



## **Interpersonal Communication of Da'i in Raising the Religious Awareness of Children in Conflict with the Law (ABH)**

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### **ABSTRACT**

*Currently there are many children who have to deal with the law, caused by cases of fights, robberies, murders. To deal with children who are affected by this case, a rehabilitation center is needed as a place for protection and education for children. Center for Social Rehabilitation of Children Requiring Special Protection "Handayani Jakarta" is a rehabilitation center that provides religious guidance as a method of rehabilitation for children involved in criminal cases. Religious Supervisors, in this case called da'i have an important role to choose the right communication in increasing children's religious awareness so they don't repeat their actions. This study aims to determine the interpersonal communication of preachers at BRSAMPK Handayani Jakarta and the interpersonal communication of preachers in increasing the religious awareness of children in conflict with the law. The theory used in this study is the theory of competence communication, while the method used is a qualitative method with a constructivist paradigm. Data collection techniques through direct observations, interviews, and document studies. The results of the study show that preachers in building interpersonal communication are by understanding children's character, fostering children's trust, providing guidance with a sense of humor, using language that is easy to understand and applying a firm attitude in guidance. In increasing ABH's religious awareness, the way of interpersonal communication used by da'i is to provide motivation, communicate persuasively, and conduct question and answer dialogue.*

**Keywords:** *Interpersonal communication; religious awareness; children in conflict with the law (ABH); competence communication.*

## INTRODUCTION

Children are a gift given by Allah SWT to parents. Children are part of the potential for human destiny in the future. A child certainly plays an important role in determining the nation's history and is a reflection of the nation's attitude to life in the future. This is in line with the Qur'an surah al-Kahf verse 46 as follows:

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

Meaning:

"Wealth and children are the adornments of worldly life, but deeds that are everlasting and pious are better rewarded by your God and as hopes."

In surah al-Kahf verse 46, has been explained that a child is an ornament for both parents. Parents will certainly be very proud of their child if the child gets an achievement, so that the achievement will be expected to bring the good name of himself and his parents in the community. However, lately the increase in cases of juvenile delinquency and crimes committed by unscrupulous children has made these children unable to achieve, which causes them to face the law.

In Indonesia, based on Sindonews.com's report, it is known that during the period from January to mid-February 2019 the West Jakarta Metro Police have recorded that there were 25 teenagers who became suspects in cases of brawls, robberies and murders (Yusuf, 2019).

Children who have legal relations in the provisions of the Law of the Republic of Indonesia Number 11 of 2012 (LNRI of 2012 Number 153, TLNRI Number 5332) Regarding the Juvenile Justice System Article 1 numbers 2, 3, 4 and Article 5 consist of 3 categories namely, (1) children in conflict with the law, (2) children who are victims of criminal acts, and (3) children who are witnesses of criminal acts. Children who are in conflict with the law or the terminology used in the SPPA Law are children who are 12 years old but not yet 18 years old who are suspected of committing a crime (Mulyadi, 2004).

Basically a child or teenager has a psychological condition that is still unstable, so they cannot think properly about the impact that will occur for the bad behaviours they have done. Therefore, ABH has a program to provide guidance or coaching in rehabilitation institutions, not punishment. One of the ABH rehabilitation institutions in Jakarta is the Handayani

Social Rehabilitation Center for Children Requiring Special Protection (BRSAMPK), located on Jalan PPA Bambu Apus, Cipayung, East Jakarta. This institution has functions to provide rehabilitation in the form of temporary protection and ABH reintegration efforts, especially for perpetrators and victims.

There are various kinds of guidance at BRSAMPK Handayani Jakarta, namely physical, psychosocial, livelihood and religious guidance. Religious guidance is assistance given to individuals so that their potential is able to develop themselves optimally by understanding the environment, overcoming obstacles, in order to determine a better future plan. Religious guidance in general is as an assistance with religious values carried out by an ustadz or da'i by applying the principles of da'wah communication. According to (Santono, 1998), religious guidance is an individual process through their own efforts to develop the ability to obtain personal happiness and social benefits, so that religious guidance is very important because apart from being entangled in criminal problems, ABH also has problems regarding religion within him. The lack of religious awareness in children and adolescents is one of the factors where children can be caught in the law, therefore this paper raises the issue of the role of preachers in providing religious understanding to children in conflict with the law.

In line with research conducted by [Evi Aviyah and Muhammad Farid \(2014\)](#) concerning the relationship between religiosity, self-control and juvenile delinquency aged 13-17 years at SMA Negeri 1 Bancar and SMA Negeri 1 Jatirongo, which states that there is a negative relationship between religiosity with juvenile delinquency, meaning that the higher the level of juvenile religiosity, the lower the juvenile delinquency, conversely the lower the level of juvenile religiosity, the higher the juvenile delinquency.

Partly, people also argue that morals and religion are considered to be able to control the behavior of adolescents, so that they do not do detrimental or contrary things in views of society. On the other hand, the lack of morality and religion is often blamed as a factor causing increased juvenile delinquency ([Sarwono, 2011](#)).

The definition of religious awareness itself according to Zakiah Darajat is a mental aspect of religious activity. This aspect is a part or aspect of religion that is present (felt) in the mind and can be tested through introspection ([Agus, 2010](#)). In this study, the dimension of awareness includes five things, namely the dimension of belief (ideological), the

dimension of religious worship or practice (ritualistic), the dimension of appreciation (experiential), the dimension of knowledge, and the dimension of practice (consequential) (Djamaludin and Fuad, 2005).

The figure of da'i at BRSAMPK Handayani Jakarta plays an important role in increasing the religious awareness of ABH. Da'i can actually help a person to make himself a complete human being in order to achieve happiness in life in this world and the hereafter. Da'i are also required to have competence or skills in communicating in the field of da'wah so that the religious messages conveyed can influence the religious behavior of ABH. Therefore, the message conveyed by the da'i must also be of high quality. Quality messages will help achieve communication goals; understanding meaning (Widya, 2013).

Communication competence refers to a person's ability to communicate effectively. This ability includes knowledge about the role of the environment (context) in influencing the content and form of communication messages, for example knowledge that a topic may be appropriate to be communicated to certain listeners in certain environments, but may not be appropriate for other listeners and environments (Devito, 2011).

Communication competence is a theory that was first put forward by Brian H. Spitzberg and William R. Cupach in 1984. Communication competence is an ability to choose appropriate and effective communication behavior for certain situations (Batubara, 2011), while interpersonal communication competence allows and allows someone to achieve their communication goals without causing other people "getting embarrassed" (Maisa, Supriadi, & Safarwati, 2022).

One form of communication that Da'i will do with ABH at BRSAMPK Handayani Jakarta is interpersonal communication. Interpersonal communication is communication between people by using face to face, which allows each participant to capture the reactions of other people directly, both verbally and non-verbally (Azeharie & Khotimah, 2015). Interpersonal communication has a large enough role to change attitudes. That is because communication is a process of using information together. Communication participants acquire the same experiential framework leading to a greater mutual understanding of the meaning of the information (Wiryanto, 2004).

In addition, in interpersonal communication there is a persuasive effort, where the communicator (da'i) has the goal of giving the

communicant (ABH) an understanding of the cases and conditions he is facing from a religious perspective. Also, trying to persuade ABH, da'i can explain to ABH which actions are permitted and prohibited to be carried out in religious provisions and in everyday life.

Good interpersonal relationships between da'i and ABH are also very much needed in the communication process. In order to realize good communication, there must be a good relationship between the communicator and the communicant, so that feedback will be formed as desired. Through interpersonal communication, preachers (da'i) can take advantage of the opportunity to invite and approach ABH for sharing, so, the efforts to provide guidance regarding religious awareness can run well. The concentration of coaching and discussion about the ABH case also differentiates it from interpersonal communication practices that exist in other institutions. To realize this, it is also necessary to carry out effective communication. Basically everyone wants effective communication (Santi, 2015). Interpersonal communication can be effective if between the communicator and the communicant there are similarities in understanding, attitudes, traits, values, beliefs, education, social status and so on, as well as communication between Da'i and ABH.

The previous studies that the authors found was a journal entitled 'The Relationship Between Religiosity and Morality in Adolescents at Madrasah Aliyah' Iredho. The journal states that there is a very significant relationship between religiosity and youth morality in Madrasah Aliyah (Reza, 2013), as well as the journal was written by Indah entitled 'The Influence of Religious Education on Adolescent Behaviour in Mulya Subur Village, Pangkalan Lesung District, Pelalawan Regency.' also has a similar opinion (Riantari, 2019). In addition, Madnur in his journal "Treatment of Criminal Acts and the Juvenile Court System" stated that children's rights must be protected by the state because children are the next generation of a nation. And Azis al-Rosyidi in his journal entitled 'Criminological Studies on Child Cases as Actors of theft' stated that not only adults, children or someone underage have a tendency to commit crimes that are prohibited by law, and they are usually the result of surrounding groups such as family, environment that fail to maintain a just social situation (al-Rosyid, Karismawan, Gumilar, Chabibun, & Setyawan, 2019).

One of the studies conducted by Mukti Sitompul entitled 'The Influence of the Effectiveness of Interpersonal Communication of Orphanage Management on the Formation of Self-Concept of Children at

the Orphanage Aljamyatul Washliyah Medan. It revealed that there was an influence of interpersonal communication between orphanage administrators on the formation of self-concepts of orphanage children, while the inhibiting factors in the process of interpersonal communication are the frequency of guidance and the ability to use language by the administrators of the orphanage Aljamyatul Washliyah Medan (Sitompul, 2015). The similarity of the research conducted by Mukti Sitompul and the writers are both find out interpersonal communication focuses more on the formation of self-concept, while the writers focuses his research on increasing religious awareness.

In this study, researchers used a constructivist paradigm. The constructivist paradigm places communication science as a systematic analysis of social meaningful action or direct observation that is carried out naturally, namely placing the writer in the position of the subject being researched or in other words the writer trying to understand the way of thinking of the subject being researched (Hidayat, 2003). Therefore, researchers do firstly by exploring and identifying the facts that occur in the field and then forming constructions that are built on knowledge based on the thoughts of researchers.

The method used in this study is a qualitative method. Qualitative research is essentially observing people in their environment, interacting with them, trying to understand their language and interpretation of the world around them (Nasution, 2000). In this study, researchers observed and revealed the communication that occurred between preachers in increasing ABH religious awareness at BRSAMPK Handayani Jakarta. The data sources used in this study are primary data and secondary data. Primary data were obtained by researchers from the first source; Da'i and ABH, while secondary data were obtained by researchers from document studies.

Data collection techniques were carried out by observation, interviews, and document studies. The data that has been collected is then analysed using the triangulation technique, which combines the three temporary data results from observations, interviews and document studies and then collected to make conclusions. The data that has been collected is then processed again using descriptive analysis methods. The analysis of this research is by systematically describing facts, characteristics, and factual descriptions of research themes with a qualitative approach (Jumroni, 2006).

## **RESULTS AND DISCUSSION**

Based on the results of observations and interviews conducted from July to September 2019, it can be seen that religious guidance at BRSAMPK Handayani is conducted every Monday to Friday. Guidance is carried out at night after Isya' prayer at Istiqomah Mosque, except for Wednesday mornings at Building of Minat Bakat.

Researchers took part in religious guidance activities with ABH who were Muslim, totaling approximately 30 people. From the research conducted, the researchers selected ten informants from BRSAMPK Handayani Jakarta. The ten selected informants are in accordance with the requirements criteria in this study, namely one ustadz and nine ABH. They are UJ (source 1), PP (source 2), RS (source 3), N (source 4), A (source 5), MF (source 6), MZA (source 7), AZ (source 8), AS (source 9), and MZ (source 10).

Interpersonal communication is always carried out by UJ while providing religious guidance to ABHs. Da'wah communication is carried out by UJ in various forms both verbally and non-verbally so that ABH can understand what has been conveyed.

### **Da'i Interpersonal Communication with Children in Conflict with the Law**

Every day the Religious Advisor at the Jakarta Handayani Social Rehabilitation Center (BRSAMPKH) communicates and deals directly with children in conflict with the law. Interactions that are usually carried out by Religious Guides, who are commonly referred to as ustadz or da'i are usually a form of interpersonal communication interaction, because the communication that is carried out is dialogical in nature which provides the possibility of feedback and exchange of information that occurs between the Da'i and Children Against the Law.

In building interpersonal communication with ABH, UJ as a preacher has various ways. Below are the methods used by UJ in accordance with the observations and interviews that have been conducted by researchers.

#### *First*, Understanding Children's Character

To be able to understand a child, a da'i needs to dig up all information both internal and external related to the child's background factors, for example socio-cultural factors. These factors are important to be understood by a Da'i as a communicator. In addition, the characteristics of children related to several important elements such as intellectual, physical,

emotional, and moral aspects are also important to note because these aspects determine differences in treatment. Differences in treatment are increasingly demanded along with changes and developments in technological science (Janawi, 2019).

Similar to Suranto's statement (2011) that the characteristics of the communicant which include level of education, age, gender, and so on need to be understood by the communicator. If the communicator does not understand, the chosen method of communication may not be in accordance with the characteristics of the communicant and this can be communication barriers because it can lead to misunderstandings.

In building effective communication, efforts are needed to identify the interlocutor or communicant who will be invited to communicate, because in the process of communication, communicators and communicants do not just interact with each other, but influence one another.

This is one of the ways that UJ approaches ABH with whom he will communicate. UJ always pays attention to the cases experienced by ABH first, because the problems faced by ABH are different from other adolescents, so the approach given by UJ is also different. By understanding the character of each children, it is also easier for an ustadz to make relationships with children so that they become more familiar and know what the child needs.

When the author was observing the guidance that was carried out at night in August 2019, there were several children who had just entered BRSAMPK Handayani Jakarta and were taking religious guidance with Ustadz Jubaedi for the first time. Before starting the guidance, Ustadz Jubaedi first asked the child about the case that allowed him to enter BRSAMPK Handayani then gave a little advice to the child regarding the problem, only then did religious guidance begin.

Likewise, when the writer did observations, it was also seen that when Ustadz Jubaedi delivered religious guidance, ABH was focused and listened enthusiastically. Ustadz Jubaedi already knew the characters and cases of these children so he knew how to convey his da'wah message so that ABH would listen calmly.

The interpersonal communication method used to be more emphasis on a psychological approach, where in addition to the supervisor knowing the cases experienced by ABH, he also knows the pressure that is being experienced by ABH. By understanding the conflict that the ABH is feeling,



the counselor can provide advice and enlightenment to the ABH according to what they need.

*Second, Growing Children's Confidence*

Trust is one of the important points of successful communication, the delivery of messages carried out by Da'i or communicators will work well if there is mutual trust and have a common perception between the two (Yacob, 2015).

UJ, who acts as a communicator here, has a long history of religious education. He convinced ABH that he was an alumni of an Islamic boarding school, so that he had expertise or ability and extensive experience in delivering religious material in preaching. Convincing the children that he graduated from an Islamic boarding school is one of the supporting factors in the process of interpersonal communication, so that the child believes that what UJ's conveying is true.

According to UJ, if the teacher has a basis for studying Religion, the students will believe that what is conveyed is not just empty talk because the child will believe that the teacher has the knowledge gained from his education so that the child will obey what the teacher conveys.

In every guidance given, the author also observed that UJ always brought the book he used to provide material to ABH. The bringing of the book is another supporting factor so that ABH believes that what UJ says comes directly from the books and that UJ is competent in teaching in the field of Islamic studies.

Trust is the source of a person being able to open up, be able to respond to others, and act for the person he trusts. In interpersonal communication, trust also greatly influences the way a person responds to others. For this reason, UJ believes that if he has a basic religious knowledge, then he is competent to guide ABH and he believes that the response from ABH will be positive, so that ABH will obey what UJ says. According to Effendi (2012), however, the person conveying the message or communicator has a role as a source of attractiveness and source credibility. As an attraction, the communicator must be able to influence the communicant so that the message conveyed gets a response or feedback. Likewise with the credibility of the source, in which the communicator can be trusted so that the communicant is more sympathetic to it.

*Third, Provide Guidance with a Sense of Humor*

When giving guidance, UJ often inserts his jokes. A study shows that

humor is able to minimize negative moods, foster hope, relieve boredom, foster positive emotions very quickly. Humor has an impact on psychological well-being because it is thought to be able to evoke positive emotions so that a person feels happy and energetic, reduces stress, anxiety and irritability and can even eliminate negative emotions. This is what fosters feelings of well-being (Syadiah, Yuni Astuti, & Apriliani, 2021).

At the beginning of being a Religious Advisor at BRSAMPK Handayani Jakarta, UJ was very serious in giving his guidance, not making jokes. UJ then self-reflected and realized that the delivery he made at that time was not quite right. For this reason, UJ changed the method of delivering his da'wah so that it was in line with the goals he wanted to achieve.

In establishing good interpersonal communication, of course, it must also be balanced with good interpersonal relationships as well. According to Darmawan, et.al, (2019) interpersonal relationships involve a form of mutual activity, interaction, or exchange. In addition to a good relationship, communication style can also affect the response of the communicant. By changing his communication style, UJ received a positive response from ABH. ABH then became friendly and open with him. To deal with ABH, certain methods are needed, one of which is inserting a joke so that the teenager wants to listen to what we are going to talk about. In this way, there will be no gap between UJ and ABH, because if there is a gap, it will affect the activities of the religious guidance. As children usually tend to be indifferent to ustadz who lack an approach that makes religious guidance activities not conducive.

*Fourth*, Using language that easy to understand

Speaking is a communication that occurs because a communicator wants to convey a specific purpose, so that intention must be clear in his mind. In this case, there are three categories for a good statement of intent including: the message must be audience oriented, the message must be easy to understand, and the message must be easy to reach (Wicaksono, 2016).

Using language that is easy to understand is then a method used by UJ in building interpersonal communication with ABH. The use of language is very influential on the understanding of the message to be conveyed. Language that is easy to understand will make it easier for ABH to absorb the knowledge given by the ustadz. For this reason, UJ, who acts as a communicator giving messages related to religion, always uses language

that is easy to understand. Language is a tool used to communicate. The language is used when communicating usually implies a certain meaning or meaning which is sometimes only understood by the community in which the individual is located. In providing guidance, UJ often communicates using the language from his originally area, namely Sundanese, but at that time he immediately translates and searches for common words so that ABH can understand what he was conveying. He usually does so that ABH understand what UJ meant. According to [Bading \(2018\)](#), not all meanings can always be conveyed and people do not always know what other people mean. In situations like this, the individual must be able to explain, repeat, and clarify.

UJ also avoids using words that are difficult for ABH to digest as much as possible. Such as the use of words from foreign terms, because the average ABH is a teenager who is still in junior high or high school who still does not understand foreign terms. For this reason, UJ uses language or terms that are easily understood by ABHs, so that the messages conveyed are effective and can be directly understood by ABHs. [Supratiknya \(1995\)](#) gives signs that communication can be said to be effective if the communicant interprets the message received as the message was intended by the communicator.

*Fifth, Firm*

Furthermore, how to build interpersonal communication between da'i and ABH is to provide guidance with firm treatment. Decisive action that educates is an effort to change unwanted behavior by raising awareness of mistakes while still upholding human dignity and good relations ([Nandiya, Neviyarni, & Khairani, 2013](#)).

Firmness is needed to guide ABH, because the average of ABH is a child who has an attitude that is difficult to manage and stubborn. For this reason, sometimes a firm attitude is imposed on ABH so that they comply with the supervisor's orders. Not infrequently UJ also gives punishment to ABH who break the rules.

Based on the methods used by Da'i, based on the point of view of competency theory, understanding the child's character from the communication put forward by Spitzberg and Cupach is included in knowledge component, because before starting guidance, Da'i firstly looks at the situation of the communicator who will be conveyed, knowing the case of the child he would mentor. In this way, competence or ability to communicate is expected to receive positive feedback from ABH, while

growing children's trust that is done by preachers in the theory of communication competence is included in the motivation component. This is because Da'i as a Religious Guide has a desire to communicate by showing that he is a competent Da'i in guiding ABHs, and wants to give a good impression on ABH.

According to [Hanani \(2017\)](#), in interpersonal communication, building trust is one of the goals to be achieved because with trust individuals can build social relationships and communicate well. Trust is also a factor in building intimacy between a person and another ([Wulandari, Azzahra, & Septiani, 2019](#)).

For how to provide guidance with a sense of humor, it is included in the skill component. the da'i processes behavior in delivering material needed in communicating appropriately and effectively to ABH. In this case expressiveness is appropriate to use in the skill component, because in providing guidance, the da'i shows expressive words with jokes.

The use of language that is easy to understand is included in the knowledge component. Here the da'i knows what to say and who to invite to communicate, so he uses language that is easy to understand so that his message can be conveyed to ABH.

The implementation of a firm attitude in guidance is included in the skills component with an interaction management approach. It can be seen that in guiding ABH, preachers try to manage the interactions they use in communicating. ABH's character, which is sometimes difficult to control, causes the preacher to adopt this firm attitude. Not infrequently preachers also give punishment to ABH who violate the rules. One example during morning religious guidance was one ABH wearing a jacket while in class. The use of jackets during guidance is not permitted except in urgent circumstances. The ABH was not in a sick or urgent condition, so before starting the guidance, the da'i called the child forward and gave punishment by tweak the ABH's ear.

### **Da'i Interpersonal Communication in Raising the Religious Awareness of Children in Conflict with the Law (ABH)**

When providing religious guidance, it is hoped that the message conveyed can be understood by ABHs, so that along with increasing understanding of religion, ABH's religious awareness can also increase. ABH is expected to be able to apply the knowledge that has been conveyed by the ustadz, then show it in the form of increased religious awareness which can be

seen from his beliefs, religious practices, appreciation, knowledge and daily practice.

Various efforts have also been made by UJ in building interpersonal communication with ABHs. As interpersonal communication is created between UJ and ABH, intimacy arises and creates trust between the two so that it can determine the next stage of the relationship. In increasing religious awareness of ABH, UJ also uses various approaches to interpersonal communication.

Related to ABH's religious awareness, ABH's religious awareness at BRSAMPK Handayani Jakarta can increase because all of this is inseparable from the important role of a Religious Supervisor or Da'i, in this case UJ who teaches material about religion that can be absorbed by ABH. It cannot be denied that the interpersonal communication of preachers here also plays an important role in increasing ABH's religious awareness, because communication is very important.

Interpersonal communication carried out by UJ is in line with Laswell's theory (Cangara, 2018), regarding to five components in communication that are requirements for communication to occur, namely the communicator (source), message, channel or media, communicant (receiver), and influence (effect). Based on this theory, the communicators are preachers or Da'i UJ, the communicants are ABHs, the message is how the material delivered can be understood and applied, the tool is through books, and its influence can have an effect on increasing ABH's religious awareness in BRSAMPK Handayani Jakarta. The following is an interpersonal communication carried out by UJ in increasing the religious awareness of ABHs.

*First*, Providing Motivation

Communication will be perfect if the message or information conveyed can be received even if there is a change in attitude, so that the message received has feedback, effective communication is the most influential factor in this case (Waridah, 2016). As was done by the research informants in this study, UJ increased ABH's religious awareness by motivating ABHs to always be enthusiastic about participating in counseling activities.

Giving motivation to ABH is usually done by UJ in formal and informal situations. Formal situations are carried out during lectures or religious events, while informal situations are given in the form of casual speaking. Giving this motivation is expected to give encouragement to

ABH to change into a better human being and behave in accordance with Islamic teachings.

Besides, providing motivation, UJ also always closes the guidance given every day by praying together, so that ABHs are given peace of mind and ease in living life in the future. UJ also always keeps reminding ABH that the bad incident they have done before is quite regrettable so that it doesn't happen again even after leaving BRSAMPK Handayani Jakarta. Even when ABH is given motivation, they are very calm and listens.

*Second, Persuasive Communication*

The approach of using persuasive communication is also a way used by UJ in building interpersonal communication in increasing ABH religious awareness at BRSAMPK Handayani Jakarta. Persuasive is meant here not to persuade roughly, but to persuade patiently and slowly. Persuasive communication is defined as the goal of changing a person's attitude and behavior using both speech and writing (Nida, 2014).

UJ made persuasive communication while giving guidance. ABH was persuaded to always read the Qur'an instead of chatting after the guidance activities were over. The purpose of this method is so that ABH can change his mind and increase his religious awareness. By using this persuasive communication, ABH is affected by trying to change beliefs, thoughts and attitudes. In this method, ustadz must have the ability to deal with ABH, because in persuasive communication it is not only persuading or seducing, but also a technique of influencing according to the facts and psychological data of ABH (the communicant).

A persuasive approach is needed with the aim that the guidance given can be accepted by ABH, who on average are easily rebellious, violent, and irritable. What was conveyed by UJ turned out to be successful in making some ABHs carry out the suggestions given by UJ.

*Third, Question and Answer dialogue*

In order to create two-way communication, after conveying a message, a communicator opens a dialogue session to build interactions, so that two-way communication can be happened (Hariyanto, 2017). The question-and-answer dialogue is a way of interpersonal communication carried out by UJ in increasing ABH's religious awareness.

This method is a follow-up of “*ceramah*” that has been given. This questions and answers dialogue will always held at any time by the ustadz when giving an explanation of the material that has been presented, then ABH are given the opportunity to ask questions about material that is not

clear or that they do not understand. On the other hand, sometimes ustadz give questions to ABH regarding material previously explained, and there are some of them who can answer without feeling embarrassed or afraid of answering the wrong words they have said. In this way the dialogue that occurs between the two can lead to intimacy and increased understanding of ABH's religion.

The author once found this while observing UJ who was giving guidance at night regarding Fiqh material. After giving the material, UJ immediately invited ABH to ask questions. However, at that time none of the ABH asked, then UJ reversed the statement if no one asked then he would ask the ABH about the material he had just given.

Based on these observations, the researchers concluded that in providing guidance, UJ did not only communicate in one direction, but also provoked ABH to ask questions or vice versa so that he would know whether the messages about the material he had conveyed were understood or not.

Based on the results of the research, referring to the interpersonal communication of Da'i, it can be understood that the provision of motivation by Da'i, in the theory of communication competence, is included in the third component, namely motivation. Motivation means having the desire to communicate by bringing the characteristics of someone who is an expert in their field. UJ is a Da'i or ustadz who has an educational background from a pesantren. As a mentor, he is tasked with handling, supervising, assisting and motivating ABH. The mentor provides motivation and answers all the problems that ABH feels in his life. The provision of Islamic religious guidance is directed at instilling and also increasing understanding of ABH's knowledge of Islam.

The second component model in the theory of communication competence is skill (Jefri & Nurjanah, 2022). The skill component is in line with the persuasive communication carried out by UJ. Expertise means the ability to apply the behavior in the same situation (Hartati, 2013). UJ is as the religious Advisor uses persuasive communication to ABH as an effort to increase ABH's religious awareness. Based on the research findings, persuasive communication was carried out by UJ while providing guidance. ABH was persuaded to always read the Qur'an instead of chatting after the guidance activities were over. This method is carried out with the aim that ABH can change his mind and increase his religious awareness.

By using this persuasive communication, UJ tries to change the

beliefs, thoughts and attitudes of ABH. UJ also has the ability to deal with ABH, because in persuasive communication it is not only persuading or seducing, but is a technique of influencing according to the facts and psychological data of ABH (the communicant).

While the component model that is in line with the theory of communication competence with the application of question-and-answer dialogue is knowledge. Knowledge is the selection of behavior that is used for certain situations. In the knowledge component, UJ applies a question-and-answer dialogue method with ABHs to increase ABH religious awareness, building ABH awareness by provoking problems experienced so that they are actively open and ask questions.

The purpose of communication itself is that the message conveyed by the communicator can be channelled to the communicant. According to the researchers, holding a question-and-answer dialogue can introduce audiences who are dealing directly with the communicant (face to face). From this approach, ustadz can find out how to think about ABH and the state of understanding about religion that has been taught. The most basic goal of this communication activity is the emergence of religious understanding, so that in the end it will be achieved the emergence of an understanding of a religious knowledge that arises from the feedback effect of the communicant.

## CONCLUSION

In building interpersonal communication with ABH at BRSAMPK Handayani Jakarta, the Religious Advisor, in this case UJ, has various ways. The ways that UJ implements in building interpersonal communication is by understanding children's character, fostering children's trust, providing guidance with a sense of humor, using language that is easy to understand and applying a firm attitude in guidance.

Da'i or ustadz do several ways to carry out interpersonal communication in increasing ABH's religious awareness. The method is by providing motivation, persuasive communication and question and answer dialogue. There are three components in the theory of communication competence discovered by Brian H. Spitzberg and William R. Cupach namely knowledge, skills and motivation. The knowledge component applies the question-and-answer dialogue method with ABH. The skill component applies persuasive communication to ABH as an effort to increase ABH's religious awareness. Component motivation (motivation)



that is by applying the provision of motivation.

Interpersonal communication carried out by the da'i has implications for the form of religious awareness of Children in Conflict with Law (ABH) at the Social Rehabilitation Center for Children Requiring Special Protection Handayani Jakarta with several categories namely fear of committing sins, discipline in carrying out worship, obtaining peace of mind, increased religious knowledge, and behave according to Islamic teachings. Therefore, a da'i who has the target of changing his mad'u or his goals, should always pay attention to their way of communication, and understand the character of the mad'u, and increase their credibility when dealing with mad'u.

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