

LEADERS' INTERPERSONAL COMMUNICATION IN IMPROVING GRADUATE QUALITY AT PONDOK PESANTREN

Yusnaili Budianti¹, Azizah Hanum OK², Yusri Zebua³

Universitas Islam Negeri Sumatera Utara Medan

Email: yusnailibudianti@uinsu.ac.id

Abstract: The goal of this study is to discover the Pondok Leaders' Interpersonal Communication Pattern in terms of improving the Quality of Graduates; to understand the Pondok Leaders' Efforts in Effective Interpersonal Communication, and to understand the supporting and inhibiting factors of the Interpersonal Communication process of the Leaders of the Umi Kalsum Islamic Boarding School in Nias. Because this study aims to obtain a description of the data derived from data collection by researchers about the Interpersonal Communication of the Leaders of the Umi Kalsum Islamic Boarding School in Nias in Improving the Quality of Graduates, it employs a qualitative approach with a descriptive method. The data collection technique used interviews, observation, and documentary studies, while the data validity standard proposed by Lincoln and Guba, which consists of credibility, transferability, dependability, and confirmability, was used to strengthen the validity of the data found and the authenticity of the research. -their middle; and Supporting factors for effective interpersonal communication of boarding school leaders as a result of the emergence of a strong sense of belonging and kinship in Islamic boarding schools.

Keywords: Communication; Graduate Quality; Interpersonal.

INTRODUCTION

Pesantren, as an educational institution, is also a place to forge and shape students' character and morals in the context of realizing full human beings by national education objectives. The role of the pesantren is being emphasized to produce more competent graduates. Trend messages are positioned as equally as other Islamic educational institutions in the national education system and are an inseparable part of the national education system. Pesantren, as an educational institution, also serves to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, to develop the potential of students or students to become human beings who believe and fear God, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

The leader of the Islamic boarding school serves as both father and mother to all of the teachers who work there. This has the logical consequence that a leader must have a higher level of ability to contribute to all of the psychic and, in some cases, physical needs of teachers (Saroni, 2006). The goals to be achieved by this institution will be determined by the leader of the Islamic boarding school. Of course, achieving quality education in an educational institution cannot be separated from the role of trending boarding school leaders in managing and optimizing existing resources to improve the quality of their students and graduates. Formal leaders in educational institutions are among the leaders of Islamic boarding schools. Because the leader of this

boarding school is the highest official in the boarding school, this leader, as an educational leader, is classified as an official "Formal Leader or Operational Leader" based on his achievement and ability to play the role of an education leader at the pesantren that has been handed over to him (Budiman, 2009).

According to the quote above, the Islamic boarding school leader's responsibility as an education leader is to create a good teaching and learning environment in which teachers can teach and students or students can study well to produce quality graduates. One of the goals of education is to produce quality graduates; educational institutions must be capable of producing quality graduates.

Communication is one of the tools used to achieve educational goals. Communication is critical for establishing cooperative relationships among humans involved in an educational institution and has a significant impact on the process of achieving goals.

Communication will enable all citizens in the pesantren to assist and interact with one another. A person's ability to communicate with others has a strong influence on a warm, friendly relationship. The daily communication process promotes and sustains relationships with the environment. As a result, communication is critical in an educational institution to achieve the institution's goals.

Communication is essential in developing positive relationships among pesantren. This viewpoint is consistent with Lunenburg and Ornstein's assertion in Siburian that communication is the lifeblood of every organization, connecting individuals, groups, and organizations (Siburian, 2014). A leader must be able to foster effective communication. Interpersonal communication is used in this case. Interpersonal communication is the ability of two or more people to work together to achieve a common goal. One of the factors contributing to the decline in graduate quality is the pesantren leadership's inability to build communication.

The relationship between the leaders of the Islamic boarding school and the residents of the Islamic boarding school will be strained if communication is not well established. A good relationship between the leader and the lead is required to achieve the goals of an educational institution. Good cooperation in achieving the goals/madrasah will be established with the formation of good relationships. Interpersonal communication is critical to living a happy life.

To ensure that the educational process in Islamic boarding schools runs smoothly and effectively, adequate, qualified, and highly effective teaching staff are required. As a result, it is critical to pay attention to work effectively and continue to be maximized to meet the expected goals. Leaders must be able to establish harmonious relationships with pesantren residents to increase the effectiveness of work in pesantren. Maintaining good communication between the lodge's leader and its residents is one way to keep this relationship going.

The leader of the trendy boarding school communicates with the head of the madrasa, teachers, and employees through interpersonal communication. Leaders can carry out their functions, where the interest of teachers and students in participating in every pesantren activity increases by creating a harmonious relationship between leaders and teachers and fellow teachers by using interpersonal communication effectively in Islamic boarding schools, in his role as a leader is to influence and motivate teachers. This aims to make the vision and mission of the Islamic boarding school or madrasa as a place for education more easily realized (Yodiq, 2013).

The initial observations show that the implementation of interpersonal communication for the leadership of the Islamic boarding school has been going well, as evidenced by the leader's communication process, which can be said to be quite smoothly carried out at the pesantren, combined with the open and humorous character of the leader's communication, which makes teachers and students not feel awkward in communicating. Teacher work motivation can be increased because the leader of the Islamic boarding school frequently communicates with the teachers and is present in the boarding school or madrasa so that when teachers require the leader of the Islamic boarding school for problem-solving or decision making, it can be handled immediately (Bachtiar, 2016).

METHOD

A descriptive qualitative approach was used in this study. It is qualitative because it is based on observations made in the field about problems. The purpose of this research is to observe, comprehend, and interpret the events that are taking place. Qualitative research investigates and expands on social phenomena or the social environment, which includes actors, events, places, and times (Djumaidi, 2012). Researchers employ a descriptive qualitative approach because the data obtained are presented in the form of words and language or writing rather than numbers, with the hope that the data and information obtained can be presented clearly.

Researchers go directly into the field where research is conducted, approaching people who will be used as sources of information, as well as observing and understanding the concepts and processes of interpersonal communication carried out by the madrasa principal, so that overall data is obtained, written, and clear.

RESULTS AND DISCUSSION

The purpose of this research discussion was to provide an explanation of the findings of a study on the Interpersonal Communication of the Leaders of the Umi Kalsum Islamic Boarding School in Nias in improving the quality of graduates.

This study demonstrates that the pattern of interpersonal communication among the leaders of Islamic boarding schools in improving the quality of graduates is open, namely by constantly motivating teachers and education personnel to pay more attention to their performance, being able to work well together, and thus improving the quality of madrasa graduates.

Openness is the willingness to receive input from others as well as the willingness to convey important information to others. This does not imply that people should immediately open up their entire life history, but rather that they are willing to open up when others ask for the information they have. In other words, openness is the willingness to reveal information that is usually kept hidden, as long as doing so does not violate the principle of propriety. Honesty in responding to all forms of communication stimulation indicates an open attitude. Don't tell lies or hide the truth.

Openness or an open attitude has an impact on the development of effective interpersonal communication. Dogmatism is the polar opposite of openness. At least three aspects of interpersonal communication are referred to by the quality of openness.

To begin, effective interpersonal communicators must be open to the people they interact with. Furthermore, there must be a willingness to open up, in this case, to reveal normally hidden information. The willingness of communicators to respond honestly to incoming stimuli is the second aspect of openness. The third consideration is "ownership" of feelings and thoughts. Being open in this sense means admitting that the feelings and thoughts expressed are "ours" and that we are responsible for them.

Motivation is a set of attitudes and values that influence people to do specific things by their personal goals. These attitudes and values are unseen forces that motivate people to act to achieve their goals. The drive is made up of two parts: the direction of work behavior (working to achieve goals) and behavioral strengths (how strong an individual's effort is at work).

In a nutshell, motivation is a psychological drive that steers a person toward a specific goal. Motivation causes conditions within an individual to appear, be directed, and maintain. Each person's motivation is unique, and it differs from one to the next. A person works because he feels compelled or motivated to meet his basic human needs, which can take many forms.

In Islam, this work motivation is described in Surah Al Jumu'ah verse 10 of the Qur'an as follows:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ۝ ١٠

Meaning: When the prayer is fulfilled, you are scattered on the earth; seek Allah's bounty and remember Allah frequently so that you may be successful. (Depag 2010).

The verse above explains that every human being on this planet must have the desire to be better within himself because Allah SWT only gives gifts, graces, and sustenance to those who have a strong spirit and motivation within themselves.

In this study, trending Islamic boarding school leaders demonstrated their efforts to make interpersonal communication effective in the Madrasah Tsanawiyah and Aliyah environments at the Umi Kalsum Islamic Boarding School by paying attention to teachers and employees, encouraging teachers and staff to always work together, especially in terms of advancing madrasas and improving the quality of graduates, if some problems or problems arise in the middle of the study if some problems or problems arise in the middle of the study

Empathy is demonstrated by boarding school leaders' interpersonal communication with teachers and employees. Empathy is a person's ability to feel that if he were someone else, he could understand something that someone else was experiencing, he could feel what someone else was feeling, he could understand an issue from another person's point of view, through the eyes of another person. Empathic people can understand other people's motivations and experiences, their feelings and attitudes, and their hopes and desires. Occupancy rights are as follows:

1. Each party's attempt to feel what the other feels;
2. Understands other people's opinions, attitudes, and behavior.

The ability to imagine oneself in the roles of others and try to feel the same way they do. With this empathy framework, the boarding house leader will understand his position and will not judge the behavior or attitudes of others, in this case, teachers and employees, as wrong or right.

The boarding school leaders' efforts in fostering effective interpersonal communication within the Madrasah Tsanawiyah and Aliyah at the Umi Kalsum Islamic Boarding School Nias are demonstrated by encouraging teachers and employees to always work together, particularly in terms of advancing madrasas and improving graduate quality. Communication, as is well known, plays an important role in all aspects of life, including daily activities and activities. One of them is the critical importance of communication in teamwork.

It is nearly impossible to work well in teamwork, especially when it comes to improving the quality of graduates if there is no effective communication process in place; therefore, communication is critical for the sustainability of teamwork. Interpersonal communication is also a spear or key to teamwork's success in carrying out its duties and obligations. Communication, in addition to being able to determine the success of teamwork, plays an important role in teamwork.

The importance of interpersonal communication in teamwork, the first is being able to maintain good communication from the leader to team members or maintaining leadership communication in teamwork. A leader is also the key to a team's success; therefore,

communication is required to maintain good relations between leaders and members. This is also because there is always a need for reciprocity between leaders and team members, such as when a leader requires team members to carry out tasks and team members require leaders to direct and instruct them.

Not only can communication from the leader to team members be effective in teamwork, but communication is also required in teamwork to increase team members' roles in it. One of them is communication from team members to leaders, so that team members can express their opinions or opinions in problem-solving. Furthermore, communication in teamwork can make it easier for team leaders to identify various obstacles encountered by team members.

Interpersonal communication is also important in teamwork to maintain ongoing relationships and communication among team members. If team members' communication and relationships run smoothly, their respective goals and responsibilities will run smoothly as well. Furthermore, team communication can help team members understand their respective roles and responsibilities in ongoing teamwork.

The importance of interpersonal communication in teamwork is that it can serve as a foundation for the exchange of ideas and opinions, allowing communication to be used in dealing with various types of conflicts or problems that may arise. So that teamwork can take place effectively and avoid divisions caused by a faulty communication process.

Trending Islamic boarding school leaders demonstrate their efforts to streamline interpersonal communication within the Madrasah Tsanawiyah and Aliyah at the Umi Kalsum Islamic Boarding School in Nias by serving as a mediator for problems that arise between coworkers. Communication that is hampered due to conflicts between teachers or with staff not only impedes their respective work but also has the potential to impede madrasa goals. This negative side effect can eventually affect many parties, creating an environment that is less conducive to all aspects of the madrasa. Several efforts can be made to ensure that this does not happen to madrasas, including:

1. Hear both sides of the story; The main thing that the madrasa head must do as a mediator and conflict resolution assistant is to hear both sides of the story. You should not ignore one side or only one side with one person. You can understand exactly what is going on if you understand each side. Enlist the assistance of a third party if necessary to determine what is truly going on. Preferably, this third person is also completely neutral and does not support either side, ensuring that there is no bias.
2. Have an open discussion with the people involved in the conflict; having an open discussion is a good thing as long as the principal has heard from both sides. The head of the madrasa can also express his or her views on this issue in a setting where both parties involved in the conflict can hear it directly. As a result, there will be no opinion distortion.

3. Do not jump to conclusions to avoid appearing biased; during the discussion, the head of the madrasa should not interrupt the other party's discussion.
4. Not passing judgment on others first;
5. Use win-win solutions; This is something that can be done as long as the head of the madrasa is a good mediator in resolving the conflict.
6. There is no need to always intervene; the principal of the madrasa must, of course, determine which problems require intervention and which do not. Conflict is normal, and with more heads, there will be more conflicts. However, there are times when you should refrain from interfering, particularly in personal matters. However, if this is about the madrasa and it has grown in size, you can enter to mediate.

As a superior, the lodge's leader must be able to determine which conflicts should be entered and which should not. Teachers and employees, as residents of both boarding schools and madrasas, are adults who should already know which students should and should not be brought to work. However, if they begin to exaggerate a minor issue, the madrasa's head should intervene briefly.

Being a good listener, which is one of the positions in interpersonal communication, demonstrates the efforts of the boarding school leaders in making interpersonal communication effective in the Madrasah Tsanawiyah and Aliyah environments. The activity of a listener who listens to messages in communication appears to be simple, but not everyone is a good listener. Communication with others will not feel warm and meaningful if it is not done well, namely by being a good speaker and listener. In general and interpersonal communication, there are several efforts to be a good listener, namely:

1. Listening with concentration, which means paying full attention to the conversation rather than simply remaining silent or thinking about other things.
2. Pay close attention to what the other person is saying by listening attentively. What can be done, for example, is to direct one's gaze at the other person.
3. Listening with pleasure, the point is that when we communicate, whether it is communication that interests us or not, we should communicate with pleasure. This feeling will usually be reflected in a smile throughout the communication, not a forced smile.
4. Listening with feedback cues, which means not interrupting the conversation before the other person has finished speaking; this feedback cue can be done by nodding his head in response to the other person.

The boarding school leaders' final efforts in making interpersonal communication effective in the Madrasah Tsanawiyah and Aliyah environments are demonstrated by attempting to put themselves in their midst (Equality). Equality acknowledges that both parties have interests, that both parties are equally valuable and valuable, and that both parties require each

other. It is natural for two people to communicate interpersonally; there is never a situation in which the two are completely equal or similar. One must be wealthier, smarter, younger, and more experienced, among other things. The equality referred to here, on the other hand, is in the form of recognition or awareness, as well as a willingness to put oneself on equal footing (no one is superior or inferior) with a communication partner.

The similarity of two things is referred to as similarity. First, there is a shared field of experience among the communicators, including the madrasa's head, teachers, and employees. This means that interpersonal communication will be more effective in general if the perpetrators share similar values, attitudes, behaviors, and experiences. This is not to say that the inequalities are not communicable. Communication with people who have nothing in common can still be effective if both parties adjust to each other. Second, there is a similarity in the communicators' conversations, implying that there are similarities in sending and receiving messages.

Inequality exists in almost every situation. There are no two people who are truly equal in any respect. Regardless of the disparity, interpersonal communication will be more effective if the environment is equal. This implies that there must be an unspoken understanding that both parties are equally valuable and valuable. Disagreements and conflicts are viewed as an attempt to understand the inevitable differences in interpersonal relationships characterized by similarities rather than as an opportunity to bring down the other party. Equality does not necessitate accepting and approving of everyone else's behavior. Equality entails accepting the other party or expressing unconditional positive regard for the other party. As a result, Equality Indicators such as:

1. Putting oneself on a level playing field with others;
2. Be aware of various interests;
3. Recognizing the significance of others' presence;
4. Not imposing one's will;
5. two-way interaction;
6. require one another and
7. Communication environment: familiar and at ease.

Effective communication prevents messages from being misunderstood, resulting in mutual understanding. Interpersonal communication effectiveness can be measured in a variety of ways, including openness, empathy, supportiveness, positivity, and equality.

According to this study, the emergence of a good sense of togetherness and kinship among Islamic boarding school leaders and madrasa heads, teachers, and staff is one of the supporting factors for effective interpersonal communication. This sense of belonging and kinship fosters a strong bond in the madrasa's communication process. If there is a problem, the boarding school leader solves it quickly by calling the teacher and staff, and there are no

communication barriers. The most difficult obstacle is not meeting with the head of the boarding school or the madrasa, which can be avoided by contacting him by phone.

CONCLUSION

Based on the preceding discussion, it can be concluded that the results of this study as an interpersonal communication pattern for the boarding school leadership in improving the quality of graduates are openly, namely by constantly motivating teachers and education personnel to pay more attention to their performance, being able to work well together, so that this is expected to be able to improve the quality of madrasa graduates in the Islamic boarding school.

The emergence of a good sense of togetherness and kinship in the madrasas at the Ummi Kalsum Islamic Boarding School in Nias is a supporting factor for the boarding school leaders' effective interpersonal communication, while the inhibiting factor is only the absence of the madrasa head, which can be anticipated by telephone.

BIBLIOGRAPHY

- Arni, Muhammad. (2014). *Komunikasi Organisasi*. Jakarta: Bumi Aksara.
- Departemen Agama RI. (2010). *Al-Qur'an dan Tejemahnya*, Bandung: Diponegoro.
- Handoko, T. Hani. (2000). *Manajemen*. Yogyakarta: BPFE.
- Martin, Handoko. (1997). *Motivasi, Daya Penggerak Tingkah Laku*, Jakarta; Kanisius.
- Mu'ti, Abdul. (2014). *Teknis Penskoran dan Pemingkatan Hasil Akreditasi SMP/MTs*. Jakarta: Badan Akreditasi Nasional Sekolah/Madrasah.
- Mu'minin, Himayatu. (2017). Manajemen Peningkatan Mutu Pendidikan Pesantren Salafi. *Jurnal An-Nidhom*: Vol. 2 No. 2 Tahun 2017. UIN Banten.
- Veithzal, Rivai dan Ella Jauvani Sagala. (2013). *Managemen Sumber Daya Manusia Untuk Perusahaan*. Jakarta: Rajawali Pers.
- Wibowo. (2015). *Prilaku Organisasi*. Jakarta: Grafindo Persada.



© 2022 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International License (CC BY NC) license (<https://creativecommons.org/licenses/by-nc/4.0/>).