ABSTRACT

Arin Maftuhah. 2018. *THE IMPLEMENTATION OF INTERPERSONAL COMMUNICATION BETWEEN KYAI AND SANTRI IN LEARNING ISLAMIC SCRIPTURE*

(Field of Research: Islamic Boarding School of Bustanul Ulum At-Thohiri, Kertonegoro, Jenggawah, Jember, East Java)

The research that has been done by the researcher explains about the implementation of interpersonal communication which is going on between kyai and santri in learning islamic scripture in islamic boarding school of Bustanul Ulum At Thohiri, in which in the earlier age student can read the islamic scripture well, in which most of students are still too young but they can survive learning islamic scripture in this era. This type of islamic institution almost astinct in Indonesia, and those islamic institution are exist in village. The other reason of doing this research is to know how does interpersonal communication can influence santri's progress in their learning, because communication can determine the success of someone.

There are two of the research focus, those are: 1) How does the implementation of Interpersonal communication between kyai and santri in learning islamic scripture? 2) How does the implementation of interpersonal communication influence student's learning in Islamic boarding school of BustanulUlum At-Thohiri?. Those research focus has purpose to describe the learning process in islamic boarding school of Bustanul Ulum At Thohiri by implementing interpersonal communication between kyai and santri.

Researcher uses qualitative research for this thesis, by finding subject's experience, explanation, and the last is collecting all data then it will be processed for the final result of this thesis. There are some research subject, they are: 1) Head Master of Islamic boarding school of Bustanul Ulum At Thohiri. 2) Kyai of Islamic boarding school of Bustanul Ulum At Thohiri. 3) Santri ofIslamic boarding school of Bustanul Ulum At Thohiri. All data were collected by doing depth interview, observation and documentation. This qualitative reserach will give the accurate information for the researcher, based on all the steps of it.

Hence, the implementation of interpersonal communication in learning islamic scripture at islamic boarding school has two ways of learning, those are: face to face and asking question, besides this thesis has two finding discussion, those are: Self-Disclosure and Reciprocity, in which all the interpersonal communication implementation between Kyai and Santrithat have been mentioned above are done by them in learning islamic scipture at islamic boarding school of Bustanul Ulum At-Thohiri.

Key notes: Interpersonal Communication, Implementation, Learning, Islamic Scripture.

AUTHOR'S IDENTITY

Name   : Arin Maftuhah

NIM   : 082141044

Place, Date of Birth   : Jember, October 7th, 1996

Address   : Jenggawah-Jember

Department   : Islamic Communication and Broadcasting

Educational Background :

- TK Miftahul Huda   2000-2002
- MI Mifathul Huda   2002-2008
- MTs. Baitul Hikmah   2008-2011
- SMK Nurul Jadid   2011-2014

CHAPTER I

INTRODUCTION

A. Background of The Research

In this 21st century, the existence of education becomes on of the alternative ways for success, many people have different thought about success, it is caused by their different bakcground, religion, ethnic and so on. In islamic perspective, they devide a success into two, those are happiness in the world and hereafter. To some people, happiness means wealth; to others, it means position, and still to others, it means power and control, even though these factors are the means of happiness, they are not ends[1].Then there are a lot of manners to get happines based on Islamic perspective, the believers should do what is right and what is wrong according to Allah command which is written in Holy Quran and sunnah. To learn about Islam, there are islamic boarding school in Indonesia that will become suitable place to learn about Islamic studies.

In learning islamic studies at islamic boarding school, Kyai and Santri can not avoid interpersonal communication as the way to send and receive its message. According to the interactive learning theory, interaction includes interpersonal intercation and interaction between people and teaching

---

[1] Abdel Nasir Yousuf Adbe, Kahree Salih, "The Literature of Happiness "With Reference of The Philosophy of Happiness In Islam"", *Journal Of Islamic Studies and Culture*, 2 (December, 2015), 184.

digilib.iain-jember.ac.id   •   digilib.iain-jember.ac.id   •   digilib.iain-jember.ac.id   •   digilib.iain-jember.ac.id   •   digilib.iain-jember.ac.id   •   digilib.iain-jember.ac.id

materials which are basis of learning behaviour and student learning[2]. It is important to implement interpersonal communication well, due to in learning process this will motivate the rate of the spritit to learn. Interpersonal communication must be important for learning because there are three important function of it, those are affection, inclusive, and control. *Kebutuhan ketiga adalah kontrol, yaitu kebutuhan untuk memengaruhi orang atau peristiwa dalam kehidupan[3]*. The implementation of interpersonal communication must be watched carefully, because it will determine the outcome of the santri in learning islamic scripture. Sometime, we find that santri or learner are not open minded to their ustadz or communicator, they might be shy or afraid, and this will affect their ability.

Mostly people do not aware about the important of interpersonal communication that could bring the change or transformation of the santri in learning islamic scripture. As has been expalined above about control as one of the functions of interpersonal communication, it is clearly the clue to motivate the santri in learning, both elements have to implement good interpersonal communicatio, due to learning system is not enough to get goal of islamic boarding school, there must be good interpersonal communication to complete how to learn well.

In islamic boarding school, santri has a lot of time to just focus on islamic studies, especially in islamic scripture.People think that system becomes the

---

[2] Tzu-Hua HUANG, Yuan-Chen LIU & Pei-Chun YU, "The Crucial Influences of Interpersonal Relationships On Learning Motivation and Performance In a Cloud-based Collaboration Learning Platform", *Education Journal*, 2 (2016), 137.

[3] Julia T. Wood, *Komunikasi Interpersonal: Interaksi Keseharian*, terj. Rio Dwi Setiawan (Jakarta: Salemba Humanika, 2013), 13.

foounddation as the basic way of educational institution. Every reform of educational administration system adjust with the need of education at a certain extent[4]. System in educational place is just the limitation of the santri to stay in the right position, and santri can just break the law, and it is really different with the interpersonal communication when we try to compare those as the implementation in learning islamic scripture. Even though those manners are always use in learning at educational institution, but those has different influence for the students' capability.

Every single day or year, santri has specific change which they get while learning in islamic boarding school, we will find many types of santri, sometime they will be very dilligent, medium, and so on. why do they have different character, whereas they stay in the same institution. It is all caused by the motivation that appears inside of thei heart. They may be in the class, but sometimes they do not enjoy their learning with their Kyai, and it will effect their behaviour in the daily life. Motivation of study comes to knock their thought when have good interpersonal communication in learning, so that they will enjoy their class. Definition of interpersonal communication is more personal, the intention in the communication prefers giving and receiving proposals/information involving personal element[5]. Therefore, the

---

[4] Qiang Li, "Reform and Development of Educational Administration in China", *International Educational Studies*, 3 (August, 2008), 138.
[5] Jumalia Sirat, "The Effect of Interpersonal Communication, School Organization Culture, Job Satisfaction and Work to Organizational Commitment of The State Primary School Principals in North Tapanuli District", *International Journal of Sciences: Basic and Applied Research*, 1 (2016), 368.

more santri can receive the message well from the communicator it means that they have good interpersonal communication to influence each other.

In learning process, the communicator (Kyai) and communicant (Santri) should influence one another, due to if one of them is not able to understand the message from the other side, there will be a misunderstanding, so that the interpersonal communication can not reach its standart based on their learning. The first important part in learning is when both Kyai and Santri could have good feedback, in order to understand the thing they discuss about.*Pada kenyataannya, proses komunikasi interpersonal akan berjalan baik jika kedua pihak yang berkomunikasi mengerti posisinya masing-masing*[6]. It might be important to respect one another in all situation include learning situation, because it will help good condition to enjoy learning together.

Unfortunately,we still find santri do not pay attention much to their Kyai as the communicator in learning islamic scripture, the impact will boring class and misunderstanding of the subject they learn. This is the habitual which always happen in learning, it shows that they do not focus and not feel interested. People in an interpersonal relationship tend to influence each other, share their thoughts and feelings, and engage in activities together[7]. The impact of interpersonal communication in learning can be seen from how they interact one another, it flows good or not. Many factors that can influence the

---

[6] Julia T. Wood, *Komunikasi Interpersonal: Interaksi Keseharian*, terj. Rio Dwi Setiawan (Jakarta" Salemba Humanika, 2013), 26.
[7] Atilgan Erozkan, "The Effect Of Communication Skill and Interpersonal Problem Solving Skills On Social Self-Efficecy", Educational Sciences, Theory & Practice, 2 (2013), 741.

Kyai and Santri in learning islamic scripture, it might be from internal and external problem.

In learning process there will be a discussion between Kyai (communicator) and Santri (communicant), in this time they need to communicate each other, find the unclear thing in the explanation, and this will define the outcome from the interpersonal communication in both communicator and communicant, if the interpersonal communication drive them to enjoy in learning, they will complete and satisfy each other. The satisfaction is the santri can understand the subject in islamic scripture and the Kyai has done his duty well.

Many people have different assumsion to face interpersonal communication in learning process, according to them interpersonal communication is only in the form of talking, but actually body language, gesture, and other symbol are the part of interpersonal communication in different form.Communication is influenced by someone's background, culture, religion and so on. Therefore, communicator and communicant have to respect the differences between them, in order to create good interpersonal communication and understand the message and feedback to learn about islamic scripture, and probably it can avoid them from misuderstanding that can be the obstacle in communication.

Interpersonal communication in learning islamic scripture is not only done by talking, but also gesture becomes the part of it, so that Kyai and Santri should be able to control their gesture, because it will impact their

interpersonal communication in learning, it might be good or worst communication. Communication is absolutely good to connect us with the other people, moreover in learning time, between communicator and communicant can not avoid interpersonal communicatio, and it can be valued from their body language, gesture, intonation while talking and so on.

The purpose of learning can be seen from the outcome of the santri, their behaviour and new perspective toward islamic scripture that they learn in islamic boarding school. Many various of interpersonal communication for Kyai (communicator) and santri (commuicant), and it will effect the result after they learn together. Again, it depends on how they communicate while learning islamic scripture.Excellent santri will be qualified from their behaviour and intelligent, because the only that way how to meausre their capability from what they learn in islamic boarding school.

Interpersonal communication is such a tool how to manage the class to be obviously good for communcator andcommunicant. However, the importance of interpersoal communication between Kyai and Santri in learning islamic scripture is needed. They can not ignore one another to be success in learning. They need to communicate and interact with good behaviour, in order to avoid problem among them while learning in islamic boarding school.High quality teachers are thought and expected not only to raise test scores but also to provide emotionally supportive environment that contribute to students' social

and emotional development, manage classroom behaviours, deliver accurate content, and support critical thinking[8].

Some of the people have to understand how to communicate well while learning to improve their capability. Due to interpersonal communication could give more benefits for communicator and communicant. Communication is not only to send or receive a message but also to influence the communicant, so that between communicator and communicant will get the purpose of interpersonal communication that they do. *Kemampuan untuk mengatur komunikasi membuat kita dapat beradaptasi dan mengukur efektivitas dalam komunikasi*[9]. The more Kyai and Santri can communicate well, the more they can find the problem solving while learning in the class soon.

Therefore, interpersonal communication is not easy thing to do which can be ignored by Kyai and Santri in learning islamic scripture, because the only interpersonal communication becomes the easiest way to learn, in which they can understand, ask, argue their thought by interpersonal communication. It might be a lesson that should be watched by Kyai and Santri in learning islamic scripture at islamic boarding school, because to build good class needs a coorporation between communicator and communicant in learning together, and avoid the problem that commonly happen in learning.

---

[8] David Blazar & Matthew A. Kraft, "Teacher and Teaching Effects on Students' Attitudes and Behaviours",
[9] Julia T. Wood, *Komunikasi Interpersonal: Interaksi Keseharian*, terj. Rio Dwi Setiawan (Jakarta" Salemba Humanika, 2013), 37.

Interpersonal communication in learning Islamic scripture which is being implemented by Kyai and Santri has the same purpose, and the purpose is come to know deeper about their religion. There are some attitude which must be known by them, in order to the learning process run well. Interpersonal communication will influence the communicator and communicant to act based on the things they discuss about. Specifically, communication between Kyai and Santri, they will have the thought and act which is influenced by Islamic studies such they respect one another which has been explained in Islamic scripture. Islamic studies teach the people to understand about the attitude of every single thing in life. Education in Islam is that which poster a deeper awareness, to see Islam in every subject of study, to see the truth and accept it, to see the manifestation of Allah's atribute and their translation in the reality of things in the universe[10].

How people treat other people shows that will happen to them. It is as same as interpersonal communication implementation in learning Islamic scripture which is done by Kyai and Santri, when they both can rescpect and respond to communicate well, they would have good time to send and receive a message, depends on their needs. In learning method, they have the regulation to create good class in learning, in order to give effective way for learning by interpersonal communication. Misunderstanding and other obstacles in communication can be handled well, due to both of them have the

---

[10] Aminu Ibrahim & Idris AbdulHamid "Attitude of Students towards Learning Islamic Education in Tertiary Institution", *International Journal of Scientific Research In Educational Studies & Social Development*, 2 (2017), 55.

same purpose in learning. Therefore, good interperonal communication has to be wathched seriously.

B. **Focus of The Research**

Research focus is to limit the explanation about the point in the research, it is used to show and and guide the discussion in order to ease the audience and reader to understand the main purpose of the research.

1. How is the implementation of Interpersonal communication between kyai and santri in learning islamic scripture?

2. How does the implementation of interpersonal communication influence santri's learning in Islamic Boarding School of Bustanul Ulum At-Thohiri?

C. **Purpose of The Research**

Research purpose refers to qualitative research, it shows the limitation and main points of the discussion in the research in order to get focus of the purpose.

1. To know the implementation of interpersonal communication between kyai and santri in learning Islamic scripture.

2. To know how interpersonal communication influence santri in learning Islamic scripture.

D. **Significant of The Research**

A research is believed to have benefitial thing to share to the audience or reader and as the contribution of educational development. Research benefit

is as result of research activity. The privilege of learning from informants by listening to and observing them in their environment can produce insights that may surprise and intrigue, but sometimes distress the investigator.[11] Here some research benefit:

1. Theoritical Significant

   Some expectations from this research is to take a part for contribution of education development especially for religious proselytizing study. So that, students and societies will be easier to investigate the same focus of study and find new expererience which consist of science and clear support from some references. This research could be compared with other references to find and collect some research that deserve them the omformation they need to implement for their business. On the other hand, it can define students or societies perpective of knowledge related to this research, which adds more clues for education. Moreover, to learn people do not just do it in their school or university, by reading and listening news, article, etc. ease them to learn autodidactly with very simple way.

2. Practical Significant

   Every person has the right of education, and sometime we still find some could not get higher education. This research deserve to all people to mantain their science in order to be beneficial and motivate the researcher to create and learn more. Sometime we can not help all people in the world

---

[11] Deborah Waldrop, *The Qualitative Research Experience* (Canada: Wadsworht, 2004), 240.

because of place and time, but writing can push them out to move and success. Hopefully, this thesis will bring good change for the readers and the researcher. Before we die we have to leave beneficial thing to the people as good way to live, our thought can be the motivation when it comes to change us to be better. The simple way is to write and you are going to be alive forever even you are not exist around people. Beside, this purpose is to be the requirement of final examination of bachelor degree, the second purpose is to be good memoriam for other people from the researcher.

E. Operasional Definition

1. Implementation of Interpersonal Communication

Implementation of interpersonal communication is a communication between two people or more which is being implemented while learning Islamic scripture. It is also an area of study and research that seeks to understand how human use verbal and nonverbal to cues to accomplish a number of personal and relational goals. In this case, researcher has specific point about interpersonal communication that is between Kyai (communicator) and Santri (communicant) in learning islamic scripture at Islamic boarding school of Bustanul Ulum At Thohiri. They have their way to have interpersonal communication that will be explained in chapter IV.

2. Kyai of Islamic Boarding School

Kyai is a head master in islamic boarding school. In this case Kyai is a santri educator in Bustanul Ulum At Tohiri Islamic boarding school. The task of kyai is to educate santri to be a good man according to the religion of Islam, besides that kyai's duty is to teach religion in accordance with alqu'ran, hadith and islamic scripture.

3. Santri of Islamic Boarding School

Santri is the part of educational institution which becomes the object to learn and have specific purpose to sharpen their passion. Santri is an individual or a group who depend and do all their duty during they are in school or university. They are the one who understand the purpose of education in which it has the system to guide the students to learn during the time. There is no limitation who will be the santri, all ages have opportunity to be a santri, because everyone has a reason to live, live for success. Santri is same as learner who need teacher to guide them better.

4. Islamic Scripture

Islamic scripture in Islamic religious education is referring to the traditional books containing Islamic religious lessons (diraasah al-islamiyyah) taught at Islamic boarding school, ranging from fiqh, aqidah, akhlaq tasawuf, Arabic grammar. Hadith, tafsir,` ulumulqur'aan, to the social sciences and society. In Indonesia, we will find the islamic scripture learning in islamic boarding school, TPQ, Madrasah Diniyah and so on. Its

learning time is out of formal school learning, it will be at noon or night, depends on the schedule they make.

In this point is the process to change for students capability in order to get good improvement. Various of ways to have the experience for the good change is to study in educational institution or autodidacly. The experience of learning could affect the people to think how to get happiness because learning is moving from the failed to success and push to better condition. In addition to the classroom, learning also takes place in the laboratory, library, media center, playground, field trip, theater, study hall, and at home.[12]It is simple to learn because learning process has many medias, so that we can be easely make a change continously.

F. Sistematic of Discussion

Sistematic of discussion consist of the description about the discussion which is explained in the thesis, begins from introduction untill closing chapter. Here are some systematic of discussion in this research:

Chapter I Introduction, in this chapter consist of background of study, qualitative research, research purpose, reserach benefit, terminology definition.

Chapter II Literature Discussion, in this chapter consist of preceding research and theoritical research which is related to the qualitative research of researcher.

---

[12] Ibid, 17

Chapter III Research Method, in this chapter consist of Sort and Phenomenological Research, research location, data source, technique of collecting data, data analyses, validity of data, and steps of research.

Chapter IV Data Presentation and Data Analyses, in this chapter cosnsist of the description of research object related to Interpersonal Communication, Teacher and Student In Madrasah Diniyah Bustanul Ulum

Chapter V Closing, in this chapter consist of the conclusion of the thesis or the research which is made by the researcher

CHAPTER II

LITERATURE REVIEW

A. Previous Studies

Previous research serves to assist researchers in finding, determine the position of research to be done. Here are some previous studies that are still associated with research that will be conducted by researchers now, those are:

No	Name	Year	Title	Equation	Difference
	Unsin Khoirul Anisah	2011	Analisis Deskriptif Komunikasi Interpersonal Dalam Kegiatan Belajar Mengajar Antara Guru dan Murid PAUD Anak Prima Pada Proses Pembentukan Karakter	Interpersonal communication in learning system is used to influence the student capability toward their focus of study	This research purpose of interpersonal communication is to stimulate students' intelligence
2.	Herdiansyah Pratama	2011	Pola Hubungan Interpersonal Antara Orang Tua dengan Anak terhadap Motivasi Berprestasi Pada Anak	Interpersonal communication that aims to motivate their children to be excellent	Interpersonal communication is to influence their eager of learning in educational place
3.	Winarno Mulyani	2011	ImplementasiKomunikasi Verbal dan Non Verbal Dalam Proses MenghafalJuzAmmapadaPendidikanAnakUsiaDini di Bait Qur'Any	Research focus. This research is equally looking to know about memorizing activities of short letters or Juz Amma by implementing the form of interpersonal communication.	This interpersonal communication research is used verbal and nonverbal communication

15

B. Theoritical Framework

1. Interpersonal Communication

Interpersoal communication is an exchange communication between communnitor and one communicant. They are in the process of sending and receiving message. There are some parts of interpersonal communication that need to be watched carefully. Those are its functions, they are, Affection, Inclusive, and Control. Control will be discussed more in this paragraph. *Abraham Maslow (1967) mengusulkan gagasan bahwa tujuan manusia berkomunikasi adalah untuk memenuhi kebutuhan[13]*. By that statement we know that the power of communication can give satisfaction to the communicator and communicant, due to people will have the time to get satisfaction from the other people while having interpersonal communication.

Interpersonal communication gives more chance to be closer to the people, so that there will be significant communication between communicator and communicant.*Agar dapat memahami keunikan individu, kita harus memahami pikiran dan perasaan orang lain secara personal*[14]. When we try to compare between interpersonal communication and the other types of communication, we will be easier to get accurate data from the communiator or communicant, and it still depends on how far we can understad someone problem, due to

---

[13]Julia T. Wood, *Komunikasi Interpersonal: Interaksi Keseharian*, terj. Rio Dwi Setiawan (Jakarta" Salemba Humanika, 2013), 13.
[14] Ibid., 27.

when interpersonal communication is not good, the feedback might not be good too.

Most of the scholars collectively identify with and use the term interpersonal communication to describe their own work. This attempts to identify exactly what interpersonal communication is like the phenomena it represents that is. Many who research and theorize about interpersonal communication do so from across many different research paradigms and theoretical tradition. People should nit ignore the important of interpersonal communication with their partner, due to everyone avoid themselves from interpersonal communication in daily life.

Discuss about interpersonal communication, people sometimes forget about its rules to get really effective purpose in interpersonal communication. Due to, they will be in the stuck of communication, and the misunderstanding between them will be running. There are two obstacle in interpersonal communication that must not be ignored by the communicator and communicant.

In interpersonal communication, exist a commitment for both communicator and communicant, a person who communicate with the other ones has to respect all the ideas, there must be awarness to complete one another. *Kompetensi dalam komunikasi interpersonal adalah kemampuan untuk berkomunikasi dalam cara yang tepat dan*

proporsional[15]. Due to, everyone is not able about everything even in the communication itself, sometimes learning will not be alright when the teacher and student do not create good interpersonal communication in the class.

Interpersonal communication has different function from other type of communication, its purpose is to control the communicator or communicant to have focus in their topic which is talked by both of them. Interpersonal communication shows us various type of respond from another ones, it is not only in the form of speaking, but also from other responds, such as silent, laugh, angry and so on. So that, as communicator or communicant, we have to be able to understand about another type of the respond.

2. Learning Theory of Jerome S. Bruner

Constructivism is an approach to teaching and learning based on the premise that cognition (learning) is the result of mental "construction"[16]. It means that in learning process, the students' premise knowledge is fixed by new information from the teacher, and they can not drive them out by themselves, because a teacher of the class will construct what the student should think about. It is the fact that, every lesson in the class, the only teacher that becomes the first communicator to begin the class, then the student just flow with the

---

[15] Julia T. Wood, *Komunikasi Interpersonal: Interaksi Keseharian*, terj. Rio Dwi Setiawan (Jakarta: Salemba Humanika, 2013), 38.
[16] Dr. BADA, Steve Olusegun, "Constructivism Learning Theory: A Paradigm for Teaching and Learning", *IOSR Journal of Research and Method In Education (IOSR-JRME)*, 1 (2015), 67.

system made by the teacher, and by this explanation contructivism in learning is always used.

In this part, why we need to watch about learning theories in learning process. It is caused by the important of learning constructivism, it is like a steps for good teaching of teacher and learning of student, so that both of them can understand and know their own role in the class. This theory emphasize internal thought, focuses on mental structures and processess of the learner and its aplication to learning[17]. It is important because sometime we find learning class is not conducive which makes the outcome of learning does not meet their standart of learning in that education institution.

3. Social Penetration Theory

The evolution of a relationship through the different stages does not happen automatically, rather it is the result of individuals acting in a costs and rewards raioanle[18]. To communicate with new people, we will pass gradual process to know them, it can be done by interpersonal communication that will help us to know another people deeply. This theory explains that by interpersonal communication it makes us try to see someone closer about their character and another type we want to know it deeply. Social penetration theory is proper for interpersonal communication in learning time, due to it helps

---

[17] Dabbie Morrison, "Why Educator Need to Know Learning Theory", *In Online Learning Insights.*

[18] Dr. Dionysis Panos, ""I" on the Web: Social Penetration Theory Revisited", Medditeranean Journal of Social Sciences, 19 (2014), 188.

communicator and communicant to enjoy their communication in the class.

Social Penetration Theory is being used in today's modern world to study electronic interactions on the Internet through social media sites and chat rooms. On the one hand, people who meet online are often unable to predict how a person will react to certain types of information, making the cost of self-disclosure difficult to evaluate. In learning islamic scripture, interpersonal communication will be beneficial to contribute how to communicate for Kyai and santri at islamic boarding school. As relationship develop, they penetrate deeper into private and personal matters, slowing penetrating the communicators public persona to reach their core personality or sense of self[19].

We may disclose information about our intellectual aptitude or athletic abilities to see how we relate to others. Disclosures about abilities or talents can also lead to self-validation if the person to whom we disclose reacts positively. By disclosing information about our beliefs and values, we can determine if they are the same as or different from others. And it is good for the people who learn, it can be the motivation to always improve the capability between the communicator and communicant, due to after they know the capability of each they do not want to be worst than them. Therefore, self

---

[19] Ibid., 189.

disclosure is good in communication in order to decrease the misunderstanding in interpersonal communication between the communicator and communicant.

This theory has two basic concepts, those are self-Disclosure and Reciprocity as the initial bridge of a relationship:

a. Self-Disclosure

Superficial self-disclosure, often in the form of "small talk", is key in initiating relationship that then move onto more personal level of self-disclosure[20]. Self-disclosure has its function to drive the communicator and comnmunicant, it might be the alternative to share about happiness or even sadness freely, due to the purpose of self-disclosure is to find the purpose of communication. So that, the two people who have interpersonal communication should not hide anything that can make the misunderstanding.

It could be argued that any verbal or nonverbal communication reveals something about the self. This is the act of revealing personal information about ourselves that others unlikely to discover in other ways[21].It is good to react or feedback from interpersonal communication which happens between communicator and communicant. All thought that we share to

---

[20] Mohan Masaviru, "Self-Disclosure: Theories and Model Review ", *Journal of Culture, Society and Development*, 18 (2016), 43.
[21]Mohan Masaviru, "*Self-Disclosure: Theories and Model Review*", Journal of Culture, Society and Development. Vol. 18, 2016, page 43.

another ones wil show clear statement without obstacle. In self-disclosure theory, interpersonal communication help to understand and possibility no hidden feeling left. When two people have interpersonal communication, they will have more specific thing to talk and discuss.

Self-disclosure dig the information deeply from interpersonal communication. By doing this, we decrease the size of our hidden area and increase the size of our open area, which increased our shared reality. Although disclosure s an important relational behaviour, it maybe that self-disclosure acts in concert with other variables to influence relationship continuation or termination[22].

Self-disclosure includes attention in interpersonal communication, why should be so, due to many people get nothing from interpersonal communication while ignoring the partner whom we communicate to. Communication is needed to survive in life. It is important thing which can not be a part from human activity in daily life. When we have good implementation of interpersonal communication big possibility we will get the point from the communication that we build. It can not be called as self-disclosure communication, if still we find hidden thing when the interpersonal communication is going on. Wherever self-

---

[22]Susan K. Sprecher & Susan S. Hendrick, "Self-Disclosure in Intimate Relationships: Associations with individual and relationship characteristic overtime", *ISU ReD Research and e Data*, 12 (2004), 873.

disclosure takes place, individuals worry about their public persona and may attempt to carefully shape of their persona[23].

Actually, self-disclosure is willingness to share our thought in interpersonal communication, and then appear such a trust to another ones. Proven by how we have given all the information with no any hidden information left. In learning, self-disclosure will be a good alternative for being implemented, in order to create good atmospher of communication between communicator and communicant. The result, Kyai will be able to measure how to treat the santri in learning process from their interpersonal communication, either do the santri.

Altman and Taylor first described the process of self-disclosure as peeling back the layers of an onion, which possess both breadth and depth. "Breadth" refers to the various facets of a person's life, such as work, family, community and hobbies[24].In this case, we will know the personality of a person with a gradual, such their thoughts, hobbies and others, because we can not predict someone's character instantly.

b. Reciprocity

When applied to self-disclosure, the norm of reciprocity states that when an individual releases something about himself,

---

[23]Robinson, S.C, "Self-Disclosure and Managing Privacy: Implications for Interpersonal and Online Communication for Consumer and Marketers", *Journal of Internet Commerce*, 4 (2017), 388.
[24]http://www.communicationstudies.com/communication-theories/social-penetration-theory accessed on june 29, 2018.

others should respond by providing the same information both with respect to the amount of information and the depth of information shared. So, everyone expects the same thing to be done by others in accordance with what has been done. This conceptualization represented a major contribution in dispelling the "direct effects" model, which was prevalent in the late 1940s and early 1950s and which attributed considerable unmediated power to the mass media[25].

Reciprocity, the giving of benefits to another in return for benefits received, is a defining feature of social exchange. In discussing the effects of social capital, it is usually argued the norms of reciprocity, trust, social networks, and other elements, which constitute social capital in the respective definition, have an effect on certain variables, such economic growth, the crime rate, political participation, or other variable is aggregated social statistic[26]. This part of the research explains about the exchange information from the communicator and communicant.

The deal of the purpose of interpersonal communication is based on the two of them, due to they have the flow of willingness for sharing their thought to have a discussion. Reciprocity provides the a system in their communication to give the respons of every single statement in order to be running well of the

---

[25]Hubert Gatigon, "An Exchange Theory Model of Interpersonal Communication *",Advance In Consumer Research*, 13 (1986), 534.

[26] Andreas Diekman, "The Power of Reciprocity", *Journal of Conflict Resolution*, 4 (2004), 488.

communication. Relational theorits reject the notion that can posit discrete, pre-given units such as the individual or society as starting points of analysis[27]. The people are going to face interpersonal communication with everyone, and this can not be avoid by anyone else. Even in their silence, it shows their communication from the other types, such as body language, gesture, eye contact and other nonverbal communication.

Reciprocity will give easy war to dig the information in interpersonal communication between Kyai and santri in learning Islamic scripture. This will define how the information can be beneficial for both communicator and communicant, because in communication we still find the people who do not give the accurate data which is caused by some factors. It may be danger the informant, and it is no good for interpersonal communication implementation which will wrong direction in giving information to the partner.

Kemampuan menanggapi dilakukan dengan cara memberikan perhatian dan ketertarikan[28]. So that, reciprocity is one of the key for interpersonal communication success, due to both communicator and communicant have to pay attention to the partner of communication, if it is not there would be

---

[27]Markus Gobel, "Management Research on Reciprocity: A Review of The Literature", *German Academic Association for Bussiness Research (VHB)*, 1 (2013), 39.
[28] Julia T. Wood, *Komunikasi Interpersonal: Interaksi Keseharian*, terj. Rio Dwi Setiawan (Jakarta: Salemba Humanika, 2013), 156.

misunderstanding and obstacle which make the interpersonal communication does not reach its goals. Besides, either communicator or communicant have to control the message that they send to the communicant, in order the communicant can have the focus of their communication.

CHAPTER III

RESEARCH DESIGN AND METHODOLOGY

As the data used in this research are texts that are certainly in the form of words, this study belogs to qualitative research. Qualitative descriptive research is the method for this thesis reasearch. The goal of qualitative descriptive studies is a comprehensive summarization, in everyday terms, of specific events experienced by individuals or groups of individual[29].

A. Sort and Phenomenological Research

This research use qualitative descriptive research in order to ease the researcher to find the information from the informants, due to it gives more opportunities to describe, explain, and tell the phenomena that happens in the field research. Finding the information or clue that becomes the purpose of research is not an easy thing, it needs more contribution of spirit and fund to support the good result, and this method is the choosen way to answers all the research focus and support the success of the research for education side and as the requirments of the last examination of bachelor degree. *Format deskriptif kualitatif studi kasus tidak memiliki ciri seperti air (menyebar di permukaan) tetapi memusatkan pada suatu unit tertentu dari berbagai fenomena.*[30] This research method will guide the researcher to dig the concret data deeper and conclude it as well.

---

[29] Vickie A. Lambert and Clinton E. Lambert, *Pacific Rim International Journal of Nursing, 2012*
[30] Burhan Bungin, *Penelitian Kualitatif, Komunikasi, Ekonomi, Kebijakan Publik dan Ilmu Sosial lainnya* (Jakarta: Kencana Prenada Media Group, 2008), 68.

In qualitative research, a central evaluative concept is coherence.[31] This method is proper way to define and observe the data which appear during the research. Situation and condition can not be observed by wacthing it, reseacher should go to the field research with the right concept.

B. **Research Location**

The research location is in Islamic boarding school of Bustanul Ulum At Thohiri, this institution is located in Kertonegoro Jenggawah Jember. This chosen location refers to:

1. Islamic boarding school as islamic institution that guide the student by implementing interpersonal communication.

2. The reseacher anxiousity to know the islamic boarding school effect as one facilities to improve students' capability especially to know the interpersonal communication between Kyai and santri in islamic boarding school.

3. The researcher anxiousity to know the santri's improvement from their interpersonal communication in islamic boarding school of Bustanul Ulum.

C. **Research Subject**

In this qualitative research, researcher method to find the subject is to use sampling technical with purposive sampling which defining the subject by comparison data, so that researcher will be easy to collect data that becomes most important related to the theme of the research.

---

[31] Ida roldan and R. Dennis Shelby, *The Qualitative Research Experience* (Canada: Wadsworth, 2004), 226.

There are two kinds of informant, those are: observer informant and subject informant. Informant observers are informants who provide information about other people or an event or a thing to the researcher. The principal informant is an informant who gives information about himself, his actions, his thoughts, his interpretation (meaning) or his knowledge[32].The categories which have been explained above show us the the types of informant who will be key of the research, due to unproper informan will effect the research quality that becomes the beneficial information or not toward other people.

Research subject is informant and other things which shows the clue for the reasearch. Researchers must be careful in choosing a research subject, so that the data obtained in accordance with the variables studied[33]. It needs more focus to choose and compare to select the informant who can be the proper one to share and show data based on the reality, because unvalid data appears when the researher does not find proper informant, as the result the research is not available to be the source of education side and implementation of society's need. The research subject of this thesis of islamic boarding school of Bustanul Ulum At Thohiri are:

1. Head Master of Islamic Boarding School of Bustanul Ulum At Thohiri

2. Ustadz of Islamic Boarding School of Bustanul Ulum At Thohiri

3. Santri of Islamic Boarding School of Bustanul Ulum At Thohiri

---

[32] Ibid, 139
[33] Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif Kualitatif, dan R&D* (Bandung: Alfabeta, 2016), 301

D. Technique of Collecting Data

Collecting data is most important part in the research activity, because the main purpose of research is to get the data to make a statement of we have found in the field of research. For collecting righ data, this qualitative research use technique of collecting data by observation, interview, documentation and triangulation.

1. Observation

Observation is the system to get the clues of reserach to start it, because observation guides the researcher to make proper plan related to the research location. It must be important because the failure of research is when the researcher does not know the direction which appear in the location, they do not observe, due to it is the way to know and understand the situation and condition of the research focus. Reseacher use non participant observation method, because the researcher as observer.

2. Interview

In this part, the researcher will dig more information from the object of the research, so that the accurate data will be gotten easily. *Wawancara yang baik dilakukan dengan face to face maupun yang menggunakan pesawat telepon, akan selalu terjadi kontak pribadi, oleh karena itu pewawancara perlu memahami situasi dan kondisi sehingga dapat memilih waktu yang tepat dan kapan dan dimana harus melakukan wawancara[34]*. Interview becomes one of important thing to use qulitative

---

[34] Sugiyono, *Memahani Penelitian Kualitatif*, (Bandung: ALFABETA, 2014), 73.

reasearch in a research, due to when the researcher does not include this step, the research is not going to get accurate data that will be provided to the reader. There three informant for this research, they are: Kyai, Ustadz, and Santri of islamic boarding school at Bustanul Ulum At Thohiri.

3. Documentation

In this part, researcher tries to collect all the important documentation that will be put in the thesis. It is important as the prove that the researcher has done the research in field research. Many forms of documentation, those are: photos, the list of the population, recording result and so on which is related to the topic of the research. And in the last is the researcher put some photos as the documentation from this research.

4. Triangulation

Dalam teknik pengumpulan data, triangulasi diartikan sebagai teknik pengumpulan data yang bersifat menggabungkan dari berbagai teknik pengumpulan data yang telah ada[35]. In this part, the researcher tries to combine all the data which is gotten from interview, observation, documentation to find the consistent data from three steps of qualitative research, so that the information will be more accurate that will be written into the final thesis. It is not about how to find the truth in the phenomenon that we need to find, but the consistant statement that will be used by us as research result.

---

[35] Ibid., 83.

E. Data Analysis

Data Analysis is the process of systematically applying statistical and/or logical techniques to describe and illustrate, condense and recap, and evaluate data. While data analysis in qualitative research can include statistical procedures, many times analysis becomes an ongoing iterative process where data is continuously collected and analyzed almost simultaneously. The form of the analysis is determined by the specific qualitative approach taken (field study, ethnography content analysis, oral history, biography, unobtrusive research) and the form of the data (field notes, documents, audiotape, videotape).

Analysis of research data according to Miles and Huberman cited by Sugiyono is through several stages including the following:[36]

a. Data Reduction.

This data reduction activity is done because the data obtained from the field is quite a lot so it should be noted carefully and in detail. In this activity the researchers do data reduction by summarizing, choosing the main points and focus on the important things. In accordance with the title to be researched and throw away things that would be less suitable with the data. Thus the data to be reduced can provide a clearer picture and allows researchers to perform further data collection. And the researcher will choose more specific data as the meaningful, often of the data reduction is undertaken in the presence of reading or measurements errors.

---

[36]Sugiyono, *Metode Penelitian Kualitatif Kuantitatif dan R&D*, 247-253

b. Presentation of Data.

Penyajian data berisi tentang temuan-temuan penting dari masing-masing variabel yang dituangkan secara singkat namun bermakna dalam bentuk-bentuk tabulasi data, angka statistik, tabel, maupun grafik[37]. Presentation is a collection of information composed by giving the possibility of conclusion and taking action. By looking at the data presentation, we can understand what is happening and what should be done. In this part, the researcher will explain about the data that has selected as the valid one.

c. Conclusion and verification.

The preliminary conclusions raised are temporary, and will change if there is no strong evidence to support the next stage of data collection. But if the conclusions raised in the initial stages, supported by valid and consistent evidence when researchers return to the field to collect data, then the conclusion presented is a credible conclusion. *Kesimpulan ditarik dari keseluruhan pembahasan yang terkait langsung dengan fokus dan tujuan penelitian*[38]. This part function is summarize all the data which has been gotten by the researcher in the last session of this thesis paper, and verification of this data will supported by the result of the presentation of data as the result of thesis.

---

[37] STAIN JEMBER, *Pedoman Penulisan Karya Ilmiah*, (Jember: STAIN Jember Press, 2014), 65.
[38] Ibid., 77.

F. Validity of The Data

Data Validation is the tests and evaluations used to determine compliance with security specifications and requirements, in order to ensure correctness and reasonableness of data.

Triangulation means using more than one method to collect data on the same topic. This is a way of assuring the validity of research through the use of a variety of methods to collect data on the same topic, which involves different types of samples as well as methods of data collection. However, the purpose of triangulation is not necessarily to cross validate data but rather to capture different dimensions of the same phenomenon.

G. Stages of Research

This section describes the planned implementation of the research to be undertaken. Here are the plans or the three stages that will be done in the research process[39], those are:

a. Pre Field Stage of Research Preparation

1. Prepare the research design. Among them, determine the title of research, background problems, literature review, focus problems, research objectives, research benefits, field selection, timelines, research tool selection, and data collection design.

2. Determining the object of research.

3. Taking care of letter of permission.

4. Monitor, check, and assess the state of the field.

---

[39]BasrowidanSuwandi, *MemahamiPenelitianKualitatif* (Jakarta: Rineka Cipta, 2008), 84.

      5. Selecting informants.

  b. Implementation Phase of The Research

      1. Understand the background of research and self preparation.

      2. Entering or declining the research area.

      3. Socialize with ustadz and santri.

      4. Familiarize the relationship with the informant.

      5. Digging and collecting data.

      6. Evaluate the data.

  c. Post Research Phase

      1. Analyze the data.

      2. Present the data in the form of report

      3. Improve the report by revising the data

CHAPTER IV

PRESENTATION OF DATA AND ANALYSIS

A. **Description of The Research Object**

1. Geographical Location

   The location that becomes the object of this research is Islamic Boarding School of Bustanul Ulum At Thohiri, to understand it deeply about the existing situation in the research location and get a complete description of the object of this study, it will be explained about the object of research as follows:

   geographical location of madrasah diniyah.

   a. East of the road from residential area

   b. Front hall of the village of Kertonegoro

   c. North of the rice fields

   d. West of the highway

2. History of The Establishment of Islamic Boarding School of Bustanul Ulum At Thohiri

   Islamic boarding school of Bustanul Ulum At-Thohiri Kertonegoro Jenggawah was founded by KH.Thohir. Initially KH. Thohir had a small mosque to educate his sons with religious education, then many people who entrusted his son son to him, after his sons grew up, then he sent to Islamic Boarding School of At Thohiri deepen the science of religion. Upon his son's son from islamic boarding school, he started to establish islamic boarding school and built dormitories to accommodate the students

36

in 1970. At first Islamic Boarding School of Bustanul Ulum At-Thohiri Kertonegoro Jenggawah was founded on the proposal of the surrounding community. They want the establishment of Bustanul Ulum At Thohiri islamic boarding school to accommodate the growing santri, the community around the many insyaf, then they want to build a mosque. On that basis then KH.Thohir then collect santri guardians and community leaders to discuss about the establishment of At Thohiri islamic boarding school. Finally in 1970 stands Islamic boarding school of At-Thohiri in Jenggawah.

Starting the establishment of islamic boarding school of At Thohiri in Kertonegoro Jenggawah led KH.Thohir, which later passed on by his sons after he passedawat, then now thi institution At-Thohiri led by K. Romadlon who is the grandson of the son-in-law of KH.Thohir.

3. Islamic boarding school of Bustanul Ulum Profile

    a. Institution Name   : At-Thohiri Pesantren

    b. Address   : Jl. KH. Thohir Kertonegoro Jenggawah Jember Tel. 0331 7828210 Postal Code 68171

    c. Caregiver Name   : K. Romadlon

    d. Foundation Organizer   : At-Thohiri Foundation

    e. Foundation Address   : Jl. KH. Thohir Kertonegoro Jenggawah Jember Tel. 0331 7828210 Postal Code 68171

    f. Deed of Establishment   : Notary SitiLestariningsih, SH. Number 15, Date 03 February 2010

4. Vision and Mission

    a. **Vision** : Faith to Allah, Good Attitude, and

Creativity

    b. **Mission** : - Build Islamic Boarding School that can

be available for the era

               - Guide the santri to Allah rules, as a

learner and creative

    c. **Goals** : Guide the santri to be able to improve their

capability toward the development of technolgy and knowledge by

the spirit of Islam

5. Number of Students[40]

    a. Santri Men : 43

    b. Santri Women : 60

6. The Data of Teacher[41]

    a. Ustadz : 20

    b. Ustadzah : 22

B. **Analysis of Data**

After experiencing the process of collecting data from various sources and methods used, ranging from general data to data that is special, then the data is analyzed. Hopefully the data obtained to be accurate data. Systematically, researchers will present data that refers to the focus of research. Data to be presented on "The Implementation of

---

[40] Data of Islamic Boarding School of Bustanul Ulum
[41] Dataof Islamic Boarding School of Bustanul Ulum

Interpersonal Communication Between Kyai and Santri In Learning Islamic Scripture".

In accordance to the research focus, then the data that have been obtained from the field will be presented as follows:

1. **Interpersonal Communication Implementation between Kyai and Santri in Learning Islamic Scripture at Islamic Boarding School of Bustanul Ulum At Thohiri**

    Islamic boarding school is an out of school education organized by the private sector, containing only religious lessons that are generally held after elementary school education during the day. And in this islamic boarding school, Kyai and Santri will begin their interpersonal communication to learn Islamic Scripture, due to interpersonal cmmunication has specific function toward learning, the function is to control the people only from interpersnal communication.

    In teaching and learning activities, especially between educators and those in the islamic boarding school will interact every activity takes place. From this interaction will be a reciprocal relationship between Kyai and those who are educated in a sustainable direction toward a goal that can be realized together that Kyai can educate and the goal of santri can successfully achieve better performance, in this case is learning islamic scripture.

Some interview results of this thesis about the implementation

of interpersonal communication in learning islamic scripture, those are

explained by the informant, they are:

Ustadz Shohibul Hadi, Bidayatul Hidayah teacher.

> *"lak nang kene, cara ngajare podo koyok sekolah formal, komunikasine yo podo pisan, guru ngajar materi, maringunu ono sesi tanya jawab karo murid-murid"*[42]
> The meaning is:

> "we have the same system is like formal school, the communication is the same, teacher give the lesson, then asking question session with the student".

Based on the observation, his statement is different with the

fact on learning Islamic Scripture at Islamic Boarding School in which

proven by the language they use to communicate with their santri often

by Javanese language, whereas the communication between teacher

and student in formal school often use Indonesia language[43].

Abu Amar, Jurumiyah Teacher.

> *"coro ngajar nang kene lak dikaitno karo komunikasi nang murid, kadang ono guyone tapi seng nyambung karo pelajarene, ben murid-murid ora wedi utowo sungkan nang guru-guru ne. Biasae murid wedi ate takon nang gurune, polae gurune kurang cedek, wedine murid kurang ngerti nang pelajarane lak komunikasine kurang apik"*[44]
> The meaning is:

> "the teaching system when we relate it into communication to students, sometimes we make a joke while teaching atleast it is related to the topic we discuss, in order to the students will not be afraid or hasitate to ask the question to their teacher, because sometime the teacher is not friendly, we are worried that the students do not really understand their study if the communication is not good".

---

[42] Shohibul Hadi, Interview, Jember, May 7th 2018
[43] Observation in BustanulUlum At Thohiri Islamic Boarding School, Jember, May 12th, 2018.
[44] Abu Amar, Interview, Jember, May 7th 2018

Based on the observation which is done by the researcher, the word "afraid" is not suitable to describe how the interpersonal communication between Kyai and Santri in learning Islamic Scripture is going on, because afraid means that someone is not comfortable to meetthe one that he/she is afraid of, but the fact that is going on between Kyai and Santri for interpersonal communication shows that the santri are shy to talk or even ask something to the ustadz,[45]

Misrohadi, Badalan Teacher.

"nang pesantren iki, murid-murid kadang yo takon masalah pelajaran nang luar kelas, kui termasuk komunikasi antarpribadi seng apik, polae murid ngeroso enak ngomong nang gurune. Dadine, pelajaran seng disampekno nang murid dipahami tenanan"[46]

The meaning is:

"in this Islamic Boarding School, sometimes the students ask the teacher about the lesson they do not understand out of their class, it is the indication that they both have good interpersonal communication, it is caused by the students feel comfortable to talk to their teacher. So, the lesson that is taught is received well by the students"

Well implementation of interpersonal communication between Kyai and Santri makes good relation to learn together, their good system makes the Santri do not feel hesitate to ask even when the lesson is over, proven by some of santri have little discussion with the ustadz after learning in the class[47].

Those statements describe that interpersonal communication between Kyai and Santri in learning process goes well, because ustadz

---

[45]Observation in BustanulUlum At Thohiri Islamic Boarding School, Jember, May 14th, 2018.
[46] Misrohadi, Interview, Jember, May 7th 2018
[47]Observation in BustanulUlum At Thohiri Islamic Boarding School, Jember, May 14th, 2018.

have their own way to interest the santri in the class. Kyai and santri do not just get interaction in learning process, but they continue it even when it is not in class time, this situation makes the santri have more chance to learn and understand the lesson better.

The researcher also got interview with the santri of islamic boarding school of Bustanul Ulum At-Thohiri.

Anshori, 12 years old, students of islamic boarding school of Bustanul Ulum At Thohiri.

> *"sinau nang kene podo ae mbak karo nang sekolahan, guru njelasno pelajaran, murid takon lak ora ngerti, kadang gurune guyon karo murid e ben ora ngantok, tapi yo ono guru seng ora iso guyon, biasa ora cedek karo murid-murid"[48]*

The meaning is:

"learning here (Islamic Boarding School of Bustanul Ulum At Thohiri) is as same as formal school sister, the teacher explains about the lesson, when the student still do not understand, sometimes the teacher makes a joke in order the students will not be sleepy, but only some of teachers that will make a joke, they are not close to us"

Based on the observation, his statement describe how the interpersonal communication is going on, because the ustadz has varieties way to make the class is good to learn, one of those is have a joke while teaching the santri, so that will class will not boring class, besides it makes santri feel more comfortable to learn with ustadz[49].

Based on the observation about how Kyai and Santri implement interpersonal communication in learning islamic scripture at islamic boarding school of Bustanul Ulum of At Thohiri. Kyai and

---

[48] Anshori, Interview, 28th May 2018
[49] Observation in Bustanul Ulum At Thohiri Islamic Boarding School, Jember, May 29th, 2018.

santri begin learning islamic scripture outside the mosque which they use for worshiping Allah, and the santri sit in a row backwards, the Kyai is in front of them and asked santri about the discussion in the previous meeting. In that moment, they meet in the same time, place and condition. Those indicate that in implementation of interpersonal for learning islamic scripture, are done by two ways, those are face to face and asking question, and thoe related to the explanation above[50].

Kyai is required not only to teach, but also to educate. Because if only teaching tends to educate learners to become people who are clever in science but the soul and his character is not built and nurtured, while educating is an activity that focuses on the transfer of value that is transferring a number of values to the santri. So that the santri is not only clever in science but also both character and personality.

Interpersonal communication is being implemented well is not only as the media to guide the santri, but also to influene the santri from the thing they learn together. Therefore, the interpersonal communication implementation in learning islamic scripture could educate enough for the santri capability in learning. And it might be good to always use interpersonal communication as the alternative way to guide santri in learning islamic scripture, proven by how they enjoy learning at islamic boarding school of Bustanul Ulum At Thohiri.

---

[50] Observation at Islamic boarding school of Bustanul Ulum At Thohiri, Jember, May 29th, 2018.

2. **Interpersonal Communication Influence toward Kyai and Santri in Learning Islamic Scripture at Islamic Boarding School of Bustanul Ulum At Thohiri.**

Interpersonal communication in learning islamic scripture at Islamic Boarding School of Bustanul Ulum can influence the intellegance of santri. However, interpersonal communication could change the behaviour of somebody else, depend on the message that they receive. Due to, in learning, no one can avoid interpersonal communication, then between Kyai and santri will influence one another. Therefore, interpersonal comunication must be important to be implemented well in learning Islamic scripture at Islamic boarding school of Bustanul Ulum At Thohiri.

Interpersonal communication toward Kyai and santri can determine their behaviour everyday, it depends on how far their communication can be understood by the communicant, because every message which is being received will give big change for communicator and communicant. In this part, Kyai and santri have to understand their role in learning islamic scripture, in order to ease the interpersonal communication between them in everytime they learn together.

In this case, the researcher will describe the influence of interpersonal communication between teacher and student in learning

islamic scripture. So that, researcher will show the interview result to the reader, those are:

Abu Amar, Head Master of Islamic Boarding School of Bustanul Ulum At Thohiri

"komunikasi antarpribadi kui wes mesti dilakoni pas ngajar murid utowo hal laene, pengaruh e nang murid, tergantung nang guru ngajine, lak guru ngajine iso njepek atine muride, muride bakal aktif takon lebih-lebih iso guyon karo gurune, kui kabeh bakal nentukno tingkat pengetahuane murid belajar kitab"[51]

Based on the statement above, the researcher found that to have good class it is not always depending on the ustadz, but also from the spirit of the santri, due to even the ustadz has good interpersonal communication for learning Islamic scripture, it does not guarantee to influence the santri to be active in the class, because few of the santri still ignoring the ustadzin learning Islamic scripture[52].

The meaning is:

"interpersonal communication is always used to teach the students or other things, the effect for the students depend on the teacher, if the teacher could amuse the students to learn, the students will be active to ask something, and they can have a joke with the teacher, those can determine students improvement in learning islamic scripture"

Yazid Ma'sum, teacher

"pengaruh komunikasi antara guru dan murid, bisa dilihat dari perkembangan murid dalam memahami pelajaran kitab yang ada di pesantren ini, jika komunikasi antarpribadi baik, maka murid akan cenderung lebih cepat dalam memahami pelajarannya, kalau tidak maka murid cenderung malas dan malu untuk

---

[51] Abu Amar, Jember, May 28th 2018
[52] Observation in BustanulUlum At Thohiri Islamic Boarding School, Jember, May 29th, 2018.

bertanya, tetapi sejauh ini mayoritas murid kami dapat lulus sesuai dengan target yang diharapkan"[53].

The meaning is:

"the influence of communication between teachers and students can be seen from the students' progress in understanding the lesson of the book in Islamic Boarding School, if the interpersonal communication is good, then the students will tend to be faster in understanding the lesson, otherwise the students tend to be lazy and shy to ask, this majority of our students can pass according to the expected target".

His statement about students' progress is mostly influenced by good interpersonal communication is match with the fact of learning Islamic scripture in Bustanul Ulum At Thohiri, due to almost all santri under age 15 years old can read the Islamic Scripture well, and it is related to the goals of Islamic Boarding School of At Thohiri.[54]

Abdul Malik, Safinatun teacher

"tujuane sinau ben ngerti nang pelajarane, kabeh kui bakal nentukno sikap karo pemahamane murid nang pelajarane. Komunikasi seng dianggo nang pesantren iki, podo karo nang sekolahan, ben iso ngajari muride seng tepak, hasile ben muride dadi wong ngerti, pengaruhe murid iso belajar seneng ora susah lan ngarti neng maksute isi kitabe"[55].

The meaning is:

"the purpose of learning is to understand the lesson, because all the things will determine the behaviour and intellegance of student. The communication used in this institution is as same as formal school, in order to teach the students well, the outcome in order to the students understand the message from their teacher, the influence that I can see is when the students can learn happily and understand what they have learned from islamic scripture ".

Based on the observation, the researcher find that good interpersonal communication in learning can influence the santri

---

[53] Yazid Ma'sum, Jember, May 28th 2018
[54]Observation in BustanulUlum At Thohiri Islamic Boarding School, Jember, June 5th, 2018.
[55] Abdul Malik, Jember, May 28th 2018

have more desire in learning Islamic scripture, so that they can really understand the real meaning of Islamic scripture they learn in BustanulUlum At Thohiri Islamic Boarding school[56].

Based on the whole observation toward Kyai and santri in learning Islamic scripture which influence one another, the researcher would like to describe those. During the time to learn is going on and the subject they learned was about prophet Muhammad SAW family, then the santri asked about how many children are owned by prophet Muhammad SAW. to the Kyai, and he answered there are seven children of Rasulullah. This observation indicates that what has been explained by Kyai creates an influence to be a respond from santri, and this is the evidence that both communicator and communicant influence one another in learning Islamic scripture at islamic boarding school of Bustanul Ulum At Thohiri.

Those explanation that is got from the interview, show us that interpersonal communication takes important element to determine the success of Kyai to guide the santri. Because sometimes, santri are afraid and shy to ask the things they do not understand to their Kyai, because the Kyai and santri do not build good interpersonal communication in learning process. Therefore, interpersonal communication becomes determiner of every

---

[56]Observation in BustanulUlum At Thohiri Islamic Boarding School, Jember, June 5th, 2018.

behaviour which happens during learning islamic scripture at Islamic boarding school of At Thohiri.

C. Research Finding Discussion

In this discussion, the researcher will described the data obtained from the field during the research process by analyzing the data either through interview methods, observation and documentation and then compared those with the theory associated with the focus of research. Among the findings based on the research focus studied are as follows:

1. **Interpersonal Communication Implementation between Teacher and Student In Learning Islamic Scripture at Madrasah Diniyah Bustanul Ulum At Thohiri.**

   All the steps have been done for this research, begin from the observation, interview, collecting data and the theory to complete this thesis. finally, researcher has found that various interpersonal communications are built by some implementations, those are:

   a. Face to face

   In this case, implementation of interpersonal communication in learning islamic scripture done by face to face, even we know that interpersonal communication can be done by online too. They concluded that given the right enviromental influences, all learners acquires identical understanding and that all students can learn.[57] It was explained by Abu Amar as the Head Master of Islamic boarding

---

[57]Marry Anne Weegar, "A Comparison of Two Theories of Learning Behaviorism and Constructivism as Applied to Face to Face and Online Learning", *E-Leader Manila* (2012), 8.

school of Bustanul Ulum At Thohiri that santri can ask the question to their kyai.

b. Asking Question between Kyai and Santri

In this situation, interpersonal communication is going on, in which santri can have question to their Kyai. In order to ease the student to understand about the lesson, there must asking question session, by Waiting 5-10 seconds will increase the number of students who volunteer to answer and will lead to longer, more complex answers. If santri do not volunteer after 10 seconds have passed, rephrase the question. Refrain from answering your own question, which will only communicate to santri that if they do not answer, you will do their thinking for them. An important requisite of asking question is the ability to abstract from things, to unlock their properties and histories.

Asking question gives the chance for Kyai and Santri to explore the things they want to know deeper. Besides, it trains them to have good interpersonal communication, due to this may be the way to communicate well, each person has the chance to undestand the type of communication of everyone they face in learning. Asking question will be very good, when they both could make it as the way of success, so that interpersonal communication is not only to guide, but also to motivate the santri to have good progress in learning Islamic scripture.

The Kyai should devide to give duration of asking question and wait for santri to finish an idea before interjecting. You may find yourself wanting to interrupt because you think you know what the santri is going to say, or simply because you are passionate about the material. Hearing the santri full responses will allow you to give them credit for their ideas and to determine when they have not yet understood the subject.

2. **Interpersonal Communication Influence toward Kyai and Santri in Learning Islamic Scripture at Islamic Borading School of Bustanul Ulum At Thohiri.**

Every communication takes place, there will be affect and influence. In the study of books in Islamic Boarding School of Bustanul Ulum At Thohiri, Kyai and santri will affect each other and cause a reaction of its own.They will adjust to the communication they build, whether good or not. Their reaction related to some theories, those are:

a. Self Disclosure

This theory explains that there is openness in communication between communicator and communicant, acknowledging some things related to their relationship. As well as joking to dilute the tense situation while studying in the classroom, or ask for their curiosity about a thing, all is form of openness in

interpersonal communication that occurs in learning Islamic scripture.

This is related to the fact and theory, in which the santri can enjoy to learn the islamic scripture when the kyai can have good interpersonal communication while teaching the santri, so that the santri will be easier to understand, beside that there is nothing to hide between the kyai and santri while learning the islamic scripture. Ustadz Yasid Ma'sum try to be closer to the santri by having a joke, in order to lose the stress of the santri when they learn with the ustadz.

In this part, the more Kyai and Santri have good interpersonal communication, they could make it as the chance for learning Islamic scripure better. Due to, they have nothing to hide about their capacity, and have the willingness to implement interpersonal communication for learning. More specifically, in examining how self-disclosure is related to relationship and individual characteristic, including love, satisfaction, and gender, we consider the individuals reports of their own self-disclosure as well as their reports of how much they believe the partner dsiclose to them[58].

Many people have their interpersonal communication, but they do not get the focus of their purpose, it is caused by they still

---

[58] Susan K. Sprecher & Susan S. Hendrick, "Self-Disclosure in Intimate Relationships: Associations with individual and relationship characteristic overtime", *ISU ReD Research and e Data*, 12 (2004), 858.

hide the something from communicator or communicant. The awareness of it becomes important to be done in order to be easy to have effective communication. It can not appear from other people who do not communicate, but the two of communicator and communicant. In learning Islamic scripture, Kyai and Santri need to be honest to send their message. Due to, it is not it could be misunderstanding while implementing interpersonal communication.

Related to learning Islamic scripture, Kyai and Santri have to have clear statement to argue their opinion, about the things they do not understand, in order to ease them have interpersonal communication, beside this must be done from effective communication, it is also good for their knowledge. They can implement it better in their daily activity. Islamic education is a subject or course of study taught in our formal school system right from primary level up to tertiary institution. Interpersonal communication implementation between Kyai and santri needs to relate it to islamic scripture, this will show them to have effective communication.

Islam is defined as the religion of Allah which he send to mankind through his choosen mesengers from the time of creation to the time the last version of Islam reveled to prophet Muhammad

through angel Jibril[59]. Interpersonal communication implementtaion in learning Islamic scripture has its purpose to make the communicator and communicant feel comfortable to ask the communicator.

Interpersonal communication which is implemented by Kyai and santri needs clear message from each other, this will influence how they think while communicating one another. Therefore, false information can dispoint the communicator and communicant and both will end the interpersonal communication soon, it is caused by they keep on something which is untold. Additionally, Sprecher and Hendrick (2004) have found a complex relationship between a person's willingness to self-disclose and their self-esteem, noting positive associations between self-disclosure and relation ship qualities like commitment, love, and satisfaction[60].

b. Reciprocity

There are various reactions given by teachers and students in the learning process, all depending on the attitude of both, then reciprocity will correspond to the communication between them. Attitudes of Kyai who can make santri less awkward, tend to make santri not afraid to ask questions in the classroom, and also the

---

[59] Aminu Ibrahim & Idris AbdulHamid "Attitude of Students towards Learning Islamic Education in Tertiary Institution", *International Journal of Scientific Research In Educational Studies & Social Development*, 2 (2017), 54.
[60] Robinson, S. C. Self-disclosure and Managing Privacy: Implications for Interpersonal Online Communication for Consumers and Marketers, *Journal of Internet Commerce*, 4 (2018), 3.

attitude of santri who are less open will make Kyai more intensive in knowing and teaching them. It's all born of both attitudes.

Reciprocity in interpersonal communication between Kyai and santri in learning islamic scipture is a must, due to when one of them do not respond the communication, they will stop getting message. Feedback in communication means understand or not about the thing they talk about. Those have different form, such as respect, unrespect, silent and so on.Therefore, as communicator or communicant, they need to be careful to communicate with other people, beause the things they share will be useful or not for their communication.

Reciprocity between Kyai and santri in interpersonal communication will define the quality of communication, due to everyone can value anybody from the way they communicate, if it is good they will enjot to talk together. Evidence for the existence of a reciprocal concessions relationship in our society can be seen in numerous terms and phrases of the language : "give and take," "meeting the other fellow halfway," etc. Much more compelling, however, are the data which come from a number of studies of negoiciation behavior[61]. Those discribe how the role of communicator and communicant in interpersonal communication implementation, give and take means that both of them have to

---

[61] Robert B. Cialdini, Joyce E. Vincent, Stephen K. Lewis, Jose Catalan, Diane Wheeler, and Bettey Lee Darby, "Reciprocal Concessions Procedur for Inducing Compliance: The Door-in-the-Face Technique", *Jounal of Personality and Social Psychology*, 31 (1975), 207.

give the respond of the topic the discuss about, in order to relevance the communication.

Interpersonal communication could make the communicator and communicant create their own perceptio related to their communication, this is caused by how far they can understand the purpose of message they got from interpersonal communication. Based on the research, it indicates that Kyai and santri will depend each other to give the respond of learning Islamic scripture, the respond can be ask about the studies deeper or ignore the communicator or communicant.

The atttitude of Kyai and Santri can determine the quality of their education, because when they both are not able to have good communication while learning islamic scripture, there will not be any focus, because the reciprocity or feedback depends on their communication. This fact has been told by Abu Amar as the Kyai, when the ustadz can fun system in learning islamic scripture they can be good class for learning, and when the students are not active to ask for question, the class will not be running well.

Therefore, reciprocity is needed to create good interpersonal commmunication for the present and future, because it explains the communicator and communicant to give the feedback or responses in order to be run of the communication well. This construct focuses on reciprocal processes of perception

and intercation through space and time, and is opposed to the construct that Emirbayer calls subtantialism[62].

---

[62] Markus Gobel, "Management Research on Reciprocity: A Review of The Literature", *German Academic Association for Bussiness Research (VHB)*, 1 (2013), 38.

CHAPTER V

CLONCLUSION AND SUGGESTION

A. Conclusion

Interpersonal communication is good for all learning types, included learning islamic scripture. Sometimes we find that misunderstanding while having interpersonal communication, therefore, either Kyai or Santri has to be able to implement interpersonal communication in learning islamic scripture, in order to avoid misunderstanding while learning. Due to the purpose of interpersonal communication is to share message, ideas, and purpose, so that Kyai and Santri will comfortable class in learning islamic scripture, those need understanding each other.

Based on the research that has been done about the implementation interpersonal commnunication between Kyai and Santri in learning islamic scripture at Islamic Boarding School of Bustanul Ulum At-Thohiri, the researcher would like summe up its result, those are:

1. The Implementation of Interpersonal Communication Between Kyai and Santri in Learning Islamic Scripture.

The interpersonal comunication implementation in learning islamic scripture has methods given to the santri. Those are:

Face to face and Asking Question. Face to face might be very common thing to do in learning system, but people should know the effect for the santri in learning islamic scripture, because it would not be easier to use online learning, because it needs more interpersonal effectively, so

57

that learning islamic scripture will be good for both learner, and Asking Question is one of interpersonal communication form between Kyai and Santri in learning islamic scripture, and it is needed to measure the capability of the santri about how far they understand about the islamic scripture.

2. **The Influence of Interpersonal Communication toward Santri in Learning Islamic Scripture.**

This activity attempts to discover what students already know about a topic. Brainstorming can be used on the first day of class or at the beginning of a new unit. The instructor initiates a topic and then asks students to offer anything that they know or have heard or read about that subject. The Kyai records all comments, regardless of whether they reveal misunderstandings or misconceptions and then addresses these particular issues after the list has been completed. The activity ends when all comments have been offered or by a predetermined time limit.

B. **Suggestion**

Based on the research result, researcher is going to give suggestions for some elements in islamic boarding school of Bustanul Ulul At-Thohiri:

1. For The Kyai of Bustanul Ulum At Thohiri Islamic Boarding School.

Kyai is the supervisor and teacher of an educational institution, you need to conduct a direct review on each class when the lesson is on going, at least once in a week. So that, it will show anything that needs to be added and improved in the process of learning.

There must be a variation in learning, so that learning does not look monotonous. In addition, teachers should often motivate students to be able to follow and understand the material that is being taught well in the process of teaching and learning.

2. For The Santri of Bustanul Ulum At Thohiri Islamic Boarding School.

    For better learning outcomes, santri should learn more diligently and actively using the best time possible and try to have better communication with your Kyai.

3. For Islamic Boarding School of Bustanul Ulum At Thohiri

    Islamic institution has the determination of their development. By doing this reasearch in islamic boarding school of Bustanul Ulum, hopefully it will be the measurement for the progress of learning in their institution. This research becomes the new information to find some rules which needs to be changed and benefits for teacher and student toward their interpersonal communication.

4. For Jember State Institute of Islamic Studies (IAIN JEMBER)

    This research is a kind of contribution for education and be the reference for other students who need or have the same focus of study. The focus is to motivate or empower other students' of IAIN Jember, to be more creative and eager to learn from the media of the institution, due to when the students could use the facility as well, learning in campus becomes awesome and motivate the students to always learn hard and consider . Motivate other people to learn and improve their capability is

one of the the forms of contribution for the society, this is the result and the purpose of IAIN Jember toward their students, is not always to give the winning competition, but be beneficial for societies of rebuild good condition and environment.

THE IMPLEMENTATION OF INTERPERSONAL COMMUNICATION BETWEEN KYAI AND SANTRI IN LEARNING ISLAMIC SCRIPTURE

(Field of Research: Islamic Boarding School of Bustanul Ulum At-Thohiri, Kertonegoro, Jenggawah, Jember, East Java)

THESIS

Submitted to the State Islamic Institute of Jember as partial fulfillment of the requirements for the Degree of Bachelor in Social (S.Sos) In Department of Islamic Broadcasting Management Specializing on Islamic Communication and Broadcasting Program

IAIN JEMBER

Written by:

ARIN MAFTUHAH
NIM: 082 141 044

JEMBER STATE INSTITUTE OF ISLAMIC STUDIES
DEPARTMENT OF ISLAMIC BROADCASTING MANAGEMENT
OCTOBER 2018

Nomor   : B.   /In.20/6.a/PP.00.9/…../2018   29 Juli 2018
Lampiran : -
Hal   : Permohonan Tempat Penelitian Skripsi

Kepada
Yth. Pengasuh Pondok Pesantren Bustanul Ulum At Thohiri

 Di -
     Tempat

Assalamu'alaikum Wr. Wb.

     Dengan ini kami memohon dengan hormat agar mahasiswa berikut :

Nama	:	ARIN MAFTUHAH
NIM	:	082141044
Fakultas	:	DAKWAH
Jurusan/ Prodi	:	MPI/KPI
Semester	:	IX (SEMBILAN)

     Dalam rangka penyelesaian / penyusunan skripsi, yang bersangkutan mohon dengan hormat agar diberi ijin mengadakan penelitian / riset selama ± 30 hari di lembaga Bapak/Ibu pimpin.

     Penelitian yang akan dilakukan berjudul "THE IMPLEMENTATION OF INTERPERSONAL COMMUNICATION BETWEEN KYAI AND SANTRI IN LEARNING ISLAMIC SCRIPTURE, Field Research: Islamic Boarding School of Bustanul Ulum At Thohiri, Kertonegoro, Jenggawah, Jember, East Java"

     Demikian atas perkenan dan kerjasama bapak/ibu, kami sampaikan terimakasih.

Wassalamu'alaikum Wr.Wb.

An. Dekan,
Wakil Dekan Bidang Akademik

Siti Raudhatul Jannah

THE IMPLEMENTATION OF INTERPERSONAL COMMUNICATION BETWEEN KYAI AND SANTRI IN LEARNING ISLAMIC SCRIPTURE

(Field of Research: Islamic Boarding School of Bustanul Ulum At-Thohiri, Kertonegoro, Jenggawah, Jember, East Java)

THESIS

has been examined and approved in partial fulfillment of the requirements for the degree of Bachelor in Islamic Social (S.Sos) In Departement of Islamic Broadcasting Management Specializing on Communication and Publication of Islamic Program
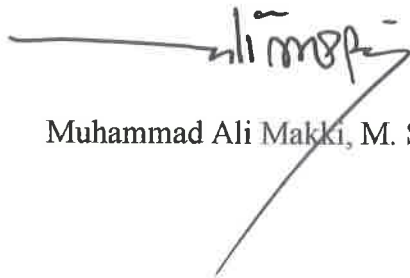
Day   : Friday

Date   : October 5th, 2018.

Board of Examiners

Chairman   Secretary

Muhammad Ali Makki, M. Si   Indah Roziah Cholilah, M. Psi. Psikolog
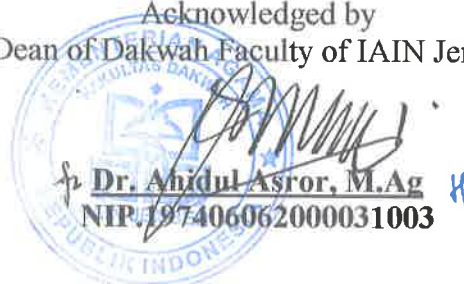
Members :

1. Dr. Ahidul Asror, M.Ag   (   )
2. Ninuk Indrayani, M.pd   (   )

Acknowledged by
Dean of Dakwah Faculty of IAIN Jember

Dr. Ahidul Asror, M.Ag
NIP.197406062000031003

iii

THE IMPLEMENTATION OF INTERPERSONAL COMMUNICATION BETWEEN KYAI AND SANTRI IN LEARNING ISLAMIC SCRIPTURE

(Field of Research: Islamic Boarding School of Bustanul Ulum At-Thohiri, Kertonegoro, Jenggawah, Jember, East Java)

THESIS

Submitted to the State Islamic Institute of Jember as partial fulfillment of the requirements for the Degree of Bachelor in Social (S.Sos) In Departement of Islamic Broadcasting Management Specializing on Islamic Communication and Broadcasting Program

Written by:

ARIN MAFTUHAH
NIM: 082 141 044

Approved by the Advisor:

Ninuk Indrayani,M.Pd
NIP.197802102009122002

LIST OF CONTENTS

Page

CHAPTER III RESEARCH DESIGN AND METHODOLOGY

CHAPTER IV PRESENTATION OF DATA AND ANALYSIS

CHAPTER V CONCLUSION AND SUGGESTION

LIST OF APPENDICES

Title	Variable	Sub Variable	Indicators	Data Source	Research Method	Qualitative Research

The Implementation of Interpersonal Communication between Kyai and Santri In Learning Islamic Scripture	1. Interpersonal Communication
	
	2. Learning Process
		a. It is an exchange of information between two or more people
		b. It is also an area of study and research that seeks to undersatnd how human use verbal and nonverbal to cues to accomplish a number of personal and relational goals.
		
		a. Explores Educational theory, practice and demonstrate
			1. Interpersonal communitaion as a part of learning process in Islamic Boarding School of Bustanul Ulum
			2. As the measurement of learning process
				1. Informant
				  a. The Kyai of Bustanul Ulum Islamic Boarding School
				  b. Ustadz of Islamic Boarding School of Bustanul Ulum
				  c. Santri of Bustanul Ulum Islamic Boarding School
				2. Documentation
				3. Literature
					1. Qualitative Descriptive Method
					2. Technique of Collecting Data
					  a. Observation
					  b. Interview
					  c. Documentation
						1. How does the implementation of Interpersonal communication between Kyai and student in learning classic book?
						2. How does the implementation of interpersonal communication influence Santri in learning Islamic Scripture

SURAT PERNYATAAN KEASLIAN

Yang bertandatangan di bawah ini:

Nama : Arin Maftuhah

NIM : 082141044

Fakultas : Dakwah

Jurusan : Manajemen dan Penyiaran Islam

Program Studi : Komunikasi dan Penyiaran Islam

Institut : Institut Agama Islam Negeri (IAIN) Jember

Menyatakan dengan sesungguhnya bahwa skripsi berjudul "THE IMPLEMENTATION OF INTERPERSONAL COMMUNICATION BETWEEN KYAI AND SANTRI IN LEARNING ISLAMIC SCRIPTURE" adalah hasil penelitian/ karya saya sendiri, kecuali pada bagian-bagian yang dirujuk sumbernya.

Jember, 22 September 2018

ARIN MAFTUHAH
NIM 082141044

Question Guide

No.	**Type of Question** (The Implemenation of Interpersonal Communication Between Kyai and Santri In Learning Islamic Scripture)
1.	How does Kyai use Interpersonal Communication Implementation as the alternative way to Push Santri In Learning Islamic Scripture?
2.	How is Interpersonal Communication more useful rather than the system in learning Islamic Scripture?
No.	**Type of Question** (The Influence of Interpersonal Communication toward Santri In Learning Islamic Scripture)
1.	How does The interpersonal Communication between Kyai and Santri Influence Santri in Learning Islamic Scripture?
2.	Who has more influence in Learning Islamic Scripture?

REFERENCESS

Al Quran, 2:18.

AbdulAziz Sachedina, "*The Nature of Scriptual Reasoning in Islam*", The Journal of Scriptual Reasoning, Vol. 5, 2005.

Bungin, Burhan. *Penelitian Kualitatif, Komunikasi, Ekonomi, Kebijakan Publik dan Ilmu Sosial lainnya* (Jakarta: Kencana Prenada Media Group) 2008.

Creswell W. John. *Penelitian Kualitatif & Desain Riset* (Yogyakarta: PUSTAKA PELAJAR) 2015.

Deborah Waldrop. 2004. *The Qualitative Research Experience*. Canada: Wadsworth.

Erozkan, Atilgan. 2013. "The Effect of Communication Skill and Interpersonal Problem Solving Skills On Social Self-Efficecy."

Hua HUANG Tzu, 2016. "The Crucial Influences of Interpersonal Relationship On Learning Motivation and Performance In a Cloud-based Collaboration Learning Platform". *Educational Journal*: 137.

Hubert Gatigon, "*An Exchange Theory Model of Interpersonal Communication*", Advance In Consumer Research, Vol. 13, 1986.

Ida roldan and R. Dennis Shelby, *The Qualitative Research Experience* (Canada: Wadsworth) 2004.

Mohan Masaviru, "*Self-Disclosure: Theories and Model Review*", Journal of Culture, Society and Development. Vol. 18, 2016.

Prof. Dr. Afrizal, M.A. *Metode Penelitian Kualitatif* (Jakarta: PT Raja Grafindo Persada) 2015.

Salih Kahree, 2015. "The Literature of Happiness"With Reference of The Philoshophy of Happiness In Islam"." *Journal Of Islamic Studies and*

Sharon E. Smaldino, *Intructional Technology & Media for Learning,* (Jakarta: KENCANA) 2011.

Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif Kualitatif, dan R&D* (Bandung: Alfabeta) 2016.

http://www.communicationstudies.com/communication-theories/social-penetration-theory accessed on june 29, 2018.

Vickie A. Lambert and Clinton E. Lambert, *Pacific Rim International Journal of Nursing, 2012.*

Wood T. Julia. 2013 Komunikasi *Interpersonal: Interaksi Keseharian.* Jakarta: Salemba Humanika.

YAYASAN PONDOK PESANTREN AT-THOHIRI
SK MENKUM HAM RI NO. AHU-0032202.AH.01.04.Tahun 2015
MADRASAH DINIYAH TAKMILIYAH AWWALIYAH " BUSTANUL ULUM AT-THOHIRI "
NSM : 311235090787
Kertonegoro Jenggawah Jember

Sekretariat : Jl.KH.Thohir Kertonegoro Jenggawah Jember Telp.0331 7828210 Kode Pos. 68171

SURAT PERNYATAAN SELESAI PENELITIAN

Kepada Yth:

Dr. Ahidul Asror, M.Ag

Dekan Fakultas Dakwah

Institut Agama Islam Negeri (IAIN) Jember

Di Tempat

Assalamu'alaikum Warahmatullahi Wabarakatuh

Dengan Hormat,

Berdasarkan telah dilaksanakannya penelitian di Madrasah Diniyah Bustanul Ulum Desa Kertonegoro Kecamatan Jenggawah Jember dalam waktu kurang lebih Tiga bulan yakni dimulai dari bulan April hingga bulan Juni 2018 dengan nama mahasiswa/i sebagai berikut:

Nama   : Arin Maftuhah

NIM   : 082141044

Semester   : Ganjil

Fakultas/Jurusan : Dakwah/Manajemen dan Penyiaran Islam

Prodi   : Komunikasi dan Penyiaran Islam

Bersama ini kami sampaikan bahwa nama mahasiswa/i tersebut di atas telah selesai melaksanakan penelitian di Pesantren Bustanul Ulum At Thohiri, Kecamatan Jenggawah, Jember.

Demikian surat ini kami sampaikan, atas perhatian dan kerjasamanya kami ucapkan terimakasih.

Waalaikumsalam Warahmatullahi Wabarakatuh

Jember, 19 September 2018
Kepala Madrasah Diniyah

Abu Amar S.TH.I