



Communication Pattern of Kyai and Santri at Tarbiyatul Wildan Islamic Boarding school in Karawang Regency

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Abstract

Pondok Pesantren Tarbiyatul Wildan in Rawa is an educational institution intended for children 5 years to 7 years old. The age is quite unique because usually children at such ages are in need of the family. This research will discuss about the meaning of santri or students for kyai or teachers who play the role of teachers and parents at the same time. This study uses a case study approach where the resource persons are drawn from different angles. In this study found the result that kyai has a function as a teacher, friends as well as parents at the same time. Various problems arise in the management of educational institutions which certainly appeals to a kyai more patient and understand the students built

Keywords: Communication pattern; teacher communications pattern; interpersonal communications

1. Introduction

Pondok Pesantren Tarbiyatul Wildan is one of boarding school located in Karawang regency and specialize to be a boarding school for the age of Kindergarten and Elementary School. The age that still requires the buiness of his biological parents. The condition of the working mother is one of the reasons for sending a child to the Pondok Pesantren, according to one of the parents who send their children to school at the age of 3 years in Tarbiyatul wildan.

Mother is the first madrassah for a child, the obligation to educate and raise becomes an irreplaceable responsibility for all parents on this earth. Indonesia as one of the developing countries with uneven economic level becomes one of the reasons to divide the responsibility of raising and educating children in boarding school. The reason for the unstable family's economic condition is one reason for entrusting children to boarding school in pesantren. Parents work has a tendency to send children to school in boarding school so that children can understand more about the science of religion so narrative several sources in this study.

Pondok Pesantren is an educational institution that requires every student to follow the whole program of activities set school for 24 hours. Pondok pesantren provides dining facilities, teacher counselors who commonly referred to as kyai or ustad, lodging facilities and other facilities. Pondok Pesantren Tarbiyatul Wildan is a boarding school that receive students from 5 to 10 years old. Pondok pesantren requires every student to attend a public school with additional religious lessons. Every student who is in pesantren pesantren wildan pesantren has an ustad or kyai who is ready to assist the students for 24 hours.

It is not easy for every santri and student to be in pesantren hut. Every pupil in the boarding school of Trabiyyatul Wildan is required to be independent and communicate well with all pesantren hut residents. Speaking of automatic communications we talk about humans, because only humans are given the advantages to communicating, plant-growing animals and so forth can not communicate. Communication is the process of exchanging messages from one individual to another so that the same meaning is transmitted to both individuals or more. The meaning of a communication must necessarily be felt and can be understood equally between the individuals with whom the communication is made. From the same meaning it was born a mutually agreed action. The meaning depends on the understanding and the background of the individual itself, the meaning must be discussed together so as to create a meaning that is understood and understood together so that the desired response occurs in accordance with the wishes of the recipient and the message.

Pondok pesantren becomes a new home for every santri who chooses to go to school, not an easy thing to be away from the family. This research tries to find out what kind of communication pattern is formed in Tarbiyatul Wildan boarding school especially the communication pattern between kyai and santri in Tarbiyatul Wildan.

2. Literature Review

To understand the closeness of the relationship between two people, Irwin Altman and Dalmis Taylor conceptualize Social Penetration Theory. They conduct studies on social bonding in different types of couples and this theory illustrates a pattern of relationship development of a process identified as social

penetration. Social penetration refers to a process of relationship in which individuals move from supervisory communication to more intimate communication. Intimacy here is more than just physical intimacy, including intellectual and emotional, and to the extent that couples engage in joint activities. Social penetration processes include verbal behavior (words used), non-verbal behavior (posture, smile, etc.) and environment-oriented behavior (space between communicators, physical objects in the environment, etc.).

There are several assumptions of the Social Penetration Theory. First, relationships progress from non-intimate to intimate. As parents who will enter the child to boarding school will conduct a survey, which boarding school suitable for their children. Parents will seek to know who the kyai will guide their santri later. The second assumption, Social Penetration Theory relates to predictability. Theorists argue that relationships develop systematically and predictably. In the example we can guess that if the child has recognized who the kyai will be his mentor and vice versa, then both kyai and santrinya will mulei learn about the advantages and disadvantages of each of those who will be interconnected one and the other. The third assumption, the development of the relationship includes depenetration (withdrawal) and dissolution. In a relationship can become a mess so it can lead to dissolution and withdrawal of the relationship. For example, if the child is uncomfortable with the condition of the kyai and santri relationship then one of them will withdraw. The last assumption, Self-opening is the essence of relationship development. Self-opening can be defined as the process of opening information about yourself to others who have a purpose. An intimate relationship moves toward an intimate relationship because of self-disclosure. If the child feels uncomfortable then he will find a solution by asking to go home to his parents or choose to improve each other to establish a relationship that provides comfort to both.

In Social Penetration Theory, Altman and Taylor analogues with the onion skin structure, with layers (circular) of an onion representing various aspects of a person's personality. The outermost layer is a public image of a person who can be seen directly. As the communication process progresses, there will be a reciprocity process or a process in which the openness of others will lead others to open. This is the main thing in Social Penetration Theory. In penetration is used two dimensions, namely breadth (breadth) which refers to berbagai topics discussed in a relationship and depth (depth) which refers to intimacy that directs discussion on a topic. The conclusion is that changes in the center of the layer will affect more than the outer layers and the greater the depth, the more opportunities for a person to feel vulnerable. An example is when a student enters the lecture for the first time. And the student meets with other unknown students. Then, they get acquainted and exchange information about themselves. Initially they judge what is only visible from the outside only. For example assessing the origin of each student area. This is included in the public image. The longer they interact and begin to enter the reciprocity process. Where they exchanged information about their identity more deeply.

Social Penetration Theory is based on several principles of Social Exchange Theory. Taylor and Altman argue that relationships can be conceptualized in the form of rewards and sacrifices. Rewards are all forms of relationship events or behaviors that promote satisfaction, pleasure, and happiness in a partner. While sacrifice is any event of relationship or behaviors that encourage the emergence of negative feelings. In managing the relationship proximity can be done through the assessment of reward / reward / ratio ratio which is defined as a balance between experience of positive and negative relationships. To understand this concept of reward / sacrifice, it can be understood through the following two conclusions observed by Taylor and Altman. The first conclusion, rewards and sacrifices have a great influence on the beginning of a

relationship rather than after longstanding relationships. A relatively little interpersonal experience in the early stages, causing individuals to focus more on a reward or a sacrifice. The second conclusion is that relationships with positive experience sources of reward / sacrifice are better able to resolve conflict effectively.

Simply put, relationships often depend on both sides in assessing rewards and sacrifices. If the couple feels that there is more appreciation than sacrifice, chances are the relationship will last. If considered more sacrifices than rewards, the relationship may weaken. However, each of the spouses will not see a problem equally; a sacrifice for the individual may be seen as a tribute by another individual. The view of social exchange depends on each side in a relationship to calculate the boundaries to which individuals perceive relationships as negative (sacrifices) or positive (rewards).

In the process of walking a social penetration passes through several stages. The first stage in the process is the orientation stage. The orientation stage is an early stage in which there is little of us that we share with others. In this stage the relationship between people exchanges clichés and people tend to try to be polite and good according to the existing social rules. Example: Anga is a young man who intends to approach Ata. They have not known each other. Angga enters the introductory stage, and starts her chats with the common and less personal things. Their interactions are still impersonal. Angga does his best to get good judgment from Ata.

The second stage is the exchange stage of affective assessment or self-concept. In this stage both parties who communicate have begun to dare to bring himself the truth. Communication begins spontaneously, but there are still few, and begins to share shared personal stories and phrases with which they deal. In Angga and Ata's story, they start telling stories about themselves. Angga begins to unleash his imagenya and do not worry too much about Ata's judgment, as he starts to know what Ata is like. They begin to agree along with a meaning in their relationship. For example the meaning of a date for a solicitation go out together.

The third stage is the affective exchange within which a relationship begins to create commitment and comfort. This stage is characterized by a closeness that is more than the proximity of the previous stage which can be said as a friendly relationship. This relationship began to be colored by personal idioms whose meaning was mutually agreed upon.

The last stage in this process is a stable exchange where there is total exchange and intimacy. At this stage the communicating parties express their feelings, thoughts and behaviors openly. Open behavior between sides spontaneity in communication and a dyadic uniqueness where the quality of the relationship between the two parties is real and different from the other.

3. Methodology/Materials

The research paradigm in this study using naturalistic paradigms within the scope of the sociocultural tradition, researchers naturally examine the existence of social and cultural research subjects, where communication is focused on social reality. In the book *Sociology of Communication* [1], cites Littlejohn, (1996). One approach in science is the social sciences. Although the social science approach is generally an attempt to use the exact sciences approach in view of society as referred to by August Comte introducing sociology as a science that discusses social life borrowed from physics. In attempting to observe and interpret patterns of human behavior, the roots of social science make man an object of study to observe. If behavioral patterns are in fact present, then observation should be as objective as possible, in other words, social scientists such as natural scientists must establish a consen-

sus on what is observed accurately which will be explained or interpreted. [2]

Suwardi Endraswara in his work entitled *Method, Theory, Engineering, Cultural Research, Understanding Robert Friedrichs*, paradigm as a fundamental view of a discipline on what the subject matter should be studied (a fundamental image a discipline has of its Subject matter). [3] Researcher who is observing at the phenomenon of health political communication after the application of Government Regulation No. 18 of 2016 trying to think thoroughly, looking for a frame in accordance with the study of communication science is realistic. Researchers are in a neutral position, and look for a complete picture of the process of communication. The paradigm is a loose collection of logically shared assumptions, concepts, or propositions that direct the way of thinking and the way of research. Theoretical orientation or perspective is a way of looking at the world, what people assume about something important, and what makes the world work. The paradigm becomes a mind frame in which contains the concept and map of the study thoroughly [3].

Methods are the perspective and principles of thinking about the phenomena studied, the approach used, the scientific procedures (methods) followed, including in collecting data, data analysis, and conclusions. Bogdan and Taylor (1975: 10) briefly state the methodology as the process, principle, and procedure of how we perceive problems and seek answers) [4]

Research that is conducted by researchers is a naturalistic research. According to [5] Qualitative research or also called naturalistic research evolved along with knowledge about the flow of humanism as the root of explanation of human behavior. [6], citing (Strauss and Corbin, 1997: 1) Qualitative Research is a type of research that results in discoveries that can not be achieved by using statistical procedures or by other means of quantification. In qualitative research, there are four subjective assumptions about scientific truth or reality, as follows: [1] Nominalism, scientific truth is the result of a construction that is given a partiality by the individual, including the researcher; [2] Antipositivism, Scientific truth can only be understood from the perspective of the individual. [3] Voluntarism, Man is assumed to be an autonomous being. In full and have "free will", they actively and creatively live the reality; [4] Ideographic, qualitative research seeks to understand and explain reality. They try to assemble and arrange patterns to discover something new or theory through the induction of scientific process (inductive thinking method). Qualitative research is "theoretical gathering" by assembling and developing patterns of individual social action. [5]

Research method used by researchers is qualitative research method. Researchers view that this research as interactive, and minimize the level of subjectivity. The research will be conducted by the researcher is health political communication in the post application of PP no 18 year 2016.

Qualitative Research by [11] in [5][1] attempts to study the meaning of living people in real-world conditions and situations; [2] Representing the views and perspectives of the community in research; Society is not an object of observation, but they provide a picture of the true reality of facts to scientific truth; [3] includes the contextual conditions in which members of the living community [4] contribute to the development of insights into existing or new concepts that can help to explain human social behavior, and [5] strive to use multiple sources of data rather than relying on one source. Qualitative research is known as a study that develops participatory field approaches.

In this study, researchers used qualitative method with Case Study approach. Researchers think that this method is very appropriate that can describe the phenomenon in the study of health political communication in the post-application PP No. 18 year 2016. As described by [7] Thick description, about the complex processes

and their influence in a particular context. The ability to provide rich portraits in this way is a key benefit of case studies. Your research reader should be made to feel as if they were there with you in your research, see what you see, and summarize what you have concluded. [8]

According to Patton the process of preparing the case study takes place in three stages. The first stage is the collection of raw data about individuals, organizations, programs, places of occurrence in the basis of writing case studies. The second step is to compile or arrange cases that have been obtained through compacting, summarizing data that is still in the form of raw data, classifying, editing and inserting it in one file that can be set (manageable) and accessible. The third step is writing the final report of case study in the form of narration [9].

In qualitative research, researchers naturally view the problem in the context of the study, the researcher plunged into the events and conditions that occur in the context of research. Researchers are directly in the field on various sides of events that occur when the observation process takes place. According to Bajari Qualitative Research demands a high level of extinction. An intensive researcher goes into a community to get a complete picture of situation or experience. Pretending becomes the "ultimate weapon" to "hide" identity as a researcher. This is done to get the typical data, not intervened feeling is being researched. As well as attempting to construct opinions and behavior descriptions of key informant. This effort can only succeed if the researcher establishes a relationship that can be accepted by the informant.

According to Stake [1995], Case Studies is a research strategy in which researchers carefully investigate a program, event, activity, process, or group of individuals. Cases are limited by time of activity; with researchers collect complete information using various data collection procedures based on the time specified. [10]

The case study approach, according to the researcher, is a possible way to describe and explore the phenomenon seen in health political communication after the adoption of government regulations no 18 of 2016. Raco explained This case study can help researchers to conduct in-depth study of individuals, groups, programs, organization, cultural, religious, regional or even State. Understanding of special cases that occurred in the past will help individuals, communities and communities to understand and address the issues at hand or to be faced [9]

According to [11] provides more technical limitations with an emphasis on its characteristics. Ary, Jacobs, and Razavieh [1985] explained that in case studies the researcher should try to test the unit or individual in depth. The researchers tried to find all the variables that are important in the study. Based on these restrictions it is understandable that case study is partial include; [1] the target of his research may be human, event, background, and document; [2] those goals are examined in depth as a totality according to their respective backgrounds or contexts in order to understand the various links that exist between the variables.

4. Results and Findings

Pondok Pesantren Tarbiyatul Wildan is a Pesantren Educational Institution located in the Karawang area of West Java. Pondok Pesantren was founded on the basis to improve the quality of Human Resources as a movement of planting Aqidah Islamiyah and eradicating illiteracy Al Qur'an, starting from the Motivation and Background above, Pondok Pesantren Tarbiyatul Wildan Kindergarten aims:

1. Print the Qur'anic generation of moral and noble character
2. Print the love of the Qur'an
3. Planting Islamiyah habits in everyday life

4. Plant discipline of worship of children

Target and target of Pondok Pesantren Tarbiyatul Wildan is special kindergarten education divided into two levels of education

1. First Year: Santri able to read the Qur'an 5 Juz, Hapal Surat Yasin, Memorize 17 Short Letters, Memorize Recitation of Prayer After Prayer, Memorize 20 Do'a-do'a option, Hapal Do'a Sehari - day, able to read Arabic and Latin letters

2. Second Year: Santri Khatam Al Qur'an bin Nadzor 30 Juz, Hapal Juz Amma, Memorized Piihan's Letters (Yasin, Al Waqiah, Al Mulk] are able to read Debaiyah, mashing the basis of Tajwid, Tawheed and Fiqh.

Further education of special kindergarten namely: tahfidzul qur'an and pengajian of salaf book Wajar Dikdas Program

The teaching and learning activities at Pondok Pesantren Tarbiyatul Wildan start from 04.00 AM until 20.30 WIB. The activities performed at the Tarbiyatul Wildan boarding school varied in from congregational prayer, kaji, formal school and memorize the Qur'an The rules for santri in tarbiyatul wildan are as follows:

Code of Conduct

Obligations

1. Come to Pondok Pesantren no later than 10 Shawwal
2. Membayar Syahriyah 3 Full Moon
3. Paying Pocket Money to the Management Room
4. Following the Two Year TK / RA Education Program
5. Visit the santri once a month according to the Schedule specified
6. Consult with the Room Management

Ban

1. Visiting new students in the first 2 months
2. Meet Santri while studying
3. Bringing the students back in addition to long holidays
4. Bringing students out of Pondok Pesantren or Rekreasi without permission of the Board
5. Pocket money more than Rp. 5.000,00
6. Wear excessive jewelry

Sanctions

1. For guardian santri who do not obey the rules contained in the discipline will be sanctioned in accordance with the rules of UU pesantren and the wisdom of the caretaker

Obligation for santri

1. Sholat Maktubah Berjama'ah
2. Study or school except sick
3. Following every activity of Pondok Pesanten
4. Obedient and Obedient to Master
5. Maintaining Pesantren Cleanliness

Registration requirement

1. Boy / Female Age Minimum 5 Years, Max 7 Years
2. School age MI / elementary school or who is in school can Move to school in boarding school by bringing School Transfer Letter

3. Submit an elementary school certificate or equivalent

4. Ikhlas Both Parents

5. Submit Photo Copy of Birth Certificate / Kenal Born

6. Submit 4x4 Black Black Color White Fitting

7. No Mental Defects

8. Pay money Registration Rp. 50.000,00

Now it seems necessary to read as a legacy as well as a wealth of intellectual culture that is able to contribute to the birth of Muslim intellectuals. Besides as an educational institution, pesantren also as a cadre recourse, so reasonable if the formation of santri mindset is very dependent on the communication pattern implemented by pesantren institution.

Communication is also a very important human activity even day without communication, as long as heart rate still exists. Even the person doing the meditation is essentially communicating, including the one who is imprisoned in a place considered sacred, communication is essential in our lives. We all interact with others by way of communication. Communication can be done in a simple way to a complex way, but nowadays technological developments have changed the way we communicate drastically.

Communication is also not limited to mere words, but forms of interaction, smile, heartfelt headaches, attitudes, expressions of interest, attention supporting the acceptance of common sense, attitudes and roles. Acceptance of the same understanding is the key to communication.

In line with the understanding of communication above, the pattern of pesantren communication to lead to the formation of potential students, needed a good strategy so that the results can be relied upon, the management of pesantren is no longer traditional but more toward the modern and professional, and the success or absence of pesantren strategy is dependent on communication patterns built by caregivers, ustaz or teachers, for that need to examine and analyze the patterns of communication applied.

Pondok Pesantren Tarbiyatul Wildan as one of the boarding schools that specializes in self-accepting students who are aged 5 years into an educational institution that is not only tasked to provide education but has a function as a second home for the students. The relationship of communication that occurs not only the relationship of teachers and students is limited by time. The santri and kyai undergo a stronger relationship again. At the age of the first five years of a child's development is a very decisive period. Because at the age of 1 to 5 years this begins the formation of the child's personality. Hope the parents would want children to become a mature person, responsible, and independent in life. This is certainly a homework for the kyai and ustaz who accompany the children in the boarding school, the number of santri is quite a lot of homework that is not easy because each santri has to a different personality.

This communication pattern applied is communication from the boarding school leadership or kyai to subordinates or santrinya and from below or santri to the leadership or kyai on a reciprocal basis. In the vertical communication, the leader / kyai gives instructions, instructions, information, explanations, etc. to his subordinates or santrinya, therefore his subordinates / santrinya provide reports, suggestions, complaints, questions and so on to the leader / kyai. The uniqueness in this case where age becomes a very influential thing to the effectiveness of communication. There must be an adjustment of how to communicate considering significant communication differences between kyai and santri.

Two-way communication is very important, because if only one direction from the leadership to subordinates (kyai to students), the wheel of the organization will not run properly. Vertical communication can be done directly between the highest leaders /

kyai with all santrinya. A smooth, open and complementary vertical communication is a reflection of democratic leadership, which is the best kind of leadership among other types of leadership. Because communication concerns the problem of human relationships with humans.

5. Conclusion

Pondok Pesantren is a big family under the guidance of a kyai or ulama in help by ustadz, all the signs that regulate the activities and limits of deeds: halal-haram, obligatory-sunnah, good-bad and so it departs from Islamic religious law and all activities are seen and carried out as part of religious worship, in other words all activities and activities of life are always viewed with Islamic law, all of it is established with good communication of course.

Communication can educate, provide information, and as supervision or guarding, to all santri in boarding school. Life in boarding schools and elsewhere can not be separated from kominikasi, communication yeng well established would have a good impact too, because a difference can not be united, problems that can not be resolved properly usually because of lack of communication so that cause misunderstanding, herein communication is needed.

Communication internally (into) the meaning is, communication between leaders Ponpes to improve the emotional relationship that occurs between students with leadership. as explained in this paper that in the internal communication there is vertical and horizontal communication background of effective communication between students and leaders of Ponpes, so that the knowledge of students both in the field of religious knowledge and other general sciences can run in balance so that when out of Pondok Pesantren can plunge in the general public and also be reliable in playing the role as a santri in inculcating the science of religion and general knowledge both formal and non formal.

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