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Communication Patterns in the Development of Life Skills at the Darul Fallah Islamic Boarding School in Bogor Regency

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ABSTRACT

This study aims to determine the pattern of communication in the process of developing life skills at the Darul Fallah Islamic Boarding School, Bogor Regency. The research method used is a case study with a qualitative approach. The results showed that the curriculum used was an integrated curriculum, namely a combination of religious material, general material, and life skills consisting of: personal skills, social skills, academic skills, and vocational skills. Personal skill development is carried out through public lectures, muhadhoroh, pencak silat, and sports. Social skill development is carried out through HISDAF which is an organization of students, muhadatsah and scouts. Academic skill development is carried out through learning the Qur'an, Hadith and the Salaf book (Yellow book). Vocational skill development is carried out through an integrated agricultural program. Linear communication patterns are actualized in general lectures and muhadhoroh (discourse) activities. Interactional communication patterns are carried out in muhadatsah (conversation) activities, learning the Qur'an, Hadith and the Salaf books. While transactional communication patterns are carried out in scouting activities, HISDAF student organizations, and agricultural education.

Keywords : *Life skills, linear communication, interactional communication, transactional communication*

ABSTRAK

Penelitian ini bertujuan untuk mengetahui pola komunikasi dalam proses pengembangan *life skill* di Pondok Pesantren Pertanian Darul Fallah Kabupaten Bogor. Metode penelitian yang digunakan adalah studi kasus dengan pendekatan kualitatif. Hasil penelitian menunjukkan bahwa kurikulum yang digunakan adalah kurikulum terpadu, yaitu gabungan materi keagamaan, materi umum, serta keterampilan (*life skill*) yang terdiri atas: *personal skill*, *social skill*, *academic skill*, dan *vocational skill*. Pengembangan *personal skill* dilakukan melalui ceramah umum, *muhadhoroh*, pencak silat, dan olahraga. Pengembangan *social skill* dilakukan melalui HISDAF yang merupakan organisasi santri, *muhadatsah* dan pramuka. Pengembangan *academic skill* dilakukan melalui pembelajaran al-Qur'an, Hadis dan kitab salaf (kitab kuning). Pengembangan *vocational skill* dilakukan melalui program pertanian yang terpadu. Pola komunikasi linier diaktualisasikan dalam kegiatan ceramah umum serta *muhadhoroh*. Pola komunikasi interaksional dilakukan dalam kegiatan *muhadatsah*, pembelajaran al-Qur'an, Hadis dan kitab salaf. Adapun pola komunikasi transaksional dilakukan dalam kegiatan pramuka, organisasi santri HISDAF, dan pendidikan pertanian.

Kata Kunci: *Life skills, komunikasi linier, komunikasi interaksional, komunikasi transaksional*

INTRODUCTION

The education system in Indonesia currently tends to prioritize cognitive aspects, while learning based on the development of life skills has not been carried out in a directed and maximized manner. (Yuliwulandana, 2017). In fact, students need skills or life skills that can be applied in everyday life (Akhadiyah et al., 2019) including to overcome various problems of life in the future (Ananto, 2019; Singh & Kaur, 2013).

One form of education that pays attention to the development of life skills is Islamic boarding school (Rohmah, 2017). The development of life skills provided in Islamic boarding schools is a step that can have a positive impact on students in terms of knowledge, attitudes and skills (Yusuf, 2020). The Islamic boarding school itself not only has an important role in religious matters, but also prepares its students to have various life skills (Maesaroh & Achdiani, 2017; Saadillah et al., 2017). This means that not all Islamic boarding school graduates are guaranteed to become a *kiai* or work in the religious field. Therefore, education in skills and expertise (life skills) needs to be given before the students enter the community in their future (Ahmad et al., 2020).

In the process, life skills education at Islamic boarding schools will involve a process of communication between *kiai*, *ustaz*, school administrators, and of course the students. (Hartono, 2016). In this case, the *kiai* plays an important role in the teaching and learning process at the Islamic boarding school (Suryandari & Urlina, 2019; Utami, 2018). The relationships built between *kiai*-student are unique, which may not be found in the form of education outside the Islamic boarding school; this uniqueness also affects the *kiai*-student communication pattern. One of the impacts is that the communication model from the *kiai* down is absolute, while the communication patterns of students to the *kiai* are limited or only in a certain scope. (Hidayat, 2017). Apart from communicating with the *kiai*, students also communicate with the *ustaz* as teaching staff. However, in contrast to *kiai*, students usually become more open when communicating with *ustaz* (Nurdin, 2015; Sudahri, 2018).

Meanwhile, to support life skills learning in Islamic boarding schools, *kiai* and *ustaz* need to use effective communication patterns. The goal is to develop the potential of students as much as possible (Dewi, 2020; Jamali et al., 2019). Thus, the success of learning life skills is more or less determined by the pattern of communication between teachers (*ustaz*) and students (*santri*) during the teaching and learning process.

Based on the explanation above, what will be discussed and analyzed in this study is the pattern of communication in the life skills learning process at Darul Fallah Islamic Boarding School, Bogor. Some of the previous studies that contributed to this research were studies conducted by: Juheri dan Yohana (2014), Muslimin & Umam (2019), and Muslimin, Syarifuddin,

and Hidayat (2017). In all three studies, the focus was not on learning life skills and only emphasized on the interpersonal communication process (Juheri & Yohana, 2014; Muslimin et al., 2017; Muslimin & Umam, 2019). Meanwhile, there are several other studies that have the same research subjects as this research, namely research conducted by Ramdhani (2015) whose research focus is aimed at developing life skills at Darul Fallah Islamic Boarding School (Ramdhani, 2015). Two other studies are research conducted by Latifah and Rahmayanti (2017) and Mukholisah et al. (2018). The two studies each focus on entrepreneurial aspects (Latifah & Rahmayanti, 2017) and the development of conservation-based Islamic boarding schools (Mukholisah et al., 2018).

Linear, Interactional, and Transactional Communication

Linear Communication. Linear communication patterns are built with the assumption that communication is a one-way process. During its early development, the assumptions made by this model were in accordance with the technology that was currently developing at that time, such as radio and telegraph. This communication pattern assumes that the meaning of “a message” is understood in the same way by both the sender (communicator) and receiver (communican) (West & Turner, 2017). **Interactional Communication.** This model is a two-way model and is attached to individual (interpersonal) and group communication. This model assumes that the meaning of the message is understood differently by either the sender or the receiver (West & Turner, 2017). In this communication pattern someone can be the sender and receiver of messages in interaction; it’s just that, he can’t be both (at the same time). **Transactional Communication.** This model assumes that two people involved in an interaction can communicate in a balanced manner. This model also explains that the sending and receiving of messages is continuous, an episode of communication.

Life Skills

As part of communication, life skills are abilities possessed by individuals to communicate effectively, develop cooperation, play an active role as citizens, have work readiness and skills, and have the character and ethics to enter the working world. (Anwar, 2015). In the meaning mentioned by the World Health Organization (WHO), life skills are the individual’s ability to adapt and behave positively (Shukla et al., 2017). Life Skills programs are operationally divided into 4 types: (1) personal skills, which include self-knowledge skills, rational thinking skills, and self-confidence; (2) social skills, such as being able to cooperate, have social responsibility and tolerance; (3) academic skills, which include the ability to think

scientifically; and (4) vocational skills, namely skills related to certain fields of work in both the production and service sectors (Anwar, 2015).

METHOD

This research uses a qualitative approach with a case study method. The paradigm used is constructivism. This research was conducted at the Darul Fallah Islamic Boarding School in Bogor Regency. Research data collection techniques using observation, in-depth interviews, documentation study. The analysis technique used is the Miles & Huberman model which consists of: data reduction, data presentation, and verification. Meanwhile, triangulation of data sources was used as a data validity technique.

RESULTS AND DISCUSSION

Life Skills Curriculum Development Orientation

Darul Fallah Islamic Boarding School is one of the Islamic boarding schools that applies life skills learning as a form of curriculum development. The curriculum itself is an important and decisive tool in learning success; without the support of a good curriculum, educational goals will not be achieved (Indana & Nurvita, 2020). Darul Fallah Islamic Boarding School itself implements an integrated curriculum, which is a combination of religious material, general material, and life skills.

The implementation of this integrated curriculum aims to hone the students life skills in terms of affective, cognitive, and psychomotor, which are also a necessity to survive in the midst of intense competition in the era of globalization. (Hakim & Herlina, 2018). For the *Tsanawiyah* (junior high school) level, life skills in the vocational aspect emphasize basic introduction to the scope of agriculture, while at the *Aliyah* (senior high school) level it has reached the development stage which includes skills in the fields of animal husbandry, fisheries, entrepreneurship, or even workshops / carpentry (agricultural machinery technology tools).

Life Skills Development through Programs and Activities

Life skills learning that applied at the Darul Falah Islamic Boarding School includes personal skills, social skills, academic skills, and vocational skills. All aspects of the life skills are actualized into extracurricular activities, learning the Salaf book, learning Al-Qur'an, students organizations and other activities that can support the development of the life skills of the students.

Personal Skill

The actualization of personal skills applied are the obligation to do the five daily prayers in congregation, midnight prayers (*tahajud*), listening to lectures, muhadhoroh, pencak silat, and sports. These forms of actualization aim to build independence and discipline among the students. These forms of actualization are also in line with what has been stated by Anwar (2013) that personal skills can help individuals to know themselves completely as well as to realize and be grateful for their strengths and weaknesses.

Social Skill

The actualization of social skills carried out by providing opportunities for students to take part in the Darul Fallah Students Association (HISDAF), scout activities, and muhadatsah. These activities aim to foster a spirit of cooperation, mutual assistance, tolerance and so on. Research conducted by Saragih, Ritonga and Sari (2019) states that social skills can affect the management of oneself and others (cooperation) and in managing careers (Saragih et al., 2019). Not much different, Riyan's research (2018) suggests that social skills trained in Islamic boarding school through organizational means and community service, teach their students to express opinions, protect their fellow students, and how to behave towards kiai, ustaz, and society.

Academic Skill

Academic skill actualization at the Darul Fallah Islamic Boarding School are practiced through learning Al-Qur'an, Hadith, tajwid, tahsin, and the Salaf book (or yellow book). Through this learning process, the students are trained to identify and analyze certain problems that are relevant in everyday life. Umam's research (2017) explains that the practice of academic skills like this, in addition to teaching students how to identify a problem and analyze it, students also learn to relate a problem to other problems so that their understanding is more comprehensive (Meilya, 2018; Umam, 2018).

Vocational Skill

Darul Falah Islamic Boarding School for agriculture equips their students with real skills and experiences from the business world, for example integrated agricultural education in the field of entrepreneurship, internships, and student work in the agribusiness sector. Agricultural programs are able to provide a general understanding of a business commodity sector. Students are taught how to hoe, make dirt beds, how to plant, fertilize, irrigate, care for, and even sell plants / vegetables to the local community. Various vegetables that have

been successfully produced include tomatoes, carrots, onions, green beans, curly chilies, potatoes, cucumbers, and many more. Several studies have shown that this kind of effort is not solely for financial gain, but further to foster an entrepreneurial spirit that requires high mental resilience. (Adriyani et al., 2018; Afandi, 2019; Ulfa & Maftukhatusolikhah, 2015).

Table 1. Forms of Actualization of Life Skills in Darul Fallah Islamic Boarding School

No	Types of Life Skills	Actuation Form
1	<i>Personal Skill</i>	Five daily prayers, Midnight prayer, Public lecture, Muhadhoroh, Pencak Silat, Sports
2	<i>Social Skill</i>	Students organization (HISDAF), Scouts, Muhadatsah
3	<i>Academic Skill</i>	Learning Al-Qur'an, Hadith, Tajwid, Tahsin, and the Book
4	<i>Vocational Skill</i>	Agricultural Education, Internships, Student work

Communication Patterns in Learning Life Skills

Linear Communication Pattern

Public Lecture. The public lecture is held every Friday after the dawn (Subuh) prayer in congregation at the mosque. Through this spiritual lecture, it aims to form students who are pious, knowledgeable, have noble character, discipline, and self-confidence. The public lecture is delivered by the *kiai* as the head of the boarding school with one-way or linear delivery. This means that students cannot provide feedback or ask questions. Although communication takes place in one direction, this way or method can make it easier to facilitate the transfer of knowledge (understanding) from *kiai* to students. (Hidayat, 2017).

Muhadhoroh. The activity which aims to practice the public speaking skills of the students, is held every Thursday (after the evening prayer called Isya) for male students, and every Saturday (after the Isya prayer) for female students. Through this activity, the students will be trained in courage, mentality and confidence to speak in front of other students. The communication pattern that takes place in this activity is also linear, because the other students who are listeners cannot provide feedback. In a research conducted by Setiawati (2019), it was stated that *muhadhoroh* activities not only improve students public speaking skills, but can also be a forum for the beginning of competent preachers in the future. (Setiawati, 2019).

Interactional Communication Pattern

Learning the Salaf book. Through the study of the Salaf book, students can take and interpret life lessons based on the teachings in the Quran and Hadith. To be able to support this learning process, the communication patterns used in this activity are interactional, in

which students can discuss or have a dialogue with the ustaz regarding the issue or theme that is being studied. In Kuswandi's (2019) research, it was stated that interactional communication (two ways) can foster mutual understanding between students and ustaz. (Jabbar et al., 2017; Kuswandi, 2019). In the *sorogan* method, for example, the *kiai* or *ustaz* can act as a supervisor and correct the students mistakes when reading the Yellow book. Here, two-way communication is built between the *ustaz* and the students because there is feedback from both the ustaz and the students.

Learning the Al-Qur'an. One of the academic skills developed for students is Al-Qur'an learning, which is held every day after Maghrib prayer (except Thursday). In this learning process, the communication pattern that is built between the *ustaz* and the students is an interactional communication pattern, especially because the *ustaz* must observe the ability of his students when reading the Al-Qur'an. With this method, students are trained to ask questions so that the interactions that are built are more dynamic. In a study conducted by Herin (2016), it was stated that the ability of the teacher (*ustaz*) to create an active and interactive learning process will have an effect on good interactions between students and teachers. (Herin, 2016; Mardhiyah & Imran, 2019).

Muhadatsah. This learning program aims to develop communication expertise or skills of students in Arabic and English, so that one day they can compete at the local, national and foreign levels. This activity is carried out every Sunday after the dawn prayer in congregation. One of the main objectives of this activity is to develop the communication skills of the students, including the courage to express thoughts (opinions) effectively. The pattern of communication that takes place in this program or activity is interactional communication, where the participants can communicate with each other to provide feedback to build a common understanding.

Pencak Silat. Educational values in pencak silat extracurricular include honesty, hard work, discipline, creativity, independence, love for the country, responsibility, and respect for achievement. The interactional communication pattern in this activity is seen when the teacher and students interact with each other before doing exercises, for example about certain movements or certain techniques that students need to master. After training, communication is still interactional, where teacher-student evaluates the exercise that has been running.

Sport. The students are also provided with a place to channel their hobbies in sports. Values instilled through sports activities include the courage to act sportsmanship, cooperation, and hard work for achievement. The communication pattern in this activity is also interactional, especially during briefings, breaks and when you want to prepare for matches.

Mirhan (2016) in his research stated that positive values that are part of learning life skills in sports activities are fostering self-confidence and hard work. (Mirhan, 2016).

Transactional Communication Pattern

Scouts. Scouting is an extracurricular activity that students must participate in which is held every Saturday after the Asar prayer. This activity is a forum / means of carrying out positive and productive activities. The positive characters formed through scouting are discipline and independence. Transactional communication patterns that occur in this activity can be seen in discussions between groups, where one group tries to foster the same understanding as other groups about the problem. Thus, in addition to developing a discipline and independence mentality, scouting activities can also be a means or a forum for building communication skills. (Yulianti et al., 2019).

HISDAF Students Organization. Organizational activities clearly bring many positive aspects and benefits for students (Perawironegoro et al., 2019). By participating in organizational activities, students are expected to be able to consult when solving problems or determining policies. In terms of organization, the communication pattern that takes place is a transactional communication pattern, in which there are many parties who can become communication participants, for example between the chairman, the secretary and the head of the divisions. In the process, each communication participant can provide feedback and be involved in a dynamic communication process, because all members are involved. This dialogical process can train communication participants to jointly overcome various obstacles and move towards common progress (Wahyono, 2018).

Agricultural Education. These activities cover three areas: agriculture, fisheries and animal husbandry. Every student who participates in this activity is required to report all activities ranging from planning, cultivation, harvesting, marketing, and financial reports to the coach or supervisor. The agricultural entrepreneurship field schedule starts from Monday to Saturday, from 06.00 to 07.00 WIB, and every Wednesday from 15.30 to 17.30 WIB. Because this activity involves interaction with many parties, from planning, cultivation, harvesting, marketing and financial reports, transactional communication patterns are used. Discussions and simulations are part of a strategy undertaken to develop student communication skills from planning to submitting financial reports.

Table 2. Communication Patterns in Learning Life Skills at Darul Fallah Islamic Boarding School

Communication Patterns	Personal Skill	Social Skill	Academic Skill	Vocational Skill
Linear Communication Patterns	Public Lecture, Muhadhoroh			
Interactional Communication Patterns	Pencak Silat, Sports	Muhadatsah	Learning the Salaf book, Al-Qur'an	
Transactional Communication Patterns	Scouts	HISDAF Student Organization		Agricultural Training

CONCLUSION

The development of life skills learning at the Darul Fallah Islamic Boarding School can be actualized into various programs and activities of the students. Personal skill development is carried out through public lectures, *muhadhoroh*, pencak silat, and sports. The development of social skills is carried out through the HISDAF santri organization, *muhadatsah* and scouts. Academic skill development is carried out through learning the Qur'an, Hadith and the Salaf book. Vocational skill development is carried out through an integrated agricultural program, an apprenticeship program, and a student work program. Linear communication patterns are actualized in public lectures and *muhadhoroh* activities, while interactional communication is developed in *muhadatsah* activities, learning the Quran, Hadith, and the Salaf book. Transactional communication patterns were developed in scouting activities, HISDAF students organization, and integrated agricultural programs.

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