City and knowing the relationship between teacher interpersonal communication and improving the learning achievement of Idhata High School students in Bengkulu City. The results of the study that generally interpersonal communication carried out by Idhata senior High School teachers in Bengkulu City is quite good, where the intensity of communication that's carried out by the teacher and the child, the conveyed message,

⁹ Pondok Modern Darussalam Gontor, *buku pegangan walikelas 2018*

¹⁰ Ranayuni, *Hubungan Komunikasi Interpersonal Guru Dengan Peningkatan Prestasi Belajar Siswa SMA IDHATA Kota Bengkulu* It is accessed from <http://repository.unib.ac.id/1692/> on 18 september 2018 at 10.30 p.m.

the attitude of accepting, empathy for the problems of the child, and the support of the teacher to solve the problem of the child which is going quite well. Improvement of learning achievement in general has been quite good / medium, where the ability to remember, the ability to understand, the ability to apply, analyze, respond, imitate, and perform tasks according to the procedure can work well. There is a relationship between teacher interpersonal communication with the achievement of Idhata High School students in the city of Bengkulu, with a result 3.20. The level of the relationship between teacher interpersonal communication with the achievement of senior high school students Idhata Bengkulu City is low or weak, but it is sure. Teacher interpersonal communication contributes 30% involvement / influence on the achievement variable of Idhata High School students in Bengkulu City. While the rest of 70% relate to other factors outside of this research.

The difference between Ranayuni's (2013) research and this study lies in the object of research. Ranayuni's research is students in senior high school, while the object of this research is Pondok Modern Darussalam Gontor Ponorogo students in East Java. Pondok Modern Darussalam Gontor has a KMI learning system (kulliyatul muallimin al-Islamiyyah) and also has a dormitory system, so that all the activities they do outside the classroom are pesantren activities.

Previous research supports this research because this research is in one line with the two studies, that's in the role of academic supervisor or teachers to students with different indicators, positions and approaches.

1.6.2. Conceptual Foundation

1. Interpersonal Communication

Interpersonal communication is a form of communication carried out between individuals with each other. This communication can involve individual and group relationships.

This form of communication commonly known as interpersonal communication is also a common form of communication that we do everyday. Interpersonal communication According to Devito is the delivery of messages by one person and the reception of messages by other people or a small group of people, with various impacts and with opportunities to provide immediate feedback . Interpersonal communication can be effective communication but can also turn out to be very ineffective. The factors that create communication are effective through the characteristics of interpersonal communication in a humanistic perspective. There are several indicators of interpersonal communication¹¹, they are:

a. Openness

The openness is an attitude to surface what is the burden of a communicator to the communicant. Openness refers to our wish to honestly respond to other people about everything they say, but it will be very ineffective when communicating is only one person who expresses his opinion from beginning to the end without any reaction from the other side¹². In openness there are five important characteristics, as following below: 1) a function of an ongoing relationship; 2) Done by both parties; 3) Adapted to the circumstances that took place; 4) With regard to what is happening currently on and between the people involved; 5) There is an increase in disclosure, little by little. In other terms, openness is honesty¹³.

¹¹ Tia Ningtias, "Analisis Komunikasi Interpersonal Bagian Pelayanan dan Administrasi Perusahaan Listrik Negara (PLN) Area Samarinda dalam Menangani Keluhan Pelanggan". eJournal Ilmu Komunikasi vol 4 no 3, 2016, page 403

¹² Neri Aprilina Iyoq ,"Efektifitas Komunikasi Orang tua pada Anak dalam Membentuk Perilaku Positif". eJournal Ilmu Komunikasi, 5 (2) 2017 : 39 – 50.

¹³ Sania Nur Hanifia, "Meningkatkan Keterbukaan Diri dalam Komunikasi Antar Teman Sebaya Melalui Bimbingan Kelompok Teknik Johari Window Pada Siswa Kelas XI IS 1 SMA Walisongo Pecangaan Jepara Tahun Ajaran 2011/2012". Skripsi, Jurusan Bimbingan dan Konseling, Fakultas Ilmu Pendidikan, Universitas Negeri Semarang 2013.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

The meaning :” O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds)”¹⁴.

Honest people are people who say what the truth without manipulating information from events

The quality of openness refers to at least three aspects of interpersonal communication that are :

First, effective interpersonal communicators must be open to the people they are interacting with. This does not mean that people must immediately open all their lives. This may be interesting, but it usually does not help communication. On the contrary, there must be a willingness to open up information that is usually hidden, providing that is appropriate.

Second, the willingness of communicators to react honestly to the stimulus that comes. People who are silent, not critical, and unresponsive are generally participants of boring conversation. We want people to react openly to what we say. And we have the right to expect this. There is nothing worse than indifference, even disagreement is far more pleasant. We show openness by reacting spontaneously to others.

Third, Ownership of Open feelings and thoughts in this sense is acknowledging that the feelings and thoughts that you convey are indeed yours and you are responsible for them. The best way to express this responsibility is with a message that uses the word I (first person singular pronoun).

¹⁴ Q.S At-Taubah: 119. It accessed from <https://tafsirq.com/topik/at+taubah+119>. on 4 september 2018 at 11.12 a.m

b. Empathy

Empathy as a person's ability to know what is being felt by others sometime, from the other person's view, through other people's view and empathy is feeling something like the person who feels it, being in the same situation and feeling the same feeling in the same way. According to Gunarsa, empathy is considered as one of the effective ways in trying to recognize, understand, and evaluate others¹⁵.

Davis also explained there are four aspects of empathy, they are¹⁶:

- a. Perspective tacking (Pengambilan Perspektif), is the tendency of individuals to take over spontaneously the viewpoint of others. The importance of ability in perspective taking for non-egocentric behavior, namely behavior that is not self-oriented, but behavior that is oriented to the interests of others.
- b. Fantasy (Imajinasi), is a person's tendency to transform themselves into feelings and actions of imaginary characters found in books, glass screens, cinemas, and in game play.
- c. Empathic concern (Perhatian Empatik), is someone's orientation towards others in the form of sympathy, pity, and care for other people who have difficulty. This aspect is positively related to emotional reactions and helping behavior to others.
- d. Personal distress (Distress Pribadi), is a person's orientation towards himself in the form of feelings of anxiety and worry in interpersonal situations.

¹⁵ Satria Andromeda, "*Hubungan antara Empati dengan Perilaku Altruisme pada Karang Taruna Desa Pakang*". (Skripsi). Fakultas Psikologi Universitas Muhammadiyah Jogjakarta 2014

¹⁶ Ibid page 5.

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ
وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

The meaning: “*And when the relatives and the orphans and Al-Masakin (the poor) are present at the time of division, give them out of the property, and speak to them words of kindness and justice*”¹⁷.

Empathy is a sense of concern for a communicator to the communicant about his situation and condition.

c. A Support Attitude

The importance of mutual support will make a problem find a solution, make people act as expected and make people able to express their feelings in a sharing well¹⁸. Effective interpersonal relationships are relationships where there is a supportive attitude from communicators and communicants. Open and empathic communication cannot take place in an atmosphere that is not supportive. We show a supportive attitude with various attitudes including¹⁹:

1. Descriptive, not evaluative
2. Spontaneous, not strategic
3. Provisional, not very sure.

If in interpersonal communication there is a supportive attitude, then between communicators and communicants there will be mutual feeling to help each others.

¹⁷ Q.S An-Nisaa' : 8. It is accessed from <https://tafsirq.com/topik/an+nisaa+ayat+8>. on 4 september 2018 at 11.12 a.m.

¹⁸ Eva Patriana, "Komunikasi Interpersonal yang Berlangsung antara Pembimbing Kemasyarakatan dan Keluarga Anak Pelaku Pidana di BAPAS Surakarta". Journal of Rural and Development. Vol. 5 No. 2 2013 page 209

¹⁹ Riska Dwi Novianti, Mariam Sondakh dan Meiske Rembang, "Komunikasi Antarpribadi dalam Menciptakan Harmonisasi (Suami dan Istri) Keluarga di Desa Sagea Kabupaten Halmahera Tengah". E-journal "acta Diurna". Vol 6 No.2 2017 page 6

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

The meaning: “O you who believe! Violate not the sanctity of the Symbols of Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, etc. [Marked by the garlands on their necks made from the outer part of the tree-stems (of Makkah) for their security], nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the Ihram (of Hajj or ‘Umrah), you may hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid-al-Haram (at Makkah) lead you to transgression (and hostility on your part). Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment”²⁰.

Helping each others is a good deed which is commanded by Allah SWT. The attitude of helping is one of the attitudes that can improve good interpersonal relationships.

d. A Positive Attitude

Positive attitudes in interpersonal communication are at least two ways, namely expressing a positive attitude and positively encouraging people who are our friends to interact, because there is no pleasant communication than communication with people who do not enjoy interaction or do not react pleasantly to the atmosphere of interaction. According to DeVito a positive attitude can be explained further by the term stockings (encouragement). Positive encouragement is generally in the form of praise or appreciation and consists of

²⁰ Q.SAI-Maidah:2. It is accessed from <https://tafsirq.com/topik/al+maidah+ayat+2>.
On 4 september 2018 at 11.13 a.m.

behaviors that we usually expect, we enjoy and we are proud of. This positive encouragement supports our personal story and makes us feel better²¹.

A positive attitude is also shown in the form of attitudes and behavior²². In the form of attitude, the point is that parties involved in interpersonal communication must have positive feelings, not prejudice and suspicion.

يا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا ۚ أَيُّحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

The meaning: *“O you who believe! Avoid much suspicions, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting) . And fear Allah. Verily, Allah is the One Who accepts repentance, Most Merciful.”*²³.

As social beings we must live to socialize with others, both near and distant neighbors. We must not be supposed badly with one another. We must have good prejudice towards other people, so that there will be a harmony between these socially living beings.

²¹ Srie Wahyuni Pratiwi dan Dina Sukma, “ *Komunikasi Interpersonal antar Siswa di Sekolah dan Implikasinya Terhadap Pelayanan Bimbingan dan Konseling*”. Jurnal Ilmiah Konseling. Vol. 2 No. 1 2013 page. 328

²² Mei Normasari, “ *Lima Sikap Positif yang Mendukung Komunikasi Interpersonal dalam Proses Pembelajaran*”. (Skripsi). Fakultas Ilmu Sosial dan Humaniora Universitas Islam Negeri Sunan Kalijaga Yogyakarta pada 2016.

²³ Q.S Al-Hujurat: 12. It is accessed from <https://tafsirq.com/topik/al-hujurat-ayat-12>. On 4 september 2018 at 11.14 a.m.

In the form of behavior, it means that the actions chosen those are relevant to the purpose of interpersonal communication, which is actually doing activities for the establishment of cooperation. For example, it really helps communication partners to understand communication messages, namely we provide adequate explanations according to their characteristics. A positive attitude can be indicated by the types of behavior and attitudes, including:

1. Appreciate others
2. Positive thinking towards others
3. Don't be overly suspicious
4. Memberikan pujian dan penghargaan
5. Teamwork commitment.

e. Equality

Equality is positioning itself (not patronizing) the same as the communicant, that is, with an attitude that shows similarity, equivalence, balance, comparability, equality, not different, the meaning is there must be acknowledgment from both parties are equally valuable, meaning that there must be something to be mutually donated between the two parties in communicating²⁴.

Indeed, naturally when two people communicate interpersonally, there is never a situation that shows equality or complete similarity between the two. Surely one is richer, smarter, more experienced and so on. However, the equality referred to here is in the form of acknowledgment or awareness, and equality to place oneself equal (no one is superior or inferior) with a communication partner. Thus an equality indicator can be stated²⁵, they are:

²⁴ Octo Jaya Abriyoso dkk, " *Hubungan Efektifitas Komunikasi Antarpribadi dalam Keluarga dengan Motivasi Belajar Anak di Sekolah*". eJurnal Mahasiswa Universitas Padjajaran. Vol.1 No. 2012 page 6

²⁵ Mei Normasari, " *Lima Sikap Positif yang Mendukung Komunikasi Interpersonal*

1. Put yourself equally with others
2. Recognizing the importance of different interests
3. Recognizes the importance of the presence of others
4. Don't impose the wish
5. Two-way communication
6. Mutually need
7. Communication atmosphere: familiar and comfortable

So that nothing will be covered in interaction with each other. Because the true human being in the sight of God is same only faith that distinguishes it.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ
لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

The meaning: *"Hey the people! we have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware."*²⁶.

The human nature of one another is same, whether he is rich or poor, smart or stupid, good or bad, male or female. Indeed, what distinguishes one another before Allah is devotion to the creator.

2. Academic Supervisor

Pondok Modern Darussalam Gontor has the principle of not giving rice that has been cooked to be spent, but giving the seeds of rice which can then grow and then making the rice itself inexhaustible. KMI giving the key to opening up the treasury of knowledge contained in endless textbooks. The method of teaching

dalam Proses Pembelajaran". (Skripsi). Fakultas Ilmu Sosial dan Humaniora Universitas Islam Negeri Sunan Kalijaga Yogyakarta 2016.

²⁶ Q.S Al-Hujuraat:13.It is accessed from <https://tafsirq.com/topik/al+hujurat+ayat+13>. On 4 september 2018 at 11.15 a.m.

and learning of KMI is different from school outside (non KMI), that is in the balance between general science and religious science, in Arabic and English lessons, students (santri) live in disciplined dormitories²⁷.

In this boarding school who is eligible to receive students is kyai. Then the kyai also has an obligation to nurture and educate the students. Pondok Modern Darussalam Gontor along with the running of time, the number of students is increasing. So kyiai could not possibly care for and educate so many students maximally, so the kyai assigned the director of kmi to help him in education and caring for the students. The director in its implementation is assisted by academic supervisor who constantly monitor their students every day.

The academic supervisor derives from the word “wali”, which means that someone who knows everything, people who are close to God, wali is sweetheart of Allah. classroom is a place where the students study. So, academic supervisor is the deputy headmaster who knows everything related to students under his care at once educating, teaching and guiding students. Academic supervisor has a very important position in educating and guidance for santri²⁸.

Because academic supervisor who often meets and faces with students who are under his guidance and care. Then the academic supervisor has a function and position that is very urgent in the implementation of education and teaching in this boarding school. Therefore the academic supervisor must be able to play his function properly in a variety of circumstances. The following are academic supervisor functions, they are:

²⁷ K.H. Imam Zarkasyi, *Buku Pekan Perkenalan Pondok Modern Darussalam Gontor*, 1939, Darussalam Press, page 21.

²⁸ Pondok Modern Darussalam Gontor, *buku pegangan walikelas 2018*.

- a. The academic supervisor serves as a parent for his students
- b. As a Shaykh for his students
- c. As an ustadz for their students
- d. As a leader for their students
- e. As a manager for their students
- f. As an older brother to his students
- g. As a friend for their students

3. Student

Santri is a call for someone who is studying Islam for a certain period of time by staying in a boarding school.

There are several interpretations of the meaning of the word santri which are widely known, among them, according to the large Indonesian dictionary it is said that santri means person who study Islam. Then according to researchers named Johns said that the word santri came from Ta'mil Language and meant the al-qur'an reciting teacher. According to some Indonesians, the word santri comes from Sanskrit namely Sastri which means "literacy". While some others say that santri comes from Javanese, namely Cantrik which means someone who is always loyal to follow his teacher and participates wherever the teacher goes²⁹. In the 2018 academic supervisor's handbook, it was explained that the establishment of this boarding school accompanied by the huts around the kyiai' houses and used for student living as long as they studied. Then by the running of the time longer more students come that make the place they used before was not enough, so they built a building called by pondok. So the presence of building was after the santri presence³⁰.

²⁹ It is accessed from <https://www.scribd.com/doc/120937982/pengertian-santri> on 23 september 2018 at 12.31 p.m.

³⁰ K.H. Imam Zarkasyi, *Buku Pekan Perkenalan Pondok Modern Darussalam Gontor, 1939, Darussalam Press, page 6.*

Another opinion says that santri is someone who clings to the Qur'an and the sunnah of the Prophet Muhammad. In Islamic boarding schools, santri will follow the schedule of study and worship which has been arranged in such a way and it is a obligation for them to do it. As for some activities that are usually carried out in Islamic boarding schools, which are praying in congregation in accordance with a predetermined schedule, participating in teaching and learning activities in accordance with the schedule, breakfast and meals together in accordance with the applicable schedule and rules, and following boarding school activities.

The students in Pondok Pesantren Darussalam Gontor are from class 1-6 KMI (kulliyatu-l mu'alimin al-Islamiyah), or equivalent to grade 1 junior high school - grade 3 senior high school. KMI is a curriculum that is adopted and applied in the teaching and learning process in Pondok Modern Darussalam Gontor. There are 2 types of santri in KMI named by intensive and non-intensive santri (ordinary). Intensive class is students who enter Gontor after graduating from junior high school (SMP) and so on. For non-intensive (ordinary) classes, santri who enters Gontor after graduating from elementary school (SD).

4. Gontor Formal Language

Gontor formal language is the language used by its residents which consists of students and teachers (ustadz), they are English and Arabic. That languages are always used in everyday conversation, between students, or students and teachers or vice versa. The students are obliged to speak formally in their daily lives. In the week's introductory book, it was explained about language, that for some of the interests of Education and the progress of learning, the minimum requirement was to leave the regional language altogether. If that was forced, the students may whisper in

Indonesian³¹. It shows that is highly obligated for speaking Gontro formal language

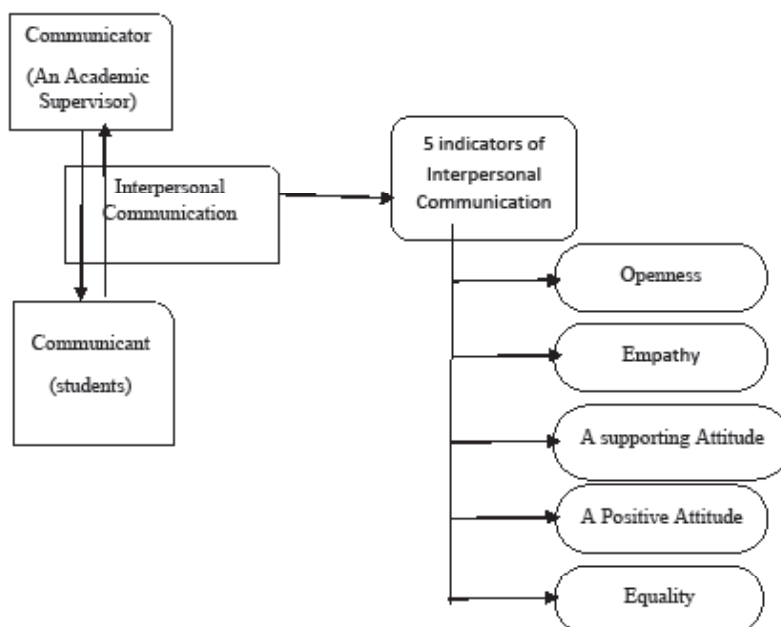
Gontor formal language discipline is a regulation. Which divided into 2 fortnights, first for Arabic and second for english and so on. To improve the quality of students' language, the headmaster establish language discipline section named by LAC (language advisory council) and CLI (central language improvement).

The task of the supervisor or enforcer of the discipline is to control all students' activities that contain language elements. For example, the vocabulary teaching, activity which is carried out every morning at every dormitory. The vocabulary consists of 3 words given by manager of hostel. The vocabulary delivered every day depends on what language fortnight, Arabic or English. If student violates the language discipline, he will be punished.

The punishment aims to improve student language, for example memorizing 3 new vocabularies , finding out what Arabic or English from what he speaks in Indonesian, or if his mistake is serious, the punishment is shaved. With this discipline, making students inevitably have to speak officially at any time, anytime and anywhere.

³¹ *Buku pekan perkenalan Pondok Modern Darussalam Gontor*, Ponorogo, 1997, Darussalam Press, page 37

1.6.3. Theoretical Framework



Picture 1.1 Theoretical Framework

Picture 1.1. Theoretical Framework

A communicator (An academic supervisor) interacts / communicates with the communicant (santri) where communication is interpersonal communication to convey a message to each other. From interpersonal communication, there are several indicators related to the communication.

In this study, researchers will observe the indicators contained in interpersonal communication, namely Openness, Empathy, Supportive Attitudes, Positive Attitudes, and Equality. By looking at interpersonal communication that occurs between the R 5 academic supervisor and his students in disciplining Gontor's official language.

1.7. research method

1.7.1. research design

Qualitative research method is a research method used to examine the condition of natural objects, (as opposed to experiments) where the research is the key, Data collection techniques are inductive, and the results of qualitative research emphasize the meaning rather than generalization³². This research method prefers to use in-depth analysis techniques, which are to examine the problem in case by case because the qualitative methodology believes that the nature of a problem will be different from the nature of other problems.

The type of research can be classified as a qualitative descriptive study, because the collected data are in the form of words or images, so they do not emphasize numbers³³. This study uses a scientific background, with the intention of interpreting phenomena in a setting that occur in the field about what is understood by the subject of research such as behavior, perceptions, motivations, actions and others. So from that the researchers are interested in obtaining data and how to discipline the official language of Gontor by the teacher towards his students (santri).

Qualitative research is often called descriptive research research. Process and meaning (subject perspective) are more highlighted in qualitative research. The theoretical foundation is used as a guide so that the focus of research is in accordance with the facts of the field. In addition, the theoretical basis is also useful to provide a general description of the background of the study and as a material for discussing the results of the study.

From the description above, it can be said that research design is all the research processes carried out by the author in carrying out research from planning to the implementation of research conducted at

³² *Metode penelitian kualitatif*, Bandung, 2017, Alfabeta Cv. Page 9.

³³ *Metode penelitian kualitatif*, Bandung, 2017, Alfabeta Cv. page 9.

a certain time.

1.7.2. Research Subject

According to Sugiyono, the subject of research is an attribute or the nature or value of people, objects or activities that have certain variations determined by researchers to be studied and then concluded³⁴. The subject of this study is determined based on characteristics, namely: Class 5 R academic supervisor who often interacts with class 5 R students, because class 5 R is the class that gets the lowest score among the other 5 classes. So that academic supervisor 5 R must give more attention and direction to them.

The research location is a place for activities to obtain data and information. The research location is Pondok Modern Darussalam Gontor 1 Ponorogo. Because Gontor is famous with its good education system, besides that it is also famous with its language that uses foreign languages to become his formal language, Arabic and English. Among many Gontor campuses in Java and outside Java, that they are centralized in Pondok Modern Darussalam Gontor 1 ponorogo, as titled by “Center of Excellent”.

According to Bungin, the focus of the research contained an explanation of the dimensions of what was at the center of attention and will be discussed in depth and thoroughly³⁵. This must be done explicitly In order in the future it can relieve the researcher before going down or observing. The focus of research is the biggest line in the heart of research, so that observation and analysis of research results will be more directed. The focus of the research conducted by the researcher is interpersonal communication of the 5 R academic supervisor towards students in disciplining the official language of Gontor.

³⁴ It is accessed from http://elib.unikom.ac.id/files/disk1/435/jbptunikompp-gdl-guruhtikaf-21713-4-unikom_g-i.pdf on 29 september 2018 11.26 a.m.

³⁵ It is accessed from <http://makalahtugaspai.blogspot.com/2015/11/fokus-penelitian-kualitatif.html> on 30 september 2018 at 11.10 a.m.

1.7.3. Data Collection Techniques

1. Observation

According to Sugiyono Observation is a research process in view of research situation. This observation is very relevant if it is used for research or PTK class action which consists of observing the learning process, student attitudes and behavior are also interactions between students and other students and students and teachers³⁶. While according to Arikunto (2002) states that observation is a technique of data collection carried out by conducting a thorough examination, as well as systematic noting³⁷.

Observations in this study were conducted to obtain data relating to the focus of the study by observing the interaction of the 5R academic supervisor with his students.

2. Interview (wawancara)

Understanding of interview according to Sugiyono is a technique of data collection that is carried out in a structured or unstructured manner and can be done face to face or by using a telephone network. According to Esterberg the interview is a meeting of two people to exchange information and ideas through question and answer, so that meaning can be constructed in a particular topic³⁸. Interviews or interviews in research are conducted to gather information from the subject of the study in depth with the speakers directly, in this case is the 5th grade academic supervisor.

3. Documentation

Sugiyono expressed his opinion about the document, the document is a record of events that have passed. Documents can

³⁶ It is accessed from <http://www.sepengetahuan.com/2015/06/13-pengertian-observasi-menurut-para-ahli.html> 24 september 2018 at 10.37 a.m.

³⁷ Imam Gunawan, *Metode Penelitian Kualitatif teori & praktik*, Jakarta : Bumi Aksara, 2013. page 143.

³⁸ *Metode penelitian kualitatif*, Bandung, 2017, Alfabeta Cv. page: 114

be in the form of writing, images, or monumental works from someone³⁹. The documents in this study are used to supplement data that is not obtained from observations or interviews (interviews) related to the focus of the research.

1.7.4. Data Analysis Techniques

In this study, researchers used the method of data analysis model Miles & Huberman argued that the activities in the analysis of qualitative data are carried out interactively and take place continuously until completed, so that the data is saturated.

1. Data Reduction

In analyzing qualitative research data, data reduction according to Miles & Huberman is the selection process, focusing on simplification, printing, and transformation of “rough” data that appears from written records in the field. Data reduction continues as long as a qualitative research-oriented project takes place.

This data reduction is done after interviewing the subject research. The data which is about The openness, empathy, a supportive attitude, a positive attitude, and equality, the researcher chooses to conclude the interview and observation.

2. Categorization

Categorization according to Turner and Giles is a cognitive process for classifying objects and events into meaningful categories. The process of formulating or classifying a data obtained from observation, interviews, and documentation.

The categorization in this research is done after the researcher observed, interviewed, and looked at the documentation. The data which are about the openness, empathy, a supportive attitude, a positive attitude, and equality, the researcher chooses the result of

³⁹ Imam Gunawan, *Metode Penelitian Kualitatif teori & praktik*, Jakarta : Bumi Aksara, 2013. page : 176.

observation, interview and documentation by categorization.

3. Synthesis (association)

According to Kattsoff, synthesis is to gather all the knowledge that can be obtained to compile a worldview. Synthesis in the aspect of qualitative research can be interpreted by the process of relating data or information to a mutually sustainable or related entity.

4. The presentation of data

Data presentation is a set of structured information that gives the possibility of drawing conclusions and taking action. By presenting data, researchers will be able to understand what is going on in the fund that must be done based on the understanding found by the researcher from the presentation⁴⁰.

5. Conclusion

In this process, researchers begin to look for the meaning of objects, record order, patterns, explanations, possible configurations, causal paths and propositions⁴¹.

1.7.5 Validity of Data

The validity of data, is each condition must be able to demonstrate the true value, provide the basis for it to be applied and obtain external decisions that can be made about the consistency and procedures and neutrality of all and decisions⁴².

Triangulation of data According to Sugiyono is a data collection technique that is combining the various techniques of collecting data and data sources that already exist. There are 2 types of data triangulation carried out by researchers, including:

⁴⁰ M. Djunaidi Ghony dan Fauzan Alamnsyur, *Metode Penelitian Kualitatif*, Ar-Ruzz media, Jogjakarta, 2013, page 306.

⁴¹ Ibid page 308.

⁴² Lexy J Moleong, *Metodologi Penelitian Kualitatif*, PT Remaja Rosadakarya, Bandung, 1998, page 320.

1. Triangulation of Sources

To test the credibility of the data is done by checking the data that has been obtained through several sources. For example, to test the credibility of data about interpersonal communication between academic supervisor and students, the collection and testing of data that has been obtained can be done to the academic supervisor, academic supervisor assistant, and students. : The data obtained, cannot be leveled as in quantitative research, but it is described, categorized, which views are the same, different, and which are specific from the data source. Data that has been analyzed by the researcher so as to produce a further conclusion is asked for an agreement (member check) with the data source.

Triangulation of source is begun by interview which is done to the academic supervisor of class 5R about the indicators of Interpersonal communication in disciplining Gontor formal language. The interview is done at 3rd of January 2019 in DEMA office, it gets data about the openness, empathy, a supportive attitude, a positive attitude, and equality in improving Gontor formal language discipline. Next, the researcher interviewed to language advisory council staff to check the truth of the data (data validity), it gets about giving punishment to the friends who disobey the Gontor formal language discipline. The next interview is chiefs of class 5R on January 11th 2019 in Masjid Jami' and Al-Azhar building to get data about the action of the academic supervisor of class 5R to his students class 5R.

2. Triangulation Method

Triangulation method is to test the credibility of data is done by checking the data to the same source with different techniques. For example data obtained by interviews, then checked by observation, then with documentation. When using the data credibility testing technique, producing different data, the researcher conducts further

discussions with the relevant data source or another, to make sure which data is considered correct. Or maybe everything is true, because of the different perspectives.

Triangulation method is done by combined by three methods, they are interview, observation, and documentation. An interview is done to Wisnu Imam Hartanto as the academic supervisor of class 5R, Andi Adil Pratama Nusantara as language advisory council staff, Hilmi Ahmad Sirojuddin and Mahfudz Effendi as the chiefs of class 5R. Observation is done to observe how the academic supervisor interpersonal communication toward the students in disciplining Gontor formal language is. A documentation is looked to the language valuation data for the students in Language Advisory Council' office.

CHAPTER II

OBJECT OF THE RESEARCH

2.1 Pondok Modern Darussalam Gontor

The Islamic boarding school, as an indigenous educational Islamic institution of Indonesia has given real contributions during many centuries in developing da'wah (religious propagation) and Islamic education in Indonesia. As the institution for creating well qualified Muslim generations, it stands sturdily fortifying the faith of people, cultivating the best manners, building character, and as a medium of transforming the supreme values and knowledge.

Darussalam Gontor modern Islamic Institution as an Islamic institution has the enduring role of enriching education in Indonesia and moreover in South East Asia. All potentials and power are expanded into the reality of this mission. This is emphasized by the fact that the institution is not involved directly with any political practice, and is unaffiliated with any society organizations, so it independently determines the spaces and has wide space for, movement education and instruction.

Reaching it's 94th year, the institute continually strengthens itself internally and externally. Internally, it is constantly enhancing quality of education and instruction, completing educational facility, developing the future cadres. External development includes: opening new branches, widening networking, expanding da'wah for the ummah, opening a postgraduate program, doctoral program, research bureau, and many other developments in order to become a quality University of Darussalam, to bring into reality its glorious goals, educating cadres of the Muslim Ummah, and increasing the glory of the nation for the sake of Allah, while enforcing the basic civilization of the world.

2.2 Brief History of Pondok Modern Darussalam Gontor

Pondok Modern Darussalam Gontor is commonly abbreviated as Pondok Modern Gontor but is officially called Pondok Gontor in Gontor Village, Mlarak, Ponorogo, East Java, Indonesia. This boarding school was established on Monday, 12 Rabi'ul Awwal 1345/20 September 1926 by three brothers, namely: K.H. Ahmad Sahal (1901-1977), K.H. Zainuddin Fannani (1905-1967), and K.H. Faith Zarkasyi (1910-1985). These three brothers are better known as "Trimurti".

Gontor is a continuation of Tegalsari Pesantren. Tegalsari is the name of a remote village, located 10 km south of the center of the Kingdom of Wangker in Ponorogo.

Tegalsari Pesantren was founded in the 18th century AD by Kiai Ageng Muhammad Besari (Bashori). In 1742 Tegalsari boarding school was led by Kiai Ageng Hasan Besari, grandson of Kiai Ageng Muhammad Besari from the son of Kiai Ilyas who was also the son-in-law of Sultan Pakubuwono II (1710-1749).

Gontor is located approximately 3 kilometers east of Tegalsari and 11 kilometers to the southeast of Ponorogo City. At that time, Gontor was still a forest area that had not been settled by many people. It was also a hideout for robbers, criminals, drunks, and dirty-tempered people. Therefore, the area was dubbed as "dirty place" which in Javanese is known as "enggon kotor".⁴³

On October 12, 1958, an event of crucial importance to the future of the boarding school occurred, an event unprecedented in the history of pesantren in general. At the 36th year anniversary ceremony, the founding fathers of the boarding school donated their school as an endowment to the Muslim Ummat represented by fifteen members of the Pondok Modern Family Association (IKPM), which were then collected in an institution known as the Wakaf Board of Pondok Modern Darussalam Gontor.

⁴³ Sekretaris Pimpinan Gontor, *Profil Pondok M0dern Darussalam Gontor*, Darussalam press, Ponorogo, 2016 page 2

Thus, substantially Pondok Modern Darussalam Gontor began to impose modern institutional management of pesantren. The succession of leadership is regulated in modern theory after the Trimurti, as mandated by the Wakaf's Articles of Association.

Pondok Modern Darussalam Gontor has two levels of education. Firstly, Kulliyatul-l-Mu'allimin Al-Islamiyah (KMI), a mid-level education program, was established in 1963 and has gained equal education from the Ministry of Religious Affairs of the Republic of Indonesia and the Ministry of National Education and gained recognition from various educational institutions within and abroad. Second, University Darussalam (UNIDA) Gontor, ie college level. At present, UNIDA Gontor has 7 faculties for its undergraduate program: Faculty of Ushuluddin, Faculty of Tarbiyah, Faculty of Syari'ah, Faculty of Economics and Management, Faculty of Humaniores, Faculty of Health Sciences, and Faculty of Science and Technology; Two study programs for Post-Graduate: Aqidah Science and Arabic Language Education; and one study program for Doctoral Program: Prodi Ilmu Aqidah. In addition, UNIDA Gontor also organizes the Ulama Cadre Program (PKU) and the Center for Islamic and Occidental Studies (CIOS).

The curriculum in PMDG is integrative, integrating the science of religion and general into a unified whole and comprehensive, covering all areas of proficiency, intellectual, emotional, and psychomotor. Given that one of the education orientations in PMDG is community, the life skill education gets serious attention in PMDG curve.

2.3 Legal Status

Darussalam Gontor Modern Islamic institution is an autonomous educational institution, and fully private since its establishment. Since October 12, 1958, it was officially donated by the founding fathers to be waqf charter to the Islamic Ummah of the world. This boarding school was registered formally on March 18, 1956 at Madiun by the number 24 also. It has also been registered by district court by the number 3 and declared

officially with a formal letter from the state by the number of 85/1960⁴⁴

2.3.1 Islamic Teachers Training College (ITTC)

ITTC is responsible for implementation of academic program for students at the secondary educational level, with a length of studies of 6 or 4 years (equivalent to junior and senior high school). The institution is headed by a director namely K.H. Masyhudi Subari M.A assisted by two representatives; H. Farid Sulisty L.c and Drs. H Sutrisno Ahmad, Dipl.A.

ITTC was established on December 19, 1936. It is an Islamic teacher education that gives priority to forming personality, mental attitude, and Islamic sciences.

2.4 System of Education

As an institution for cadre of leaders which gives priority to the establishment of the mental character, Gontor implements integrated educational system that is comprehensive and independent. The main ingredients in education of Gontor are exemplary in every respect, the creation of a conducive environment through strict discipline, and various activities with each activity being escorted, directed, guided, evaluated, and filled with an understanding of benefit, objective and philosophical backgrounds. Thus, the whole dynamic of an activity can work well and provide optimal results⁴⁵

a. Integral

This term is defined as integration between intra, extra and co-curricular activities in one unite, so that the boarding school is able to consistently integrate the three centers of education, the family, schools, and the community, in one program. It means combining the benefits of boarding school education and Madrasah

⁴⁴ Sekretaris Pimpinan Gontor, *Profil Pondok Modern Darussalam Gontor*, Darussalam press, Ponorogo, 2016 page 5

teaching systems in one package. It also means integration between faiths, science and charity, between theory and practice in one.

b. Comprehensive

Comprehensive means that the education system in the boarding school is thorough and complete, sharpening all the potential of humanity (intellectuality, spirituality, mentality and physical) towards perfection. Teaching curriculums emphasize the balance between science and religion, covering all aspects of science; methodological and material. Thus, there is no dichotomous system of science.

c. Independent

As an educational institution, Gontor is independent, as well as an organization, and in funding, system, curriculum, and its personnel. All students and teachers are trained to arrange their whole lives on campus without involving anyone else. It has also become an effective educational tool for students and teachers.

d. Exemplary

Boarding school applies a real pattern of the caregivers who become a central figure as a means of primary education, in terms of morality, spirituality, intellectuality, and productivity. All educators should be a good example for others.

e. Conducive Milieu

The boarding school is also very concerned with the creation of a conducive milieu, so that the students and teachers of Islamic education in sterile environment of the thing that can disrupt the education process. Mosques are considered as centers of milieu for education, because everything they see, hear, and feel are deliberately designed for education.

f. Boarding

All students of ITTC stay and live in dormitories, with activities that are orderly and solid under the leadership of senior students and guidance of the teachers. All their needs are well provided for in campus. For 24 hours, they are always guided, directed controlled, and educated. Their time is used very effectively for a variety of learning activities and education, organizational skills and leadership, worship and social activities.

g. Discipline

Gontor pays close attention to discipline in all things. The values of discipline are instilled through exemplary, conditioning, instruction and coaching. There is no progress without discipline, and no discipline without ideals. Discipline in Gontor has become the spirit of all activities, implemented and obeyed by everyone; students, teachers, and even the headmasters. Thus the students are expected to have self-discipline that manifest in their character and attitude.

h. Language of Teaching And Daily communication

There are three languages used in the process of teaching and learning in the classroom; Indonesian language for learning material sciences, English for all English lessons, as well as Arabic language for all materials in Arabic and Islamic studies. Meanwhile, the language of daily communication among students in various activities, both in the classroom and outside the classroom, is Arabic and English. Teaching of foreign language (Arabic and English) is performed by the direct method without any translation in the classroom, supported by a variety of language activities, both inside and outside classroom.⁴⁶

⁴⁶ Sekretaris Pimpinan Gontor, *Profil Pondok M0dern Darussalam Gontor*, Darussalam press, Ponorogo, 2016 page 15

2.5 Vision and Mission

2.5.1. Vision

As an educational institution that aims to produce cadres of future leaders, it becomes the place for the worship of Thalabul ‘ilmi and becomes the center of Islamic knowledge, the language of the Qur’an, and general science, with the Spirit of boarding scholl (pesantren).

2.5.2. Mission

- Preparing a generation of excellence and quality toward the formation of *khairul ummah*.
- To educate and develop a generation of believers and Muslims who are virtuous, able-bodied, knowledgeable, free-minded, and respectful to the community.
- Working on religious and general science in a balanced way towards the formation of intelligent clerics.
- Preparing believing and cautious citizens to Allah SWT.⁴⁷

2.6 Motto of Pondok Modern Darussalam Gontor

Education of Darussalam Gontor Modern Islamic institution emphasizes the formation of a high-minded, able-bodied, knowledgeable and free-minded Muslim believer. This main criterion or trait is the educational motto of Pondok Modern Darussalam Gontor.

1. Noble Character

Noble Character is considered to be the most important basis of education implemented on all levels; from the lowest to the highest. The realization of this motto is done through all elements of education.

2. Sound Body

Sound body is another aspect that is considered important in education in this institution. With a healthy body the students

⁴⁷ Sekretaris Pimpinan Gontor, *Profil Pondok M0dern Darussalam Gontor*, Darussalam press, Ponorogo, 2016 page 11

will be able to carry out the tasks of life and worship at their best. Health maintenance is done through various sports activities, and there are regular exercises that must be followed by all students in accordance to a predetermined schedule.

3. Broad knowledge

The students are educated through a process that has been systematically designed to broaden their horizons and knowledge. Students are not only taught knowledge, more than that they are taught how to learn, a lesson that can be used to open the knowledge storehouse. The Kyai often preaches that knowledge is broad, unlimited, but cannot be separated from high-mindedness, so that someone knows for what he learns and knows the principle for what he has increased his knowledge.

4. Independent mind

Independent mind does not mean pure freedom(liberal). Freedom here should not abolish principle, especially the principle as a Muslim believer. Freedom here is a symbol of maturity from educational results that have been illuminated by divine guidance (hidayatullah). This motto is applied after students possess a high mind or noble mind and after he is knowledgeable.

2.7 Five Spirits

All life in Pondok Modern Darussalam Gontor is based on the values imbued by the atmosphere that can be concluded in five spirits. The five spirits are the five values that underlie the life of Modern Pondok Gontor:

1. Sincerity

This spirit means doing something not driven by the desire to gain certain benefits. All actions are done with the sole intention for worship, lillah. Kyai and his assistants are sincerely educating, helping the process of education and students are also sincerely educated.

This soul creates an atmosphere of harmonious life between the respected kyai and devout students, an atmosphere of love and respect. This soul makes students always ready to fight in God's way, wherever and whenever.

2. Simplicity

Life in boarding school is overwhelmed by the atmosphere of simplicity. Simple does not mean passive, nor does it mean poor or destitute. In the soul of simplicity there are values of strength, ability, fortitude and self-control in the face of the struggle for life.

Behind this simplicity radiates a great soul, courageous and unyielding in all circumstances. Here is life and the growth of strong mentality and character, which is a requirement for the struggle in all aspects of life.

3. Self-Reliance

Self-reliance or self-help is a powerful weapon that pesantren provides to their students. Self-reliance means that not only are students able to learn and practice taking care of their own interests, but the boarding school itself as an educational institution must also be capable of self-reliance so that it never leans its life to the help or mercy of others.

This is Zelp berdruiping system (both provide dues and wear equally). In the meantime, the boarding school is not rigid, thus rejecting people who want to help. All the work in the boarding school is done by the kyai and the students themselves, as there are no employees in the boarding school.

4. Islamic Brotherhood

Life in the boarding school is surrounded by a friendly atmosphere of brotherhood, so that all the joys and sorrows are felt together in Ukhuwwah Islamiah. There is no wall that can separate between them. This is not only during their time in boarding school, but it also affects towards the unity of the ummah in society after

they, mix into society.

5. Freedom

Free in thinking and doing, free in determining future, free in choosing way of life, and even free from various negative influences from outside society. This soul of freedom will make great and optimistic students in the face of all difficulties. Only in this freedom is often found negative elements, that is when freedom is misused, so too liberal (free) and results in the loss of direction and purpose or principle.

On the contrary, some are too free (to be unwilling to be influenced), clinging to traditions which he considers to have been profitable in his day, so as not to turn to an age that has changed. Finally, he is no longer free because he ties himself to the known only.

Then this freedom must be returned to the original, which is free in positive lines, with full responsibility; both in the life of the boarding school itself, as well as in community life.

The soul that includes the atmosphere of life in boarding school that brought by students as the main provision in life in society. This soul also must be maintained and developed with the best.

CHAPTER III

DESCRIPTION OF RESEARCH SUBJECTS

3.1 Research Subject

Subjects of research are objects, places or persons requested to provide information about a fact or opinion. As Arikunto explained, the subject of research is the subject (person, place or object) that the researcher intended to study. The subjects of this research are those who discipline the students to speak formally and supporting for it.

In this research, the researcher has several criteria in the selection of research subjects, namely: (1) Academic supervisor of class 5R in Modern Pondok Modern Darussalam Gontor (2) Language Advisory Council staff (3) Chiefs of class 5R. Based on these criteria, subjects in this study are:

1. Wisnu Imam Hartanto : Academic Supervisor of class 5R
2. Andi Adil Pratama Nusantara : Language Advisory Staff
3. Hilmi Ahmad Sirojuddin and Mahfudz Effendi : Chief of class 5R

From the those research subjects above, the researcher will describe the profile of the research subjects as follows: First, Wisnu Imam Hartanto is a fifth year in Pondok Modern Darussalam Gontor. Wisnu is an alumnus of 2014 Gontor who had studied for 6 years and continued his studies at Darussalam University Gontor as well as a teacher at Pondok Modern Darussalam Gontor.

In Pondok Modern Darussalam, Wisnu is Academic supervisor of class five and his responsibility is for class 5R students especially for a year. He is a coordinator of Air Minum Darussalam's factory (AMIDAS) which is one of the business units owned by Pondok Modern Darussalam Gontor foundation.

The second, Andi Adil Pratama Nusantara, is a fifth year in Pondok Modern Darussalam Gontor and the academic supervisor of 5Q also. He is an alumnus of 2014 Gontor who had studied for 6 years and continued his studies at Darussalam University Gontor as well as a teacher at Pondok Modern Darussalam Gontor. He is one of Language Advisory Council staff who has the job to discipline the students in Pondok Modern Darussalam Gontor to speak formally. Because the main job of language advisory council staff is improving the students' language, Arabic and English and to discipline the language is the obligation of the language advisory council staff.

The third, Hilmi Ahmad Sirojuddin and Mahudz Effendi are the students of class 5R. in class organization they are the chiefs who lead their classmate. Hilmi has been studying in Pondok Modern Darussalam Gontor for 5 years. He was the manager of class four in a year ago. Mahfudz has been studying in Pondok Modern Darussalam Gontor for 3 years. He is chief of hostel in this year.

The reason the researchers choose the subject of research is because they are the most responsible for the ongoing teaching and learning activities in the class 5R, especially for disciplining students to speak formally.

CHAPTER IV

DISCUSSION

The truth, every people need interpersonal communication as the tool to help in swit team work each other in many field. Interpersonal communication is the activity that is done in the dayly activities and the way to deliver and accept the thoughts, information, idea, feel, and even emotion person as long as to reach the point between the communicator and communicant⁴⁸. To create and suport efefctive interpersonal communication, there are five indicators : openness, empthy, a supportive attitude, a positive attitude, and equality.

4.1. Openness

The oppennes is the attitude to show what the communicator feels heavy to the communicant. The oppennes point to the willingnes to give the reaction to the other people frankly about anything they say, but it will not effective if the communicator is only one who delivers his idea from the begining without any reaction from others⁴⁹. The openness attitude is one of the factors that can strengthen the interpersonal relationship in a family⁵⁰. The definition family here is the relationship between the academic supervisor and his student. As the explanation before, one of the function the academic supervisor is being a parent for his student.

The openness in this reserach can be known by three indicators, there are : It relates with the condition directly between two sides, and the increase in a attitude. The **first** indicator relates with the condition indirectly toward the people that involved. It means the expression that expressed the communicator toward the communicant. Based on the

⁴⁸ Suranto AW. "*Komunikasi Interpersonal*". Graha Ilmu Jogjakarta. Hal 71.

⁴⁹ Neri Aprilina Iyoq ,"*Efektifitas Komunikasi Orang tua pada Anak dalam Membentuk Perilaku Positif*". eJournal Ilmu Komunikasi, 5 (2) 2017 : 39 – 50.

⁵⁰ Mohammad Luthfi, "*Komunikasi Interpersonal Suami dan Istri Dalam Mencegah Perceraian di Ponorogo*". Ettisal Journal of Communication vol.2 nomer 1 tahun 2017.

observation and interview, it's known that academic supervisor's feeling as the communicator to the communicant which is the student is to deliver directly in guided study directly. These are as Wisnu Imam Hartono said :

“saya pernah mengungkapkan keluh kesah saya dalam membimbing mereka, karena kurangnya minat atau minimnya mereka dalam berdisiplin berbahasa resmi Gontor, sehingga menyebabkan bahasa mereka menurun yang berdampak juga pada penurunan nilai mereka karena kurangnya pemahaman mereka terhadap suatu pelajaran tersebut yang menggunakan bahasa resmi Gontor baik Arab maupun Inggris”. (Wisnu 22 years, in DEMA office)⁵¹.

In the interpersonal communication activity, the academic supervisor expresses his feeling to the student so that the student realize about his deficiency in their study activity. So it will create desired academic atmosphere especially in understanding lesson that used Gontor formal language. It also includes in their daily activity so they can be disciplined whenever and wherever to have formal language, this is also to increase their language.

In their discussion, a communicator that is an academic supervisor expresses in two ways : the first, he stand expressing his feeling and guides in front of the student directly when the learning activities take place. He hoped they realize what he wants to do when they feel lazy. The second way is when giving the book examinatin report (mark). The goal of this activity is to give them additional motivation wo they will not feel discouraged if they get unstaisfied mark. This is suitable with theorem in Al-ahzab letter chapter 70:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

The meaning: “And when We exacted a covenant from the prophets, and from thee (O Muhammad) and from Noah and Abraham and Moses and Jesus son of Mary. We took from them a solemn covenant⁵²” .

⁵¹ An academic supervisor of class 5R, interview on 3rd of January 2019 in Pondok Modern Darussalam Gontor

⁵² Q.S. Al-Ahzab ayat 70. It is taken from <https://tafsirq.com/topik/al+ahzab+70> . on 15th of January 2019 at 02.45 p.m.

The verse above explains to us that mu'min people should express the right and exact words. The verse is usually used by a mu'min to deal with mu'min people in order to provide solution or evaluation.

The **second** indicator of openness is the direct relationship between the two parties; it's the response or feedback that is mutually supportive from both the academic supervisor and the student. One of the most important thing to remember is that someone will never solve the problem (for) other people. The person concerned must make the choice or their own decision that has to be done to solve their own problem and he also has to understand the situation he faces or understands himself⁵³. Interpersonal communication is effective; if other student understands correctly what the communicator (academic supervisor) says and responds to what is desired⁵⁴. This was confirmed by the statement of the 5R academic supervisor, Wisnu who claimed that :

“ketika saya menyampaikan keluh kesah saya di hadapan mereka, saya membuat suasana kelas itu nyaman dan santai mungkin agar para santri tidak canggung dalam memberikan respon atau feedback dari apa yang saya sampaikan ke mereka. Kemudian mereka akan sadar dengan kekurangan mereka yang selama ini menjadi problem utama mereka dalam belajar mengajar khususnya dan melakukan perubahan tersebut”. (Wisnu 22 years old, in DEMA office)⁵⁵.

Interpersonal communication can be influenced by supporting condition to make the communication between communicator and communicant. In this situation, an academic supervisor makes the situation as good as possible so it can hit the students, and they won't be awkward in responding the message which is informed by an academic supervisor and make an effective communication. This was confirmed by one of the chief of class 5R who said:

⁵³ Edi Harapan dan Syarwani Ahmad, “*Komunikasi antarpribadi perilaku dalam organisasi Pendidikan*”. PT. Raja Grafindo Persada Jakarta. Hal 113.

⁵⁴ Suranto AW. “*Komunikasi Interpersonal*”. Graha Ilmu Jogjakarta. Hal 79.

⁵⁵ An academic supervisor of class 5R, interview on 3rd of January 2019 in Pondok Modern Darussalam Gontor

“ketika dalam suasana yang kurang enak (mencengangkan), saya sendiri sebagai ketua kelas kurang berani untuk merespon pesan dari wali kelas karena takut, namun ketika dalam keadaan yang nyaman, saya berani melakukan itu karena keadaannya juga mendukung”. (Hilmi 16 years old, in Masjid Jami’ Gontor)⁵⁶.

In interpersonal communication can also be influenced by the atmosphere that supports communication between communicators and communicants. In this context, academic supervisor makes the atmosphere as comfortable and relaxed as possible so that it can touch the hearts of the student, and to make the student does not awkward in replay or responding to the message brought by the academic supervisor so that will have an effective communication. This is indicated by the existence of two-way communication between the academic supervisor and his students and indicated a positive change from the students in the future. The full response of understanding that reflects what is expressed by the sender of the message shows that a teacher has the intention to understand his thoughts and feelings⁵⁷.

The **third** indicator is an increase in attitude; it is the changes made by the student after receiving the message delivered by academic supervisor regarding deficiencies and support in teaching and learning activities. The changes of the student can occur if there are factors that support these changes both from individual communicants and from the quality of the communicator in communicating. The effective communication will drive communicators to achieve certain goals. A teacher who wants to transfer a knowledge and guide students is not just determined by the knowledge he has, but also by how he communicates⁵⁸. This is confirmed by the expression of Wisnu:

“Saya melakukan itu sekitar 1 bulan yang lalu. Dan ada perubahan yang terlihat dari santri khususnya dalam proses belajar mengajar. Selain itu juga, dalam

⁵⁶ A chief of class 5R, interview on 11th of January 2019 in Pondok Modern Darussalam Gontor.

⁵⁷ Suranto AW. “*Komunikasi Interpersonal*”. Graha Ilmu Jogjakarta. Hal 113.

⁵⁸ Ibid page 79.

komunikasi kesehariannya di rayon ataupun dalam menggunakan bahasa resmi Gontor, walaupun itu hanya bahasa percakapan sehari-hari yang sudah mereka pelajari sejak dari kelas 1 atau 1 intensive bagi yang dari kelas khusus (intensive)". (Wisnu 22 years old, in DEMA office)⁵⁹.

An academic supervisor motivate students who are lazy, so they can turn out to be better, for example from being lazy to be diligent, from trespasser of language disciplines to being disciplined in language. So that if a student is disciplined in language he will be used to with it, in order to facilitate them in understanding the lesson. Even though the language used is only their daily language, but it is quite helpful.

The openness between communicator and communicant is the first step of two ways communication process. The openness is one of important factors from Interpersonal communication to make the situation of communication which is wanted by communicator and communicant. From the openness, every side can know and understand the feeling, character and the expectation which is wanted by two sides⁶⁰.

4.2. Empathy

Empathy can be interpreted as the ability to feel what other people feel and can do something tangible to realize our concern for what others feelings⁶¹. Empathy is the appreciation of other people's feelings, without losing their identity. The empathy point of view lies in the position of others. In empathizing a person can still be himself with his ability to give opinions on what others feel with the right time so that it does not cause wrong perceptions. The affective component of empathy also includes sympathy not only to feel the suffering of others but also expressing concern and

⁵⁹ An academic supervisor of class 5R, interview on 3rd of January 2019 in Pondok Modern Darussalam Gontor

⁶⁰ Mustika Chairani, Ida Wiendijarti dan Dewi Novianti." *Komunikasi Interpersonal Guru dan Orang tua dalam Mencegah Kenakalan Remaja pada Siswa* (Studi Deskriptif pada Siswa kelas XI SMA Kolombo Sleman)". *Jurnal komunikasi*, vol.7 no.2 tahun 2009 page 148.

⁶¹ Suciati. *Komunikasi Interpersonal*. Buku Litera Yogyakarta tahun 2016. page 81.

trying to do something that lighten up their suffering, so it will appear help behavior as sympathy and caring⁶².

Empathy in this research can be considered based on four indicators, there are: perspective taking (pengambilan perspektif), fantasy (imajinasi), empathic concern (perhatian empatik), and personal distress (distress pribadi). The first indicator of perspective taking is the ability to put yourself in the shoes of others. This also occurs in interpersonal communication between academic supervisors and students to respond the problem. When a santri gets a low score or the percentage of class scores guided by the academic supervisor drops, then the academic supervisor will take an action to overcome it all. This is as expressed by the 5R academic supervisor:

“yang membuat nilai santri turun ialah dikarenakan kurangnya atau lemahnya bahasa mereka, sehingga mereka mengalami kesulitan dalam pemahaman pelajaran serta hafalan mereka yang kurang begitu melekat karena mereka kurang begitu memahami apa yang mereka hafalkan dan juga pengaplikasian dari apa yang mereka hafalkan dalam sebuah pertanyaan itu sangat kurang. Selain itu juga, sebenarnya mereka itu tahu mana yang harus difahami dan dihafalkan, namun mereka kurang bisa mencapai apa yang seharusnya mereka capai itu”. (Wisnu 22 years old, in DEMA office)⁶³.

Language became a major factor in the decline in the score of santri in examinations, because many of their lessons use the official language of Gontor that is English and Arabic. If a student does not master the two languages, what they will feel is the difficulty in understanding the lesson and memorizing the lessons that require memorization. If an understanding is lacking, memorization will be difficult to do. Because if you only memorize what you don't understand, it will be easy to lose your memorization. While the written test system in Pondok Modern Darussalam Gontor is a question that requires essay answers rather than multiple choice. Actually most of the students know the lessons that need to be understood and mastered, but

⁶² Suciati. *Komunikasi Interpersonal*. Buku Litera Yogyakarta tahun 2016. page 87.

⁶³ An academic supervisor of class 5R, interview on 3rd of January 2019 in Pondok Modern Darussalam Gontor

again because of their deficiency of language skills so that it inhibits the mastery process of the lesson.

There are various ways that done by the academic supervisor to find out the deficiencies of his students are by getting a report from the guardian of the student about the deficiencies of their children in teaching and learning activities in Pondok Modern Darussalam Gontor. If a santri has an obstacle or problem, it is possible that he will consult or express his feeling to his academic or to his his parents. When a student has a problem in learning, then he tells his problems to his parents, then the parents (guardians of the student) will convey their children's problems to the academic supervisor in order to help and guide its student, so they can overcome the problem. This was confirmed by the academic supervisor statement which said

“terkadang saya mendapatkan informasi atau laporan dari wali santri perihal hambatan dan masalah yang dihadapi anaknya (santri) dalam proses belajar mengajar. Mungkin karena mereka canggung untuk mengungkapkannya kepada saya, atau mungkin ketika mereka hendak berkonsultasi dengan saya, namun saya yang sedang tidak berada di kamar karena ada tugas Pondok yang harus saya lakukan”. (Wisnu 22 years old, in DEMA office)⁶⁴.

When students want to consult about the obstacles and problems they face to academicsupervisor, but because of the awkwardness that prevents him or because of the busyness of the teacher to carry out the duties, the santri will look for other alternatives, that is by calling their parents at home to reveal these obstacles and problems. Then, then the parents (guardians of the student) will contact their teacher to tell information about what their child experienced, so it show the teacher to give a direction and guidance.

Every individual has different abilities and willingness between one student and others. The obstacles and problems they face are also different from each other. This is caused by factors that make them do activities that should not be done. The factors that inhibit them are laziness in learning.

⁶⁴ An academic supervisor of class 5R, interview on 3rd of January 2019 in Pondok Modern Darussalam Gontor

This was confirmed by the academic supervisor statement which said:

“faktor yang sering menghambat proses belajar santri yaitu keteledoran dan kemalasan dari santri itu sendiri baik di dalam kelas maupun diluar kelas. Padahal kelas 5R itu tidak menjadi pengurus rayon, seharusnya mereka memanfaatkan itu, tapi yang terjadi malah membuat mereka teledor akan kekosongan waktu yang dimilikinya. Kalau mereka sadar, maka mereka akan belajar dengan giat”. Wisnu 22 years old, in DEMA office)⁶⁵.

There are many factors that become problem in student learning process, there are: careless and laziness of the students themselves. If it analysed in terms of activity non-KMI, the 5 R class are not a manager of dormitory, so they will have more time. But the on the contrary, the phenomenon is the students precisely careless with their lot of free time, and they do not spend the time as well as possible. In other side, the most important thing is the awarness to review their material and study. If they can realize, they will not be lazy to learn. A laziness will move away from the student by itself. Maybe laziness arises because the student can understand well a lesson. When a teacher knows about factors that inhibit learning or make them lazy to learn, then a teacher needs steps to overcome it all. There are several steps that will be taken by the teacher in overcoming these factors, as the academic supervisor 5R said:

“langkah awal yang akan saya lakukan ialah dengan memaparkan akan pentingnya belajar demi masa depan yang cerah. Kemudian langkah selanjutnya yaitu dengan membuat program-program kelas demi menuntun para santri untuk gemar belajar sehingga mereka akan enjoy dalam belajarnya, yaitu dengan cara memberikan pendalaman materi (ta'hil), mewajibkan para santri untuk menghafal pelajaran yang sudah dipelajari dan difahami, kemudian melakukan tanya jawab tentang pelajaran sehingga mereka tahu bagaimana cara menjawab soal-soal ujian dengan baik”. (Wisnu 22 years old, in DEMA office)⁶⁶.

⁶⁵ An academic supervisor of class 5R, interview on 3rd of January 2019 in Pondok Modern Darussalam Gontor

⁶⁶ An academic supervisor of class 5R, interview on 3rd of January 2019 in Pondok Modern Darussalam Gontor

In dealing with a problem a teacher has to determine the steps that should be taken. For example, to face a santri who is lazy in learning because of his carelessness in spending time and their deficiencies about the subject. The first step is the teacher has to explain to the students the importance of learning in the future. It is as contained in the hadith narrated by Ibn Majah⁶⁷:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

The meaning: “studying is obligated to each muslim (H.R Ibn Majah).

An academic supervisor also conducts programs to increase the willingness of student to learn and understand as well, for the example he gives an additional important material (ta’hil), its teacher explains the lessons learned by students in the classroom to make them truly understand. Besides that, the teacher requires every student to memorize the lessons that have been understood first so the knowledge he learned was really attached to their minds. The teacher also asked questions about the lessons they had just learned to review or recall whether what they are learning is really attached or not. All these programs can be done by an academic supervisor when learning guided nights or afterwards.

The **second** indicator of empathy is fantasy (imagination) which is a person’s tendency to transform themselves into feelings and the actions of the imaginary characters contained in the book, glass screens, cinemas, and in game play. The Communication carried out by a teacher to his students in responding the attitude that change to immitate the characters contained in the book, glass screens etc is to give instructions that suit to a better life. However, not everyone will imitate what is seen from the screen, or read in the book. Even it happens; there are probably a few of the many santri, or just general descriptions. This is reinforced by the words of the 5R teacher:

⁶⁷ H.R Ibn Majah. It is taken from <https://www.fiqihmuslim.com/2015/05/kumpulan-hadist-nabi-tentang-menuntut-ilmu.html>. On 20th of January 2019 at 08.00 p.m.

“kalau gambaran umum permasalahan santri dalam karakter buku-buku, layar kaca atau kartun mungkin tidak ada yang mirip sepenuhnya. Mungkin hanya sebagian perilaku atau sifat yang menyerupai salah satu karakter dalam kartun Doraemon, yaitu Nobita. Kenapa, karena kemauan santri itu bisa menguasai pelajaran, tanpa adanya usaha atau istilah lain instan. Sehingga sangat terlihat kemalasannya dalam kegiatan belajar mengajar”. (Wisnu 22 years old, in DEMA office)⁶⁸.

For the problem of student in character changes or behavior that imitates the characters in the book, glass screens, or cartoons it is by giving them more direction on how to respond to the characters they capture. So that, they are not entirely take after characters, maybe by telling the student to take the positive side of the character. A person's personal problems will not be overcome without the willingness and wishes of someone. The self motivation to do something good is very helpful in handling the problem. As what was delivered by academic supervisor 5R, he said:

“ketika seorang santri mendapati permasalahan, dan telah mendapatkan berbagai arahan dan solusi terhadap permasalahan tersebut, maka yang harus di perhatikan lagi ialah motivasi dari santri sendiri untuk menyelesaikan permasalahan tersebut. Kami sebagai guru sekaligus wali kelas dari santri tersebut, hanya bisa membantu dari luar, selebihnya dari dalam benak santri sendiri”. (Wisnu 22 years old, in DEMA office)⁶⁹.

The academic supervisor gives the motivation to the students in the class after night guided study. In dealing with a problem, all that needs to be considered is self motivation (consciousness) to transform and change it. The academic supervisor or other teaching teacher can only support and direct it from the outside. It starts entirely from the students themselves. This is as explained in the Al-Qur'an of the letter Al-Baqarah verse 286, it said:

⁶⁸ An academic supervisor of class 5R, interview on 3rd of January 2019 in Pondok Modern Darussalam Gontor

⁶⁹ Ibid

لَهُ مُعَقَّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ
 حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۗ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ
 وَاِلٰ

The meaning: “The thunder hymneth His praise and (so do) the angels for awe of Him. He launcheth the thunderbolts and smiteth with them whom He will while they dispute (in doubt) concerning Allah, and He is mighty in wrath.”(Ar-Rad: 11)⁷⁰ .

From the verse above, it can be concluded that Allah will not change a person’s condition unless the person changes it. When a student has a problem in learning, the student itself should overcome these problems. The teacher just only directs the santri to overcome his problems, especially in learning activities.

The **third** indicator of empathic concern (empathic attention) is one’s orientation towards others in the form of sympathy, affection, and care for other people who have difficulty. This aspect is positively related to emotional reactions and cared to help others⁷¹. Empathy takes perspective from the position of others and acts according to with what others want. An empathic person is able to understand motivation and other people’s experiences are both their feelings and attitudes, and their hopes and desires for the future. Likewise, academic supervisor’s empathy to students who get low scores in general tests or test. The academic supervisor also felt what his students felt. This was confirmed by the statement of the 5R teacher:

“ketika saya melihat santri yang mendapatkan nilai rendah, saya lebih merasakan kasihan, baik kepada santrinya maupun kepada orang tuanya. Seharusnya dia belajar dengan giat untuk mengimbangi jerih payah orang tuanya yang bekerja

⁷⁰ Q.S. Ar-Rad surah 11. It is accessed from <https://tafsirq.com/topik/ar+rad+ayat+11>. On 19th of January 2019 at 9.00. p.m

⁷¹ Suciati, “*Komunikasi Interpersonal*”. Buku Litera Yogyakarta tahun 2016. Page 82.

dengan bersungguh-sungguh untuk bisa membiayainya sekolah sejauh ini”. (Wisnu 22 years old, in DEMA office)⁷².

The role of academic supervisor in Pondok Modern Darussalam Gontor is not only as a teacher for his students, but also as a parent to their pupils or students. This makes him feel sorry for the students because of unpassionate about learning to study but lazing when in teaching and learning activities. Besides that, they have to proof to their parents with all their achievements and study to make their parents proud for the hard work of their parents. When he finds his students problem, then the he conducts a program to get a solution to their problem. This was confirmed by the statement of the 5R teacher:

“ketika saya menemukan santri saya mempunyai permasalahan dalam belajar ataupun ketika mereka merasa malas untuk belajar, maka saya harus melakukan suatu tindakan guna untuk memberikan solusi bagi mereka. Diantaranya yang saya lakukan yaitu dengan cara memotivasi mereka, menerangkan kepada mereka apa hakekat dari belajar, mengapa harus menuntut ilmu dan sebagainya”. (Wisnu 22 years old, in DEMA office)⁷³.

An academic supervisor will take action to make his students study hard. There are various ways that he can do to respond to this, it's by motivating the student what is actually the essence of learning. Why we as Muslims are required to study, this is because everything we do to worship Allah SWT. As explained in the letter Al-Mujadalahh verse 11 which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَأَفْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ
وَإِذَا قِيلَ انشُرُوا فَاذْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

⁷² An academic supervisor of class 5R, interview on 3rd of January 2019 in Pondok Modern Darussalam Gontor

⁷³ An academic supervisor of class 5R, interview on 3rd of January 2019 in Pondok Modern Darussalam Gontor

The meaning: “Oh you who believe! when it is said unto you, Make room! in assemblies, then make room; Allah will make way for you (hereafter). And when it is said, Come up higher! go up higher; Allah will exalt those who believe among you, and those who have knowledge, to high ranks. Allah is Informed of what you do.”(Q.S, Surat Al-Mujadalah: 11)⁷⁴

We as Muslims are advised to take part in the functions of knowledge (to study), because Allah will give a spaciousness for those who join the science discussion. And Allah will elevate the degree of those who study in the hereafter.

The fourth indicator of personal distress is personal orientation towards him self it's a person's orientation towards himself in the form of feeling worried and anxious in interpersonal situations. In the process of communication that occurs between the 5R academic supervisor and his students in the classroom is an activity that supports each other to improve the quality of the student to have a better language that support them in their learning process. He feels worried and anxious if he can't fully guide and control the student in every agenda that relates to their academic activity. When he fined their problem, he will take the action to solve. But, his satisfying to the solution he gave to is depends on how hard his students try to do and what they show. This was confirmed by the statement of the teacher:

“dengan berrbagai solusi yang telah saya lakukan dan berikan untuk para santri, saya merasa usaha itu masih belum cukup. Karena saya merasa saya kurang bisa istiqomah dalam membimbing mereka, dan selain bertanggung jawab untuk membimbing mereka, saya pun ada tanggung jawab dalam perkuliahan maupun tanggung jawab untuk unit usaha yang diamanatkan ke saya. Jadi, terkadang waktu untuk membimbing mereka, saya lakukan untuk kegiatan lain yaitu membantu pondok melewati unit usaha tersebut”. (Wisnu 22 years old, in DEMA office)⁷⁵.

⁷⁴ Q.S. Al-Mujadalah verse 11. It is accessed from <https://tafsirq.com/topik/al+mujadalah+ayat+11>. on 20th of January 2019 at 05.00 a.m.

⁷⁵ An academic supervisor of class 5R, interview on 3rd of January 2019 in Pondok Modern Darussalam Gontor

When the academic supervisor has the effort and ambition to respond the student's problem, it's absolutely will give a best solution for them. However, what they do in the field is unpredictable, in a case, the teacher want to guide his student, but he has responsible duty mandated to him through bussines unit that asked him to keep develop production, so it inhibit the teacher guide his student thouroughly. He also has to make the concequences in guiding his student. For the example, whe he is absent to have a class with his student, he should replace and find other teacher to take his place to teach and guide, or he can point chiev of class to lead his friends more active in a class. So the continuity in controlling the class is always available. This was confirmed by the statement of the 5R teacher:

“solusi yang saya lakukan yaitu dengan cara istiqomah. Jadi, saya harus bisa istiqomah untuk membimbing santri dalam setiap kegiatan. Yang dimaksud istiqomah disini ialah bukan dengan meninggalkan tugas pondok, tugas sebagai mahasiswa juga. Namun, yang dimaksud istiqomah disini ialah kepembimbingan wali kelas 5R terhadap santri kelas 5R selalu ada, baik diwakilkan oleh guru lain, maupun dengan ketua kelas tersebut yang akan handle teman-temannya dalam belajar terbimbing”. (Wisnu 22 years old, in DEMA office)⁷⁶.

The Education at Pondok Modern Darussalam Gontor states every student has to be ready to lead and be ready to be led even though the one who leads them is his own friend.

The person who is empathy can understand the motivation and the experience from other people, their feeling and attitude, and also their hope and wish to the future, so he can communicate the empathy well as verbal or non-verbal⁷⁷.

⁷⁶ An academic supervisor of class 5R, interview on 3rd of January 2019 in Pondok Modern Darussalam Gontor

⁷⁷ Riska Dwi Novianti, Mariam Sondakh dan Meiske Rembang, "Komunikasi Antarpribadi dalam Menciptakan Harmonisasi (Suami dan Istri) Keluarga di Desa Sagea Kabupaten Halmahera Tengah". E-journal "acta Diurna". Vol 6 No.2 tahun 2017. Page 6.

4.3. A supportive attitude

The effective interpersonal relationships are relationships that is an supportive attitude (supportiveness). This means that each part that communicates has a commitment to support the implementation of open interactions⁷⁸. Supportive attitudes are also often interpreted by the attitude of supporting others. Support is a cognitive or verbal introduction but only about a personal / person, not about an action. A compliment is always directed at an action⁷⁹. It is good if the test is done to appreciate the process that the object has done is not just the results. A supportive attitude emphasizes the person, not the action. In the Islamic perspective, this behavior is exemplified by the Prophet Muhammad through several events with his companions and his wife Aisyah. Islam teaches to appreciate others, not to insult them. It is because, Islam does not compromise a humiliation to anyone⁸⁰.

The supportive attitude in this study can be considered based on three indicators, there are Descriptive, not evaluative, spontaneous, not strategic, provisional, not trust. The **first** indicator is descriptive, not evaluative, Description means conveying our feelings and perceptions without judging. It is different from evaluative that gives judgment on others, praises or criticizes others. Descriptive not evaluative can also be interpreted by perceiving a communication as a request for certain information or description, not judgmental communication⁸¹

An academic supervisor supports and assists his students in responding to or to solve problems, Before the support arises or is carried out there should be a sense of empathy for the teacher. So, they can feel what their students feeling. This is fixed with the 5R teacher statement

⁷⁸ Suranto AW. "Komunikasi Interpersonal". Graha Ilmu Jogjakarta. Page 83.

⁷⁹ Suciati, "*Komunikasi Interpersonal*". Buku Litera Yogyakarta tahun 2016. Page 67.

⁸⁰ Ibid page 73.

⁸¹ Ali Nurdin, "Komunikasi Magis Dukun (Studi Fenomenologi tentang Kompetensi Komunikasi Dukun)". Jurnal komunikas. Vol.1 No.5 tahun 2012. Page. 389

which says:

“yang saya rasakan ketika anak didik saya yaitu kelas 5R mendapatkan nilai rendah dalam ujian, pasti saya merasa kasihan, miris dan juga sedih. Karena mereka adalah tanggung jawab saya sepenuhnya. Orang tua mereka di Pondok ini ya saya, jadi itu yang saya rasakan, walaupun pada hakekatnya saya tidak ada hubungan batin dengan mereka”. (Wisnu 22 years old, in DEMA office)⁸².

When a teacher finds a weakness or a negative thing from the student, then what he feels is like what his student felt. Likewise, when the students of 5R got a low score and what the teacher felt sad and sorry for what his student experienced. In essence, there is no relationship between the academic supervisor and the student, but because they live together in Islamic boarding school, it grows the Islamic brotherhood between them. It's explained in Al-Qur'an the letter of Al-Hujurat verse 10 that every human being is a brother. Here is the verse that reads:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

The meaning: “The believers are naught else than brothers. Therefore make peace between your brethren and observe your duty to Allah that haply ye may obtain mercy.” (Q.S Al-Hujurat verse 10)⁸³.

The verse above explains that every mu'min is a brother. Then good communication will lead to a good relationship as well. When the relationship between people is good, the relationship with God the creator will be also good. This is what makes the academic supervisor relations with the students are very close, although they have no siblings or close relationships.

When the academic supervisor finds his students get low grades, then what is felt is sad and concerned. The teacher will not only be silent

⁸² An academic supervisor of class 5R, interview on 3rd of January 2019 in Pondok Modern Darussalam Gontor

⁸³ Q.S. Al-Hujuraat verse 10. It is accessed from <https://tafsirq.com/topik/al-hujuraat+ayat+10>. On 20th of January 2019 at 11.55 p.m.

in addressing the problem. In addressing these problems he overcame in various ways and various steps given to the santri. This is what the 5R academic supervisor said:

“pada saat saya menemukan santri mendapatkan nilai rendah beberapa kali, maka saya harus melakukan sesuatu untuk menanggulangi hal tersebut. Yaitu dengan berbagai cara yang saya lakukan diantaranya adalah dengan cara memanggil santri tersebut, untuk diajak berbicara secara persuasive, kemudian dicari letak kekurangan, kemudian dipisahkan dia dengan yang lainnya”. (Wisnu 22 years old, in DEMA office)⁸⁴.

The steps taken in dealing with the student who get a low score are by calling him and then asking him to talk together by persuasive communication this is to get the point of deficiencies of the student. Then he separates the student from the others. But when that step has not obtained the target, then the homeroom teacher takes the other steps by giving him more attention. As stated by the class 5R academic supervisor who said:

“ketika saya mendapati santri tersebut masih mendapatkan nilai yang rendah, maka langkah yang saya ambil yaitu terus menjalankan langkah yang sudah diberikan di awal yaitu dengan cara memisahkannya dengan teman lainnya. Namun, dengan memberikan perhatian yang lebih dan khusus agar lebih efektif dan intens”. (Wisnu 22 years old, in DEMA office)⁸⁵.

When the teacher separates the student who gets low grades rather than other friends. This is done with the aim that the student can have a focus. However, when that still didn't run, then the teacher gave more and intense attention to the student. Not only by paying attention to it, but also by teaching it personally or privately.

In dealing with the problem of action taken by an academic supervisor is descriptive rather than evaluative. Because it's behavior and human nature are different from one another. This is as stated by the class

⁸⁴ An academic supervisor of class 5R, interview on 3rd of January 2019 in Pondok Modern Darussalam Gontor

⁸⁵ Ibid

5R academic supervisor who said:

“dalam menghadapi santri dalam upaya untuk memberikan dukungan terhadap disiplin berbahasa mereka, saya tidak menyikapinya dengan cara evaluative melainkan deskriptif. Karena tidak bisa saya terus-terusan menyalahkan santri karena kekurangannya dalam belajar atau berbahasa resmi Gontor. Kemudian saya arahkan mereka”. (Wisnu 22 years old, in DEMA office)⁸⁶.

The teacher does not provide support to the santri evaluatively but descriptively. It's because every students has different problems and activities. So, if santri get low scores, it is not always because of the mistakes of the student. Then the teacher in a descriptive way conveys what are the deficiencies and how they must do it in facing it.

The **second** indicator of spontaneous rather than strategic is the spontaneous force that supports the occurrence of open communication, not hiding his feelings to develop a certain strategy (people tend to be defensive)⁸⁷. Spontaneously in other terms can be interpreted by acting directly and strategically, it's to plan ahead before acting.

Supportive or mutually supportive attitudes in every communication activity carried out can foster confidence to contribute to the relationship between communicators and communicants⁸⁸. An event is sometimes not like what was planned beforehand. However, if you want to do it directly more precisely and in fixed with the moment and situation at that time. This was confirmed by the opinion of the 5R teacher who said:

“saya memandang jika sikap komunikasi spontan itu lebih mendukung dibanding sikap komunikasi strategik. Karena pengambilan tindakan itu secara langsung pada saat kejadian tersebut dan suatu permasalahan itu muncul secara tiba-tiba. Jika merencanakan terlebih dahulu, terkadang rencana tidak sesuai dengan kejadian

⁸⁶ An academic supervisor of class 5R, interview on 3rd of January 2019 in Pondok Modern Darussalam Gontor

⁸⁷ Ali Nurdin, “*Komunikasi Magis Dukun (Studi Fenomenologi tentang Kompetensi Komunikasi Dukun)*”. Jurnal komunikasi. Vol.1 No.5 tahun 2012. Page 389.

⁸⁸ Mochammad Luthfi, “*Komunikasi Interpersonal Suami dan Istri dalam Mencegah Perceraian di Ponorogo*”. Ettisal Jurnal Komunikasi. Vol.2 No.1 tahun 2017. Page 59.

lapangan". (Wisnu 22 years old, in DEMA office)⁸⁹.

A teacher found errors that occurred in his students. The attitude of communication that is carried out is an attitude of spontaneous communication. It's because of handling that directly and not delaying it first. A problem if it is not immediately resolved will have an impact on other activities, giving new problems. For the example, when the teacher he finds his student speaks using non-official languages its Arabic and English. Then the student was given a sentence at the scene directly. This was confirmed by the opinion of the 5R teacher who said:

"saya menghukum santri yang melanggar berbahasa dengan memberi mereka hukuman secara langsung di tempat kejadian yang pasti sistematis dan procedural. Jika ditunda-tunda akan kehilangan momen yang pas untuk memberikan arahan tentang apa yang seharusnya santri lakukan". (Wisnu 22 years old, in DEMA office)⁹⁰.

An academic supervisor gives punishment to his student who violates the language directly or spontaneously without being planned. A problem sometimes appears without being planned in advance. The punishment given by the academic supervisor it's in the form of warning and direction that should be done and obeyed by the student. The attitude of a teacher toward students who violate the language is in fixed with the violations committed by the student. This was confirmed by the opinion of the 5R teacher who said :

"sikap saya kepada mereka yang melanggar disiplin berbahasa tergantung kepada pelanggaran yang mereka lakukan. Jika mereka melanggar dengan pelanggaran yang biasa, sikap saya biasa juga. Cukup dengan menegur agar tidak mengulangnya. Namun jika mereka melanggar dengan pelanggaran yang parah, saya hokum mereka dengan hukuman yang setimpal baik dengan saya marahi atau

⁸⁹ An academic supervisor of class 5R, interview on 3rd of January 2019 in Pondok Modern Darussalam Gontor

⁹⁰ An academic supervisor of class 5R, interview on 3rd of January 2019 in Pondok Modern Darussalam Gontor

dengan hukuman gundul”. (Wisnu 22 years old, in DEMA office)⁹¹.

In dealing of student who violates the language, a teacher can be relaxed if the violation is normal or not severe. It’s different if the violation is severe, the gesture of the academic supervisor of the class by scolding those who violate and punish them with the right punishments that are bald punishment. In Pondok Modern Darussalam Gontor language is very valuable and important. Like the islamic boading school slogan about that is “Language is the Crown” . This opinion was reinforced by the opinion of one of the supervisors of the Language Advisory Council language who said:

“ketika saya mendapati santri yang melanggar bahasa, sikap dan tindakan yang saya lakukan dengan menghukumnya secara langsung. Kalau masalah hubungan yang diberikan sesuai dengan pelanggaran yang mereka lakukan, kesalahan mendasar (biasa) atau mendalam (parah). Jika mendasar cukup dengan peringatan dan arahan. Namun jika mendalam, perlu adanya tindakan yang membuat mereka jera diantaranya dengan memberi hukuman gundul karena bahasa adalah mahkota yang harus dijaga dan dijunjung tinggi.”(Adil 22 years old, in Language Advisory Council office)⁹².

A language guide responds to language violators by giving direct punishment and warning. For penalties are provided in accordance with what was or was violated. If it’s heavy then the punishment is heavy too. Similarly, the opposite. Because it is undeniable that the Modern Darussalam Gontor Islamic boarding school is famous for its language and language is the crown of this Islamic boarding school.

The **third** Provisional indicator is not very sure that is being tentative and open minded and willing to hear the opposite view and willing to change positions if the circumstances are required, not unwavering

⁹¹ An academic supervisor of class 5R, interview on 3rd of January 2019 in Pondok Modern Darussalam Gontor

⁹² Language Advriory Council staff, interview on 10th of January 2019 in Pondok Modern Darussalam Gontor.

beliefs⁹³. Provisional is not very sure and it can be interpreted that whenever something is done or targeted there is a possibility that it will succeed and not succeed as we expect.

Supportive attitude or support that is done with efforts is the improvement of the relationship between communicators and communicants. Successful interpersonal relationships are relationships which is a mutual support for one another. In interpersonal communication a teacher addresses a problem with professionals specifically in disciplining students to speak Gontor's official language. This is what the 5R teacher said said:

“saya tanamkan sikap professional kepada para santri dalam mendisplinkan mereka berbahasa resmi Gontor dengan memahami mereka pentingnya berbahasa. Maka ketika nilai mereka rendah karena kurangnya penguasaan bahasa mereka, saya lebih tekankan kepada mereka penguasaan bahasa terkait dengan pelajaran yang menggunakan bahasa resmi tersebut”. (Wisnu 22 years old, in DEMA office)⁹⁴.

An academic supervisor plants a professional attitude towards his student by giving them direction and understanding. In giving direction and solution to his student, a teacher is professional about the results that will occur to his student. It's meant by professional here is the possibility of what the teacher gives to the student successfully and not. If it doesn't work, the academic supervisor receives advice or direction from other teachers in addressing this matter. Supportive or supportive attitude will birth to attitudes that are descriptive, spontaneity, provisional, empathetic, equality and orientation to the problem⁹⁵.

The importance of mutual support will make a problem solving, make people act as expected and make people able to express their feelings

⁹³ Ali Nurdin, “*Komunikasi Magis Dukun (Studi Fenomenologi tentang Kompetensi Komunikasi Dukun)*”. Jurnal komunikasi. Vol.1 No.5 2012. Page 389-390.

⁹⁴ An academic supervisor of class 5R, interview on 3rd of January 2019 in Pondok Modern Darussalam Gontor

⁹⁵ Mochammad Luthfi, “*Komunikasi Interpersonal Suami dan Istri dalam Mencegah Perceraian di Ponorogo*”. Ettisal Jurnal Komunikasi. Vol.2 No.1 2017 Page 60.

in sharing well⁹⁶.

4.4. Positive Attitude

A positive attitude can be explained further by the term stockings (push). Positive encouragement is generally in the form of praise or appreciation and consists of behavior that we normally expect, we enjoy and we are proud of it. This positive encouragement supports our personal stories and makes us feel better⁹⁷. A positive attitude can also be shown in the form of attitudes and behavior⁹⁸. *In the form of attitude*, the point is that the parties involved in interpersonal communication should have positive feelings, not prejudice and suspicion. *In the form of behavior*, it means that the actions chosen are those that are relevant to the purpose of interpersonal communication, which is actually the activity for the establishment of cooperation.

A positive attitude in this study can be considered based on three indicators, being positive about the importance of the presence of others, positive thinking, praise and appreciate others. The first indicator is to be positive about the importance of the presence of other people; it's to have a positive attitude towards you, and reflect it on others. Positive feeling is the tendency to act on the communicator to give a positive assessment of the communicant. In interpersonal communication should be between communicators and communicants show each other a positive attitude, because in this communication relationship will have a pleasant atmosphere, so that the termination of communication will not happen⁹⁹.

⁹⁶ Eva Patriana, "Komunikasi Interpersonal yang Berlangsung antara Pembimbing Kemasyarakatan Keluarga Anak Pelaku dan Keluarga Anak Pelaku Pidana di Bapas Surakarta". *Journal of Rural and Development*. Vol.5 No. 2 2014. Page 209.

⁹⁷ Srie Wahyuni Pratiwi dan Dina Sukma, "Komunikasi Interpersonal antar Siswa di Sekolah dan Implikasinya Terhadap Pelayanan Bimbingan dan Konseling". *Jurnal Ilmiah Konseling*. Vol. 2 No. 1 2013 Page 328.

⁹⁸ Mei Normasari, "Lima Sikap Positif yang Mendukung Komunikasi Interpersonal dalam Proses Pembelajaran". (Skripsi). Fakultas Ilmu Sosial dan Humaniora Universitas Islam Negeri Sunan Kalijaga Yogyakarta 2016.

⁹⁹ Suciati, "Komunikasi Interpersonal". Buku Litera Yogyakarta 2016. Page 56.

Positive attitudes and positive feelings will have a positive impact as well. The impact that results from a positive attitude includes inspiring someone's life, give strength to never give up, increase trust for the communicator to the communicant, help achieve success, and provide more motivation for communicators and communicants. This is reinforced by the opinion of teacher who said:

“melihat perkembangan yang diperlihatkan para santri saya masih bersikap positif dengan berpositif thinking kepada mereka dan saya yakin mereka itu bisa. Karena dalam benak diri mereka masih tampak motivasi yang tertanam dalam diri mereka untuk belajar dan mengejar ketertinggalan pelajaran yang belum mereka kuasai, terutama pada pelajaran yang menggunakan bahasa resmi Gontor”. (Wisnu 22 years old, in DEMA office)¹⁰⁰.

An academic supervisor always does positive action towards students in class 5R. If it is positive, then the impact that will be caused is something positive. This is the belief an academic supervisor in educating students. He thought positively because his student showed positive things to him, it's the seriousness of his student in participating in learning activities and other programs to support their academy's achievements. The presence of students who give positive things is very influential on their teacher. In Islam, Rasulullah SAW taught his servant to always be positive in everything. As explained in Al-Qur'an Al-Hujuraat verse 12:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

The meaning: “O yah who believe! Shun much suspicion; for lo! some suspicion is a crime. And spy not, neither backbite one another. Would one of you love to eat the flesh of his dead brother? Ye abhor that (so abhor the other)! And keep your

¹⁰⁰ An academic supervisor of class 5R, interview on 3rd of January 2019 in Pondok Modern Darussalam Gontor

duty (to Allah). Lo! Allah is Relenting, Merciful". (Q.S. Al-Hujuraat verse 12)¹⁰¹.

We are forbidden to prejudice negatively to others who are outwardly looking good and holding the trusted, moreover to charge him of committing a crime before there is evidence. Furthermore, the opposite of a person who is clearly cheating is certainly not illegal to prejudice him.

The **second** indicator is positive thinking in interacting with others, it is in this sense we are required to be able to enjoy interaction and create a pleasant atmosphere between communicators and communicants during communication. Positive thinking is basically part of a positive self-concept that belongs to someone. The characteristics of the concept include the ability to act based on good judgment without feeling excessive guilt or regretting his actions when other people do not approve of his actions¹⁰².

An academic supervisor thought positively about his students, so the students feel supported by him. In a situation like this, an academic supervisor should take an action to increase the enthusiasm and desire of the student to be better. This is what the 5R academic supervisor said:

“dalam menghadapi segala situasi dan kondisi santri kelas 5R, yang harus saya lakukan adalah berfikiran positif kepada mereka, serta memberi mereka semangat perihal tujuan mereka nyantri dan belajar di Pondok ini. Karena tempat ini menjadi langkah awal, dan juga bekal bagi mereka untuk menghadapi masa depannya”. (Wisnu 22 years old, in DEMA office)¹⁰³.

It is illegal for an academic supervisor to think negatively on the students. Because in any condition and situation an academic supervisor should show a positive attitude and positive thinking that is useful to give them motivation regarding the purpose of being a student in studying in Pondok Modern Darussalam Gontor. In essence their purpose is to worship Allah

¹⁰¹ Q.S. Al-Hujuraat verse 12. It is accessed from <https://tafsirq.com/topik/al-hujurat+ayat+12>. On 23rd of January 2019 at 01.43 p.m.

¹⁰² Suciati, "*Komunikasi Interpersonal*". Buku Litera Yogyakarta 2016. Page 57.

¹⁰³ An academic supervisor of class 5R, interview on 3rd of January 2019 in Pondok Modern Darussalam Gontor

SWT. In addition, what they do and get from this Islamic boarding school is the first step and a very meaningful provision to reach their dreams and desires in the future. This is what the chief of class 5R said:

“saya tidak pernah melihat wali kelas saya menunjukkan sikap yang negative dihadapan teman-teman. Justru ketika ada sesuatu yang kurang dari kami, seringkali diberi arahan dan masukan terutama dalam belajar disini. Karena wali kelas tahu bahwa kami butuh itu untuk menumbuhkan semangat belajar kami”. (Mahfudz 17 years old, in Al-Azhar Building)¹⁰⁴.

A class leader who is fully responsible for the conditions of his classmates feels a positive thing from his academic supervisor. The students were helped by the motivation given by the academic supervisor to them. In the interaction between the santri and his academic supervisor, the class leader is the person who often conducts the interaction rather than his friend. So that he understands the conditions academic supervisor and friends

The **third** indicator praises and respects other people (partners), it is encouraging behavior that respects the existence and importance of others. As a social creature, one of the greatest needs of everyone is forming and maintaining good relationships¹⁰⁵. Giving rewards or awards is one of the activities to support and support communicants in interpersonal communication interactions

A person’s presence is very meaningful to others. Like the presence of 5R class students for their academic supervisor. As stated by 5R academic supervisor who said:

“bagi saya kehadiran santri begitu berarti ibarat seorang bapak dengan anaknya. Karena anak saya di pondok adalah mereka, santri-santri kelas 5R khususnya. Karena peran wali kelas selain menjadi guru, juga sebagai orang tua bagi para santri. Dalam suatu rumah jika orang tua tanpa ada kehadiran anak, pasti suasana akan sepi begitu juga yang saya rasakan sebelum saya menjadi wali kelas”. (Wisnu

¹⁰⁴ Chief of class 5R, interview on 11th of January 2019 in Pondok Modern Darussalam Gontor.

¹⁰⁵ Suranto AW. “*Komunikasi Interpersonal*”. Graha Ilmu Jogjakarta. Page 20.

22 years old, in DEMA office)¹⁰⁶.

An academic supervisor considers his santri to be his own child. Which if in a house or family there is no presence of a child, it will feel lonely. Such is the atmosphere described by an academic supervisor related to the presence of students in the 5R class. The assignment in the form of being an academic supervisor is one of the trusts given by Islamic boarding school to teachers who serve in Pondok Modern Darussalam Gontor. Because the mandate is have to be carried out. As explained in the Qur'an of Al-Anfaal verse 27:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ

The meaning: "Oh ye who believe! Betray not Allah and His messenger, nor knowingly betray your trusts." (Q.S. Al-Anfaal ayat 27)¹⁰⁷.

In the letter above it is explained that we as mu'min must obey God's commandments and observe their prohibitions and follow the Sunnah and the teachings of the Messenger and obey and carry out the trusts which are given to us including the trust being an academic supervisor. Because the mandate will be questioned in the hereafter

Positive attitude or positivity can be realized by respecting others, positive thinking and positive respect for themselves and others¹⁰⁸. The differences of opinion in communication can be experienced by anyone, including communication between an academic supervisor and students.

¹⁰⁶ An academic supervisor of class 5R, interview on 3rd of January 2019 in Pondok Modern Darussalam Gontor

¹⁰⁷ Q.S. Al-Anfaal verse 27. It is accessed from <https://tafsirq.com/topik/al+anfaal+27>. On 23rd of January 2019. At 01.48 p.m.

¹⁰⁸ Mustika Chairani, Ida Wiendijarti dan Dewi Novianti." *Komunikasi Interpersonal Guru dan Orang tua dalam Mencegah Kenakalan Remaja pada Siswa* (Studi Deskriptif pada Siswa kelas XI SMA Kolombo Sleman)". *Jurnal komunikasi*, vol.7 no.2 2009. Page 149.

4.5. Equality

Communication can be said to be effective if the message is received and understood as intended by the sender of the message, the message is followed up with an act voluntarily by the recipient of the message, can improve the quality of interpersonal relationships, and there are no obstacles to it¹⁰⁹. Equality is as one of the keys to the effectiveness of communication. The difference in equality is to be understood not to be debated. So, Interpersonal communication will be effective if the atmosphere is equal¹¹⁰. That is, there must be a quietly acknowledgment that both parties are both worth and valuable, and that each party has something important to contribute¹¹¹. The definition of equality here is in the form of recognition and appreciation and willingness to place oneself equal (there is no superior or imperior) with communication partners.

Equality in this study can be considered based on two indicators; it is placing themselves on equal with others and needing each other. The **first** indicator places oneself on equal with other people, it is positioning themselves (not patronizing) with the communicant, those are, with an attitude that shows similarity, equivalence, balance, comparability, equality, not difference and not different between communicators and communicants. In interaction it is very possible for inequality. For example one is richer than the other, smarter than the other, more agile than the others and so on.

In a communication that contains equality, the differences are understood not as a source of conflict, but rather in understanding inequality. Thus it can be said that with differences there are something that must be donated in their interactions. The different position that occurs between teacher and student, its teacher is someone who becomes a parent

¹⁰⁹ Suranto AW. "Komunikasi Interpersonal". Graha Ilmu Jogjakarta. Page 77.

¹¹⁰ Suciati, "Komunikasi Interpersonal". Buku Litera Yogyakarta 2016. Page 75.

¹¹¹ Millatina, "Penerapan Komunikasi Interpersonal dalam mengelola organisasi (Studi pada PT. Aldhota Bhakti Perkasa)". (skripsi). Marketing Communication Public Relation Bina Nusantara University. 2015. Page 3.

for his student who is in charge of educating, protecting and teaching his student. The position of the santri is someone who receives knowledge, direction and education from his teacher. In this case, it can be seen if the teacher position is higher than the student. However, teachers have to be able to communicate persuasively with their students in enforcing language discipline. This is reinforced by the opinion of a teacher who said:

“saya seorang guru, posisi saya pastinya lebih tinggi dari pada santri yang menjadi anak didik saya. Dalam komunikasi persuasive dibutuhkan kedekatan lebih untuk dapat melakukannya dengan maksimal. Diantaranya yaitu saya memosisikan diri seperti mereka, posisi saya bukan lagi sebagai guru melainkan menjadi teman mereka sehingga mereka tidak canggung dengan saya dan bisa enjoy berkomunikasi saya sesuai dengan tujuan yang diharapkan”. (Wisnu 22 years old, in DEMA office)¹¹².

An academic supervisor positions himself equal to student in conducting persuasive communication in the aim of creating enjoyment and maximum communication without obstacles. Those are awkward and unpleasant feelings that may occur between communicators and communicants or to the contrary. The principle of human equality is one of the central teachings in Islam. This is explained in the Qur'an of Al-Hujuraat verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

the meaning: “O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware.”. (Q.S. Al-hujuraat verse 13)¹¹³.

¹¹² An academic supervisor of class 5R, interview on 3rd of January 2019 in Pondok Modern Darussalam Gontor

¹¹³ Q.S. Al-Hujuraat verse 13. It accessed from <https://tafsirq.com/topik/al+hujurat+ayat+13>. On 22nd of January 2019 at 11.28 p.m.

The verse above explains that there is a true basis in Islam. Islam does not tolerate the existence of castes and differences in ethnicity and nation. Islam opposes the existence of racial differences. The most noble people on the side of Allah are not certain nations or from certain castes, but the person who is most devoted to Allah. From the verse, it can also be concluded that humans are created equal, it is faith that distinguishes it.

The **second** indicator requires each other that each person has a very important role and contribution to other people or partners in communication. There is an acknowledgment that has to be conveyed to the communication partner that they have contributed greatly to the interaction carried out. Understanding differences between cultures is the key to the realization of equality in interpersonal communication.

In interacting, a teacher finds a deficiency of student in learning activities, after knowing it through a persuasive communication process. An academic supervisor should have a step or action to make the students onward and better. That is what he said:

“setelah saya mengetahui kekurangan mereka dalam belajar, langkah yang harus saya ambil untuk membuat mereka maju dan lebih baik. Diantara langkah tersebut adalah bersama-sama dengan santri untuk membuat program belajar bersama. Dalam program tersebut tidak hanya wali kelas yang mempunyai peran dan andil dalam menyukseuskannya melain program tersebut adalah tanggung jawab bersama. Setiap individu mendapatkan tanggung jawab tersebut, sehingga akan timbul rasa saling mengingatkan dan saling membutuhkan antara setiap individu yang terlibat baik dari santri dengan santri ataupun wali kelas dengan santri”. (Wisnu 22 years old, in DEMA office)¹¹⁴.

In dealing with a problem, an academic supervisor is required to have a solution to overcome this problem. For example the problem of teach students who are less efficient. Then teacher has to make classroom measures and programs to support the academic values of the students. In the implementation of the program, the teacher gave responsibility to

¹¹⁴ An academic supervisor of class 5R, interview on 3rd of January 2019 in Pondok Modern Darussalam Gontor

every student to contribute to the success of the program together. From this activity there will be a growing sense of concern and attitude to remind each other of both teacher and his student.

Based on the research academic supervisor as a communicator has shown an attitude of equality to the communicant, which is student to improve language discipline. Equality is an important factor in carrying out interpersonal communication. This is in line with the research of Mustika, Ida, and Dewi which states that equality means accepting other people as they are and agreeing to the presence of others positively without certain conditions¹¹⁵. It can also be realized by equating thoughts, views, opinions, ideas and even equating attitudes. From the research conducted, an academic supervisor can place himself as equal to his student. In a communication to his student, an academic supervisor play more roles.

¹¹⁵ Mustika Chairani, Ida Wiendijarti dan Dewi Novianti." *Komunikasi Interpersonal Guru dan Orang tua dalam Mencegah Kenakalan Remaja pada Siswa (Studi Deskriptif pada Siswa kelas XI SMA Kolombo Sleman)*". Jurnal komunikasi, vol.7 no.2 2009. Page 149.

BAB V

CLOSING

5.1. Conclusion

This chapter is the conclusion of the previous chapter descriptions, in which writer aims to answer the problem issues that have been mentioned in the first chapter in the background study, the conclusions are mentioned below:

Interpersonal communication between academy supervisor and student in disciplining Gontor formal language intensely which is showed by openness, empathy, supporting, positive, and equality. The openness is showed by informing the academy supervisor's problem in front of the students. The empathy is showed by giving the sympathy for the students' problem and giving them the aim and motivation to solve the problem. The supportive attitude is showed by paying attention to them that they are valuable, so they will have an important role in interpersonal communication. The positive attitude is showed by respecting the opinion and the difference between the academy supervisor and the students. The equality is showed by positioning the academy supervisor same as the students to make effective communication without any awkward between them.

The intense interpersonal communication in disciplining Gontor formal language is happened because the close interpersonal connection between the academy supervisor and the students. It is happened because the academic supervisor as parent, as cleric (syaykh), as ustadz, as leader, as manager, as brother, and as friend for them.

5.2 Suggestion

Based on the results of research, the suggestions that can be given by researchers are as follows:

- 1. For all the academic supervisors in Pondok Modern Darussalam Gontor is hoped to improve their interpersonal communication to the students especially for disciplining Gontor formal language. It can be done by the openness, empathy, supporting, positive and equality. The academic supervisors are hoped also to be more creative in making conducive situation and condition to discipline Gontor formal language.**
- 2. For the next researcher, the writer hopes to make other research which is done for the same research focus that is Interpersonal communication between the academic supervisor and the students in Pondok Modern Darussalam Gontor, by difference object problem which obstructions in interpersonal communication and the effective interpersonal communication in disciplining Gontor formal language.**

5.3 Closing

Alhamdulillah with the grace and guidance of Allah SWT the researcher is able to complete this research. The researcher also recognizes that there are still many deficiencies and errors in the writing and arrangement of the language, which are not intentional. Furthermore, the researcher ask for suggestions and inputs to improve the quality of this research.

BIBLIOGRAPHY

1. The Sources of Books and Journals

- Abriyoso, Octo Jaya., El Karimah, Kismiyati., & Benyamin, Pramono. 2012. *Hubungan Efektifitas Komunikasi Antarpribadi dalam Keluarga dengan Motivasi Belajar Anak di Sekolah*. eJurnal Mahasiswa Universitas Padjajaran. Vol.1 No. 1, page 1-15.
- Ali Nurdin. 2012. *Komunikasi Magis Dukun* (Studi Fenomenologi tentang Kompetensi Komunikasi Dukun). Jurnal komunikas. Vol.1 No.5. page. 383-402.
- Andromeda, Satria. 2014. *Hubungan antara Empati dengan Perilaku Altruisme pada Karang Taruna Desa Pakang*. Skripsi. Tidak Diterbitkan. Fakultas Psikologi. Universitas Muhammadiyah Jogjakarta. page 1-10.
- Chairani, Mustika. 2009. *Komunikasi Interpersonal Guru dan Orang tua dalam Mencegah Kenakalan Remaja pada Siswa* (Studi Deskriptif pada Siswa kelas XI SMA Kolombo Sleman). Jurnal komunikasi. vol.7 no.2. page 143-152.
- Edi Harapan dan Syarwani Ahmad.2014.*Komunikasi antarpribadi perilaku dalam organisasi Pendidikan*. PT. Raja Grafindo Persada Jakarta.
- Gunawan, Imam. 2013. *Metode Penelitian Kualitatif teori dan praktik*. Jakarta : Bumi Aksara.
- Ghony, M. Djunaidi dan Alamnsyur, Fauzan. 2013. *Metode Penelitian Kualitatif*. Jogjakarta : Ar-Ruzz media
- Hanifia, Sania Nur. 2013. *Meningkatkan Keterbukaan Diri dalam Komunikasi Antar Teman Sebaya Melalui Bimbingan Kelompok Teknik Johari Window Pada Siswa Kelas XI IS 1 SMA Walisongo Pecangaan Jepara 2011/2012*. Thesis . Tidak Diterbitkan. Jurusan Bimbingan dan Konseling, Fakultas Ilmu Pendidikan. Universitas Negeri Semarang. Page 1-295.

- Iyoq, Neri Aprilina. 2017. *Efektifitas Komunikasi Orang tua pada Anak dalam Membentuk Perilaku Positif*. eJournal Ilmu Komunikasi, 5 (2) : 39 – 50.
- Luthfi, Muhammad. 2017. *Komunikasi Interpersonal Suami dan Istri Dalam Mencegah Perceraian di Ponorogo*. Ettisal Journal of Communication vol.2 nomer 1. Page 51-63.
- Millatina. 2015. *Penerapan Komunikasi Interpersonal dalam mengelola organisasi* (Studi pada PT. Aldhota Bhakti Perkasa). (skripsi). Marketing Communication Public Relation Bina Nusantara University. Page 1-9.
- Moelong, Lexy J. 1998. *Metodologi Penelitian Kualitatif*. Bandung: PT Remaja Rosadakarya.
- Ningtias, Tia. 2016. *Analisis Komunikasi Interpersonal Bagian Pelayanan dan Administrasi Perusahaan Listrik Negara (PLN) Area Samarinda dalam Menangani Keluhan Pelanggan*. eJournal Ilmu Komunikasi vol 4 no 3, page 309-409.
- Normasari, Mei. 2016. *Lima Sikap Positif yang Mendukung Komunikasi Interpersonal dalam Proses Pembelajaran*. (Skripsi). Fakultas Ilmu Sosial dan Humaniora Universitas Islam Negeri Sunan Kalijaga Yogyakarta. Page 1-85.
- Novianti, Riska Dwi., Sondakh, Mariam., & Rembang, Meiske. 2017. *Komunikasi Antarpribadi dalam Menciptakan Harmonisasi (Suami dan Istri) Keluarga di Desa Sagea Kabupaten Halmahera Tengah*. E-jurnal “Acta Diurna” Vol.6 No.2, page 1-14.
- Patriana, Eva. 2013. *Komunikasi Interpersonal yang Berlangsung antara Pembimbing Kemasyarakatan dan Keluarga Anak Pelaku Pidana di BAPAS Surakarta*. Journal of Rural and Development. Vol. 5 No. 2, page 203-214.
- Pondok Modern Darussalam Gontor. 2018. *Buku pegangan wali kelas 2018*.
- Pontoh. 2013. *Peranan Komunikasi Interpersonal Guru dalam Meningkatkan*

Pengetahuan Anak. Jurna Acta Diurna. Vol 2 nomer 1.

Pratiwi, Srie Wahyuni., & Sukma, Dina. 2013. *Komunikasi Interpersonal antar Siswa di Sekolah dan Implikasinya Terhadap Pelayanan Bimbingan dan Konseling*. Jurnal Ilmiah Konseling. Vol. 2 No. 1, page 324-329.

Prof. Dr. Sugiyono. 2017. *Metode Penelitian Kualitatif*. Bandung : Alfabeta cv.

Ranayuni. 2013. *Hubungan Komunikasi Interpersonal Guru dengan Peningkatan Prestasi Belajar Siswa SMA IDHATA Kota Bengkulu*. Diakses dari <http://repository.unib.ac.id/1692/18-09-2018/at> 10.30 p.m.

Sekretaris Pimpinan Gontor. 2016. *Profil Pondok Modern Darussalam Gontor*. Darussalam press. Ponorogo.

Soekanto, Soerjono. 2003. *Sosiologi Suatu Pengantar*. Jakarta : PT Raja Grafindo Persada.

Suciati. 2016. *Komunikasi Interpersonal*. Buku Litera Yogyakarta.

Suharsimi. 1992. *Prosedur Penelitian*. Rineka Cipta. Jakarta.

Suranto AW. 2011. *Komunikasi Interpersonal*. Graha Ilmu Jogjakarta.

Zarkasyi, K.H Imam. 1939. *Buku Pekan Perkenalan Pondok Modern Darussalam Gontor*. Ponorogo: Darussalam Press.

2. Interview Sources

Andi. Language Advisory Council Staff. Interview. Pondok Modern Darussalam Gontor. 10th of January 2019.

Hilmi. Chief of class 5R. Interview. Pondok Modern Darussalam Gontor. 11th of January 2019.

Mahfudz. Chief of class 5R. Interview. Pondok Modern Darussalam Gontor. 11th of January 2019.

Wisnu. An Academic Supervisor of class 5R. Interview. Pondok Modern Darussalam Gontor. 3rd of January 2019.

3. Internet Sources

<http://www.scribd.com/doc/120937982/pengertian-santri/23-09-2018/> at 00.31p.m.

<http://elib.unikom.ac.id/files/disk1/435/jbptunikompp-gdl-guruhtikaf-21713-4-unikom-g-i.pdf/29-09-2018/> at 11.26 p.m.

<http://makalhtugaspai.blogspot.com/2015/11/fokus-penelitian-kualitatif.html/30-9-2018/> at 11.10 p.m.

<http://www.sepengetahuan.com/2015/06/13-pengertian-observasi-menurut-para-ahli.html/24-9-2018/> 10.37 p.m.

<https://tafsirq.com/topik/al+hujurat+ayat+12>. On 23rd of January 2019 at 01.48 p.m.

<https://tafsirq.com/topik/al+ahzab+70> . 15- 1- 2019 at. 02.45. p.m.

<https://www.fiqihmuslim.com/2015/05/kumpulan-hadist-nabi-tentang-menuntut-ilmu.html>. 20-1- 2019 at 08.00 p.m.

<https://tafsirq.com/topik/ar+rad+ayat+11>. 19-1- 2019. At 09.45 p.m.

<https://tafsirq.com/topik/al+hujurat+ayat+13>. 22-1- 2019. At 09.48 a.m.

<https://tafsirq.com/topik/al+anfaal+27>. 23-1- 2019. At 09.54 p.m.

<https://tafsirq.com/topik/al+hujuraat+ayat+10>. 20-1- 2019. at 01.30 p.m.

<https://tafsirq.com/topik/al+mujadalah+ayat+11>. 20-1- 2019. at 01.40 p.m.

ATTACHMENT

The Interview Attachment with Wisnu (Academic Supervisor fo class 5R)

a. The Openness

<p>Selama Proses Pendisiplinan berbahasa yang anda tegakkan untuk kelas 5 R ini, pernahkah anda mengungkapkan keluh kesah kepada santri dihadapan mereka?</p>	<p>Wisnu</p>	<p>Kalau itu pernah. tentang keluh kesah, mereka dalam berbahasa keluh kesah, yaa saya ungkapkan itu langsung kepada mereka tentang bagaimana mirisnya mereka dalam berbahasa</p>
<p>Kemudian bagaimana respon mereka setelah itu ?</p>	<p>Wisnu</p>	<p>Kalo respon dari merekannya ya karena waktu itu saya menyampaikannya dalam keadaan tidak formal, Jadi Alhamdulillah mereka ada sedang saya sembari keluh kesah itu saya barengi dengan sedikit keadaan biar mereka sadar biar mereka juga tahu diri tapi tetep santai jadi nggak bener bener sangat prihatin kepada mereka. Dan respon mereka bagus meereka juga menyadari hal tu</p>
<p>Dan Kapan anda melakukan hal itu?</p>	<p>Wisnu</p>	<p>Melakukannya itu sekitar satu bulan kemarin sebelum ujian awal tahun tepat.</p>

b. Empathy

<p>Selama Proses Pendisiplinan berbahasa yang anda tegakkan untuk kelas 5 R ini, pernahkah anda mengungkapkan keluh kesah kepada santri dihadapan mereka ?</p>	<p>Wisnu</p>	<p>Kalau itu pernah. tentang keluh kesah, mereka dalam berbahasa keluh kesah, yaa saya ungkapkan itu langsung kepada mereka tentang bagaimana mirisnya mereka dalam berbahasa</p>
<p>Kemudian bagaimana respon mereka setelah itu ?</p>	<p>Wisnu</p>	<p>Kalo respon dari merekannya ya kerana waktu itu saya menyampaikannya dalam keadaan tidak formal, Jadi Alhamdulillah mereka ada sedang saya sembari keluh kesah itu saya barengi dengan sedikit keadaan biar mereka sadar biar mereka juga tahu diri tapi tetep santai jadi nggak bener bener sangat prihatin kepada mereka. Dan respon mereka bagus meereka juga menyadari hal itu</p>
<p>Dan Kapan anda melakukan hal itu?</p>	<p>Wisnu</p>	<p>Melakukannya itu sekitar satu bulan kemarin sebelum ujian awal tahun tepat.</p>

c. A Supporting Attitude

<p>Kalo seandainya dengan cara amanat tadi kenapa anda kok menghukum mereka dengan memberi kan sikap marah itu</p>	<p>Wisnu</p>	<p>Karena itukan sebagai pelanggaran besar dan kalau tidak marah maka tidak sepatasnya jadi kayak gak pas kalo gak marah jadi yang harus kita lakukan ya marah untuk suatu pelanggaran yang besar karena kalau mereka terus di biarkan bahasa akan rusak dan efeknya ke pelajaran tadi yang mereka susah menghafalnya dan ada kalo masalah kita marah anak itu bisa takut dan segan sehingga nanti kedepannya tidak akan ia ulangi lagi karena tahu kalo ia melanggar pasti akan di marahin lagi</p>
--	--------------	--

d. A Positive Attitude

<p>Melihat perkembangan santri selama ini dari berbagai usaha yang dilakukan apakah anda masih positif thinking pada mereka?</p>	<p>Wisnu</p>	<p>Kalau saya, masih positif thinking</p>
--	--------------	---

<p>Apa alasannya?</p>	<p>Wisnu</p>	<p>Alasannya ya, karena mereka kan santri, mereka siswa, mereka sebagai penuntut ilmu yang masih dalam tahap belajar dan kalau kita lihat secara langsung ke lapangan tentang bagaimana mereka, kemudian pendekatan mereka, motivasi mereka untuk bisa belajar dan mengejar ketertinggalan itu</p>
<p>Kalau melihat anda masih positif terhadap mereka, kira kira apa yang membuat mereka itu semangat atau apa yang anda perbuat untuk mereka sehingga membuat mereka selalu bersemangat?</p>	<p>Wisnu</p>	<p>Kalo itu, lebih saya motivasi tentang tujuan nyantrinya apa?, tujuan kamu di pondok apa, kemudian kamu sudah kelas lima sebentar lagi kelas enam, jadi lebih memotivasi kepada tentang masa depan mereka yang lebih cerah, selalu menggambarkan kepada mereka bahwasanya di depan mereka itu di masa depan itu mereka itu bisa jadi lebih baik</p>

Seberarti apa mereka bagi anda sendiri?	Wisnu	Sangat berarti bagi kami wali kelas kemudian memegang berapa uluh anak kalo bahasa kasarnya bunda bagi orang tuanya murid jadi kita disini hidup areng belajar bareng, jadi sehingga mereka mau gak mau jadi bagian yang berarti buat saya
---	-------	--

e. Equality

Apa bentuk usaha seorang guru dalam melaksanakan komunikasi persuasif kepada santri dan disiplin kepada santri?	Wisnu	Yaa, ketika itu mungkin kita posisikan diri kita seperti mereka jadi sehingga tidak lebih istilahnya kita tidak terlalu mendunia tapi ebih kepada sharing masalah itu, sehingga ia tidak tanggung juga ketika menyampaikan masalah mereka bagaimana, karena kalau kia tetap melakukan persuasi tapi kita masih memposisikan diri kita bagi atasan mereka diatas mereka kan gak cocok, agar mereka bisa terfokuskan diri kita setara agar kita dianggap mereka lost ke sharing
dan bisa mengungkapkan apa yang di sembunyikan?	Wisnu	Jadi, kayak da ngomong sama temennya

Apa langkah yang menurut anda paling tepat yang membuat mereka maju dan lebih maju	Wisnu	Langkahnya yang paling tepat, kita berama sama dengan mereka kita kasih tahu tadi tentang program program mereka, kemudian adanya wujud saling mengingatkan bagaimana caranya? Ya dengan cara penugasan tadi , jadi program yang tadi itu kita bagi ada bagi pananggung jawab dari beberapa orang sehingga orang tadi mampu mengingatkan teman yang lain dan mampu mengingatkan kami sebagai wali kelas agar tidak lupa dengan progra program yang ada
Berarti diantara murid dan wali kelas saling memerlukan ?	Wisnu	Betul

2. Interview with Adil (Language Advisory Council Staff)

Bagaimana cara menghukum santri yang melanggar bahasa?	Adil	Ya saya panggil. Kalau melanggar ringan saya peringati dan tak kasih arahan. Tapi kalau berat, saya marahi dan juga saya beri hukuman gundul.
--	------	---

3. Interview with Hilmi and Mahfudz (Chief of class 5R)

Apa pernah wali kelas menyampaikan keluh kesah dihadapan santrinya?	Hilmi	Ya pernah.
---	-------	------------

Kapan beliau melakukannya?	Hilmi	Ketika setelah belajar terbimbing dan pembagian rapot. Trus suasana kelas jadi hening.
Apa pernah wali kelas menunjukkan ekspresi negative thinking atau pesimis ke hadapan santrinya? Kenapa?	Mahfudz	Tidak pernah. Karena beliau tahu kalau kami bisa dan mau.
Apa yang dilakukannya untuk membuat para santri semangat?	Mahfudz	Belau memberi kami arahan dan motivasi tentang hakikat belajar dan kegunaan untuk masa depan