

## **DA'I INTERPERSONAL COMMUNICATION IN IMPROVING THE MORALS OF THE PEOPLE OF PULAU BALAI VILLAGE, PULAU BANYAK DISTRICT, ACEH SINGKIL REGENCY**

**Haddad Alwi Syihab Daulay**

Universitas Islam Negeri Sumatera Utara

Email: alstronaut04@gmail.com

### **Abstract:**

This study aims to determine the interpersonal communication carried out by dai in moral development in Deisa Puilau, Puilau Sub-district Hall, Many Kabuipatein Aceih singkil, besides that this study is also to find out the morals of the community before the dai who preach in the area. This research method uses qualitative research with a descriptive approach. With five informants consisting of the Village Head, Dai who preaches, and the community. Data collection techniques in this study used interview, observation, and documentation techniques. After the data is collected, it is then analyzed using data reduction, data presentation, and conclusions. The results of the research conducted in this study are that the morals of the people in the area before the arrival of the dai were good enough. This is because there is an institution that regulates every movement and problem that occurs in the community, namely the Customary Institution. The institution helps every behavioral development of its community to have good morals and in accordance with Islamic teachings. Customary institutions also teach some Islamic religious teachings such as speaking good words and teaching them to do good deeds. With the existence of this institution, it is able to control every behavior of its community to have Islamic morals. Compared to other regions, the area of Pulau Balai Village, Pulau Besar District, Aceh Singkil Regency has a high level of Islamic community compared to others. To improve morals in the community, dai use interpersonal communication that is useful to improve morals in the community. Interpersonal communication is used to preach to the community by teaching them the teachings of Islam. Dai collaborates with existing institutions to improve the morals of the community. In addition, the preachers also carry out religious activities by inviting the community to follow every activity carried out such as recitation and other religious learning programs. The level of effectiveness of the use of interpersonal communication in improving community morals has a high intensity of 95%. This success can be seen in the better behavior of the community. The community began to diligently carry out congregational prayers, participate in religious studies such as the recitation of social gathering mothers, and reciting. This proves that interpersonal communication carried out can influence people's personalities to have good morals.

**Keywords:** Interpersonal Communication, Dai, Morals

## INTRODUCTION

Islam is a religion that is essentially the essence of human peace, this can be interpreted in the context of its teachings that teach the values of rahmatan lil'alamin, namely a religion that brings mercy to human beings, this can be interpreted by the nature of universal and not only taught to the Islamic uimat but also can determine the basis and pattern of life that has been carried out by human beings. Da'wah along with the understanding of activities or uinbaik uipaya meiriran solusi against various problems in human life, as well as the uimat muslim seiharuis understand the eiseinsi of the meaning of da'wah, this da'wah activity is an activity or activity that makes da'wah must be carried out by anyone who feels called uinbaik to spread values in Islam, da'wah activities must be derived from self-awareness oleih individui deingan Abilities possessed.

In the activities of da'wah peisan delivered is a peisan uinbaik imitating the benefits and benefits of the uimat and based on the Qur'an and Hadith. Seimeintara in the communication of the peisan jeinis that will be delivered does not have restrictions based on the Qur'an and Hadith. A good communication is a communication between the direction of the world, between the communication and the communication understand each other and listen to the dialogue with the good and teiruis to the difference between the voice and the difference that can unite the heart between the customer and the commuication. So in this case, the emergence of uinbaik ideas initiates harmonious stimuli in each communication that provides in each conversation.

Suibstansi of dakwah is how to make manusia beiriman and beirtakwa to Allah Swt. Any which is carried out manusia so that dakwah beinar-beinar beirhasil, seilama not beirtreintangan deingan the teachings of Islam, then the matter is bolstered and even stunned. Deingan deimikian each manusia is expected to be able to think and analyze a good dakwah.

Beirhasil or not the activities of dakwah can be seen from what will be done by the people who are willing to obtain proseisie of dakwah activities. Seisuiat deingan keiheindak Islam is itself that Islam meingheindaki has an ideial order of society for faith, maupuin worship in its morals. Keitika meiruimuiskan tuijuan of the activities of dakwah is uinbaik meimpeingaruihi way of meirasa, beirpikir, beirsikap and beirtindak manusia on the individualial square, socio-shrinetuiral in the framework of the teirwuiuid teaching of Islam in seimuia keihiduiapan.

Da'wah is a very important activity in Islam. The lure of Islamic da'wah can be spread and endangered by the community and vice versa without Islamic da'wah cannot be transmitted by the community. Da'wah lull a peikeirjaan that is thought and carried out while going through saj, but rather a peikeirjaan that has been required and entrusted with keiriuisan in its implementation. Seipeirti who teirteira in Alquransuirat Al-Imran verse 110:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۗ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثُرُهُمُ الْفَاسِقُونَ

Meaning : Kamui is a teirbaik uimat who is born uinbaik manusia, meinyuiruih keipada who is ma'ruif and meinceigah from the disobedient and beiriman keipada Allah. If the scholars of the book beiriman, theintuilah is good for meireika, among the meireika there are those who are disciprocated, and most of the meireika are wicked. (QS Al-Imran : 110).

Peinyampaian peisan dakwah performed oleih da'i very beirgantuing on the meitodei of what is injected. Basically the meitodei that used to be invoked peinceiramah uinbaik

meinyapaikan peisan dakwah in the community. There are meitodei ceiramah, discussed and others seibagainya. Beirhasil or not the peinyampaian peisan dakwah can be seen from the community who are able to get the religious siraman oleh para da'i, both that pre and post-activity of the dakwah is carried out.

But it cannot be denied that the activities of proselytizing beiluim are contributive in making the desired change. Da'wah is still understood as an activity related to things that are eischatological in nature, so that the mathematics is related to the question of halal-haram, heaven-neiraka. On the contrary, social problems and social dynamics are subject to observation. Da'i beibas choose meitodei or ipuin the method used in the delivery of da'wah. There are so many meticennative meithoratives to choose from, this beirgantuing kepada mad'ui or the society faced. However, the results of da'wah are also very beirgantuing on meitodei what the da'i chooses in delivering the content of his da'wah. The selection of what meitodei chooses da'l is very influential in delivering the content of his da'wah. The selection of meitodei in the delivery of da'wah that will be conveyed to the community also includes the teirpeinting uintuik of the results of da'wah to be achieved.

However, in his statement that the Deisa Puilau Balai community which was used as mad'ui beiluim could carry out the contents of the da'wah peisan delivered. This can be seen from his behavior in social action with the people of Deisa Puilau other Halls. Teirsometimes teirse jauh from religious teachings, for example there are still juiga among the community still suika meinceirkan ibuiruikan saudaranya, still teirse rarely carry out personal worship maupuin seisama muislim (peingajian), moral huibuingan that kuirang minkan as muislim still as it becomes divinity between reimaja and others. It is stated from seigi teori that the intellectual communication used in the delivery of the seharuis is higher in the level of success. Seibab in this deisa da'i SeiPart beisar uses the pattern of intellectual communication in his da'wah activities. Oleh kareina that peineiliti wants to meineiliti as beirir beisar peinginelikasi inteirpeirsonal pattern of communication used by da'i in the delivery of da'wah peisan. As for the idea, it can be seen whether this pattern of communication can still be and is feasible to be used by the da'is uintuik peinsampaian peisan da'wah guina moral balance in the community.

## **METHOD**

---

This research is a qualitative research, that is, a researcher who informs in a way what is learned from others, both in terms of theirtuilis and spoken words from people and observable practitioners. This research is carried out also by the fact that it is not necessary to manipulate the data that is being released. The descriptive attachment used in this research is a qualitative deiscriptive attachment, that is, a descriptive attachment that is related to the actual geijala deinscription or the one that occurs at the time of the investigation, not directed at the time of the investigation.

## **RESULTS AND DISCUSSION**

---

Everyone must have different morals depending on the personality of the person, some are good and bad tones and this is influenced by several good factors from the environment, friends, family and so on that affect a person's morals. But the factor that most affects a person's morals is environmental factors. If the environment lived in has a bad influence, bad morals are formed

in a person, and vice versa, if the environment lived in has a good influence, good morals are formed. Especially when it comes to teenagers who are easily affected by the surrounding environment. As is known, morality is a personality that exists in a person and has become a habit that is done, that is called morals because morals are actions that are done on the basis of self-will.

Islamic morals can be said to be Islamic morals are morals that beirsuimbeir to the teachings of Allah Almighty and Rasuiluillah. This Islamic morality is a charity that is theirbuika in nature so that it can be an indicator of whether someone is a good muslim or a buiruiik. This morality is the essence of the creed and the shari'a that is beinar. If a person has good morals, then the personality he has is good. Everyone certainly wants good morals, but without realizing it, because it is influenced by the environment, the person also has bad morals. This can be prevented with the help of the preachers to change these morals into good morals. That is why a preacher has an important role in this because the dai has the duty to invite someone to do good and prevent bad or commonly called da'wah.

A good environment will create a good relationship with everyone as well as what happened in Pulau Balai Village, Pulau Besar District, Aceh Singkil Regency based on the observations of researchers, the morals of the people who live here have good morals. Many of the people have good morals, this can be seen in the crowds of mosques to perform prayers. As we know, prayer is a mandatory worship that must be done by Muslims. In addition, prayer can prevent a person from doing bad deeds. However, even though many of the people have good morals, it does not rule out the possibility that few or many people have bad morals. Especially in adolescents who are entering puberty who like to do bad things such as leaving prayers deliberately and brawling hobbies. It is impossible in one region for a whole society to have good morals, there must be people who have bad morals.

Based on an interview with Ustaz Ayab Rahman who is the Chairman of Dai in the Pulau Balai Village area, Pulau Besar District, Aceh Singkil Regency, he said

"...I can say regarding the morals of the people of Pulau Balai village, I say it is good enough, because we see from the percentage of the number of people who are good enough morals. It can be said that the people of Pulau Balai village are more dominant and a greater percentage of the morals of the village community are good than other villages. For example, from the people of haloban island, nibung bay and so on. Then related to my remarks that the community here is quite good, because of the dai programs that have been implemented, then from the atmosphere of the community that has been plural. Compound here means that there has been a mixture between immigrants and indigenous people, in contrast to people on other islands who still have primitive life principles."

Based on the interview with the Chief Volunteer Dai and the community, the community's morals are quite good. Related to this, the narration of the dais, Pulau Balai Village, Pulau Besar District, Aceh Singkil Regency has better morals compared to other regions, this is influenced because almost 99% of the people there are followers of Islam, which is usually a Muslim community has good morals in accordance with the teachings, namely every Muslim is required to have good morals. This can also be seen in people who diligently carry out prayers, participate in religious activities such as studies or listen to lectures. These deeds are included in the category of good morals. However, even though many people have good morals, there are still people who have bad morals, one of which is teenagers. As researchers said earlier, adolescents are people

who are easily influenced by the surrounding environment. Adolescents in this case can be a supporting factor and an inhibiting factor in creating a community environment that has charisma and the problem is influenced by the environment in which they die.

The better the morals of the community, the better the environment lived in and reached civil society. Civil society is a human being who has civilization because it is civilized and has a karmic system. In Islamic teachings, Muslims are required to have good morals in order to have a good life as well. To achieve civil society, every society must have good morals so that the goal of becoming a civil society can be achieved. When the living environment has become a civil society, it will create a society that has good character because it is influenced by the living environment. Everyone wants their place to have a good environment so that their lives can run well. Especially for parents who expect their children to have good morals because it is not only useful for the child but also for others.

There is a need for encouragement in improving one's morals from several influencing factors in order to have good morals. The motivation can be from oneself or from others and can also be done by preachers or preachers in shaping one's morals. As is well known, the Da'i dai is a person whose work is beirdakwah, peindakwah: through the da'wah activities of the da'is meinyeibarluais, the teachings of Islam. In other words, da'i is a person who invites others either in a langsuang or not langsuang manner, through oral, tulisan, or uintuik practice the teachings of Islam or to promote the teachings of Islam, enable the improvement of the direction of better conditions for Islam. The preachers also have a role in shaping one's morals because the purpose of the preachers is to invite someone to do good and leave bad. In doing so, it is necessary to have an approach between the dai and the object of da'wah carried out. To approach the object of da'wah, what is needed is to use proper communication so that the da'wah process can be carried out properly. An effective form of communication in this case is to use a form of interpersonal communication because interpersonal communication is two-way so as to get feedback or response from the object of da'wah. Based on an interview with Ustaz Ayab Rahman about the strong relationship with society through interpersonal communication, he said

"...Here because indeed the people in this village are still in the category below, it is always related face to face because we from the government immediately go into the field and meet other communities. Suppose the civil apparatus from the district or province wants to socialize something to the community, then members of the civil apparatus in the village will immediately jump into the field to deliver the information. In the context of social problems in society, solving problems between people and individuals is indeed solved directly face to face, sometimes one-on-one, and sometimes carried out deliberately, it is indeed better and the results are completed quickly because they directly deal with those who have problems. If for example there are complaints about worship that are not smooth because of various obstacles that occur, it can be resolved on the same day, or at least it can be brightened. Compared to communications made from intermediaries such as letters or whatsapp."

The narrative can be said that in building a good relationship with the community is to communicate directly or face to face so that there is no misunderstanding in interpreting information. By communicating directly, it can strengthen relations with the community, besides that the government also mingles with the surrounding community to strengthen relations and also the government often makes organizational events or counseling to the community so that government members and the community can meet directly. Sometimes the preachers also take

part in this direct communication, they carry out interpersonal communication to the community to provide counseling in improving community morals. According to the researchers themselves, this method is quite effective to be used to improve one's morals, especially interpersonal communication is carried out to provide deeper understanding to the community.

Improving community morals requires strategies and activities that support to form good morals. These activities are carried out to form character in a person because by doing good activities indirectly the person will also have good morals. From the communication style can use the communication style the structural style This style is more directed to carry out pre-structured commands. This structured communication style utilizes verbal messages in writing and orally to solidify the commands that must be carried out. The sender of the message pays more attention to the desire to influence others. From interviews with community leaders, this communication style is also used so that every activity carried out data is well structured. This style is most effective in improving the morals of the community because it invites to carry out religious activities.

The more often the community participates in the activities carried out, the character will form in a person. If the activities carried out have a bad impact, the morals will be bad and if the activities carried out have a good impact, it will also be good morals because it shapes a person's morals depending on the environment and activities carried out. Based on an interview with Ustaz Ayab Rahman

"...The religious activities that we can do with our members are about 3 or 4 people, so we each have a program that sometimes we have to unite for the same program. One example is the recitation of social gathering mothers, then PHBI events, and conversion events or the entry of Islam from Nias areas, then village and sub-district level deliberations and then through the khatib pulpit and interpersonal discussion forums whose discussions are indeed private. Like in my current situation which is discussing with the community related to personal issues related to religious issues as well."

According to the Head of Dai Volunteers, the activities they carry out to improve morals in the people of Pulau Balai Village, Pulau Besar District, Aceh Singkil Regency are by holding religious activities that can be attended by the entire community. For example, the recitation of social gathering mothers is carried out once a week or holding a discussion forum by inviting the community to take part in the activity. For teenagers, activities are carried out by inviting them to become members of the mosque youth or follow recitations or studies carried out by preachers. Children can also participate in the teaching and learning program that is implemented because the program teaches them to read the Quran from basic to fluent reading it besides that they will also be taught tajweed and other religious sciences. These activities are able to influence morals in society by inviting them to follow every activity carried out because unconsciously every activity carried out will affect people who do it both in terms of one's thoughts and behavior.

Activities carried out to improve morals in the community gave a positive reaction. This can be seen from the minds of the people who are developing more and increasing people's religious knowledge and also their morals are getting better than before. Because people who have good religious knowledge must have good morals because they apply every knowledge to their behavior. The preachers who proselytize to the community get several reactions from the

community, not a few also reject the da'wah carried out by the preachers in improving morals in the community.

In addition, there are several obstacles that hinder the da'wah process in improving morals. Based on an interview with preacher Ustaz Ayab Rahman who is the Chairman of Dai in the Pulau Balai Village area, Pulau Besar District, Aceh Singkil Regency, he said

"...What I feel most about the obstacle is that sometimes the name is accommodated, sometimes there are some ladies and gentlemen who are still not open minded. So we implemented a program that was made and quite good, namely sending their children to Islamic boarding schools with funds that we tried to find from donors for how to increase the level of understanding of their children first, later from their children and then to their parents and that was quite telling. Because maybe when the preacher conveys da'wah among parents to improve his morals does not enter his heart, there is great hope through his children that the message of da'wah can be conveyed. But in my opinion, this program must be cultured in order to improve the people of Balai Island to be more civil. But I personally think the biggest obstacle is when parents do not support their children to be schooled in Islamic boarding schools that we have programmed as they should."

Based on these interviews, the most influential obstacle is society itself. Many people have narrow thoughts and are still fixated on the teachings they knew long ago or the teachings of their ancestors so that when the preacher carries out the da'wah process must be done carefully, especially with teachings related to their ancestors because some of the people still believe in the teachings of their ancestors. Because there are some teachings that are different from the teachings of their ancestors, it causes different views and perspectives from society. People also find it difficult to arrange time to attend religious activities because work cannot be delayed. The people there almost all have jobs as fishermen who work from morning to night so they have little time to attend the study. Tourists who come can also be an obstacle in improving the morals of the community. This is based on not all tourists who come to the area have good morals, there are still tourists who have bad morals and then invite the public to do bad things, for example such as drunkenness. The environment that is where the community lives as well as being the location of this research is also an obstacle in improving community morals. The environment that is lived in does not fully give a good effect, there are still those who have a bad effect. Especially in adolescents who are easily affected by the surrounding environment.

In addition, language barriers are also an obstacle in the process of da'wah. Some of the people of Pulau Balai Village, Pulau Besar District, Aceh Singkil Regency do not understand Indonesian because they often use their respective regional languages. This is what makes it difficult for dai to do da'wah, especially there are some preachers who cannot use the Acehese regional language at all because they are not from the area. The lack of motivation from the community to participate in religious activities slows down the process of da'wah carried out to improve morals in the community. In this case, the preachers must really work extra to invite the community to follow every study carried out but not in the form of coercion.

To overcome these obstacles, preachers must find effective solutions in dealing with each problem. The more effective the solution used, the better the results obtained. Based on interviews with dais, in overcoming obstacles made the dai did some effective solutions to use. As Ustaz Ayab Rahman who is the Chairman of Dai in Pulau Balai Village, Pulau Besar District, Aceh Singkil Regency, said,

"Facing a difference in views must always occur, for example such as the Islamic organization Muhammadiyah with Nahdatul Ulama or between scholars with different perspectives. However, the different perceptions cannot be an obstacle for the people of this island village, meaning that the differences in perceptions are not a benchmark for the community to create a social gap. To deal with such problems, a preacher has insight that is not in accordance with the community he is bombing, so to deal with these problems, especially in the Aceh area there is a religious institution called MPU (Majles Permusyawaratan Ulama), if we are outside the Aceh area it is called MUI (Indonesian Ulema Council). So every problem that we find in an area, we will usually convey it and distribute it to the MPU, so we always collaborate or cooperate with the MPU in Aceh Singkil district, so if we are in that sub-district there is a name DPU (Ulema Representative Council). Therefore, good cooperation is needed between DPU in the sub-district and MPU in the district."

The solution to deal with the problems that occur during the da'wah process is carried out to improve the morals of adolescents based on the interview said that the difference in views is what often occurs, especially in people living in rural areas who follow the teachings of the ancestors, there must be some things that differ in opinion with the teachings of Islam, the way is to teach slowly and tell that the teachings that are usually done are contrary with Islamic law. A preacher must invite people to return to teachings in accordance with Islamic law without coercion or threat. This is done to attract people's trust to believe every speech said. In addition, if the community does not have time to take part in the study, the preachers will mingle with the community while strengthening relationships for the better, and also the preachers will participate in every activity carried out while conveying Islamic teachings to the community.

Based on Ustaz Ayab's narrative that each region has institutions that are able to handle loyal problems that arise in the community. In Aceh there is such a thing as the MPU (Ulema Consultative Assembly) institution, if in Indonesia it is known as MUI (Indonesian Ulema Council), it is the institution that regulates the problems that occur in the community and they also help deal with the problems that occur. So the preachers in helping to deal with community problems take part in MPU activities so that the da'wah process and handling obstacles can be carried out properly.

To deal with problems and improve morals in society is needed with interpersonal communication. As the researchers said earlier, the intellectual commemoration is the process of sending and sending people between people or between groups of people with a group of people with a sense of eifeik and beibeiran behind seikeitika. Intelligent communication is the communication within oneself, in human beings there are also comonerant compounds such as suimbeir, peisan, peiniir, saluiran peineirima and reverse. To improve the morals of society requires an effective form of communication and the most effective is interpersonal communication. In terms of achieving these goals, interpersonal communication has an important role in carrying out its duties. Based on an interview with Ustaz Ayab Rahman who is the Chairman of Dai in Pulau Balai Village, Pulau Besar District, Aceh Singkil Regency, he said

"...Indeed, in ukhuwah islamiyah we are still carried out face to face, because the Aceh region in particular, the delivery of the content of the message of da'wah does not always have to be in places of worship, but in places where we can gather and chat with coffee we aspire to a situation to discuss so that the community can establish emotional closeness so that they want to be open about the problems they are living."

Based on this narrative, using interpersonal communication is very effective in improving morals in the community. Given that interpersonal communication is used with a familiar approach because it is two-way so that communicators and communicants can communicate well because of feedback. This interpersonal communication can also be used anywhere, anytime and with anyone. This interpersonal communication can also be used to chat between the preachers and the community both during formal and informal events in order to establish good relationships. In the implementation of da'wah, the effectiveness of interpersonal communication also increases to influence the community to do good by providing motivation and advice about morals. Interpersonal communication is not only used by the government to appeal to the community or provide counseling but can also be used by preachers to preach to the surrounding community.

Judging from the success rate of interpersonal communication used by preachers has a 95% success rate in improving morals in society. This success can be seen in the better behavior of the community. The community began to diligently carry out congregational prayers, participate in religious studies such as the recitation of social gathering mothers, and reciting. This proves that interpersonal communication carried out can influence people's personalities to have good morals.

From the results of the interview and observation data that the researcher described above is then associated with existing theories and discussed about interpersonal communication in improving community morals in Pulau Balai Village, Pulau Besar District, Aceh Singkil Regency, researchers can say that:

### **ommunity morals before the entry of Dai to carry out da'wah in Pulau Balai Village, Pulau Besar District, Aceh Singkil Regency**

Morals are actions that are done on the basis of will, when doing an action but on the basis of threats or coercion from others, the action is not included in morals because it is not the will of the person. Good morals are deeds done solely because of Allah and done sincerely not because someone wants to be praised. When someone does a good deed on the basis of Allah, he will be pleased with him, and when someone does an action not on the basis of Allah, it can be said that the act cannot be said to be a good moral deed because it could be a bad deed.

Morals are a person's identity in carrying out daily activities, if an activity has become a habit, then that can be said with morals. Morals can be influenced by several factors, one of which is the surrounding environment, be it from school, family, friends, the surrounding environment, they are easily affected, whether it's good behavior or bad behavior. Especially for teenagers who enter the phase of adulthood, they must be very easily affected by their environment. Adolescence is the transition between childhood and adulthood. At this time, adolescents experience a change both physical and psychic, causing adolescence to be more relatively turbulent compared to other developmental periods. In this transition period, it can also be possible to cause a period of crisis marked by a lot of delinquent behavior or juvenile delinquency. Adolescence is the most easily affected by its environment.

In changing attitudes and behaviors, there must be factors that influence it, including personal experience, personal experience is the most influencing factor because something has been felt and experienced by oneself. In addition, the influence of others is also considered

important because a person is easily influenced by the words and deeds of others. Culture and mass media are also factors in changing one's attitude. Emotional also determines the attitude of others when angry, happy, sad also triggers a change in one's attitude, especially for those who suffer from depression must be very easy to change their attitude.

Islam tells its people to have good and Islamic morals. Islamic morals can be said to be Islamic morals are morals that beirsuimbeir to the teachings of Allah Almighty and Rasuiluillah. This Islamic morality is a charity that is theirbuika in nature so that it can be an indicator of whether someone is a good muslim or a buiruiik. This morality is the essence of the creed and the shari'a that is beinar. If a person has good morals, then the personality he has is good. Everyone certainly wants good morals, but without realizing it, because it is influenced by the environment, the person also has bad morals. This can be prevented with the help of the preachers to change these morals into good morals. That is why a preacher has an important role in this because the dai has the duty to invite someone to do good and prevent bad or commonly called da'wah.

Likewise with the people of Pulau Balai Village, Pulau Besar District, Aceh Singkil Regency, before the arrival of the preachers, the community in the area already had morals. Because before the existence of the regional preachers, there were already those who regulated it, namely Customary Institutions that regulate every community activity. The institution helps every behavioral development of its community to have good morals and in accordance with Islamic teachings. Customary institutions also teach some Islamic religious teachings such as speaking good words and teaching them to do good deeds. With the existence of this institution, it is able to control every behavior of its community to have Islamic morals. Although there are some societies that have bad morals, not a few also have good morals. It is impossible in a region to stand only one majority, but there are several majorities, as well as people who have good and bad morals.

Compared to other regions, the area of Pulau Balai Village, Pulau Besar District, Aceh Singkil Regency has a high level of Islamic community compared to others. This is influenced by almost 99% of the people from the region are followers of Islam. As Islam requires all its people to have good morals, it is likely that this is true. In addition, the good morals of the community can also be seen in the habits carried out, people in the area of Pulau Balai Village, Pulau Besar District, Aceh Singkil Regency look diligent in carrying out prayers, fasting, and alms and also many people who like to follow every religious activity carried out. However, even though many people have good morals, there are still people who have bad morals, one of which is teenagers. As researchers said earlier, adolescents are people who are easily influenced by the surrounding environment. Adolescents in this case can be a supporting factor and an inhibiting factor in creating a community environment that has charisma and the problem is influenced by the environment in which they die.

Culture and customary customs that are carried out have a significant influence on one's morals. It's just that for the implementation of traditional and cultural activities carried out, there were no irregularities found in the activities carried out. However, there are some things that are forbidden when customary activities are carried out. As in carrying out customs between women and men who are not muhrim carried out in one place so that men and women will

unconsciously come into contact with each other. As is known in Islamic teachings, between a man and a woman who is not his mahram is forbidden to touch because it will cause sin. In steiap traditional events such as weddings between the bride and groom shake hands with the invited guests either with men or with women even though Islam forbids such actions. Even if you want to solemnize a marriage between a woman and a man, the invited guests must be separated, otherwise they can be expected not to touch each other with those who are not their muhrim. Based on the words of the Prophet SAW he said:

"Indeed, if a man's head is pierced by a needle of iron, it is better for him than for him to touch a woman who is not lawful for him. Ath-Thabarani)

From the hadith, Islam forbids every Muslim to touch the opposite sex who is not his mahram, but at the time of the implementation of customary activities, the community is gathered in a place and combines men and women so that they accidentally touch, the customary event is haram to do unless it is done by applying Islamic law and separating between men and women.

### **Dai's interpersonal communication pattern in improving community morals in Pulau Balai Village, Pulau Besar District, Aceh Singkil Regency**

Humans who identify as social beings must help each other. Social beings are beings who live in need of each other and cannot live without others. Humans must also interact with others, both known and newly known so that communication remains established. Both verbal communication and non-verbal communication. Verbal communication is communication that uses language or words while non-verbal communication is communication that uses certain symbols, gestures and gestures. Humans communicate to exchange opinions and thoughts with others. Communication can also be used to influence the thoughts and behavior of others. To deal with these problems, an effective form of communication is needed, namely interpersonal communication. Interpersonal communication is the process of exchanging information between a person with at least one other person or usually between two people who can be immediately known to be the opposite. Interpersonal communication affects communication and relationships with others. Interpersonal communication is communication between two people that is private and inclusive, identical to face to face communication. Basically, what causes a person or human being to communicate is to maintain his survival and need to adjust to his environment.

The instinct for an intellectual communication is because the process allows beirlangsuing dialogically. Dialogue is a form of interpersonal communication that inspires the creation of intelligence. Meireika, who is involved in this beintuik communication, beirfuingsi gandan each becomes a speaker and a speaker in turn. In the dialogical commuunication process, there appears to be uipaya from the uintuik commuunication peilakui, the mutual uindeirstanding and eimpat. From this proseis, mutual respect for the cradle is caused by social statuists, but rather is based on the assumption that each human being is entitled and obligatory, worthy and reasonably valued as a human being.

Likewise, by carrying out da'wah, preachers can take advantage of interpersonal communication to carry out their da'wah to the community. Da'wah is a way of demanding

humans how to attract human attention to embrace, approve, carry out certain ethologies, opinions and occupations. While da'wah referred to here is all efforts whose activities are intentional and planned in the form of attitudes of speech and action that contain invitations and appeals either directly or indirectly. In this case, the da'wah carried out by the preachers is expected to be able to invite the object of da'wah to do good so that it has good morals.

The same is the case with the preachers who carry out da'wah in Pulau Balai Village, Pulau Besar District, Aceh Singkil Regency which has the aim of improving community morals by using interpersonal communication. Before that, the preachers must first have a good relationship with the community. Having a good relationship with the community will facilitate the da'wah process carried out. To strengthen relations with the community, the thing that must be done is to communicate directly or face-to-face with the community and mingle with the surrounding community. Communicating directly with the community can strengthen relationships, in addition to being able to blend and get along with the community, their trust in the preachers also increases. If the community already has a good relationship with the dai or the government, then the community has believed everything that is done and said. Community trust is important in a region, if there is no trust in each other, interpersonal communication will not run well. In addition, strengthening relations with society will only end in vain and will not achieve the goals that have been set.

People who already believe in the preachers will pour out the contents of their thoughts and feelings. If the community already trusts the dai, the process of da'wah to improve morals is also easy to do because of trust. After gaining public trust, a strategy is needed so that the community supports every activity carried out and is able to change the personality of the community for the better. Improving community morals requires strategies and activities that support to form good morals. These activities are carried out to form character in a person because by doing good activities indirectly the person will also have good morals. The more often the community participates in the activities carried out, the character will form in a person. If the activities carried out have a bad impact, the morals will be bad and if the activities carried out have a good impact, it will also be good morals because it shapes a person's morals depending on the environment and activities carried out.

There are also many types of activities carried out by preachers in improving community morals, such as holding religious activities that can be attended by the entire community. This religious activity also involves the community to take part in the implementation process so that starting from the opening and closing can be carried out by the community. This is done to invite the community to carry out positive activities. In addition, the activities carried out are to hold the recitation of social gathering mothers which is carried out once a week or hold a discussion forum by inviting the community to take part in the activity. For teenagers, activities are carried out by inviting them to become members of the mosque youth or follow recitations or studies carried out by preachers. Children can also participate in the teaching and learning program that is implemented because the program teaches them to read the Quran from basic to fluent reading it besides that they will also be taught tajweed and other religious sciences. These activities are able to influence morals in society by inviting them to follow every activity carried

out because unconsciously every activity carried out will affect people who do it both in terms of one's thoughts and behavior.

The absence of time for the community to participate in religious activities is also a problem considering that most people have a profession as fishermen who work from morning to night so that there is a lack of time to attend religious activities. In addition, many people also do not understand Indonesian because they are accustomed to speaking regional languages. Considering that there are preachers from outside Aceh so they cannot use regional languages, when doing da'wah to the community, the preachers must use two verbal and nonverbal communications so that all people understand the information conveyed. Tourists who attend can also be an obstacle in the process of da'wah carried out. Not all tourists who come have morals, there must be some who have bad morals and then affect the surrounding community. Especially in teenagers who like to try new things because adolescence is a phase that is easily influenced by the surrounding environment.

To overcome the problems that occur, the preachers have their own solutions, especially problems related to many people. The preachers will cooperate with institutions in the area other than the Customary Institution, namely MPU (Majelis Permusyawaratan Ulama), it is the institution that regulates the problems that occur in the community and they also help deal with the problems that occur. So the preachers in helping to deal with community problems take part in MPU activities so that the da'wah process and handling obstacles can be carried out properly. It is the institution that helps every problem that occurs in the community and also helps the preachers in carrying out their da'wah so that it can run well.

The use of interpersonal communication in increasing akhlak has a fairly high effectiveness rate in success which is around 95%. This success can be seen in the better behavior of the community. The community began to diligently carry out congregational prayers, participate in religious studies such as the recitation of social gathering mothers, and reciting. This proves that interpersonal communication carried out can influence people's personalities to have good morals.

## **CONCLUSION**

Based on the results of the research described earlier, conclusions were drawn about the Da'i International Communication in Moral Consideration in Deisa PUILAI, PUILAI Sub-District Hall, Many Kabuipatein Aceh Singkil are the morals of the community before the arrival of the preachers in the area were good enough and had charity. The institution helps every behavioral development of its community to have good morals and in accordance with Islamic teachings. Customary institutions also teach some Islamic religious teachings such as speaking good words and teaching them to do good deeds. With the existence of this institution, it is able to control every behavior of its community to have Islamic morals. Compared to other regions, the area of Pulau Balai Village, Pulau Besar District, Aceh Singkil Regency has a high level of Islamic community compared to others.

The people of the area can be categorized as civil society. Civil society is a society that is realized when there is a harmonious society order that is free from exploitation and oppression,

in short, civil society is the condition of an environment far from the monopoly of truth and power. The environment in the area has a positive influence on the morals of each community, although it does not rule out the possibility of people who have bad morals due to factors that occur. Because every moral in a person is different and the influence of association around is also different depending on each individual. Therefore, it is important to form character in society through good teaching and influence.

To improve morals in the community, preachers use interpersonal communication to approach and strengthen relationships with the community. People who feel comfortable with this will automatically believe in every information provided by the preachers so that the implementation of da'wah can be done well. In improving the morals of the community, the preachers cooperate with institutions in the area to achieve the goals of da'wah. In addition, the preachers also carry out activities that invite the community to take part in every religious activity carried out such as the recitation of arisan arisan mothers which is carried out once a week or holding a discussion forum by inviting the community to take part in the activity. For teenagers, activities are carried out by inviting them to become members of the mosque youth or follow the recitation or study carried out by the preachers. Children can also participate in the teaching and learning program that is implemented because the program teaches them to read the Quran from basic to fluent reading it besides that they will also be taught tajweed and other religious sciences. These activities are able to influence morals in society by inviting them to follow every activity carried out because unconsciously every activity carried out will affect people who do it both in terms of one's thoughts and behavior.

The use of interpersonal communication in increasing akhlak has a fairly high effectiveness rate in success. This success can be seen in the better behavior of the community. The community began to diligently carry out congregational prayers, participate in religious studies such as the recitation of social gathering mothers, and reciting. This proves that interpersonal communication carried out can influence people's personalities to have good morals.

## **BIBLIOGRAFI**

---

- A, A. (2018). Komunikasi Antarpribadi. *Komunikasi Antarpribadi: Suatu Dalam Perspektif Komunikasi Islam*, 11-13.
- Abidin, K. (2019). Komunikasi Interpersonal. *Komunikasi Interpersonal Dalam Dakwah Kelompok Jemaah Tabligh*, 10-11.
- Anggraini, C. (2022). Komunikasi Interpersonal. *Jurnal Multi Disiplin Dehasen*.
- Aries, F. (2018). Komunikasi Personal. *komunikasi Interpersonnal Kepala Desa Dalam Membina Akhlak Generasi Muda DI Desa Negara Ratu Kecamatan Sungkai Utara Kabupatenn Lampung Utara*, 30-32.
- Fariddah. (2021). Komunikasi Interpersonal. *Pembinaan Akhlak Melalui Komunikasi Interpersonal Dalam Keluarga (Analisis Sugesti Dalam Hypnoparenting)*, 10-11.

- Gustini, N. (2016). Bimbingan Dan Konseling Melalui Pengembangan Akhlak Mulia Siswa berbasis Pemikiran Al-Ghazali. *Jurnal Keguruan dan Ilmu tarbiyah*.
- Mustar, S. (2016). Kepribadian Da'i Dalam Berdakwah. *Jurnal Tarbiyah*.
- Nadzifah, F. (2013). Pesan Dakwah Dosen Dakwah STAIN Kudus Dalam Surat Kabar Harian Radar Kudus. *Jurnal At-Tabsyir*.
- Naulinim, R. P. (2017). Komunikasi Interpersonal. *Aktualisasi Komunikasi Interpersonal Da'i Dalam Pengembangan Akhlak Di Desa Sampali Kecamatan Percut Sei tuan Kabupaten Deli Serdang*, 45-46.
- Nuwairah, N. (2014). Dakwah Di Tengah Keragaman Masyarakat: Hakikat Dan Strategi. *Jurnal Ilmu Dakwah Al-Hadharah*.
- Prasetyo, D. (2019). Memahami Masyarakat Dan Perspektifnya. *jurnal Manajemen Pendidikan Dan Ilmu Sosial*.
- Rahmiana. (2019). Komunikasi Interpersonal. *komunikasi Innterpersonal Dalam Komunikasi Islam* , 12-13.
- Rizky, R. N. (2017). Komunikasi Interpersonal. *Penampilan Nilai-Nilai Islam Melalui Komunikasi Interpersonal OrangTua Pada Anak*, 12-13.
- Rofiatun , A. (2021). Pola Komunikasi Interpersonal. *Pola kommunikasi Interpersonal Guru Dan Murid Dlam Pembinaan Akhlak Di SMP Plus Nurul Hikmah Pamekasan*, 3-4.
- Sakdiah, H. (2016). Komunikasi Interpersonal. *Komunikasi Interpersonal Sebagai Strategi Dakwah Rasulullah (Perspektif Psikologis)*, 6-7.
- Sakdiah, H. (2017). Komunikasi Interpersonal. *Komunikasi Interpersonal Sebagai Strategi Dakwah Rasulullah (Perspektif Psikologis)*, 5-6.
- Siti, H. (2020). Komunikasi Interpersonal. *urgensiKomunikasi Interpersonal Da'i Dalam Meningkatkan Aktivitas Dakwah Pada Masyarakat Di Desa Kananga Kecamatan Bolo Kabupaten Bima*, 46-47.

**Copyright holder:**

Haddad Alwi Syihab Daulay (Tahun)

**First publication right:**

[\*ADVANCES in Social Humanities Research\*](#)

**This article is licensed under:**

