

# COMMUNICATION NETWORK OF ISLAMIC BOARDING SCHOOLS IMPROVES SOCIAL COHESIVENESS OF ACEHNESE PEOPLE IN MA'HAD FAHMUSSALAM AL-AZIZIYAH NEIGHBORHOOD IN DELI TUA

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*Article history: received 09 January 2023; revised 18 February 2023; accepted 08 March 2023*

*DOI: <https://doi.org/10.33751/jhss.v7i1.8680>*

**Abstract.** Communication network refers to research techniques used to identify the structure of communication within a system or community. It involves analyzing relationship data regarding communication flows using different types of interpersonal relationships as units of analysis. Groups with participatory growth processes will achieve higher cohesiveness thresholds. This study aims to analyze how the communication network, what are the steps, and what are the supporting and inhibiting factors of the leadership of Islamic boarding schools in increasing the social cohesiveness of the Acehese ethnic community in the ma`had fahmussalam al-aziziyah environment. The methodology used in this research is descriptive qualitative method. Data collection techniques were carried out by interviews, observation and documentation. Based on the results of observations and interviews, the researchers found that the steps taken by the leaders of Islamic boarding schools in increasing the social cohesiveness of the Acehese ethnic community in the ma`had fahmussalam al-aziziyah environment were as follows. Collectives can be formed when each member of the group has the same interests. The communication network consists of individuals who are connected to each other through a continuous communication gimmick method. Steps in Improving the Social Cohesiveness of the Acehese People in the Ma`had Fahmussalam al-Aziziyah Environment In terms of increasing cohesiveness in a group or community, there must be methods or steps that must be taken to increase cohesiveness within a group

**Keywords:** communication network; social cohesiveness

## I. INTRODUCTION

Communication networks refer to research techniques used to recognize the structure of communication in a system or community. It involves the analysis of relationship data regarding communication flows using different types of interpersonal relationships as units of analysis. A network is a specific form of connecting relationship between a group of people or objects, in which people or objects act as actors (nodes) within the network [1]. In the context of communication, networks are created based on communication relationships between individuals, groups, organizations, and communities [2] also state that communication networks consist of patterns of relationships that arise from the exchange of messages between communicators. Communication is a process that exchanges information. So with the cause of the communication process, there will be mutual exchange of information, thoughts, ideas, knowledge, education and other things between communicators and communicants, so that they get the information they want [3]. This is relevant to the theory put forward by Lasswel where he explained that communication is as disseminating information, persuading, and carrying out instructions so that when communicating there can be similarities in interpretation. Communication can also be used as a motivating tool in religious, social, educational values,

and can even unite a group [4]. Moreover, in this era of super sophisticated technology to do communication is very easy even though different places but communication can be done with who we want. Even with communication, many leaders use it to unite the people under their leadership, or to make constituencies so that there is no collapse of a group in the form of government, organization, ethnicity, tribe and culture.

Cohensitivity itself is a condition in which people in the group do not want their group members to leave the group itself, so they motivate the group members to stay in the group [5]. Cohesive is an area where people from any group are available to work together. The group turns into a cohesive force for their own tasks, and their colleagues are in dire need of support carrying out additional tasks. As a cohesive boundary, it can enlighten the perspectives of each participant and encourage them to work together as a team to achieve common goals [6]. High cohesiveness is caused by the process of group formation. Groups with participatory growth processes will reach a higher threshold of cohesiveness [7]. Group cohesiveness has been low over the past few months so group members are rare, as group meetings are rarely held. This results in a person's interaction with others becoming more sporadic. The limited group tasks available except for members who are in the management group also lack integration between members. This hinders individual motivation to achieve the desired goals for their team. Few

people are motivated and actively working to achieve group goals [8].

According to previous research conducted by [9] regarding the existence of a group with low or higher than normal cohesiveness that has no interest in interpersonal relationships between group members, Interaction between group members is not always a requirement for them to remain in the group for a long period of time. There is often not enough motivation to stick together. They only became a group after they received a task that had to be completed in secret. There seems to be some reluctance to be part of his diving group and to avoid being one. As a result, there is no evidence of any interest or agreement regarding the group's overall goals and objectives. This is because the group is only marginally able to accept and assess goals and obey organizational rules and procedures. Although not immediately apparent, this seems to be consistent with the notion that the parties involved are no longer working together [10]. If group members begin to enjoy each other's company and engage in friendly conversation, the cohesiveness of the group will become more intense. A further positive result is encouraging people to continue speaking in certain groups as well. This is influenced by the goals of the instrumental group. Highly cohesive groups usually spend a lot of energy stoking fires or investing energy in maintaining a healthy level of intent within the group, which very often hinders the development of good decisions. Using the next sentence, even when they are in disagreement, group members often discuss matters about which they are concerned while avoiding conflict and expressing their opinion to the majority [11]. Cohesiveness in the group can be influenced by: the continuity of the group's existence in terms of membership and roles (long term); each member has traditions and customs; the group has an organization; group beliefs (every member knows who they belong to); what is the group; how does it work within the group; how is the structure within the group; and other things; group knowledge; and ties (attachment) to the group.

Group cohesiveness certainly applies also among the community, especially the community is a migrant community who is not a native in a place. This situation occurred in the Fahmussalam al-Aziziyah Islamic boarding school, Deli Tua district, Deli Serdang Regency. Islamic boarding schools are Islamic educational institutions that are centered on kindness. A mosque as the center of their institution. Islamic boarding school also means Islamic educational institutions teaching and guiding in general in non-classical methods (bandungan and sorogan systems) teaching students based on books written in Arabic by scholars, students usually live there in the Islamic boarding school [12]. One of the members of the Aceh migrant ethnic group is the leader of the Fahmussalam al-Aziziyah Islamic boarding school, better known as Abi Fahmi Karimuddin. He is one of the young religious leaders in Medan, and he is an alumni of the Dayah MUDI Mesjid Raya Samalanga, where he is also an alumni of the Samalanga Al-Aziziyah Institute. Several years ago, this pesantren was located in the Medan area, and the students were not many, but with the prayers of

teachers and assistance from the overseas Aceh community, in the end they proposed a very strategic land to be made into a boarding school located in the Deli Tua sub-district, Deli district. Serdang, with an area of about a hectare. Then, because of his expertise and association, he was accepted by all parties, especially the overseas Acehnese ethnic community, who are generally traders in Medan. With the presence of the leadership of the Fahmussalam Islamic boarding school in the Deli Tua sub-district, it automatically has a very large role in the cohesiveness of the overseas Acehnese community in the environment of the Fahmussalam Islamic boarding school which maybe before his presence in this place, these Acehnese did not know each other, but with the presence of him who is good at socializing with the community and also holding recitation activities such as majlis ta'lim at the Fahmussalam Islamic boarding school for the community in the Islamic boarding school environment not only specifically for the people of Aceh but also for non-Acehnese people in the pesantren environment and even the general public in Medan. Based on the background description above, the researcher intends to find out about how the communication network of the leaders of the Fahmussalam Al-Aziziyah Islamic boarding school in overcoming the social cohesiveness of the Acehnese ethnic community in the Fahmussalam Al-Aziziyah ma'had environment.

## II. RESEARCH METHODS

Researchers focus on social issues that are always changing, which is why researchers choose qualitative research methods to ensure how to find, collect, manage, and analyze the research data obtained from research results. Such qualitative research helps in understanding social engagement, for example, through in-depth interviews to identify different patterns. The current study uses a qualitative approach with a descriptive blueprint, namely research that provides a thorough explanation of certain individuals or groups regarding the situation and symptoms experienced [13]. David Williams, as quoted by Moleong, outlines that qualitative research involves gathering information in an uncontrived environment using authentic techniques and is carried out by individuals or investigators who have a natural curiosity [14]. The goal of qualitative research is to gain a comprehensive understanding of a subject from the perspective of the human being being studied. Chairman. This primary source was then asked to propose further potential informants, taking into account their evaluation of the coherence of the Acehnese ethnic community in the Fahmussalam al-Aziziyah ma'had environment, to ensure synchronization and validation of the data provided by the first informant. In accordance with the recommendation of the leadership of the Fahmussalam al-Aziziyah Islamic boarding school as the main informant, five additional main sources were identified, including the head of the Acehnese ethnic community, the secretary, and three donors of the Fahmussalam al-Aziziyah Islamic boarding school, as well as some of the leaders of the Acehnese ethnic community group

in the Islamic boarding school environment. Fahmussalam al-Aziziyah. In addition, ten additional primary sources were selected from members of the Acehese ethnic community in the Fahmussalam al-Aziziyah Islamic boarding school environment.

The researcher chooses the form of qualitative research, then the information obtained must be comprehensive, lucid and categorical. As Sugiyono explains, the data collection process can be obtained through observation, interviews, documentation, or a combination/triangulation. Primary data were obtained by conducting interviews with participants using surveys to collect numerical data and thorough interviews to collect descriptive data. Secondary data are obtained from literature studies, books, and reports, as well as analyzing cases from various written sources. Data analysis in this study was carried out in conjunction with the data collection stage. The interactive model for analysis consists of three routes, namely data condensation, demonstration, and validation [15].

### III. RESULTS AND DISCUSSION

The next results are based on direct field observations and interviews conducted on the communication network of Islamic boarding school leaders in improving the social cohesiveness of the Acehese ethnic community in the Fahmussalam al-Aziziyah ma'had environment. Communication networks are global communication networks because actors have close relationships with other actors. A network is a collection of related items that are recognized by their siblings or more commonly, their siblings, and by the edges or other connections that connect them [16]. There are social networks for individuals or groups of individuals with different ways to communicate and engage with each other. Communication networks consist of individuals connected to each other through deceptive methods of continuous communication [17]. The communication network built by the leadership of the Fahmussalam al-Aziziyah Islamic boarding school for the Acehese ethnic community in the Ma'had Fahmussalam environment is aimed at increasing the social cohesiveness of the Acehese ethnic community and maintaining relationships and kinship among the Acehese ethnic community. The relationship or communication network carried out by the leadership of the Fahmussalam Islamic boarding school is clarified through spiritual activities in the form of routine recitations that are oriented towards maintaining Islamic values as one of the binders and increasing the cohesiveness of the Acehese ethnic community groups in the Fahmussalam ma'had environment. In the recitation activities carried out by the leadership of the Fahmussalam Islamic boarding school, there is often a communication process that can be mapped to form a concrete communication network. The communication network that exists in the Acehese ethnic community in the environment of the Fahmussalam Al-Aziziyah Islamic Boarding School, which was built by the leadership of the Fahmussalam Islamic

Boarding School, illustrates the flow of information from the communicator to the communicant simultaneously. Regarding the exchange of information that occurs within an Acehese ethnic group in the Ma'had Fahmussalam environment, dialogue occurs through the principles of convergent communication. The convergent communication paradigm produces a view of communication between individuals. Convergence communication designates communication as a procedure by which communicators generate and disseminate information to achieve identical significance. Kincaid, as cited in [17], identified the important constituents of this model as information, ambiguity, convergence, mutual understanding, mutual agreement, collective action, and network interconnectivity.

The communication network built by the leaders of the Islamic boarding school is a communication relationship built by the leaders of the Islamic boarding school, both the communication is in the form of interpersonal communication such as the leaders of the Islamic boarding school invite the guardians specifically either communicate directly or through social media to participate in the recitation once a month at the Fahmussalam al-Aziziyah Islamic boarding school as one of the goals to improve ethnic cohesiveness of Acehese people in the Fahmussalam al-Aziziyah Islamic boarding school.

The communication network carried out by the leaders of the Fahmussalam Islamic boarding school is a communication relationship built by the leaders of the Islamic boarding school in groups, such as the leaders of the Islamic boarding school holding ta'lim majlis, recitation with *ibuk-ibuk* and other activities. [17] propose that examining network communication at the click/group level involves analyzing several indicators, including: (1) proximity between members in the network, reflecting the degree of click connectedness, (2) the amount of interconnectedness communication between networks, which indicates clique diversity, (3) clique integration, which is characterized by a member's ability to communicate with other members through various communication relationships, and (4) click openness, which refers to a click's willingness to communicate with non-clique individuals in a network. they are told they do not follow customs, it can lead to conflicts.

*Steps in Improving the Social Cohesiveness of Acehese People in Ma'had Fahmussalam al-Aziziyah Environment*

In terms of increasing cohesiveness in a group or automatic communication must have methods or steps that must be taken to increase cohesiveness in a group. Based on observations and interviews, researchers found that the steps taken by Islamic boarding school leaders in increasing the social cohesiveness of Acehese ethnic communities in the Ma'had Fahmussalam al-Aziziyah environment are as follows.

- a. Leaders of Islamic boarding schools improve communication with group members, whether the communication is in the form of interpersonal or group communication.
- b. Leaders of Islamic boarding schools carry out community social by helping underprivileged communities.

- c. The leaders of the Islamic boarding school and group members make a ta'lim ceremony with all the members of the group.
- d. And the members of the group attend each other at every event in their respective group members.

*Factors that Support Islamic Boarding School Leaders in Improving the Cohesiveness of Acehese Ethnic Communities in the Fahmussalam Al-Aziziyah Islamic Boarding School Environment*

The next results obtained by researchers when conducting interviews and observations are knowing what things support the leaders of Islamic boarding schools in increasing social cohesiveness Acehese ethnic communities in the environment of Ma'had Fahmussalam al-Aziziyah are as follows:

a. Interpersonal attraction (interpersonal attraction)

Collectives can be formed when each member of the group has the same interests. In addition to interests, other determinants that influence the formation of collectives are closeness, regularity of communication, similarity, inclusivity, give and take, and mutual admiration, which can stimulate the creation of a group. As a result, even imperfect groups can turn into highly cohesive collectives. Based on this, the researcher found that to support the leadership of Islamic boarding schools in increasing the social cohesiveness of the Acehese ethnic community in the ma'had fahmussalam al-aziziyah environment, there was very good cooperation and communication carried out by the Acehese ethnic community, and there was interpersonal attraction between group members. and participate in carrying out activities and routines held by the leadership of the Islamic boarding school and all members of the group; that is where the omen supports the leadership of the Islamic boarding school in increasing the social cohesiveness of the Acehese ethnic community in the ma'had fahmussalam al-aziziyah environment.

b. Stability of membership

The resilience of members in a group is an indicator of the stability of the group. Groups that experience frequent membership changes tend to have low unity, while groups whose membership lasts a long time tend to have high unity. The stability of group members that occur in the area of the Acehese ethnic community in the Fahmussam al-aziziyah Islamic boarding school environment so that it can support the leadership of the Islamic boarding school in increasing the social cohesiveness of the Acehese ethnic community in the Ma'had Fahmussam al-Aziziyah environment.

*Group size*

The size of the group can affect its compactness. As a result, larger groups require more effort from their members. When a group is large, interactions between members can escalate rapidly, leading to a break in positive relationships between them. Members of the Acehese ethnic community group in the Ma'had Fahmussaam al-Aziziyah neighborhood are not so many that a positive disconnect between them will occur, and with this can also be a support for the leadership of Islamic boarding schools in increasing the social cohesiveness of the Acehese community in the Ma'had Fahmussalam al-Aziziah environment. As per the findings of [18], group

solidarity can be influenced by various factors, some of which occur naturally while others are shaped by organizational goals, structures, and strategies. The next list highlights several factors that affect group cohesiveness, including:

- a. Group activities, such as participating in events together.
- b. Symbols that distinguish members of the group from other communities.
- c. Communication, especially interpersonal communication, which is very important in uniting the various parts towards high cohesiveness.
- d. External threats, such as pressure from enemies, can strengthen group solidarity.
- e. Future prospects, because cohesiveness is influenced by whether the organization has good prospects or not. Expectations play an important role when working on group or individual tasks.
- f. Homogeneity, because more homogeneous groups more easily create group cohesiveness.
- g. Interaction, the more members work together, the easier it is to create cohesion.
- h. Image, because the member feels that his group can improve his image and self-esteem, then cohesiveness will increase.

Mason has also identified several factors that impact cohesiveness within a group, which are as follows:

- a. Group activities: It involves participation in events and activities organized by the group.
- b. Symbols: Symbols act as representations of objects and create a sense of belonging among different groups.
- c. Communication: Effective communication is essential to ensure smooth interaction and achieve high cohesiveness in the group.
- d. External threats: The group must be able to deal with external threats that have the potential to harm the group.
- e. Homogeneity: The more uniform a group is, the easier it is to build cohesiveness among its members.
- f. Interaction: Each member must work together to facilitate the process of achieving group cohesiveness.
- g. Imagine, if participants experience such impressions, the team is able to increase their self-esteem, then group cohesiveness will increase.

Therefore, the conclusion is that the bond between members of a group can be affected by the degree of group unity. The notion of group unity and individual temperament can be summarized as follows: everyone always yearns for inner peace in his life. The ability to show strength lies in maintaining the unity of the group, ensuring the coherence of its constituents, fostering mutual concern among members, and cultivating affection and admiration for one another. This is very important in maintaining harmony between Acehese ethnic communities in the environment of Ma'had Fahmussalam al-Aziziyah.

*Inhibiting Factors of Islamic Boarding School Leaders in Improving the Cohesiveness of Acehese ethnic communities in the Fahmussalam A-Aziziyah Islamic Boarding School environment*

Within a group cohesiveness is certainly very important as well as the Acehese ethnic group who are in the



Fahmussalam al-aziziyah Islamic boarding school environment, but to increase cohesiveness there must be steps and so also within the group there must be obstacles to increasing cohesiveness itself, as happened in the Acehnese ethnic community in the Ma`had Fahmussalam environment, after the researchers conducted observations and interviews, it resulted that there were several obstacles to the leadership of the Islamic boarding school in increasing the cohesiveness of the Acehnese ethnic community in the Fahmussalam Islamic boarding school environment, as follows:

a. Dissimilarity About Goals

It is clear that when group members have different goals, conflicts can arise as happened among the Acehnese ethnic community in the ma`had fahmussalam environment where there are members of the group who do not have the same goals so that it has an effect on the occurrence of conflicts between the groups. then by reason of managing such conflicts can lead to a decrease in the level of unity.

b. There is no cohesiveness among group members

This happened in the Acehnese ethnic community group in the Ma`had Fahmussalam environment where there were some groups who lacked in maintaining cohesiveness such as not participating in following activities and routines that had been agreed upon by the group members themselves such as majlis ta`lim activities carried out by the group. but there are members who are always unable to attend these activities, this will automatically reduce cohesiveness in a group.

c. Time

The cohesiveness of a group can be seen in their communication, where the pros and cons are presented together. Effective communication requires the ability to understand both verbal and non-verbal cues from other members. An obstacle to group cohesiveness is the social background of its members, because they may have individual commitments. Members of the Acehnese ethnic community generally come from middle to lower economic backgrounds, so they have to manage their time efficiently between work, organization and their families.

#### IV. CONCLUSION

The communication network is a global communication network because actors have close relationships with other actors. A network is a collection of related items that are identified by their siblings or more commonly, their siblings and by the edges or other connections that connect them. There is a social network for individuals or groups of individuals with various ways to communicate and engage with each other. The communication network consists of individuals who are connected to each other through a continuous communication gimmick method. Steps in Improving the Social Cohesiveness of the Acehnese in the Ma`had Fahmussalam al-Aziziyah Environment In terms of increasing cohesiveness in a group or automatic community, there must be methods or steps that must be taken to increase cohesiveness within a group. Based on the results of observations and interviews, the researchers

found that the steps taken by the leadership of the Islamic boarding school in increasing the social cohesiveness of the Acehnese ethnic community in the ma`had fahmussalam al-aziziyah environment were as follows. Collectives can be formed when each member of the group has the same interests. In addition to interests, other determinants that affect the formation of collectives are closeness, regularity of communication, similarity, inclusivity, give and take, and mutual admiration, which can stimulate the creation of a group. The resilience of members in a group is an indicator of the stability of the group. Group size can affect its cohesiveness. As a result, larger groups require more effort from their members. When a group is large, the interaction between members can escalate quickly, causing a break in positive relationships between them. group: This involves participating in events and activities organized by the group. Symbols act as representations of objects and create a sense of belonging among different groups. Effective communication is very important to ensure smooth interaction and achieve high cohesiveness in the group.

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