Patterns of Interpersonal Communication Students Through the Class Tarkiz Quran Memorizers

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ABSTRACT

This research came from the uniqueness of the Alquran Elementary School (SDQu) in Indonesia which was interesting to be studied. This study highlighted the instructional communication orientation of students through an analysis of interpersonal communication in learning activities in the Tarkiz classroom. Using the case study method, we employed the theoretical lens of social construction, symbolic interaction, and social cognitive as a way to capture the truth and explore this phenomenon more to make model of interpersonal communication in the field of instructional communication. Findings are discussed effective instructional communication between students and teachers Tarkiz created conducive learning for students to developed an interpersonal communication model on the openness of student and teacher, the interaction of the environment, and equality of student and teacher. This study makes contributions to interpersonal communication in practice.
Keywords: interpersonal communication; openness; environment; equality

ABSTRAK

Penelitian ini membahas keunikan Sekolah Dasar Alquran (SDQu) di Indonesia yang menarik untuk dipelajari. Penelitian ini menyoroti orientasi komunikasi instruksional siswa melalui analisis komunikasi interpersonal dalam kegiatan pembelajaran di kelas Tarkiz. Menggunakan metode studi kasus, kami menggunakan lensa teoritis konstruksi sosial, interaksi simbolik, dan kognitif sosial sebagai cara untuk menangkap kebenaran dan mengeksplorasi fenomena ini lebih untuk membuat model komunikasi interpersonal di bidang komunikasi instruksional. Temuan dibahas komunikasi instruksional yang efektif antara siswa dan guru Tarkiz menciptakan pembelajaran yang kondusif bagi siswa untuk mengembangkan model komunikasi interpersonal pada keterbukaan siswa dan guru, interaksi lingkungan, dan kesetaraan siswa dan guru. Penelitian ini memberikan kontribusi pada komunikasi interpersonal dalam praktik.
Kata kunci : *komunikasi interpersonal; keterbukaan; lingkungan; kesetaraan*

INTRODUCTION

In a series of three Communication Yearbook overviews, the parameters of instructional communication were defined to (a) introduce this area of scholarship to the field and (b) distinguish between "teaching speech" (communication education) and the role of communication in generalized instruction across disciplines (instructional communication) (Waldeck et al., 2016). Formerly, based on these parameters, instructional communication was concerned with the implementation of communication systems that facilitate learning without regard for any specific academic discipline. On the other end, however, communication education was focused on instructional strategies specifically designed to teach the content of the speech communication discipline.

In reviewing the instructional communication research, we recommend some representative theories used for instructional communication researchers such as: attribution theory, approach/avoidance theory, cognitive social theory or theories of learning, information-processing theory, cultivation theory, and others. Therefore, the most important thing in instructional communication research is that the research should be built on theory. However, there are also exceptions such as social learning theory which explains how individuals learn by performing actions themselves and how other people manage with problems that meet them. According to this theory, observing the behavior of others is the main way in which individuals learn what others think of them. People analyze how others act, respond to stimuli, and under some situations (e.g., when the role models are appreciated or matched) they repeat those responses. This theory was observed through instructional communication research by exploring the phenomena that happened first.

Some areas of research conducted by researchers in the field of instructional communications were related to the influence of instructional communication activities assumed by teachers which affected students' identity management and motivated their self-determination at school (Kerssen-griep, 2001), making instructional media part of school principal training, developing school level policy and guidelines for optimum use of instructional media resources and production of the same from local materials in school pedagogical centers with the participation of teachers and students (Abdo, 2010), students' metacognition, as thinking about what was learned from communication courses closes the gap between what was taught and what they learned and student self-assessment instrument provides the opportunity both to foster students' learning and to lead teachers to revise their courses to make sure that students accomplish the learning objectives as effectively as possible (Wei, Lundy, & Wilson, 2019). Furthermore, there are also various studies regarding examination of technologically mediated classroom communication, e.g. Finn & Ledbetter (2013).

Thus, based on the results of earlier studies, this study brings about novelty

about instructional communication for Quran memorizing students who use a special memorization method, specifically the *Tarkiz* method in the Indonesian region at Sekolah Dasar Alquran (SDQu), Bandung City, West Java. The expected results of instructional communication in this study were interpersonal communication of Quran memorizing students with Quran teachers, parents, peers and school environment both in verbal and nonverbal aspects *Tarkiz* material, and student responses. The problems examined in this study was about how to develop instructional communication patterns for Quran memorizing students at SDQu.

In recent times there has been an increased interest in memorization of the Qur'an due to parental demand for their children to memorize the Quran as well as the increasing number of *Tahfidz* of people from other countries. In many Moslem majority countries, *Tahfidz*h of Alquran has even become an inseparable part of their religious life. As many as 12.3 million or about 18.5 percent of the total 67 million inhabitants of Egypt are Al Quran hafidz. The majority of Mauritanian children, a country in west Africa located on the coast of the Atlantic Ocean, are Al Quran hafidz. Turkish Moslems who have lived under decades of oppression in the secular regime have been able to print 5000 hafidz-hafidzah every year. Whereas in Indonesia, which is the country with the highest number of Muslims in the world, there are approximately 40,000 people who memorize the Qur'an from the entire population of Indonesia. In addition, Moslem in Indonesia have developed more awareness about the importance and positive impact of memorizing the Qur'an in a Moslem's life. Thus, this motivates them to look for people or programs that enhance their competency in Qur'an recitation and memorization (Abdullah, et al., 2018).

In psychology, early childhood is in the golden age where there's physical and psychological benefit. It allows children's brain cells experience rapid development and to absorb various stimuli from outside. Thus, children experience a sensitive period, where children develop their sensitivity to receive various stimulations and various educational efforts from their environment, whether intentional or not. This phenomenon also occurs in the SDQu which has students who memorize the Quran and they are able to finish memorization as many as 30 Juz for six years. Hundreds of students in SDQu spend their time memorizing the Qur'an in addition to studying academic subjects from 7:00 a.m. to 3:00 p.m. That implementation shows the remarkable powers of the brain and the children's dedication to their faith. For example, *Muraja'ah*'s activities which are the main key in memorizing. *Muraja'ah* was done in homes, schools, mosques and in clean places by listening, reading on their own or memorizing without seeing Alqur'an so that memorization gets stronger based on interview with *Ammah* Riska (Quran teacher) in SDQu and this is the main purpose of SDQu, which is to produce students who memorize Quran and have a noble attitude.

Based on the data we collected, *SDQu* had produced five students who had

become 30 Juz *Tahfidz* for the past four years and some alumni students who had memorized at least 15 Juz for 6 years of studying on the Table 1 for a list of *Tahfidz* Quran Students in *SDQu* in 2014-2018.

Table 1. List of Tahfidz Quran Students 30 Juz in SDQu

No	Students Name	Age
1	Nauro Sajidah Rodhiyah	9 Years
2	Dzikri Romi Irwansyah	10 Years
3	Ayna Reyhan Saefullah	11 Years
4	Maryam Munadiyah Khaffiyah	11 Years
5	Ulfi Fitri	11 Years

Sources: Alquran Division of SDQu, Indonesia (2018)

The success of these students is indeed not only supported by their ability to memorize but also supported by a special method of memorizing called the *Tarkiz* method. Therefore, what makes this study unique is the *Tarkiz* method. Moreover, this method is first applied in that school and no one has used the method in other public schools in Indonesia. The teacher-student relationship, while unique, share several similarities with other interpersonal relationship (Frymier & Houser, 2000). Based on the research that have been conducted decades before, instructional communication has identified several interpersonal variables that are positively related to learning. Variables such as immediacy (Andersen, 1979), self-disclosure, have contributed to the understanding of the dynamics of student-teacher relations and the implications of the results through student learning. Teachers learn best by studying, doing and reflecting; and by looking closely at students and their work. The role of the teacher as a communicator in interacting with students have also been conducted intensively. Based on observations in *SDQu*, the role of the Quran teacher referred to as *Ammah* who accompanies *Tarkiz* students, runs effectively because their role as a communicator require them to have good communication skills for *Tarkiz* students in an interpersonal or group method during class activities. Thus, the purpose of this study is how to describe the pattern of development of instructional communication through interpersonal communication applied to the *Tarkiz* method to accelerate memorization of *SDQu* students. The teacher-student relationship, while unique, share several similarities with other interpersonal relationship (Frymier & Houser, 2000). Although instructional communication has grown as an area of study over the past 35 years but to achieve education that can show the success of student learners, the role of a teacher becomes important so that many research focuses on understanding student–teacher communication.

The use of social construction theory proposed by Peter L. Burger and Thomas Luckman in this study is on giving meaning to everything that is around

us because human beings are part of society so that social reality created by humans is a matter constructed from interaction (communication) between humans who involved in each other. Communication is a voluntary activity but does not mean free to do everything. There are limits that decide which one is allowed or not, and this is determined by the social environment. The social construction produced by the communication is not value-free but it is influenced by experience. So in the learning activities, events and communication actions produced are the result of the construction process. For students, their understanding of the role of the teacher, peers, parents, school environment, learning processes, and methods and learning interactions would form events and acts of communication. These meanings formed by from processes in the past both in the form of experience and results of thought that will affect how students shape the meaning of an object and how the student will treat it.

This research uses several theories that are associated with instructional communication, i.e. social construction theory, symbolic interaction theory, and social cognitive theory. Researchers in social sciences have developed theories about the social construction of reality. The origin of social construction theories can be traced to the dialogical paradigm or the interpretative social science paradigm. More than four decades later, a considerable amount of theory and research support the basic principle of people making their social and cultural worlds at the same time these worlds make. The theory of social reality starts from the idea that reality is not an object determined by things outside ourselves but the reality was constructed through interaction of one of them in a group. Therefore, social reality is a result of subjective construction. Reality is the result of creating creative humans through the power of social construction on the social world around it. That is why we give meaning to everything around us and as part of society. The construction that we create on social reality is a form of interaction on the subjects involved in the interaction. Then, there will be intersubjectivity in the construction that we build on social reality. So, in the learning activities, events and communication actions produced are the result of the construction process. For a student, the meaning of the role of the teacher, peers, parents, school environment, learning processes and methods and learning interactions would form events and acts of communication. These meanings are formed from processes in the past both in the form of experience and results of thought that will affect how students shape the meaning of an object and how the student will treat it.

Symbolic interaction is based on ideas about self and its relationship with society. Symbolic interaction is one of many theories in social sciences. This theory claims that facts are based on and directed by symbols. The foundation of this theory is meaning. Symbolic interaction examines the meanings emerging from the reciprocal interaction of individuals in social environment with other individuals and focuses on the question of "which symbols and meanings emerge

from the interaction between people?" (Aksan, et al., 2009). There is a general agreement among the symbolic interactionists that perspectives and empathy developing abilities of participants are the key subjects of symbolic interaction (Stryker & Vryan, 2003). The emphasis of the study is directed at developing human behavior in interpersonal relationships. The most basic core of symbolic interaction can be distinguished because it is displayed through symbols and their meanings. Revealing the meaning of action and the human mind is important in this theory of symbolic interactionism. Social cognitive theory provides an agentic conceptual framework within to examine the determinants and mechanisms of such effects. Human behavior has often been explained in terms of unidirectional causation, in which behavior is shaped and controlled either by environmental influences or by internal dispositions (Bandura, 1991). Social cognitive theory states that social and cognitive factors as well as behavioral factors play an important role in learning and it adopts an interactionist perspective to moral phenomena (Bandura, 1991). In this theory it is said that when students learn, they are able to represent their experiences cognitively. In the model of reciprocal determinism there are three main factors, namely: behavior, person/cognitive, and environment. These three factors can interact to influence learning. "Person in the cognitive realm that includes expectations, beliefs, strategies, thinking and intelligence. Person factors play an important role in this study so that the things raised from these factors are related to self-efficacy, which is a belief in a person where he can master the situation and produce positive results especially on behavior. If associated with this study, there are some "Tarkiz" students who have high self-efficacy so that they want to try to memorize the Quran because they believe that by learning it will be able to help him to complete his memorization.

Furthermore, it will be able to raise questions about how things become a shared perspective, how an action gives special meanings that are only understood by people who do it, how these actions and perspectives affect the subject. At the personal level, the process of meaning explained using the symbolic interaction theory is popularized by George Herbert Mead. It reveals how the meanings of human actions and thoughts becomes important in this theory because humans act based on the meanings they give to people, objects and events. This meaning generates through awareness in the language that used with other people, themselves, or their minds to develop feelings about themselves when interacting with others. Meaning as experience is the result of the interaction and makes communication the core of human experience. Therefore, in this study, it investigated how the communication behavior that occurs in *Tarkiz* students is a result of the influence on the meaning obtained by interacting with the Quran teacher while the social environment provides symbols that give direction to the meaning they do.

Behavioral factors in communication play an important role in learning because on the social cognitive theory proposed by Albert Bandura (1991)

explained when students learn then indirectly they are able to present their experiences cognitively well including thoughts, intelligence, or beliefs. Regarding belief, Bandura (1991) explained that self-efficacy plays an important role because someone who can master the situation can produce positive results on behavior. In addition, the focal things in this theory of learning are related to attention, retention, production, and motive where the emphasis is to make students check, manage and regulate their own behavior to strengthen their skills in handling things, improve control self, and encourage constructive self-reflection. Meanwhile the role of educators are as models that have sufficient competencies of being emulated by students. Thus, social cognitive approaches have a contribution to educate students in learning by observing and listening to competent educators and imitating what they do both in terms of behavior, characteristics, or attraction.

RESULT AND DISCUSSION

Based on the research results that took place in the field, the interpersonal communication of *Tarkiz* and *Ammah* students was done well. *Ammah* as a Quran teacher could place her role as an educator who taught, gave material and organized students by not putting pressure on students so they could follow what *Ammah* suggested. Students were not stressed during learning and psychologically the teacher became a role model as well as a person who could listen to students' problem when they experience boredom or lack of enthusiasm in the *Tarkiz* class. Sometimes, students opposed what the teacher were saying and as a form of protest or dislike of *Ammah*'s attitude or behavior. Thus, to solve this kind of problem, *Ammah* called on the student and spoke personally so that students could explain in detail the things he/she did not like but this incident was very rare during the *Tarkiz* class. According to Miller and Steinberg, interpersonal communication occurs when predictions are based on a psychological level of analysis, rather than cultural or sociological levels of analysis. In other words, two people must communicate with each other as individuals rather than with regard to the roles they are in or the cultural groups they belong to. Teachers and students frequently communicate with each other based on their roles of student and teacher, which would be considered communication at the sociological level. Teachers traditionally hold most of the power and control in the classroom and typically have greater status than students. However, students also have power in the classroom. This may be in the form of students resisting teachers (Hendrickx, 2016)

Teachers and students went through the process of meeting each other, exchanging information, and adjusting to each other and developing the same expectations of what they would be going through so that a good relationship was established and the desired goals achieved. Achieving these goals depended on

teachers and students to negotiate with each other and resolve conflicts. This was an intensive communication activity that takes place in all human relationships. Situations cause goals, and the causing is predicted by fit, strength, and recency. This formulation requires that the situations have a perceivable nature that is not already determined by the goals (Hample, 2015).

In developing relationships, one of the most important and most studied things is attraction. This was also found in the results of research in the field that matters related to the attraction possessed by Quran teachers affected students so they had a positive impression of giving them a great deal of trust in the *Tarkiz* classroom. *Tarkiz* class activities that started from 3.00 AM to 19.30 PM enabled students to naturally experience a lot of fatigue and will form saturation in themselves. Thus, communication was conducted intensively by being close to students so that in this class the students were regarded by *Ammah* as their own niece or family. In fact, it was not uncommon for *Ammah* to take part in playing with students, telling stories and laughing along with the students who were still young. The average *Tarkiz* students were nine to 10 years old and the greatness in them was that they were able to memorize at least eight Juz or 15 Juz and would increase it when they finished their studies at this school.

In most classrooms, students also vary widely in terms of gender, culture, ethnicity, religion, socio-economic status, etc. All of these elements impact the way students perceive teachers and teachers' communication behaviors. As was the case with the environment, this research accepted as error variance all variance attributable to individual students (Mccroskey, Valencic, & Richmond, 2009). Andersen stated that teachers were perceived as highly immediate demonstrate "consistent eye contact, movement, vocal variety, gestures, humor, and personalized examples during class; whereas, non-immediate teachers tend to read from notes, stand behind a podium, use monotone delivery, few gestures, little humor, and abstract examples" (Lefebvre & Allen, 2014).

Some *Tarkiz* students expressed that "We feel *Ammah* Riska was an attractive person because she was patient". Most of us prefer people who have pleasant personalities than those who don't. The positive attitude shown by the teacher to students would make a learning condition run smoothly and with quality. High-quality teachers are thought and expected not only to raise test scores but also to provide emotionally supportive environments that contribute to students' social and emotional development, manage classroom behaviors, deliver accurate content, and support critical thinking (Cohen, 2011).

The teacher's level of intelligence, content knowledge, pedagogical knowledge, communication competence, and experience are important. This also applies for teacher's education, personality, and temperament. All of these elements influence the teacher's choices of verbal and nonverbal communication behaviors in instruction (Mccroskey, Valencic & Richmond, 2009).

Educating *Tarkiz* students with an early age required extraordinary patience for a Quran teacher. They had to create a pleasant atmosphere first before starting the memorization class. This communicative change was dynamic and complex and often functioned to aid in the successful adaptation to the aging process. Indeed, numerous communicative changes serve to aid our ability to maintain effective relationships across time and distance that ultimately make life much more livable.

A Quran teacher in the *Tarkiz* class handled 4 students and because *Tarkiz* was applied to grade 4 students, so it only needed two male Quran teachers and two female Quran teachers. Then, students and teachers would be able to recognize the characteristics of each student. Implementing these characteristics made the power of interpersonal communication in instructional communication worked well. Students would tell all resentment that they felt to friends, boredom in routine, yearning for parents to *Ammah*. The language expressed as proper for elementary school students, in general, enabled *Ammah* to provide positive understanding and solutions according to the problems experienced by students. Warm support and a gentle welcome through words of an *Ammah* provided a good form of nurturing from the teacher to students. Students became important contributors to learning, rather than the teacher as the source of all knowledge and as the only one responsible for creating the opportunity to learn.

A teacher who shows much support to individual students may not be able to establish supportive interactions during whole-class teaching. Another teacher may convey much warmth or support when teaching the class as a whole but may keep individual interaction formal and less supportive (Hendrickx, et al., 2016).

Openness of Student and Teacher

Openness refers to the openness and willingness of communicators to react honestly to the stimulus that comes and the openness of participants in interpersonal communication to people who are invited to interact. In this study, we saw the openness between *Ammah* and students. They interacted with each other without border or hesitation to tell something. Especially from students who often talked about what happened to *Ammah* and her friends. *Ammah* as a teacher was also open in accepting the messages conveyed by students, even when they didn't understand, and would try to understand the meaning of the message conveyed by students. That way, the teacher could also control the wishes of students. In the teaching and learning process students who were unable to memorize would ask according to what they had in mind about why it was difficult for them to memorize at certain times. Students' openness to teachers was the most important foundation in the success of the *Tarkiz* method in this school because it would produce a form of trust in students. The students would want to follow what *Ammah*'s order without objection. This was very difficult to do for

elementary school students in general because there were still many students who refused or rejected what had been told by their teacher.

Over the years, communication researchers have demonstrated the central role of communication in effective instruction. We owe a lot to these early efforts-key terms and variables have been defined, processes and effects have been substantiated, and innovative studies have yielded important prescriptive implications for the classroom (Waldeck et al., 2016).

Based on the results of the interview with *Tarkiz* students, trust was proof of the success of interpersonal communication that they did. Therefore, the self-concept of each student was determined by how the teacher evaluates himself/herself when interacting. Two positive student communication behaviors examined in this study were student communication motives and student participation (Sellnow, et al., 2002).

The enthusiasm of students to tell stories began with telling the experiences or events that they experienced every day. This included students' openness to the teacher and his friends for the events they had experienced. Thus, students could share stories with teachers and friends. When students started memorizing the Quran, they would not talk much anymore and focus on increasing the memorization target where in one time memorizing, students could complete two memorization pages. The one-day memorization period was divided into five times and the fastest target in the *Tarkiz* method that students could memorize was 30 Juz of the Qur'an for a period of six months.

Interaction of the Environment

The social cognitive theory proposed by Bandura explains that reason person plays an important role so that the things raised from these factors related to self-efficacy, which is a belief in a person where he can master the situation and produce positive results, especially on behavior. When associated with this study that high self-efficacy in students, students said that while participating in *Tarkiz*, they were always able to master moods, thoughts, good friendship with peers, good communication with *Ammah* to be able to control emotions, thoughts, behaviors and especially keep their memorization.

This statement was also supported by headmaster of Alquran Elementary School that the vision and mission of the school are intelligent, hafidz Quran and morality. So it is not only making Qur'anic memorizing students and academically intelligent but able to produce graduates who have good moral character (noble behavior) so that they will be an example of students who are good at family and society.

This has been proven by students who have become the Quran's hafidz and have brilliant academic achievements at school. One of one of the Hafidz students (already finished memorizing 30 juz) obtained academic achievements in national level science, provincial level speeches, the best graduate students to try out during

the National Examination and the best graduates with the highest Examination score in Bandung City, has good interactions with family and school environment.

Based on interviews with one of the parents, they stated that at the beginning, her daughter was a child who was only academically intelligent and was cared for by families who concerned about school performance and given luxurious facilities. But when her daughter saw her youngest brother had been able to memorize the Quran since kindergarten, she was very motivated to change schools which were originally in Islāmic schools in general. When her daughter was transferred to this school, all attitudes, behaviors, and ways of speaking changed because they were nurtured by teachers who were almost all memorizing the Quran and understood how to educate students who were framed by a religious approach in school so they were able to guide themselves to become good people. Therefore, there is a relationship between these teaching practices and students, which makes sense given the theoretical link between teachers' content knowledge, delivery of this content, and students' own understanding.

Equality Student-Teacher

Equality is an acknowledgment that each party has something important to give. Equality also means the same, equal in level, put, and so on which makes the flow of interpersonal communication acceptable to the communicator and audience. In this study, interpersonal communication was built by a teacher to students when providing classroom teaching. All students were considered the same when in class so there was no difference.

The teacher was being instructed carefully when the *Tarkiz* learning method applied so that they prepared different material every day in participating in developing the potential of students. Especially when the memorization process took place where *Ammah* explained a lesson from one of the material studies, such as the *adab* concerning about parents and siblings according to religion, to students until students understood the message they conveyed.

Similarly, when eating together, all students were trained to eat independently with side dishes ready by the food presenter without having to reject the food. Students felt the togetherness of communication that formed primarily. There was no difference in the way the teacher treated his/her students. This was because students came to the dormitory during the *Tarkiz*, then wore uniforms, played and studied together, had lunch together, until it was time to take a nap until students being picked up again by their parents.

Therefore, the instructional communication model was a simple form to understand how learned events occur and why they formed. In this model it known that interpersonal communication was an important thing in instructional communication that occured in learning activities of SDQu Quran memorizing

students because it had relevance to the learning process and situation to produce a good personal relationship between teacher and students.

After discussing research result above we know that while communication education (i.e., teaching and researching communication content) is generally understood across the discipline, instructional communication (i.e., the role of communication in instruction) is not always as clear. (Sellnow, et al., 2015) Instructional communication focuses on "the role of communication in all teaching and training contexts" (McCroskey & McCroskey, 2006, p. 35).

The teacher forms an intensive communication pattern so students can continue to be close to the teacher. Interpersonal communication can also optimize students' growth and development in gaining knowledge. Interpersonal communication is formed with everyday patterns, giving rise to a positive response from the audience. In interpersonal communication characterized by equality, uncertainty and conflict are seen more as an effort to understand differences to overthrow others. Equality does not require us to accept all other parties' verbal and nonverbal behavior. Equality means we accept the other party, or, equality requires us to give "unconditional positive appreciation" to others.

However, a substantial body of evidence indicates that student learning is multidimensional, with many factors beyond their core academic knowledge as important contributors to both short- and long-term success (Duckworth & Yeager, 2015; Farrington et al., 2012). For example, psychologists find that emotion and personality influence the quality of one's thinking (Baron, 1982) and how much a child learns in school (Duckworth, Quinn, & Tsukayama, 2012).

CONCLUSION

Based on the results showed that students were active and enthusiastic in learning activities. Motivating *Tarkiz* students to communicate by expressing opinions through questions or statements were given by the *Ammah* and produced a positive attitude towards the learning. In *SDQu*, students tended to easily receive direction from the *Ammah* and followed it well. Teachers helped to develop attitudes and behaviors among their students that are important for success in life (Kraft, 2017). Verbal and nonverbal aspects contained in the pattern shown by the attitudes of *Ammah* who was sensitive in understanding the behavior of the students by providing special personal attention. For example: approaching students, giving friendly explanations, giving affection and friendly eyes. *Ammah* was able to assist students with motivation and goal setting, and students could turn to them for advice and guidance. Recognizing that the inherent qualities of a student-teacher relationship (caring, knowing, trust and mutual respect) and a teacher's rapport with students resulting in a classroom environment where students were affirmed and supported to achieve their best (Gill, et.al., 2008).

The present material was the main task carried out by the teacher and

students who listen more. Other teachers saw their role of helping the students to learn at a deeper level - to understand new ideas and concepts so well that they could apply them in a work situation. Either way, these teachers would do a better job if they communicate well with their students (Prozesky, 2000). Pianta and Hamre describe a set of emotional supports and organizational techniques that are equally important to learners as teachers' instructional methods. They stated that by providing "emotional support and a predictable, consistent, and safe environment", teachers can help students become more self-reliant, motivated to learn, and willing to take risks.

Therefore, based on results in the field, *Tarkiz* students were always enthusiastic in memorizing the Qur'an because there was no pressure and distance between *Ammah* and themselves based on observations and interviews conducted in the field. Likewise, based on the results of interviews with *Ammah* Riska in the field, interpersonal communication activities carried out by *Tarkiz* and *Ammah* students were very pleasant and interesting while staying in student dormitories. Building effective interpersonal communication in *SDQu* also requires communication skills from each *Ammah*. Interpersonal communication skill includes: the ability to understand each other (*Tarkiz* students and *Ammah*), the ability to communicate thoughts, feelings of each person, the ability to accept, help, and support good interpersonal relationships with peers, teachers, parents, and the school environment of *SDQu* and the ability to overcome conflicts that occur in communication. Internal communication carried out by school residents within the school environment including the school committee.

This study makes contributions to interpersonal communication and education in practice. First, this study contributes to openness of student and teacher to react honestly to teachers or students that comes and trust was proof of the success of interpersonal communication that students or students did. The school environment is inseparable from the role of a creative and innovative principal in building relationships with teachers, staff, students, especially in providing encouragement and motivation. Whereas with parents and stakeholders, school principals must foster mutually beneficial cooperation such as raising scholarships, supporting infrastructure, teaching and learning activities. Equality in student and teacher which makes the flow of interpersonal communication acceptable to the communicator and audience.

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