INTERPERSONAL COMMUNICATION OF LECTURERS IN SHAPING THE STUDENT'S CHARACTER OF STAIN MANDAILING NATAL

Marlina
STAIN Mandailing Natal, Indonesia
marlina@stain-madina.ac.id

Abstract

Students are a social group that acts as an agent of change in the midst of society and should have a positive character, in terms of thinking and behavior. This research was conducted on STAIN Mandailing Natal students in 2021 by taking 40 students. This research uses qualitative methods with interview and observation techniques, using interpersonal communication theory. The results of this study are first; Interpersonal communication carried out by lecturers who follow the student's style will get positive acceptance. Secondly; students who communicate formally and seem to have a distance between lecturers and students tend to be ignorant in carrying out academic activities.

Keywords: Interpersonal Communication, Lecturer, Student.

Abstrak

Mahasiswa merupakan kelompok sosial yang berperan sebagai *agent of change* ditengah masyarakat dan sudah seharusnya memiliki karakter yang positif, pada sisi pemikiran juga prilaku. Penelitian ini dilakukan kepada mahasiswa STAIN Mandailing Natal angakatan 2021 dengan mengambil 40 orang mahasiswa. Penelitian ini menggunakan metode kualitatif dengan teknik wawancara dan observasi, menggunakan teori Komunikasi Interpersonal. Hasil penelitian ini menyatakan bahwa *pertama;* komunikasi interpersonal yang dilakukan oleh dosen yang mengikuti gaya mahasiswa akan mendapatkan penerimaan positif. *Kedua*; mahasiswa yang berkomunikasi dengan formal dan terkesan ada jarak antara dosen dan mahasiswa cenderung cuek dalam melakukan kegiatan akademik.

Kata Kunci: Komunikasi Interpersonal, Dosen, Mahasiswa.

A. INTRODUCTION

Students are a group that can influence in determining public policy. In addition to the academic group, students are also known among the community as a group of agents of change. Providing solutions to problems faced by the community. Apart from being a solution seeker, students also often become a mecca for parents' attitudes in providing examples of their children's cohesiveness, because the positive value of society in viewing students is still at the level of positive values.

The trust that still exists in the community in Mandailing Natal Regency to students as educated and exemplary figures, needs serious attention in an effort to strengthen the character possessed by students, interactions that are often carried out by lecturers, especially academic supervisors.

Good communication and reflecting the positive character of a lecturer will also produce a good product, namely positive student character, this is in line with the old saying "*guru kencing berdiri murid kencing berlari*", this saying gives an idea of how the urgency of the teacher or lecturer figure or educator in supporting students who even though they are adults are still the culprits in all activities of a person who is often communicating with him.

The description above explains why the importance of this research is carried out, as well as what problems are faced so that they can draw a conclusion as an effort in determining a solution to the problem, so that the presence of students is not only an agent of renewal but also as a solution seeker in the midst of society, with the status of the educated group they are wearing today.

B. LITERATUR REVIEW

Human beings are social beings who live in need of others, in every facet of life. Social interaction that is built is not only to exchange information but in meeting needs on the other hand also requires other people, such as economic, and religious needs as well as in terms of interacting and in an effort to meet these needs.

These needs and dependencies will continue along with the increasing awareness of the public in meeting their needs, interpersonal communication is a theory that can be used in an effort to convince a person or interlocutor when communicating. But the decision and subsequent actions will remain the prerogative of a person, whether or not to follow the message conveyed by the interlocutor.[1] So that every action will result in actions that cannot be forced.

Interpersonal communication with the understanding that the communication carried out is an activity of interaction or exchange of messages carried out by a person with a certain intention to others who have the purpose that what the communicant wants to the communicator is achieved. Whether in the change of attitude, knowledge, or actions carried out. Interpersonal communication can occur in a group that has absolutely nothing to do, for example in an elevator, when other personalities do not know each other,[2] however, interpersonal communication can occur when people in an elevator ask questions and are answered by anyone who knows the information.

Some of the studies related to STAIN Mandailing Natal are about communication carried out during a pandemic, in this research shows the limitations or challenges in communicating directly during a pandemic, so that all activities are carried out using the media.[3] This research will be examined for communication activities carried out by lecturers and students directly, without media.

In previous research, it was also carried out regarding the communication of students and lecturers, it was found that students are a group that can communicate well,[4] however, in this study, it was specified that it turned out that students, apart from being *agents of change*, turned out that

---

[1] Riyadi Soeprapto, *Interaksionalisme Simbolik,* Averroes Perss. Malang. 2002. 58-59

[2] Brent. D Rubent, Dk, *Komunikasi dan Prilaku Manusia.* Pt raja Grafindo Persada. Jakarta. 2013. 266-367

[3] Ahmad salman farid, 2021. *Stain Mandailing Natal Public Communication In The Application Of Face-To-Face Learning During The Covid-19 Pandemic.* Komunike: Jurnal Komunikasi dan Penyiaran Islam. Vol 13 No 2.

[4] Siska Sudardjo dan esti hayu Purnamaningsih. *Kepercayaan diri dan kecemasan komunikasi interpersonal pada amahasiswa.*Jurnal psikologi no 30 Vol 2. 2015

they were also an accomplished copycat group, that is, imitating something or someone they considered good and could provide inspiration for them.

Interpersonal communication is communication that has a significant impact, where between the communicator and the communicant in the course of direct interaction activities, without any disturbances, interpersonal communication can influence a person in changing behavior and attitude, either from positive to negative or vice versa. So that the activity of exchanging information by adopting the theory of interpersonal communication is often used by people in an effort to change a person's view of what he wants, or in other words influence a person to want to do what the interlocutor wants.

Interpersonal communication today is not still considered an activity that can change attitudes, as well as people's views, although life today is very much influenced by the sophistication of digital technology, people are more interested in interacting in the virtual world, and these attitudes changes are also heavily influenced by technological advances.[5] The speed and workings of technology can make a person's thinking and attitude change but change apart from the influence of the media as well as from the power of communication that is carried out directly.

Some of the past research activities, by presenting various results, regarding communication activities between students and lecturers, this research has a similarity that is also a differentiator from previous research is that this research shows a blend between local culture and dating cultures so that the existing is colored positively, but there are so many other factors besides the existing cultural fusion, so this study shows a difference from the previous study.

C. RESEARCH METHOD

The research conducted at the STAIN Mandailing Natal Campus, which is located in Panyabungan District, uses a qualitative research approach, with

---

[5] Muhammad irhamdi, *menghadirkan EtikaKomunikasi dimedia sosial (Facebook).* Jurnal Komunike, Volume X, No 2. 2018. 139-152

this qualitative approach, social and natural research is very suitable for use, considering that the data results in the study will be described through explanations sourced from data obtained in the field. The selection of STAIN Mandailing Natal as the location of the study is the existence of STAIN Mandailing Natal as the only Islamic university in the Mandailing Natal district so the research will be more felt thick about Islamic values, considering that many students at STAIN Mandailing Natal are graduates from *Pesantren* and *Aliyah*.

Then another consideration is the Mandailing Natal Regency an area known as the "Serambi Makkah" in North Sumatra, because of the large number of Islamic boarding schools, and many great scholars in Indonesia who come from the Mandailing Natal area. There are 2 data needed in this study, namely primary data and secondary data. Primary data is the main data in supporting research, then secondary data is supporting data in research. This research involved 40 students and was spread across various study programs at STAIN Mandailing Natal. Of the 40 students, there were 23 women and 17 men.

Primary data or main data are obtained through 2 methods, namely interviews and observations. the first technique is an in-depth interview to collect qualitative data until it finds a conclusion, by explaining the social phenomena that occur. The interview is conducted by asking several questions, which are addressed to the student and refer to, the purpose of the study. After the interview was conducted with the student, the next step was to make observations, and adjust the results of the interview found, if there was an information gap, then the interview was carried out again.

Data collection techniques through observation, namely by making direct observations so as to allow researchers to see and observe then record behaviors and events, Observations are carried out by observing, daily activities carried out by the students, how to speak, then their style in interacting and other actions that support this study. Observations were also made on whether it is true that good interpersonal communication between lecturers and students can

have a positive impact on the attitudes and behaviors of students at STAIN Mandailing Natal.

The next source of data in this study is secondary data which is supporting data that is useful as supporting data in research and complementary to primary data. Secondary data is obtained from several literatures in the form of supporting open books, documentation, and so on related to the object of study.

D. RESULT AND DISCUSSION

The research, which aims to find out, the extent of interpersonal communication activities between lecturers and students in shaping student character involving 40 student organizations is more detailed and interesting because the research was carried out at STAIN Mandailing Natal which is the only religious state university, this makes this research even more interesting to do. The concept of Islamic values makes a high positive value for anyone who runs it. Islamic teachings that have regulated interaction between people give to the existence of mutual respect and respect for anyone.

Likewise, with the formation of individual characteristics, communication activities will always be directed to useful and useful things by not hurting or making offenses to others. However, every communication activity will open up opportunities for misinterpretation of a message[6], this is due to differences in views and diverse backgrounds, such as culture, education, and economics.

Lecturers as patrons who are always used as a reference by students on all sides of activities, always make lecturers as an "*alarm*" for every student's actions, STAIN students who have a respect and reluctance for their lecturers is a form of value instilled when they study at Pesantren, but science and technology when they come out of the Islamic boarding school have more or less given them a new color in behaving to others.

---

[6] Atwar Bajari dan Sahala Tua saragih. *Komunikasi Kontekstual, teori dan Praktek Komunikasi Kontemporer*. Remaja Rosda Karya, Bandung.2013. 87

The positive Interpersonal Communication displayed by the sorang will not have an impact on the students they guide, aka there is a figure they imitate and glorify or vice versa. The norms that apply in Mandailing Natal district which are thick with respect for parents, scholars, and teachers or lecturers are a positive value that has been embedded in the behavior of the community in Mandailing Natal in general, but norms when used as a basis or regulation in community groups, there are several stages that must be passed, namely:

a. How to (*usage*). This method is an unwritten agreement, but it has become prevalent in the midst of society, for example: regarding how to dress, communicate, and so on.

b. Custom (*folks way*) custom is an unwritten understanding of the deeds, sayings, and appearances displayed by a community group, such as, when walking past an old orag, extending the right hand and bowing, while mentioning the word "*tabik*".

c. Code of Conduct (*Mores*). The procedure of conduct is an agreement that is again unwritten and is carried out by the community in their community, but it can be regarded by ordinary people as a gaffe because in their place it is not done, for example in Mandailing society when there is a celebration that cooks in the kitchen is the fathers, not the mothers.

d. Tradition. Tradition is the most sacral thing that every society, especially Indonesia, has, sometimes customary law is crueler than criminal law, such as exile or ex-communication.[7]

These four points make consideration whether interpersonal communication activities will get a position that can change an agreement or understanding of others, towards what they want to convey. Interpersonal communication carried out by STAIN Mandailing Natal Lecturers generally refers to Islamic Values, so that the cultivation of positive character in students is very easy and possible to do.

---

[7] Koentjara Ningrat, *Pokok-Pokok Antroplologi sosial*, Penerbit Universitas. Jakarta. 2002. 50.

In this study, there were several results that were presented, namely: *first;* Interpersonal communication carried out by lecturers who follow the student's style will get positive acceptance, because of the treatment of the supervisor who always puts the student as a partner. When interacting, lecturers put themselves as a friend or friend, but the treatment of students is still reasonable in getting along and does not make their lecturers uncomfortable.

The above is due to the existence of individual treatment that already has a neutralizer of symptoms from the outside[8], such as inappropriate and reasonable behavior to the lecturers who guide them. So that the religious value that has been embedded will be a filter against all the negative possibilities that will occur.

The second research result is that students who communicate formally and seem to have a distance between lecturers and students tend to be ignorant and seem reluctant in carrying out activities on campus, both in increasing their potential, as well as activities on campus.

This shows that there is a distance created by both parties, between lecturers and students turns out to show negative results, making students tend not to want to do good interpersonal communication activities, and students and lecturers will only make contact or communication when there are academic affairs or activities. This can be caused by differences in culture and language owned by lecturers and students.

STAIN Mandailing Natal students often use their regional language when they are in the campus area, while in fact, lecturers who teach at SAIN Mandailing Natal come from various regions and different tribes. The existence of a new culture that is present around us makes us have to change also the culture we have, this is done to make a new culture and the old culture can blend well without any friction.[9]

---

[8] Burhan Bungin, *Sosiologi Komuikasi, Teori, Paradigma dan diskursus komunikasi dimasyarakat. Kencana. Jakarta. 2008.* 51-52

[9] Marlina, *Pengaruh Komunikasi Massa dan MediaTerhadap masyarakat dan Budaya.* Jurnal Ilmiah Al-Hadi, Vol III No 2, Tahun 2018. 685-697.

The use of technology can also be a negative influence on the communication relationship between lecturers and students, but it does not reduce the essence of communication activities, if a medium is only used to meet information needs,[10] however, rather than that, the sophistication of technology is also used for self-development.[11]

This research also shows that there is a causal relationship between the communicant and the communicator or lecturer and student, when interpersonal communication is carried out in a positive style, the results that will be obtained are also a positive activity as well, but if a communication or relationship is carried out by making a distance or limiter, then the same reaction will also be called by each communication actor.

E. CONCLUSION

Communication carried out by lecturers, especially Academic Supervisors, has an influence on the formation of children's character, positive interpersonal communication will improve positive attitudes and actions as well, for the perpetrators of the communication. Interpersonal communication is a very effective way in academic groups such as students because the intensity of communication activities has a very strong impact on both parties. Communication activities are expected to take place in a good and positive manner considering that this activity is not only to increase the dissemination of information but also to form a more positive personality, attitude, and knowledge.

---

[10] Marlina, *Disclosure of Communication in the Facebook and Impact Social media on worship activities in Dakwah Faculty Students and science of communication media of north Sumatera State University* BIRCI- Journal, Vol 3, No 3. 2020. 2142-2148

[11] Muhammad Aminullah. *Konsep pengembagan diri dalam menghadapi perkembanga teknologi Komunikasi 4.0.* Jurnal komunike. Mataram, Vol 12 No 1. 2014

F. REFERENCE

Atwar Bajari dan Sahala Tua saragih. *Komunikasi Kontekstual, teori dan Praktek Komunikasi Kontemporer.* Bandung: Remaja Rosda Karya, (2013).

Ahmad salman farid, 2021. *Stain Mandailing Natal Public Communication In The Application Of Face-To-Face Learning During The Covid-19 Pandemic.* Komunike: Jurnal Komunikasi dan Penyiaran Islam. Vol 13 No 2.

Burhan Bungin, *Sosiologi Komuikasi, Teori, Paradigma dan diskursus komunikasi dimasyarakat.* Jakarta: Kencana. (2008).

Brent. D Rubent, Dk, *Komunikasi dan Prilaku Manusia.* Jakarta: Pt raja Grafindo Persada. (2013).

Koentjara Ningrat, *Pokok-Pokok Antroplologi sosial*, Jakarta: Penerbit Universitas. (2002).

Marlina, *Pengaruh Komunikasi Massa dan MediaTerhadap masyarakat dan Budaya.* Jurnal Ilmiah Al-Hadi, Vol III No 2, (2018).

Muhammad Aminullah. *Konsep pengembagan diri dalam menghadapi perkembanga teknologi Komunikasi 4.0.* Jurnal komunike. Mataram, Vol 12 No 1. (2020)

Muhammad Irhamdi, *menghadirkan Etika Komunikasi di media sosial (Facebook).* Jurnal Komunike, Volume X, No 2. (2018).

Marlina, *Disclosure of Communication in the Facebook and Impact Social media on worship activities in Dakwah Faculty Students and science of communication media of north Sumatera State University* BIRCI- Journal, Vol 3, No 3. (2020).

Riyadi Soeprapto, *Interaksionalisme Simbolik,* Jakarta: Averroes Perss. (2002).

Siska Sudardjo dan esti hayu Purnamaningsih. *Kepercayaan diri dan kecemasan komunikasi interpersonal pada amahasiswa.*Jurnal psikologi Vol 30 No 2. (2015).