

## Interpersonal Communication of Foster Guardians in Overcoming Affluenza at Pondok Pesantren Nurul Jadid

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### Abstract

Affluenza affects not only the general public, but students at Pondok Pesantren Nurul Jadid, Paiton are also affected by affluenza. Simple synonymous students become luxurious lives. Like buying stuff *branded*. According to some foster parents, many students experience that their intensity is recognized. To overcome this, the advice from the Kyai alone is not enough; intensive guidance and treatment are needed; Foster parents help the Kyai in guiding and educating the santri, and the role of communication is very influential in overcoming affluenza, especially interpersonal communication. Researchers used descriptive qualitative methods; data were analyzed using Harold Granfinkel's ethnomethodology and Ekman Friesen's functionalist structure. The results in this article show that in dealing with student affluenza, foster parents use two models of interpersonal communication: 1). Interpersonal (verbal) communication, foster carers provide understanding and advice regarding the dangers of affluenza and foster carers also try to find out what the reasons are for students suffering from affluenza. 2). Interpersonal communication (Nonverbal) foster carers also use nonverbal communication such as stroking the head, holding the shoulder, smiling, where the meaning of this nonverbal communication is to replace, emphasize and support verbal messages.

### Keywords

Interpersonal Communication; Foster Care; Affluenza; Pondok Pesantren Nurul Jadid

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## 1. INTRODUCTION

Today consumptive activities or the habit of wasting money are rife; this consumptive, wasteful act is usually referred to as affluenza. The term affluenza itself is a term used by critics of consumerism; it is thought to have been first used in 1954 but gained ground as a concept with a 1997 PBS documentary of the same name and subsequent book, *Affluenza, The All Consuming Epidemic* (2001 and revised in 2005 and 2014) (Hendy Kusmariyan 2017). These works define affluenza as “a contagious state of social change from the extravagance, debt, anxiety, and waste that results from overuse. Affluenza or luxury fever does not only affect the general public; even students are not spared from affluenza transmission. Of



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course, this is very troubling, where students who are synonymous with a simple life suddenly change to live a luxurious life that does not reflect the full life of the *Santri*. Affluenza is "the contagion of a socially altered state of extravagance, debt, anxiety, and wastage that results from overuse." (Husain 2021).

Every individual has needs and desires, which, if not fulfilled, then someone will feel anxious and anxious. To get rid of these feelings, medicine must be fulfilled because as long as these needs and desires are not fulfilled, feelings of anxiety and restlessness will still exist. According to Zakiyah, these needs can be classified into two main categories, namely: 1) Basic needs are physical (physiological) needs such as eating, drinking, sex, etc. 2) Spiritual needs include psychological needs and social needs. Everyone will always need help meeting these basic and spiritual needs. The fulfilment of life's needs is always associated with the problem of sacrifice or the price that must be paid to get what is needed. Everyone has a different way of achieving it. Some are naturally satisfying, and some are excessive (Maghfiroh, Khairuddin, and Juandi, 2020).

Excess is what leads to the consumption of personal behaviour. This consumption behaviour does not only occur in adults but also adolescents. Youth outside the pesantren and youth within the pesantren itself, namely santri, are more or less female santri. Theoretically and empirically, the age range for female adolescents is 12 to 21 years and for males, it is 13 to 22 years. It is at this age that everyone experiences a transition or transition from childhood to adulthood) (Al Mighwar 2016). During adolescence, individuals experience various changes, both physical and psychological. The tendency of adolescent consumption behaviour is influenced by their characteristics, namely a strong dependence on peers. Therefore, these adolescents are easily influenced by their peers.

Moreover, usually more concerned with prestige to buy branded goods so that they are not considered outdated. Besides that, teenagers were also pleased to follow the trends that existed then (Maghfiroh, Khairuddin, and Juandi 2020). Furthermore, Elma Habibah, the head of Counseling Guidance, explained that around 70% of the results of the monthly evaluation meeting contain problems with foster parents related to foster children with Affluenza (Naila 2022). The researchers obtained data from the Head of the Piton Region, Probolinggo, East Java to find out data on foster parents who have foster children with affluenza. The researchers began observing and interviewing those concerned.

Then it is associated with students who are identical to a simple life; it feels inappropriate. As in the word Simple which means understated and not excessive. Simplicity is the choice to live a life that prioritizes what is most needed. A simple life means a life that is not excessive in using the possessions it has. Then what if the students go out of this recommendation where the students who incidentally act become the opposite, often making consumptive and excessive spending of their pocket money? So this is where the task of the foster guardian is to guide and educate the foster child; in terms of intensive

treatment, it requires proper interaction and communication from the foster parent. The supportive environment and the activities of foster carers in their daily lives also influence the interactions and communications carried out with foster children. According to the Head of the Al-hasyimiyah Region, Sherly Dwi Agustin, foster care is the caretaker of the Islamic boarding school. The task of foster care is to foster and supervise students in terms of cognitive, affective, spiritual and emotional. Each foster carer gets 10-15 foster children, and the foster carers are distributed to several areas (dormitories) to become caretakers and foster carers simultaneously (Atlisiaji 2022).

Pondok Pesantren Nurul Jadid as Islamic Boarding School in the al-Hasyimiyah area has several activities to support students' skills in dealing with the affluenza phenomenon, which is called *sharing zone*. *Sharing zone* is one of the activities under the auspices of the guidance and counselling section. Technically, the foster guardians gather with all 10-15 foster children and form a circle. Furthermore, the guidance and counselling section (BK) usually provides a schedule in the form of material that must be delivered to foster children. Communication that takes place within *sharing zone* group communication, foster carers communicate simultaneously with all foster children; according to the confessions of several foster parents according to the results of the initial interviews with researchers, foster carers admit that it is difficult to overcome the phenomenon of affluenza in foster children with a communication model in activities *sharing zone* (Putri Amelia 2022).

The deep communications *sharing zone* is official because it directly gets control from the guidance and counselling section (BK) every week and is mandatory. Meanwhile, interpersonal communication does not exist in the guidance and counselling section (BK) work program and is optional; some foster parents use it, and some do not. In addition to communication in an activities-*sharing zone*, non-interpersonal in nature, in non-interpersonal relationships, individual statements are not given the opportunity because they can disrupt the relationship's stability. Conversely, in interpersonal communication, the emphasis lies on statements or opinions that differ from individuals; personal freedom is not only accepted but encouraged to be developed (Budyatna 2011).

So far, previous research was found written by Eko Haryanto (2019) entitled "Consumerism and Moral Theology: Critical Studies and Christian Moral Responsibility for Consumerism" in his research examining the technological facilities offered and the satisfaction of psychological needs which are not necessarily fundamental. This study aims to uncover the correlation between consumerism and moral theology. The results found in this study indicate that the philosophy of consumerism tends to lead a person to deny his identity as a moral creation of God by becoming greedy (Haryanto 2012).

Furthermore, research was written by Imrotul Maghfiroh et al. (2020) entitled "The Behavioral Approach in Overcoming Consumptive Behavior in Santri." This study explained that a consumptive lifestyle is a person's lifestyle in meeting the needs of life not according to their needs but only to fulfil

their desires. The consumptive lifestyle occurs a lot among teenagers; students are no exception. Santri, who are expected to make social changes in the community, are less able to deal with the consumptive lifestyle, which is the impact of globalization. The results of this study show that consumptive lifestyle is a person's lifestyle in meeting the needs of life not according to their needs but only to fulfil their desires. The consumptive lifestyle occurs a lot among teenagers; students are no exception. Santri, who are expected to make social changes among the community, are less able to deal with a consumptive lifestyle that impacts globalization (Maghfiroh, Khairuddin, and Juandi 2020).

## 2. METHODS

This research uses a qualitative descriptive method; descriptive research is to make a description of a picture or painting systematically as well as between the phenomena studied, besides that the aim is also to produce an accurate picture of a group, describe the mechanism of a process or relationship, provide a complete picture both verbally or numerically, present basic information about a relationship, create a set of categories and classify research subjects (Yusuf 2023). The data collection technique borrowed from Horold Granfinkel and Ekamn Friesen, namely ethnomethodology and functional structure through field observations, followed by interviews with several students and foster parents at the Nurul Jadid Islamic boarding school in the Hasyimiyah area.

## 3. FINDINGS AND DISCUSSION

### 3.1. Overview of Pondok Pesantren Nurul Jadid

Geographical Location of the Research The Nurul Jadid Paiton Probolinggo as Islamic Boarding School complex is located in Karanganyar Village, Paiton District, Probolinggo Regency, about 27 km to the east of the city centre of Probolinggo or 4 km from the centre of the Paiton Steam Power Plant (PLTU) to the west, occupying an area of 22510. Meanwhile, the Al-Hasyimiyah area is integral to Pondok Pesantren Nurul Jadid Paiton, Probolinggo, occupying  $\pm 3,500$  m<sup>2</sup> of land.<sup>2</sup> precisely located to the east of the Nurul Jadid Islamic boarding school complex.

History of the Establishment of the Nurul Jadid Islamic Boarding School in the Al-Hasyimiyah Paiton Probolingg Region the course of the Nurul Jadid Islamic boarding school to make it easier to control and develop the number of students who increasing every year, the caregivers decided to map their students into several alleys or areas. It is divided into several alleys in the male santri area and 6 areas for the female area. The women's territories are the Az-Zainiyah Region (in the west), the Al-Hasyimiyah Region (in the east), the ah fathimatuz Zahroh Region (in the south), the Al-Mawaddah Region, the Zaid bin Thabit Region and the Al-lathifiyah Region.

Nurul Jadid Islamic Boarding School in the Al-Hasyimiyah Region, which is located in the eastern part of the boarding school boundary, was raised by Nyai Hj's mother. Masruroh Hasyim, the wife of

the first son of the founder of the Nurul Jadid Islamic Boarding School (KH. Zaini Mun'im) as well as the second caretaker, KH. Hasyim zaini. Under his auspices, the Nurul Jadid Islamic Boarding School in the al-Hasyimiyah area experienced development from time to time. In 1984, after KH. Hasyim Zaini, the second caretaker, died, and Mrs Nyai Hj. Masruroh Hasyim remains persistent in fighting and educating his students with full service and responsibility to have good morals and excel academically at various levels of education. Thanks to his persistence and struggle, as well as the support of all parties, especially the caretakers of the Nurul Jadid Islamic Boarding School, alumni and sympathizers, the al-Hasyimiyah area has experienced significant development both in terms of the number of students, which continues to increase from year to year, as well as the increase in infrastructure facilities. Moreover, facilities for serving the learning process and fostering students.

### **3.2. *Interpersonal Communication Models***

The interpersonal communication model is a process of interaction between two people that is done face to face or face to face *face to face* or through the media. Interpersonal or interpersonal communication largely depends on the relationship between two individuals, equality of status, and the socio-cultural environment where communication occurs.

Stewart L. Tubbs developed the interpersonal communication model. Describes the most basic communication, namely the communication of two people (dyadic). Tubbs' communication model follows the concept of communication as a transaction, which assumes that both communication participants are senders and recipients of messages. When we speak (send messages), we observe our interlocutor's behaviour and react to the behaviour we see (Yusuf and Mujahidah, 2022).

#### **1. Interpersonal Communication**

Interpersonal communication is between two people face to face or through the media. Interpersonal communication occurs in relationships between individuals, equal status, and the socio-cultural environment where communication occurs. In essence, interpersonal communication is communication between communicators and communicants. Interpersonal communication is commonly referred to as interpersonal communication; there are often some misunderstandings related to the meaning of interpersonal communication with interpersonal relationships. Some experts distinguish it, and some experts also equate it. However, interpersonal relationships are very influential on interpersonal communication (interpersonal).

A particular form of interpersonal communication (*interpersonal communication*) is a form of dyadic communication (*dyadic communication*) involving only two people. The characteristics of dyadic communication are: the parties who communicate are nearby; communicating parties send and receive messages simultaneously and spontaneously, both verbally and nonverbally (Budi

2021).

The success of communication is the responsibility of the communication participants; the close relationship of the communicating parties will be reflected in the types of messages or their non-verbal responses, such as touch, expressive gaze, and very close physical distance. Interpersonal communication consists of strategic and non-strategic behaviour. its goal-oriented nature, most interpersonal communication is played consciously and deliberately to achieve the dual function of negotiating with those present, conveying and receiving requests (Budyatna 2015).

## 2. Interpersonal Communication Function

By definition, the function is a goal where communication is used to achieve that goal. The primary function of communication is to control the environment to obtain specific physical, economic and social rewards. Relative success in controlling the environment through communication increases the likelihood of having a happy, productive personal life (Pontoh 2013). Muhammad Budyatna explained that environmental control could be divided into two levels: *First*, The results obtained follow the desired *compliance*. *Second*, The results reflect a compromise of the original wishes of the parties involved, which is called conflict resolution or *conflict resolution* (Purba et al., 2020).

Interpersonal communication also has a dual function, has multiple dimensions, and has multiple feelings. They are motivated by instrumental goals. Relational and identity interactants try to accomplish multiple goals, such as constructing and organizing speech, impression creation, emotional expression, and relational communication (Fida and Unde 2019). In addition, interpersonal communication is *action-oriented*, which means action-oriented to a particular goal. And the purpose and function of various communications, some of them; a) express concern for others. One of the goals of interpersonal communication is to express concern for others. b) Find yourself meaningful, someone who communicates interpersonally because they want to know and recognize personal characteristics based on information from other people. c) Discovering the outside world. By using interpersonal communication, someone can get various information from other people, including essential and actual information. d) Build and maintain harmonious relationships. As social beings, one of the most basic needs is to help and maintain good relationships with others.

e) Influence attitudes and behaviour. Interpersonal communication is the process of conveying a message from one person to another to inform or change attitudes, opinions, and behaviour either directly or indirectly. f) Looking for fun or pass the time. Sometimes, someone does interpersonal communication just looking for fun or entertainment. g) Eliminate losses due to communication errors. Interpersonal communication can eliminate the loss of communication errors

(*miscommunication*) and misinterpretation (*misinterpretation*) between the message's source and receiver. h) Providing assistance and counselling. Psychiatrists, clinical psychologists and therapists use interpersonal communication to direct their clients (Mulyati, n.d.).

### **3.3. About Foster Guardians**

Foster guardians are administrators under the auspices of the head of the Guidance and Counseling Section of the Nurul Jadid Islamic Boarding School, which handles explicitly the coaching of several santri (foster children); each foster guardian gets 10-15 foster children. Furthermore, the foster guardians are distributed to several areas to become administrators and foster guardians simultaneously. The task of foster care is to foster and supervise students in terms of cognitive, affective, spiritual and emotional. for cognitive matters every night, foster parents are encouraged to accompany foster children in learning. Moreover, affective foster carers, each foster carer has a report card on the moral development of each foster child; every month, each foster carer is required to fill out a student progress report at PEDATREN; Pedatren is a student data site that student guardians can access if they want to know about child development.

As a foster guardian who is under the guidance and counselling at the Nurul Jadid Islamic Boarding School, the foster guardian has criteria such as the criteria for an Islamic counsellor, as follows: namely, first, a person who masters material, especially in scientific matters of the Islamic religion. so that his knowledge is sufficient in matters relating to religious matters. Second, people who practice Islamic values consistently and adequately should be reflected in faith, piety, and daily religious experience. Third, as much as possible, to transfer Islamic religious principles in an outline relevant to the problems faced by students (Suharmono 2022). Fourth, one should master the proper methods, strategies and communication in conveying guidance and counselling to students so that students will sincerely accept the advice of foster parents. Fifth, having a commendable person as a role model in behaviour, both at work and outside the workplace. Moreover, sixth, **one** should master the field of psychology integrally so that in carrying out the task of carrying out guidance and counselling will easily convey advice with a psychological approach.

### **3.4. Overview of Affluenza**

The term affluenza is itself a term used by critics of consumerism; it is thought to have been first used in 1954 but gained ground as a concept with a 1997 PBS documentary of the same name and subsequent book, *affluenza, the all-consuming epidemic* (21 001 and revised in 2005, and 2014). These works define affluenza as “a contagious state of social change from the extravagance, debt, anxiety, and waste that results from overuse.

Ubaidillah Nugraha, in his book *Wealth Management*, explained that the term "affluenza" has a more connotation of disease outbreaks. In fact, according to the definition, the term means the effect of materialism, money and wealth on people's consciousness which has implications for an imbalance in relations with himself and others (Nugraha 2013). Furthermore, Jessie H O 'Neill, in the book "Affluenza; When Too Much Is Never Enough" explains affluenza clinically, namely, The collective addiction, character flaws, psychological wounds, neuroses and behavioural disorders caused or exacerbated by the presence of or desire for money or wealth in individuals, it takes the form of a dysfunctional or unhealthy relationship with money, regardless of ones' social-economic level, it manifests as behaviours resulting from a preoccupation with or imbalance around the money in our life (Hamilton 2010).

Affluenza is a set of addictions, defects of character, psychological illness, neurosis, and abnormal behaviour caused or triggered by a desire or excessive desire for money or other people's wealth. This symptom is a dysfunctional or unhealthy relationship with money, regardless of level or socioeconomic status. Affluenza manifests as behaviour that results from the person's being sucked into an obsession or imbalance in everyday financial matters.

#### 1. Affluenza as a Social Disease

Often, writers speak of "affluenza" with different emphases. Some have used the theme primarily concerning the spoiled children of the super-rich; defined as such, it loses the socio-political message we put forward and becomes a matter of purely personal behaviour. However, the virus is not confined to the upper classes but has found its way throughout our society. Its symptoms affect the poor as well as the rich, and our two-tiered system (with the rich getting richer and the poor poorer) punishes the poor twice: they are conditioned to want the good life. However, they are given minimal possibility of attaining it. Affluenza infects all of us, though in different ways. This means that, quite naturally, when using the word "affluenza", writers use different emphases. Some attribute it mainly to the "super rich spoiled brat". With this picture. Of course, this term loses the socio-political context that we prioritise here as if affluenza was only a matter of individual behaviour. In the view of researchers, however, Affluenza is not limited to the upper class economically. However, it also has an impact in the broader community. The symptoms that appear also affect the ordinary people as well as the rich. Moreover, our social system, where the rich get richer, and the poor get poorer hits the lower social class harder: They are conditioned to want to live in prosperity but are given only a few opportunities to achieve it. Affluenza can certainly infect any of us in a variety of ways.

#### 2. Tes Diagnosa Affluence

In the book *However Consumption Is Killing Us and How to Fight Back* by Graf De John, he



explains that there are several tests to determine whether someone has affluenza. The diagnostic test is; Do you get bored unless you have something to consume (goods, food, media)? (Do you feel bored unless you have something to spend on (stuff, food, media, etc) ); Do you try to impress your friends with what you own? Or where do you vacation? (Are you trying to impress your friends with what you have or your vacation spot)?; Do you ever use shopping as therapy? (Have you ever made shopping a therapy)?; Next, do you sometimes look around at the mall, with nothing specific to buy? (Do you sometimes go to the mall to look around without anything specific you want to buy)?; Have you ever gone on a vacation primarily to shop? (Have you ever been on holiday with the intention of shopping)

; When you pay utility bills, do you ignore the resources consumed? (When you pay bills for goods, do you ignore the amount of sources of income (money) that have been spent)?; Do you feel more than one large trash bag in a week? (Do you throw much trash in your trash every week just for your needs)?; Have you ever lied to a family member about the amount you spent on a product? (Have you ever lied to your family about how much you spent on a product)?; Do you frequently argue with family members about money? (Do you often argue about money with your family members)?;

Next, do you regularly compare the appearance of your lawn and home with others in your neighbourhood? (Do you regularly pay attention to the appearance of your yard and home with other people in your environment?; Do your conversations often gravitate toward things you want to buy? (Are the things you talk about more often skewed toward things you want to buy)?; Are you sometimes ashamed about how much you spend on fast food? (Do you replace sports equipment before it is worn out to have the latest styles? (Have you ever changed into sports clothes to be seen before wearing them, to make you look more stylish?; Is the pride of the product more important to you than how well it was made? (Which is more important, the quality of a product or its price)?

### ***3.5. The Link Between Interpersonal Communication and Affluenza***

In overcoming the affluenza plaguing students, it is necessary to understand in depth why they do this. An intensive approach and effective communication are also needed to treat affluenza. Interpersonal communication is the most effective communication in changing attitudes. On interpersonal communication relationships (*interpersonal communication*). Communicators make predictions about one another based on psychological data, each trying to understand how the other acts as an individual, as opposed to cultural and sociological relations (Rustan and Hakki 2017).

Besides that, through interpersonal communication, one can also foster good relations to avoid and

overcome the occurrence of conflicts that occur. Interpersonal communication is carried out face to face, which allows each participant to react directly, either verbally or non-verbally. Thus, interpersonal communication is a communication model that has the potential to be successful in overcoming student affluenza. As someone involved in interpersonal communication, he must be involved in interpersonal relationships because to create interpersonal communication; we must first create interpersonal relationships. Self-disclosure to each other will make it easier for the foster parents to deal with affluenza that occurs in foster children; foster guardians will know the reasons the foster children have affluenza. According to Muhammad Budyatna, a balance of self-disclosure or self-disclosure characterizes healthy interpersonal relationships. The right way is by sharing biographical data, personal ideas, and feelings unknown to others. Feedback is verbal and physical responses to people and their messages in a relationship (Furqon 2003).

Interpersonal communication (*interpersonal communication*) will not be separated from discussing the escalation of relations. Escalation of interpersonal relationships is an interpersonal ability or skill that can help a person initiate, build and maintain healthy relationships. Interpersonal abilities or skills can initiate, build, and maintain good relationships with others. Furthermore, relationship escalation will be created when communicators and communicants interact. According to Duck and Gilmour, as Muhammad Budyatna cited, interpersonal relationships are a series of interactions between two individuals who know each other. As quoted by Muhammad Budyatna, Santer explained that several vital behaviours must exist for interpersonal relationships to develop and be sustainable. According to him, five essential competencies are necessary for interpersonal relationships, including;

- **Initiation(*initiation*)**. Someone has to relate or get acquainted with other people, and the interactions carried out must run smoothly, relaxed, and fun.
- **The nature of listening(*responsiveness*)**. Each must listen to the other, focus on his partner and respond to his partner's talk.
- **Self-disclosure (*self-disclosure*)**. Both parties can express their personal feelings towards each other. Interpersonal relationships will not exist if each only discusses abstract things or talks about shallow and not deep issues.
- **Emotional support (*emotional support*)**. People hope to get comfort and support from their friends or those closest to them.
- **Conflict management (*conflict management*)**. In fact, by managing conflict competently, one can strengthen relationships. Interpersonal communication can reveal self-awareness and change one's behaviour so that this communication model can overcome affluenza.

### **3.6. Interpersonal Communication in Overcoming Affluenza at Pondok Pesantren Nurul Jadid**

#### **1. Foster Guardian Interpersonal Communication Model**

Based on the observations and interview data of the researcher, the researcher found information from several informants that the interpersonal communication model of foster carers in dealing with affluenza of foster children is divided into two models of interpersonal communication.

Verbal communication. In dealing with student affluenza, the interpersonal communication model of foster parents in overcoming foster child affluenza is in the form of verbal communication, namely, in the form of words foster parents call foster children individually (Dani and Azhar, 2022). The communication only consisted of two participants: foster parents and foster children. The process of interpersonal communication describes the occurrence of communication activities as a process that connects the sender with the recipient of the message; in the process of interpersonal communication, the communicator has a vital role in determining success in influencing the communicant. Message content(*message*) also influences the effectiveness of interpersonal communication between foster parents and foster children. In dealing with affluenza, several message contents are used by foster parents in dealing with affluenza, including;

##### **a) Background**

To find out how foster parents deal with foster children's affluenza, the messages contained in ongoing communication between foster parents and foster children contain messages about family background. the foster carers ask about the family background of the foster children, as has been done by one of the foster carers in dealing with affluenza. "My foster son who is affluenza, it turns out that his father left him when he was young, his older sister, who is a hafidzoh chooses to become an apostate, and his mother smokes, and he also has a habit of often saying dirty words and swearing at his friends, so how to communicate with him, I investigated, and I first asked about his family after that I communicated, and finally I understood better about each of my foster children, and I asked why he could be like that, there was also Nadia, she was already spoiled from home, she was given much money, one month she could more than two million, and at the boarding school the money is spent on treating his friends after I investigated his family, I finally understand how to communicate with foster children, because different people have different ways of communicating"(Ulfatun Nafisah 2022).

From this, it can be understood that a person's background greatly influences his behaviour in everyday life the way the guardian knows the environment in which he lives and with whom he associates and how his parents educate him; the foster guardian understands more about

proper communication with children foster care, as evidenced by reminding him a little about his family, foster children understand more and begin to change.

**b) Advice**

In dealing with affluenza in foster children, foster parents also often give advice about the dangers of affluenza in the future. "I asked them to find their solutions on how to deal with their finances without asking to send them again because they sent a lot; after their solutions were collected (from their search results), I helped carry them out, also looked for consequences if they did not implement them. I also check it every week; here I receive their complaints, I also give advice, I usually communicate directly with them, can be individual, can be directly in groups" (Al-Shofwah 2022).

From the explanation above, it can be understood that the initial actions of foster parents in dealing with student affluenza are in the form of interpersonal communication; foster foster carers also occasionally advise foster children regarding the dangers of affluenza in the future as an example that happened to Intania as the foster guardian of Ulil Muflichah and Farrizra Avshar Handoko , after he gave advice, slowly the sisters Ulil Muflichah and Farrizra Afzhar Handoko began to change. They are more frugal in finance. Besides that, foster parents also provide opportunities for foster children to find solutions on their own first. However, they cannot be separated from foster guardian monitoring, as evidenced by the existence of control and giving consequences from foster parents every week. So after communicating with foster children, foster parents do not just leave; foster parents continue to monitor the progress of foster children every day.

**c) Scare**

The contents of messages in verbal communication are also often in the form of warnings or scaring foster children, as one of the informants did. "When I meet my foster children, even though I have been advised, but still, I am afraid to scare him; I say if, for example, he keeps wasting his money, what if when he gets old, he becomes poor, and thank God they start to be afraid and do not do it again" [3]. By scaring, foster parents succeed in making foster children think and care more about their future, as evidenced by (scaring) foster children begin to think and slowly reduce their habits a little.

**d) Promise**

After giving advice and so on, the foster guardian also agrees with the foster child "I agreed with my foster child, if for example he repeats it he has to bear the consequences that he agreed to himself, such as cleaning the bathroom, depending on the agreement agreed upon" From the presentation of the foster guardian, it is evident that when they have given advice and carried

out affluenza social actions, the foster guardian does not forget to agree with the foster child (Unicef 2015).

**Table 1.** Foster Guardian Communication Model Information

Communication Act	Indexial	Scientific	Meaning
Interpersonal communication (verbal)	<p>Ulfa: Come on, Nadia, you cannot do this again; if it is still like that, I will have the bathroom picket.</p> <p>Nadia: Yes, ustadzah, I promise, I will not do it again</p>	Foster guardians appeal to foster children not to repeat their habits	A form of care for foster care for foster children in overcoming affluenza
Interpersonal Communication (verbal)	<p>Ulfa: Bintang, come here; if you keep buying food non-stop, will you get fat?</p> <p>Stars: finally, teacher, seriously!</p>	Foster carers started advising Foster children about the dangers of Affluenza in the body	Form of business dealing with affluenza

Nonverbal communication is any information or emotion communicated without words or non-linguistics. Nonverbal communication is essential because what we often do has a far more critical meaning than what we say. In dealing with affluenza, besides using verbal communication, foster parents also use nonverbal communication, including:

a) Smile

Foster guardians, in overcoming affluenza, cannot with a pouty face or an unfriendly face to convey advice, motivation and information to foster children; foster foster guardians do their best always to display a cheerful and smiling face because nonverbal communication of foster guardians greatly influences trust and character open foster children, especially to overcome affluenza. "When I want to talk to foster children, even though I'm in a bad mood, I smile as much as possible because if I show them (foster children) later, they will not be the ones who want to talk" (Ulfatun Nafisah 2022).

## b) Holding shoulders

Holding the shoulder is one of the verbal behaviours, whereas, with touch, the foster child trusts the guardian more, which will then affect the openness of the foster child in telling about his situation, as explained by the informant. "Once at that time, my foster child was crying; he was afraid that his friends would make fun of him; at that time, my foster child entered security, so he felt like his friend had changed like that. Finally, I told him while patting his shoulder, "Calm down, Nova is mine, no do not be sad anymore" alhamdulillah, finally he began to calm down and tell the story again (Putri Amelia 2022).

In addition to the nonverbal behaviour above, the informant also admitted to the researcher that when he communicates with foster children, foster parents sometimes use nonverbal behaviours such as; stroking the head, shaking hands and holding the knee while telling a story.

**Table 2.** Foster Guardian Interpersonal Communication Model

<b>Foster Child Nonverbal Communication</b>	<b>Foster care nonverbal communication</b>	<b>Meaning</b>
Spending more than 40 thousand a day	Smile while moving both hands to form a cross	Remind that foster children should not repeat it again
Crying and grumpy	Touching the shoulders of foster children	Provide peace and explain that foster children are not alone
Holding the caregiver's hand while telling a story	Touching the Child's knees while sitting to treat affluenza	Indicates familiarity between foster guardians and foster children

## 2. Stages of Interpersonal Communication to Overcome Affluenza

In overcoming foster child affluenza, of course, the communication efforts made by foster parents are not only once or twice, but gradually starting from personal (interpersonal) communication with formal to spontaneous interpersonal communication, several stages of

interpersonal communication between foster parents, among others;

**a) Communicate interpersonally formally**

In dealing with affluenza in foster children, foster parents communicate formally with foster children; what is meant by formal here is that foster parents call one of the foster children suffering from affluenza. In a quiet place and usually at night when activities are finished, in this formal interpersonal communication, foster parents start asking personal things that can awaken foster children as was done by Zahrotul Aini as foster guardian of Fara Nuvarita (Braithwaite, Schrod, and Phillips 2021).

I called Fara after she finished her activities, when she got out of the bathroom, before going to sleep, I called her in front of the area (dormitory), but before that, I made an appointment, I asked her why she was acting like that, it could be wasteful and wasted the money, then finally he replied that he was sent much money and had to spend his pocket money, he said, then from there I gave fara an understanding related to money, and I also told him about the struggles of parents in making money, and I can talk to Fara for about 2 to 3 hours from 23.00 to 01.00 and thank God after I called her she understood quite a bit, even though it did not change right away but I could control it little by little.

**b) Spontaneous interpersonal communication**

In addition to formal interpersonal communication, foster carers also communicate spontaneously; what is meant by spontaneity here is that there is no prior preparation; if it is formal communication, foster carers prepare beforehand, what to talk about, and what time, it is different from spontaneous communication, which without prior preparation, for example as was done by Ulfatun Nafisah as the foster guardian of the Al-Masruriyah area.

I always have to have tense communication; I meet her on the street holding her purchases, for example, clothes and food that she just bought or accessories that she does not need, like cute cups or make-up containers, she actually has, but I still bought it, so I called right away, I said, "Why don't you repurchase it, I will take the goods later, I will not return them, or if he comes home from the congregation, I call him, then I ask him what he bought one day and spend how much money(Putri Amelia 2022).

**c) Building interpersonal communication with Santri guardians**

After communicating with the foster children, the foster parents also build interpersonal communication with the santir's walli, as was done by Ulfatun Nafisah as the foster guardian. After I called my foster children, I also contacted the guardians of my foster children; I explained what was happening because somehow understanding and support through communication and behaviour from parents was very important for changes in the attitude of

foster children; I called star parents. Finally, the mother spoke directly to the stars and gave the meaning there, sometimes the child immediately cried, and sometimes from there, the parents made a deal with their child (Putri Amelia 2022).

### 3.7. *Influenza Behavior and Foster Children*

Since the early 2000s, Hollywood has portrayed how consumer culture can lead to harmful addictions. Even in some cases, this consumptive culture is contagious. Affluenza disease has also started to attack Indonesian millennials from the upper middle class and the lower middle class. Apart from outer millennials, the santri are not spared from Affluenza attacks, and the santri also come from various backgrounds and different economic levels, both from the upper class and the lower middle class. Moreover, the behaviour of students with affluenza is very diverse.

As the results of an interview with Kholisatun Nuriyah, the foster carer, said that her foster child, on behalf of Annuriyah Intan, often buys food and clothes, and she has a habit of stealing, even though in reality, the diamond sister (Annuriyah Intan is called) belongs to the middle to the upper economic level, she has a quiet personality and does not mingle with other friends. In contrast to sister Nadiatul Hasanah, the foster child of Ulfatun Nafisah's guardian, she is shunned by her roommates because she is dirty and often talks dirty. given a lot of pocket money as a result of not being at home, finally sister Nadia feels more at home in another area (dormitory), and to attract friends outside her area, she likes to treat friends from outside the area (Ulfatun Nafisah 2022). In contrast to Bintang Laily Nur, she likes to shop for clothes and novels every day, with novels costing 70-80 thousand, not to mention the price of clothes around 100-150 thousand. Likewise Bintang, he also likes to talk dirty and rarely attends Islamic boarding school activities.

**Table 3.** Affluenza behavior (foster children)

NO	NO	AFFLUENZA BEHAVIOR	CLASS
1	Anuriyah Intan	Stealing and wasteful	IX
2	Nadiatul Hasanah	Sloppy and wasteful	VIII
3	Nadiatul Hasanah	Treating friends as dirty, spoiled, selfish	VIII



4	New Bahres Sapphire	Likes to buy things that are not needed	VIII
5	Shela Nadhifah dan Fara Nufarita	Likes to buy food and Pamper	VIII
6	Star Laily Nur	Groups do not participate in pesantren activities	VIII
7	Laily Nur's star	Not praying and likes to talk dirty	VIII
8	Star Laily Nur	Against parents and extravagant	VIII
9	Start Nuvarita	Buy clothes and goods <i>branded</i>	VII
10	Ulil Muflichah and Farryzra Avshar Handoko	Debt and spendthrift	VIII

In conversational analysis, besides focusing on speaking (verbal), analysis also focuses on non-vocal (nonverbal) activities. The interactions between foster carers and foster children use not only vocal conversation or verbal communication but also non-vocal behaviour, commonly known as non-verbal communication. Psychologically, nonverbal behaviours are interpreted as expressions of individual states, such as emotions. In interpersonal communication (interpersonal), people interpret each other's nonverbal behaviour as messages issued or conveyed by someone to tell the other party what they feel (Harapan, Ahmad, and MM 2022).

Interectants communicatively use nonverbal behaviours to regulate interpersonal relationships based on whether one person's nonverbal behaviours match others. As an example of nonverbal behaviour of foster guardians when communicating with foster children, such as eye contact, smiling or touching, this indicates that foster guardians and foster children have a personal relationship. Personal relationships that can help establish effective interpersonal communication.

By simply observing the behaviours of *kinesics* nonverbal, one can make the interpretation that a close personal relationship is developing or failing to develop. As with the communication between foster parents and foster children, during their conversations, it can be seen that the foster parents communicate with a smile, and the foster children respond with a smile as well or a pat on

the shoulder, which increases the trust of the foster children towards the foster caretaker (Kurniullah et al. 2021).

A research group led by Bavelas at the University of Victoria began studying these nonverbal actions in the early 1980s. They are interested in collecting empirical evidence to support the pragmatic hypothesis that a person can not communicate in a constant state of interaction (Aris Yusuf, 2022). In overcoming affluenza, foster carers cannot only rely on verbal communication; foster carers also use nonverbal communication; with nonverbal communication, foster parents show their emotions, and foster children will be moved to behave the same way.

### 3.8. Foster Guardian Interpersonal Communication Effectiveness

Effective communication requires feedback that aims to evaluate the success of conveying information to the sender; feedback from foster children in symbolic interaction can be seen through the reactions and communication therapy carried out successfully; foster children recover from affluenza fever.

In his book the science of Communication, Introduction, Deddy Mulyana explains that effective communication is a communication whose results follow the participants' expectations (the people communicating). For example, a seller who comes to the house to promote an item is considered to have communicated effectively if the host finally buys the item he is offering, as expected by the seller. The host is satisfied with the item he bought.

To determine whether a communication is effective, we must first know the elements and processes of communication. Based on Harold Laswell's paradigm, which Ari Cahyono has quoted that the elements in the communication process include:

- *Sender*: A communicator who conveys a message to a person or a number of people
- *Encoding*: Encoding, namely, the process of transferring thoughts into symbolic forms
- *Message* : a message which is a set of meaningful symbols conveyed by the communicator
- *Media*: a communication channel where messages from communicators and communicants pass
- *Decoding*: decoding, namely the process by which the communicant determines the meaning of the symbol conveyed by the communicator to him
- *Receiver* : the communicant who receives messages from the communicator
- *Response*: Response is a set of reactions from the communicant after being hit by a message
- *Feedback*: feedback, namely the communicant's response when conveyed or conveyed to the communicator

- *Noise*: random disturbances that occur in the communication process due to receiving another message by the communicant that is different from the message conveyed by the communicator to him (Cahyono 2019).

According to Ari Cahyono, the above communication emphasises the critical factors in effective communication. Meanwhile, the effectiveness of interpersonal communication in foster care in overcoming affluenza can be measured by the presence of a particular impact or effect on the communicant, namely:

- *Effectcognitive*. Foster children know and understand the dangers of affluenza for daily behaviour and the future.
- *EffectAffective*. Because they have understood the dangers of affluenza, foster children have a more responsible attitude, and foster children are more active in learning and participating in activities.
- *EffectBehavior*. The impact that arises from the behaviour effect is the impact on the communicant (foster child) in the form of behaviour, namely, the foster child stops doing consumptive things. Moreover, foster children have changed to become more efficient and organized in managing their finances.

#### 4. CONCLUSION

Interpersonal communication models for foster carers in overcoming affluenza at tPondok Pesantren Nurul Jadid in the Al-Hasyimiyah area are divided into two models of interpersonal communication. Namely, The first is verbal communication. In overcoming affluenza, the interpersonal communication model for foster parents in overcoming foster child affluenza is in the form of verbal communication, namely, in the form of words, foster parents call foster children individually. The communication only consisted of two participants: foster parents and foster children. In this case, it is proven when foster children start to take extravagant actions because, for him, it is very natural, and here, foster care begins initial treatment by conducting verbal, interpersonal communication by giving personal advice and providing understanding regarding affluenza. It is proven that with this initial treatment, foster children can slowly manage their finances and are more organized in spending. The second is non-verbal communication. Foster guardians, in overcoming affluenza, cannot with a pouty face or an unfriendly face to convey advice, motivation and information to foster children; foster foster guardians do their best always to display a cheerful and smiling face because nonverbal communication of foster guardians greatly influences trust and character the opening of foster care, especially to overcome affluenza. The effectiveness of interpersonal communication of foster carers in overcoming foster child affluenza can be known by the existence of feedback between foster children and foster

carers and can be measured by the existence of particular effects and impacts on foster children, namely the effectcognitive, effectaffective, and effectsbehavior.

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