

SMART WITH ISLAMIC COMMUNICATION METHODS IN THE REVIEW OF MUSLIMIC CONSCIENCE IN YOUTH CHILDREN IN LUBUK PAKAM I/II

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Abstract. This study aims to find out how the method of communication Smart with Islamic in increasing the consciousness of Muslims among teenagers in the Lubuk Pakam I/II. The source of the researched data is the manager of the study Smart with Islamic Lubuk Pakam total of 5 people. The method used is a qualitative research method by explaining and exposing research through observations, interviews and documentation. The results of this study showed that within the Muslims the priority is not about proper or not, but the commitment to Muslims (responsible) rules whose rules come from the rules of Allah SWT is not the coming of human rules.

Keywords: Islamic communication methods; muslimic conscience

I. INTRODUCTION

Humans as social beings always want to connect with other humans. He wants to know his environment, even want to know what's going on inside him. The feeling of wanting to know humans force humans to communicate. However, there are times when communication takes place, the intentions and purposes of the communicator are not well communicated to the communication. This is why it is important for a communicator and communicator to understand their respective methods of communication in order to reduce the problems that are not achieved in communicating.

Communication is a human activity that interacts between one or more people, the concept of communication is not only related to problems or ways of speaking effectively but also ethics of speech [1]. Communication is a regular way of achieving a planned goal [2]. Communication method is also a measurement of the strength of the relationship between two parties when communicating [3]. According to Ibrahim Elfiky, there are three methods of communication: informative communication, persuasive communication and instructive communication [4].

Information communication method is a method used to communicate information in general [5]. By providing descriptions, indications, notifications about something in its entirety, meaning supports trust or content of news. The nature of informative communication is to explain and this description must be educational, stimulating, and persuasive [6]. Its advantage, the method of informative communication is to reach a fairly large number of targets. Its weakness, informative communication method is the content of the message is not sharp and less binding communication.

Information communication is also a method of delivering a message to someone or a number of people about new things they know [7]. This technique has a cognitive effect that communicates only knowing. This is true of both print and electronic media. The persuasive communication method is a communicative method that persuades the target to become confident [8]. Usually in the form of an invitation with a way of giving good excuses and persuasive prospects.

The advantage of persuasive communication methods is to inform communications to conduct an assessment of the information delivered so that it can determine the attitude to follow the instructions of the communicator. The disadvantage, persuasive communication method is that it takes a fairly long period of time, because it requires additional activities of continuous construction. There are several things that form the basis of persuasive communication methods. It is the communicator, the message and the media used. The communicator is the messenger so it is necessary to pay attention to the selection of the person who will be the communicator so that the message or invitation addressed can be delivered.

A message is what is to be delivered to the speaker, while the media is a medium or tool that can be used by the communicator in the delivery of a message [9]. Persuasive communication methods are often found in advertisements, speeches or lectures. But in everyday life unconsciously persuasive communication methods are also often used when someone wants something. The method of persuasive communication basically always has clarity of purpose, whether it is to curb opinions or behavior. In general, it can be said that in the use of this persuasive communication method there are five stages that ultimately refer to the decision to change opinions or attitudes.

The stage consists of the stage of attention, showing interest, the emergence of a stronger desire, the presence of a decision and then followed by the existence of action of change. Instructive communication is a method of communication that is to instruct or order someone to perform a task or work with threats or sanctions to change attitudes, opinions or behavior. Such communication methods are usually fear- arousing, frightening, or depicting bad risks.

In addition, it is also not exempt from the nature of red herring, i.e. interest or charge of interest used to win a conflict, debate by dismissing weak arguments and then being used to attack the opponent. This method is commonly used by a diplomat or political figure as an andalan weapon and is essential for defending or attacking an opponent diplomatically by using the media directly. The advantage of instructive communication methods is more to show the success of something with a goal in a quick timeframe.

II. RESEARCH METHODS

The research uses a qualitative approach of observation, interview and documentation. In the qualitative method, researchers go to the field to observe information about something new in a situation and produce descriptive data, which is written or oral data of people and observed research [10]. Because the researchers want to exhibit the results of the research by describing the existence of a routine study conducted by the smart with Islamic community on the development of communication carried out by adolescents in the I/II. Field research on this study that the researchers will conduct research on "smart communication methods with Islamic in increasing the consciousness of Muslims among teenagers in Kelurahan Lubuk Pakam I/II". Field research is used in research because researchers want to directly observe how a manager or musrifah in operating a smart community with Islamic in increasing the awareness of Muslims among teenagers in the I/II.

III. RESULTS AND DISCUSSION

Smart with Islamic (swic) is a community that is based on Islam and has a vision and mission to create a brilliant generation with Islamic personality, intelligent, faqih, and a spirit of leadership in obeying Islamic rules in accordance with the Qur'an and As-Sunnah. The swic community in Lubuk Pakam Village was built in 2017 by several youths who wanted a change either for themselves or for the youth in Lubuk Pakam Village. The smart with Islamic communication method in increasing awareness of Muslimah clothing among teenagers in Lubuk Pakam I/II Village is one way to strengthen friendship among teenagers in Lubuk Pakam Village by conducting routine studies once a week and always being understood with the vision and mission in accordance smart with islamic communication method in increasing awareness of Muslimah dress among adolescents in Lubuk Pakam I/II Village.

One of these routine studies is by gathering at the taklim assembly (MT) with an explanation of the material followed by a question and answer session and of course the explanation or question and answer is always reminded or linked to the discussion of Muslim women's clothing in accordance with Islamic Shari'a (rules of Allah SWT). In the study of the smart with Islamic communication method in increasing awareness of Muslimah clothing among adolescents in the Lubuk Pakam I/II Sub-District interviewed 5 people who founded and run the swic community in Lubuk Pakam Sub-District using communication methods in Muslim attire:

(1) using an informative communication method, in this method the information is general in nature which has the meaning of understanding it can be played repeatedly so that the listeners receive the information more intensely and this communication is actually in great demand by teenagers due to the increasingly sophisticated technological age with the existence of media- media, both print and electronic media. First of all, this method is easy to melt. Because, inviting without having to force so that the listeners can slowly change their attitude or behavior for the better.

In the smart with Islamic communication method in increasing awareness of Muslim clothing among adolescents in Lubuk Pakam I/II Sub-District, applying regional boundaries in Muslim clothing, such as: first, private area, in this area a Muslim woman is free to express herself in clothes that should be worn without seen by other people or those who are not his mahrom. Such as bedrooms and bathrooms, even in this area children cannot enter without permission.

Second, a special area, in this area where a person who is not a mahrom must first ask permission when entering a house, as the adab taught by the Prophet Muhammad SAW: "(You should) do this (not standing at the door) or like this, in fact (it is prescribed) to ask permission (nothing but to protect eyes)" (HR. Abu Dawud no. 5174) and so on).

In this area, women may reveal their small genitalia to their mahrom. For example in the house, based on the argument "you may not reveal your genitals except to your mahrom" (Qs. An-Nur: 31) [11]. In this special area, women may reveal their private parts to the mahrom with the limitation of ablution members/jewelry places. Third, the general area, in this area other people who are not mahrom do not need permission to see us so it is obligatory for Muslim women to wear perfect Muslim clothing so that they are more awake.

The following is the argument: we, the women were ordered by the Prophet to go out during Eid al-Fitr and Eid al-Adha, both girls, women who are menstruating, and girls in seclusion. Women who are menstruating are ordered to leave prayers and witness the goodness and preaching (syi'ar) of the Muslims. I asked, "O Messenger of Allah, one of us does not have a headscarf. The Messenger of Allah said: "let a brother lend his veil". (HR. Muslim) based on this hadith means that it is obligatory for a Muslim woman to cover her private parts when leaving the house.

When we know someone does not have it (a robe and headscarf), then his brother must lend it for the marwah of a

Muslim woman in front of humans or those who are not mahrom. (2) using a persuasive communication method, because the smart with Islamic communication method in increasing awareness of Muslim clothing among adolescents in the Lubuk Pakam I/II Sub-District is inviting in a gentle manner so that the listeners are convinced that the words of the communicator are really real so that the listener awakens himself to do the good deed according to his conscience and it is true.

Although it takes a long process to change one's attitude. What is certain is that we have to improve our personal nature then we are able to soften the hearts and minds of others. Because this method is easier to transfer information and know the character of someone we aim at with an initial understanding that is easy to accept directly. The trend of Muslim women's clothing, especially among teenagers in the Lubuk Pakam sub-district in recent years, is an encouraging phenomenon.

Of course this is very different from before. The enthusiasm of women to wear the hijab (gamis) and headscarf can be found in almost all public areas, especially after the phenomenal film Verses of Love, many women began to wear the syar'i headscarf and even the veil. From this phenomenon, it can be said that Muslim women's clothing can keep up with the times and its development without having to let go of its essence as part of religious (Islamic) law. (3) using instructive communication methods, because these communication methods are in accordance with Islamic recommendations that are coercive or threatening, but this is indeed the goal to *am'r ma'ruf nahi munkar* us to Allah.

Like we have to obey his orders to cover our genitals perfectly, protect the views of men who are not mahrom, stay away from adultery, namely not dating and others who are not blessed by Allah SWT. So after that we have to find out in more detail, especially for women especially for teenagers who have to find out about the best Muslim clothing then when they understand about these clothes they are not only given an understanding related to this understanding but also carry out control activities in inside.

So when there are among us, for example, who are not dressed in a syar'i manner, we will do what is called *da'wah* and *tabayyun*. So that he remains in a state of *istiqomah* in speaking that comes out of his mouth. Because of its assertive nature, so that the listeners comply more with the rules in accordance with Islamic law without having to oppose. And the smart with Islamic communication method in increasing awareness of Muslim clothing among teenagers in Lubuk Pakam I/II Village also makes listeners aware that understanding Islam is mandatory, in which every point of view or the best goal is always to remember Allah SWT who created it.

The results of interviews with those who founded and run the swic community in Lubuk Pakam Village in Muslim women's clothing using informative communication methods, instructive communication methods and persuasive communication methods. Which is where the three communication methods are used in swic to be conveyed and applied to a large audience (general) so that they know that

good and perfect Muslim clothing is mandatory in accordance with Islamic law which is indeed a stipulation for Muslims.

Dressing a Muslim woman is a must for a Muslim woman, as it is not see-through, does not form a posture and does not attract attention. Except, what can be seen is the face and the palms of the hands. But in reality, there are still many women who are already dressed as Muslim women wearing loose, long-sleeved clothes, it doesn't matter whether the cloth is see-through or not and is veiled but still shows some of their hair, neck and chest. What is considered to distinguish Muslim women's clothing or not is the headscarf. Veil that covers the head to the chest while the hijab (gamis) that covers our bodies extends to the ankles.

In Muslim women's clothing, what is prioritized is not a matter of appropriateness or not, but a commitment to (mandatory) dress regulations, the rules of which come from Allah's rules, not from human rules. Every woman who has reached puberty, is an adult regardless of her physical condition, has a disability or not, especially when it comes to skin color, is not appropriate to make excuses for not wearing Muslim clothing. Even aesthetically, Muslim clothing will hide all the weaknesses or strengths of a Muslim woman. It's also an old fashioned excuse not to dress for Muslim women for fear of making a woman's face look old.

Because wearing closed clothes is not a monopoly of the Arabs nor does it come from their culture, even according to the great contemporary Iranian scholar and philosopher, Murthada Muthahari, covering clothes (women's entire body) has been known among many ancient nations and is more attached to the nation's people. Iran, compared to other places. Therefore, it is clear that today's youth or young generation must really be properly educated and must be given insight on how to dress properly as a Muslim woman. In order to produce potentials that can prosper and advance the life of the nation. As well as being able to provide new innovations that make the nation's characteristics so that it is better recognized by other nations.

Even though it is clear, Allah SWT has made it obligatory for all Muslim women to pay attention to their clothes in a simple and not seen as conspicuous when leaving the house, and explained in q.s an-nur verse 31, that: jewelry, except for the family or the closest person and may not beat their feet so that the jewelry they hide is known.

Muslim dress is always interesting to study. Differences in perspectives and patterns of thought often warm up the debate in various circles. Islam itself, with the Koran, has a central role in regulating Muslim or Muslim women's dress patterns. Al-Qur'an, the holy book of Muslims, functions as a *huda* for humans, as a political, social and spiritual catalyst and a factor in the change of tribes in the Arabian peninsula, and has a wide enough influence in a short time.

Al-Qur'an contains three Islamic foundations, namely aspects of *aqidah*, aspects of morality and *syara'* law. Al-Qur'an has also explained various problems of human life from all fields. Both the spiritual and physical fields or the social economic field which have been regulated by the Qur'an. One of the main issues discussed in the Qur'an is about

clothing. The word fashion comes from the Sanskrit word "bhusana" and the most popular term in Indonesian is clothing. For example, it is actually universal, it can be worn by Muslim women wherever they are, regardless of ethnicity or geographical location, and can be said to be fashion throughout the ages.

Islamic Shari'a also requires women to wear Muslim clothing when leaving the house. The official dress for Muslim women when leaving the house is to use a headscarf or clothing that can cover the body from head to toe. In the old days of ignorance, many women did not wear a headscarf when leaving the house, thus attracting a lot of attention from men who were on the side of the road. And that's where the ugly desire finally arises from the men who see it.

IV. CONCLUSION

The method of communication Smart with Islamic in improving the awareness of Muslims among adolescents in the sense of Lubuk Pakam I/II in the vision of the mission to be applied in Muslim dressing is a must for a Muslim as not to look, not to form the posture of the body and not to draw attention. In Muslims, the priority is not a matter of fasting or not, but a commitment to the rules of duty, whose rules come from God's rules, not from human rules. Every woman who is already mature, regardless of physical condition, disability or not, especially when it comes to skin color, is not worthy to make excuses for not wearing Muslim fashion. Even aesthetically, Muslim fashion will hide all the shortcomings or advantages of a Muslim. It is ancient that Muslims feared that a woman's face would look old or desperate for human words. And again to the method that has been applied that a Muslim has a strong consistency against the purpose, then from that we need what is called the community to strengthen and strengthen our akidah as a Muslim to not goyah over doubts about his love for us as a servant to obey the rules of Allah SWT.

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