

Islamic Organizational Communications in Delivering Motivation to Youth in Pitumpanua, Wajo Regency

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Abstract

This study aims to examine the communication of the Islamic Organization of DDI in motivating Pitumpanua teenagers. The local community well received the DDI organization in Pitumpanua. DDI responds to the phenomenon of many people dropping out of education and the many religious movements that are intolerant of differences. Similar to other social organizations equipped with autonomous bodies and institutions within the DDI organization, some play a role and are instrumental in its development. However, according to Islamic law, the DDI organization is identical to the education and da'wah movement. The research method used in this paper is a qualitative descriptive method, and the researcher is the crucial instrument in the research. The results of this study indicate that DDI contributes to making teenagers aware of the importance of learning Islamic religious education as a motivation to have a strong foundation in themselves to achieve a better future.

Keywords: DDI Pitumpanua, Youth Education Motivation, Organizational Communication.

Abstrak

Penelitian ini bertujuan untuk mengkaji komunikasi Ormas DDI dalam memotivasi remaja Pitumpanua. Masyarakat setempat menyambut baik organisasi DDI di Pitumpanua. DDI merespon fenomena banyaknya masyarakat putus sekolah dan banyaknya gerakan keagamaan yang tidak toleran terhadap perbedaan. Serupa dengan organisasi sosial lainnya yang dilengkapi dengan badan dan lembaga otonom di dalam organisasi DDI, beberapa berperan dan berperan dalam perkembangannya. Namun, menurut hukum Islam, organisasi DDI identik dengan gerakan pendidikan dan dakwah. Metode penelitian yang digunakan dalam tulisan ini adalah metode deskriptif kualitatif, dan peneliti merupakan instrumen penting dalam penelitian. Hasil penelitian ini menunjukkan bahwa DDI berkontribusi untuk menyadarkan remaja akan pentingnya mempelajari pendidikan agama Islam sebagai motivasi untuk memiliki landasan yang kuat dalam diri mereka untuk meraih masa depan yang lebih baik.

Kata kunci: DDI Pitumpanua, Motivasi Pendidikan Pemuda, Komunikasi Organisasi.

Introduction

Adolescence is a period of self-maturation towards the future related to the environment, family, and education. This period is a time for a person to prepare for adulthood. These developmental changes include physical, psychological, psychological, and social aspects. Future orientation is planning goals or expectations for the individual in the future. Then a teenager will be highly oriented if he believes that religious education is essential as a foundation for himself (Riyadi et al., 2022).

Although there is a large number of juvenile delinquency, these teenagers must get special attention from their awareness, parents, and the surrounding community.

Several Islamic organizations in Pitumpanua have ways to give da'wah to teenagers so that they have the motivation to carry out Islamic education (Kubek et al., 2020). This is stated in the vision and mission of one of the Islamic Organizations of Darud Da'wah Wal Irsyad, namely inviting people to the right path and guiding them according to the teachings of Islam toward goodness and obtaining salvation in the world and the hereafter.

Definition of Communication

Communication is the transfer and understanding of meaning. At the same time, good communication is what if the meaning sent by the sender of the message is understood correctly by the recipient of the message going well. Communication is a very fundamental need for a person in social life. Communication and society are two twin words that cannot be separated from each other (Van Ruler, 2018).

According to Stewart, communication is "experience sharing". It sounds very short, but the understanding is quite reasonable because, with experience, it can provide information to other parties. When associated with the life of an organization, the communication that takes place in it is called organizational communication. Organizational communication is sharing messages, ideas, or attitudes within a corporate structure (such as business, industry, government, and education) among managers and groups of employees who use modern communication technology or information transfer media (Gale et al., 2022).

Organizational communication can occur verbally or nonverbally or using the media, current information, letters, memos, conversations, sign language, reprimands, telephones, and others. Organizational communication occurs between leaders and subordinates, subordinates with superiors, or subordinates with associates in the context of carrying out tasks and social relations (Coffelt et al., 2019). It can be concluded that organizational communication is a process of exchanging messages between administrative units in the context of carrying out tasks to achieve organizational goals effectively and efficiently (Chen et al., 2022).

Suppose we conclude that communication is a process of exchanging messages that results in a level of sharing of meaning between the sender and the recipient of the message in an organization. In that case, it is called a model (Elmhadhbi et al., 2020). The communication model can function as follows: (1) Organizational communication occurs as an open system; (2) Organizational communication involves the flow of messages, forms and channels; (3) Organizational communication considers management objectives; and (4) organizational communication involves people's attitudes, feelings, relationships and skills (Mori, 2021).

For this reason, an understanding of communication makes the communication process effective. For more details, the main elements of communication are mentioned in the section. The sender of the message (sender) is a transmitter or a place where communication begins. The message's sender can be an individual, group, or community with a message that aims to convey to the recipient (Oe & Yamaoka, 2021).

Messages contain positive and negative information depending on the interests of the sender and recipient, intending to convey messages sent through specific channels. Channel is a tool or path used so that messages can be obtained by the

sender of the message to the recipient. The channel can also be in the form of writing tools, books, radio, television, films, telephone, and others (Smith & Rose, 2020).

The recipient of the message is a person who receives the message and interprets it for a specific purpose. The ability of a recipient of a message to respond to a message sender indicates the level of understanding of the recipient of the message (Volker & Mannheim, 2021). It determines the feedback given to the sender of the message. The communication process is an integral part of organizational behavior to carry out the tasks that are the responsibility of the leadership, leadership staff, and employee personnel (Ophilia & Hidayat, 2021).

Motivation

Motivation comes from the Latin *movere*, which means encouragement or driving force. Many experts have put forward the notion of motivation with their respective perspectives, but the point is the same, as a driving force that converts the energy within a person into the form of the actual activity to achieve specific goals (Ahmad, 2021).

According to Huitt W., motivation is an internal condition or status (sometimes interpreted as a need, desire, or desire) that actively directs a person's behavior to achieve a goal. Then Thursan Hakim put forward the notion that motivation is an impulse of the will that causes a person to do an act to achieve specific goals (Putri & Rasyid, 2022).

According to Sudarwan Danim, a complete understanding of motivation is defined as a force, drive, need, spirit, pressure, or psychological mechanism that encourages people to achieve specific achievements according to what they want (Sargani et al., 2020). Students are motivated to do an activity for themselves because they want to get pleasure from the lesson or feel their needs are being met. Some students are encouraged to learn to earn rewards or avoid punishment from outside, such as grades, tokens of appreciation, or teacher praise (Domville et al., 2019).

From some of the experts' opinions above, it can be concluded that motivation is a psychological condition that encourages someone to do something. Motivation has three main components: needs, drives, and goals. Needs occur when the individual feels an imbalance between what he has and what he expects (Werdhiastutie et al., 2020). At the same time, encouragement is the mental strength to carry out activities to meet expectations. Encouragement is a mental strength oriented to the fulfillment of expectations or the achievement of goals and objectives that an individual wants to achieve. These goals will direct behavior in this case, namely behavior to learn (Hattie et al., 2020).

Method

Based on the background and research objectives that have been presented, the method used in this study is a qualitative descriptive method. The qualitative descriptive method is a research method from the philosophy of postpositivism. Usually used to examine the condition of a natural object (as opposed to an experiment) where the researcher is the key instrument. How to collect data using triangulation (combined). Data analysis is inductive/qualitative, and qualitative research results emphasize meaning rather than generalization. Qualitative

descriptive research aims to describe, explain, explain and answer in more detail the problems to be studied by studying the details of an individual, a group, or an event. In qualitative research, humans are research instruments, and the results are written in words or statements following the actual situation.

Results And Discussion

Today's Youth Problems

Adolescence is a process where an individual is in search of his identity. According to WHO, what are called adolescents are those who are in the transitional stage between childhood and adulthood. According to WHO, the age limit for adolescents is 12 to 24 years. According to the Minister of Health of the Republic of Indonesia in 2010, the age limit for adolescents is between 10 to 19 years, and has not been married. At this age, a person will experience a period called puberty, a time when a person has the desire to try everything new in his life, various kinds of emotional turmoil arise, and many problems arise both within himself, his family, and his social environment (Villeneuve et al., 2019).

The forms of adolescent emotional turmoil are partly carried out in the form of juvenile delinquency, such as drug consumption, promiscuity, brawls, promiscuity, alcohol, and activities that self-destruct and disturb the comfort of the surrounding community. These delinquent activities are mainly carried out by teenagers who fail to develop their mental emotions, and they can't resist the new things that enter them, so they lose self-control and think that by delinquency, they make themselves have an actual existence that destroys the future.

According to Kartono, juvenile delinquency, or delinquency in English, is a pathological social symptom in adolescents caused by social neglect. As a result, they develop a form of deviant behavior (Andriansyah & Ghofur, 2021). Meanwhile, according to Santrock, juvenile delinquency is a collection of various behaviors that are not socially acceptable until criminal acts occur that negatively impact people's lives (Ishak, 2022).

Erikson explains that one of the adolescence's most prominent developmental tasks is establishing oneself as an autonomous being. This happens when teenagers desire to be free to make decisions or make life choices independently (Maree, 2021). Meanwhile, in general, parents think that adolescence is a vulnerable period, so they still need assistance and may be unable to decide and determine their life choices independently. Parents who allow teens to explore different roles and paths in certain roles will help them more easily find their identity.

Islamic Motivation and Education for Teenagers

Motivation can affect human life because it is closely related to hopes and desires to learn. Motivation comes from within a person to carry out positive activities such as increasing Islamic religious education. In studying religious education, it is necessary to have self-awareness and awareness of the benefits of carrying out religious values and finding out many things about them. Motivation can grow within a person and can be stimulated from outside. Learning motivation is not ready to be done but can be obtained and shaped by the surrounding environment.

Nana Syaodih Sukmadinata states that motivation is a force that drives individual activities and conditions within individuals that encourage or move individuals to carry out activities to achieve goals. As with the motivation to learn Islam, it can be said that it is an impulse within a person to achieve maximum learning outcomes by seeking and practicing it (Rahmawati, 2020). The emergence of this motivation will generate enthusiasm to undergo various efforts to get satisfactory results if you have high motivation. This agrees with Sumadi Suryabrata, who explains that motivation is a condition in a person that encourages him to carry out certain activities to achieve goals, for example, the motivation to study religion can benefit teenagers to get a brighter future.

The Role of Daru al Da'wah Wal Irsyad in Providing Learning Motivation for Teenagers

DDI stands for Daru al Da'wah wa al Irsyad. One of the oldest Islamic boarding schools in South Sulawesi is Madrasah Arabiyah Islamiyah (MAI) Sengkang Wajo. Annagurutta KH founded this Islamic boarding school. Masad. He founded the institution after returning from completing his education at Madrasah al Falah Mecca in 1928.

The DDI socio-religious movement focus on da'wah activities that are mobilized in the community. Da'wah is a process that seeks to change certain conditions for the better. These changes can raise awareness in someone who is the object of da'wah or, in communication, the communicant. In delivering today's da'wah, information and mass communication media are needed to support it to complete da'wah activities. According to Nawawi, the importance of da'wah is increasingly felt because the actions that lead to the shallowing of the creed through various media are becoming more intensive. These activities, in addition to covering all aspects of community life, also use sophisticated techniques and facilities and solid planning and organization. To overcome this problem, DDI seeks to organize effectively and maximally the implementation of da'wah in the community.

This explanation indicates that the planning of da'wah using mass media must be done massively because technology almost dominates the world of information. DDI is an organization that has a process to improve the quality of its missionaries by holding various training for missionaries/preachers and prospective preachers who will be confronted with the community. This is an effort so that the Da'I, who motivates teenagers in Islamic religious education, can carry out their duties correctly and appropriately. Therefore DDI's da'wah strategy is to foster effective communication so that the communicant can receive it well according to organizational goals.

DDI, which started from Madrasah Arabiyah Islamiyah (MAI) Mangkoso Soppeng Riaja, was a form of Islamic Boarding School/Madrasah in 1938, with the existing levels at that time only in the form of Tahdiriyah, Ibtidaiyah da Tsanawiyah. The capital in this Madrasah creates a desire to develop it more intensively so that an organization that will manage it is formed, namely DDI. Currently, DDI has a school structure consisting of Islamic Kindergarten (TKI) DDI, Islamic People's School (SRI) DDI, Islamic Junior High School (SMPI) DDI, and Islamic Senior High School (SMAI) DDI.

Religious education is undoubtedly needed to motivate teenagers, giving effect to awareness so that they always carry out His commands. Islam as a religion that covers all aspects of life will not appear if it is only seen from a theological and ritual point of view. But it is a social fact because it regulates social relations. Institutionalizing social life based on religious teachings is the forerunner to the emergence of mass organizations based on Islam, in this case, the DDI organization.

The Pitumpanua community considers that DDI can protect Muslims in this case by providing learning motivation for teenagers because this organization was founded to meet the needs of its members in the field of religion and to benefit the surrounding community in terms of education.

Improving the quality of education for teenagers is not only the task of Islamic organizations but also parents, families, and individuals as groups with a significant enough contribution. In this regard, two things that have become the big plan of Islamic organizations are to make social and cultural changes. According to Kuntowijoyo, social change as a social ideology is how to change society according to its ideals and vision of social transformation. All social ideologies and philosophies aim to change the culture's current state to a better and ideal form. One way to achieve this ideal society is through comprehensive education in a place like Pitumpanua Regency. So the social transformation was pursued by the DDI organization by improving the quality of youth education in Pitumpanua.

The Role of Organizational Communication

Social creatures require interaction with other individuals, so they tend to live side by side in groups or organizations to achieve common goals. Big goals certainly require excellent cooperation between people. This interaction and collaboration will continue to develop with a structure to form a forum called an organization. Interactions or relationships between individuals and groups/teams in every organization will create a desire to realize expectations (Mulyatno, 2022). This hope will then form a particular task that each individual must complete realizing the vision and mission that has been developed in an organization, in this case, Darud Da'wah Wal Irsyad, which was formed as an Islamic organization to provide benefits to the world of Islamic education.

Darud Da'wah Wal Irsyad was formed as a forum where several people each have tasks and activities regularly to achieve the goals agreed upon in the organization. William mentions the term "The Organization Man." The term indicates that in every organizational body in which there are human resources, various roles have been divided. The role is as a leader, and most others play a role as a member of an organization. So within the organization will carry out a conversation or planning called communication.

In life, everyone needs communication. Especially in any organization certainly will not develop without communication because communication is an integral part of the organization. According to Wursanto, the term communication comes from the Latin, namely *communis* which means the same (common). The word *communis* changed to the verb *komunicare*, which means to spread or inform. So, according to the word's origin, communication spreads or informs other individuals to get the same perception.

Communication is a process of delivering information from one person to another, and each person should have the abilities and skills needed in the communication process. Suranto stated that:

a. Ability to convey messages

To be able to influence communication effectively, the delivery of messages needs to pay attention to the following steps:

- 1) Attention means that the message must be designed and delivered in such a way that it can foster the attention of the communicant. For example, a leader of Darud Da'wah Wal Irsyad started a casual conversation with members with a humane attitude to build trust and attract attention.
- 2) Need means that the communicator then tries to convince the communicant that the message conveyed is essential to the communicant. When Muballiq conveys the motivation of Islamic religious education to teenagers, it will bring good results, making teenagers feel the need to hone their religious abilities and knowledge.
- 3) Satisfaction (satisfaction), in this case, the communicator provides evidence that what is conveyed is true. For example, when muballiq conveys his da'wah, it must follow the basis of the Qur'an and Hadith so that it becomes the primary reinforcement in every statement.
- 4) Visualization (visualization) communicators provide more concrete evidence so the communicant can also witness. In this case, the muballiq gives an example of the success of people who have motivation in undergoing education by mentioning and telling the journey of that person's education to what is produced.
- 5) Action (action), the communicator encourages the communicant to act positively, namely carrying out the message from the communicator. This is the answer to successful communication.

b. Ability to receive messages (listen)

Often, something expressed is not always understood by others, which can even lead to a misunderstanding. According to Suranto Aw, for this reason, so that information can be adequately received to cause feedback, it is necessary to pay attention to the following things (Aw, 2019). Listening consists of several dimensions:

- 1) Listening has a complex and unique function of perception or response. Listening is a selective process in which we choose from the many stimuli that surround us best suited to our needs and goals.
- 2) Listening is a continuous and consistent process.
- 3) Listening is a communication process with goals and objectives to be achieved by communicators and communicants, the purpose or intent of this communication process is to give birth to specific effects in communication.

c. Ability to provide feedback

Feedback is essential in communication because someone can find out the information or message that has been conveyed until it is following the wishes of the communicator. In this case, feedback from teenagers is a marker of the

success or failure of the da'wah delivered by the missionary from the Darud Da'wah Wal Irsyad organization.

According to Goldhaber, the name of the organization includes four approaches, namely:

a) Scientific Approach

The scientific approach assumes that organizations should use scientific methods to increase productivity. This approach allows management to identify ways or tools to increase productivity and profits. This type of research characterizes scientific management as time and motion. Studies used to provide organizations with savings in time and motion.

b) Human Relations Approach

This interpersonal approach assumes that an increase in job satisfaction will increase productivity. Therefore, Darud Da'wah Wal Irsyad must always make developments for the da'wah of missionaries.

c) System Approach

This approach views the organization as a system where all the parts interact, and each part influences the other parts. The systems approach considers physical and psychological factors as a scientific management approach, and social and psychological factors as an approach to human relations are essential.

d) Cultural Approach

A cultural approach is a contemporary approach to organizations. Generally, a social group or culture always has rules, such as behavior, roles, and values. Then the organization must identify the type of culture, norms, or values it adheres to. The purpose of this analysis is to understand how its members influence the organization's functions, influences, and culture.

Conclusion

From the explanation above, it can be concluded that Darud Da'wah Wal-Irsyad, which is abbreviated as DDI in the field of organizational institutions, is following the first DDI Basic Regulations (AD/ART) in article two; it was stated that: "This agency does not interfere in political matters". The statement illustrates that the attitude and position of the DDI organization are independent in the sense of not interfering in practical political affairs, not underbauw of any political organization, so when Masyumi was founded in 1948 with the primary objective of gathering political power of Muslims.

In Article 1 of the DDI Bylaws, these efforts and efforts are explained in the form of Organizing schools, Islamic boarding schools, Islamic studies, courses, and universities and regulating the perfection of recitation and education in general. Broadcasting Da'wah Islamiyah utilizes tabliq, publishing books/magazines, and other media. Practice ta'awun (cooperation) widely in social business work. Cooperating with groups that agree on the principles and objectives and establishing good relations with groups that do not oppose the principles and objectives of DDI. From this, it can be concluded that Darud Da'wah Wal Irsyad has contributed to motivating teenagers in Pitumpanua to develop knowledge based on the teachings of Islam.

Darud Da'wah Wal Irsyad took a scientific approach by taking religious references in preaching and delivering them. The second is a human-to-human approach by conveying motivation in a humanistic way so that teenagers feel safe in listening to the motivational da'wah delivered and the last is a systems approach, a cultural approach that looks at the communicator's background. So that the message is conveyed according to the communicator's background and social conditions, and the message's meaning is related to the recipient's interpretation.

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