INTERPERSONAL COMMUNICATION IN THE RECOVERY EFFORTS OF MENTALLY ILL STUDENTS AT THE BOARDING SCHOOL CONDROMOWO 2 NGAWI DISTRICT

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Abstract: The purpose of this article is to find out the form of interpersonal communication in the recovery efforts of mentally ill students at Condromowo 2 Islamic Boarding School and the supporting and inhibiting factors in the recovery process of mentally ill students. The method used in this article is a descriptive qualitative method with data collection through interviews, observation, documentation, and literature research. This analysis shows five forms of interpersonal communication in the recovery efforts of mentally ill students: dialogue, sharing, interviews, counseling, and spiritual therapy. In the process of dialoguing with students, there is one-way communication, two-way communication, the use of verbal language, and the use of non-verbal language. Sharing occurs when students already have trust in the rehabilitation sector administrators. The interview occurs when the santri are unclear about their problems, thus encouraging the administrators to ask more profound questions. Counseling is done by providing solutions to the problems experienced by students, for spiritual therapy using alternative wirid, reciting the Koran, reading sholawat, and praying in congregation five times. The supporting factors contained in the interpersonal communication process between rehabilitation administrators and mentally ill students can be divided into three: supporting factors from the communicator's angle, supporting factors from the communicator's angle, and supporting factors from the message angle. The obstacles that occur during the recovery process of mentally ill students are process, semantic, and psychological.

Keywords: Interpersonal Communication, Mental Disorders, Pondok Pesantren Condromowo 2

Abstrak: Tujuan dari artikel ini adalah untuk mengetahui bentuk komunikasi antarpribadi dalam upaya pemulihan santri gangguan jiwa di Pondok Pesantren Condromowo 2 dan faktor pendukung dan penghambat dalam proses pemulihan santri gangguan jiwa. Metode yang digunakan dalam artikel ini adalah metode kualitatif deskriptif dengan pengumpulan data melalui wawancara, observasi, dokumentasi, dan studi kepustakaan. Hasil analisis menunjukkan ada lima bentuk komunikasi interpersonal dalam upaya pemulihan mahasiswa gangguan jiwa, yaitu dialog, sharing, wawancara, konseling, dan terapi spiritual. Dalam proses berdialog dengan siswa, terdapat komunikasi satu arah, komunikasi dua arah, penggunaan bahasa verbal, dan penggunaan bahasa non verbal. Sharing terjadi ketika santri sudah memiliki kepercayaan kepada pengurus bidang rehabilitasi. Wawancara terjadi ketika santri kurang jelas dengan masalahnya, sehingga mendorong pengurus untuk mengajukan pertanyaan yang lebih mendalam. Konseling dilakukan dengan memberikan solusi dari permasalahan yang dialami oleh santri, untuk terapi spiritual menggunakan wirid alternatif, mengaji, membaca Al-Quran, membaca sholawat, dan sholat berjamaah lima waktu. Faktor pendukung yang terdapat dalam

proses komunikasi antarpribadi antara pengurus rehabilitasi dengan santri gangguan jiwa dapat dibagi menjadi tiga yaitu faktor pendukung dari sudut komunikator, faktor pendukung dari sudut komunikan, dan faktor pendukung dari sudut pesan. Hambatan yang terjadi selama proses pemulihan santri gangguan jiwa adalah proses, semantik, dan psikologis.
Abstrak: Komunikasi Interpersonal, Gangguan Mental, Pondok Pesantren Condromowo 2

INTRODUCTION

Interpersonal communication is more effective in mental illness recovery efforts because it is more intense and open. This makes interpersonal communication widely used by psychologists, psychiatrists, and nurses in the recovery efforts of people with mental disorders. The recovery is usually carried out in a mental hospital, where a nurse will communicate with the patient as an alternative to curing him.[1] Mental hospitals also use drugs as an alternative to healing, but drugs do not always positively affect people with mental disorders. According to Setiadi (2014), various studies on drugs for mental disorders (psychopharmacology) show that these drugs' benefits are limited. Even in the long run, psychopharmacology's negative impact will exceed its benefits (positive impact).[2]

In addition to mental hospitals, one boarding school accepts mentally ill students. This boarding school is in Ngawi Regency in Dukuh Genggong Bedis Village Jogorogo District. Al Jannatu Darul Ma'wa Islamic Boarding School, better known as Condromowo 2 Islamic Boarding School, accepts students with mental disorders, drugs, depression, and guna-guna. There are 80 mentally ill students with various backgrounds. The healing alternatives used by the pesantren also vary, ranging from morning exercise ruqyah, to face-to-face communication. In addition to students with mental disorders, at the Condromowo 2 Islamic Boarding School, 4 standard students study the yellow book. The research conducted by the author is limited to students who experience mental disorders, not standard students who study the Yellow Book.

The recovery process for mentally ill students is carried out by the caregiver of the boarding school with students in the rehabilitation field who have qualified abilities to guide the students. This recovery effort is carried out through various boarding school activities, ranging from morning sports, reading wirid, reading sholawat, reciting the yellow classical books, planting flowers, and other activities. The activities involving

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[1] Dewi Norma Palupi et. al., "Karakteristik Keluarga ODGJ dan Kepesertaan JKN Hubungannya dengan Tindakan Pencarian Pengobatan bagi ODGJ," Jurnal Kesehatan, 2 (Agustus, 2019), 82.

[2] Gunawan Setiadi, Pemulihan Gangguan Jiwa: Pedoman Bagi Penderita, Keluarga dan Relawan Jiwa, (Purworejo: Tirto Jiwo, 2014), 5-6.

interpersonal communication in the recovery efforts of mentally ill students carried out by the pesantren are face-to-face conversations, evoking students' memories, asking about background and personal matters such as experiences, people around them, and things that are favorite for them. In implementing interpersonal communication used by the caregiver of the Condromowo 2 Islamic Boarding School and the boarding students towards students who experience mental disorders, there are several supporting and inhibiting factors. This affects the students' fast or slow healing process, so some students recover within one month or three months, but some are up to one year even more than one year.

Many researchers have written previous studies on interpersonal communication, including, *first*, "Interpersonal Communication Between Teachers and Deaf People in Building Social Skills (Case Study at Pertiwi Bangunsari Ponorogo Deaf Special School)". Research by Siti Nurjanah, a student of the Faculty of Ushuluddin Adab and Da'wah, Department of Communication and Islamic Broadcasting, IAIN Ponorogo in 2020. This study aimed to determine the pattern of interpersonal communication between teachers and deaf students in developing social skills at the Pertiwi Deaf Special School, Bangunsari Village, Ponorogo Regency. This study was written and analyzed using a descriptive qualitative method.[3] *Second, "*Interpersonal Communication of Nurses to Schizophrenia Patients in the Process of Raising Awareness at Dr. H. Marzoeki Mahdi Mental Hospital Bogor."

Research by Dwi Asriani Nugraha, a student of the Faculty of Da'wah and Communication Sciences, Department of Communication and Islamic Broadcasting, UIN Syarif Hidayatullah Jakarta, in 2015. This study aims to discover the interpersonal communication techniques carried out by nurses at Dr. H. Marzoeki Mahdi Mental Hospital Bogor when dealing with schizophrenic patients. This study was written and analyzed using a descriptive qualitative method.[4] *Third*, "Interpersonal Communication Between Nurses and Mentally Ill Patients at Ernaldi Bahar Hospital, South Sumatra Province". Research by Lika Maretha, a student of the Faculty of Social and Political Sciences, Department of Communication Science, UIN Raden Fatah Palembang in 2020. This study aimed to determine the interpersonal communication of nurses with mentally ill patients

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[3] Siti Nurjanah, "Komunikasi Interpersonal Antara Guru dan Tunarungu dalam Membangun Ketrampilan Sosial (Studi Kasus di Sekolah Luar Biasa Tunarungu Pertiwi Bangunsari Ponorogo" (Skripsi IAIN Ponorogo, 2020), 6.

[4] Dwi Asriani Nugraha, "Komunikasi Antarpribadi Perawat terhadap Pasien Skizofrenia dalam Proses Peningkatan Kesadaran di Rumah Sakit Jiwa Dr. H. Marzoeki Mahdi Bogor" (Skripsi UIN Syarif Hidayatullah, 2015), 8.

at Ernaldi Bahar Hospital, South Sumatra Province. This study was written and analyzed using a descriptive qualitative method.[5]

METHOD

In this article, the author uses a qualitative research approach. Qualitative research is an effort to explore and understand the meaning of what happens to various individuals or groups that come from social and humanitarian issues. This type of research is qualitative field research, which is a field research procedure that produces descriptive data in the form of written or oral data from the people and research observed.[6]

In this article, the author uses a descriptive type of research. Descriptive research is a research method that describes the characteristics of the population or phenomenon under study. The main focus of this research method is to explain the object of research so that it can answer what events or phenomena occur. Descriptive research seeks to describe and interpret what exists (it can be about existing conditions or relationships, growing opinions, ongoing processes, consequences or effects that occur, or trends that are developing).[7]

LITERATURE REVIEW

Definition of Interpersonal Communication

The word communication comes from Latin (communication), which means something. According to Stuart, the root word of communication comes from the word communico (sharing), then developed in Latin into communis. Communis means making together or building togetherness between two or more people. The above understanding means cooperation is carried out between one party and the other party to achieve goals. Communication can include expressions, conveying ideas, providing information, exchanging thoughts, or the like by speech, writing, facial expressions, eye contact, body language, and others.[8]

Interpersonal communication is a type of communication that many individuals often use to establish communication with other individuals. This is because, in this communication, each individual can more easily understand others by being face to face. From the explanation above, interpersonal communication is the most basic and must be owned by everyone. Interpersonal communication is

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[5] Lika Maretha, "Komunikasi Interpersonal Antara Perawat dengan Pasien Sakit Jiwa di Rumah Sakit Ernaldi Bahar Provinsi Sumatera Selatan" (Skripsi UIN Raden Fatah Palembang, 2020), 5.

[6] Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung :Remaja Rosdakarya, 2015), 26.

[7] Abu Achmadi dan Cholid Narbuko, *Metodologi Penelitian*, (Jakarta: PT Bumi Aksara, 2016), 36.

[8] Nurudin, *Ilmu Komunikasi Ilmiah dan Populer*, (Jakarta: PT Raja Grafindo Persada, 2016), 8.

considered the most effective communication to change a person's attitudes, opinions, and behavior. This can happen because of its dialogic nature and direct backflow.

According to Deddy Mulyana, interpersonal communication is communication between individuals face-to-face, which allows each participant to capture the reactions of others directly, both verbal and nonverbal. Another opinion expressed by Joseph A. Devito, interpersonal communication is a process of sending and receiving messages between two or more people but in small groups with direct effects and feedback.[9] Interpersonal communication can be defined as communication that is carried out face to face so that the communicator can capture the reaction of the communicant directly in the form of both verbal and nonverbal.

Forms of Interpersonal Communication

The interpersonal communication process uses Several forms of communication—*first*, dialog. Dialogue comes from the Greek dia and legein, dia meaning between, among, and together. As for login means talking, conversing, and exchanging thoughts and ideas. Dialogue can be interpreted as a conversation that intends to understand each other, understand, and be able to create peace in cooperation to meet needs. In this process, communication actors can convey several messages, data, facts, ideas, thoughts, and opinions with mutual consideration, understanding, and acceptance.

They were second, sharing. Sharing is an activity to give or share ideas, knowledge, skills, or experiences with other parties. This conversation is an exchange of experiences. Sharing is one of the interpersonal communications that two or more people usually do by sharing experiences or exchanging ideas. In this case, the communication actors convey the experiences they have experienced. Sharing is done to learn new things from other people's life experiences to add insight and knowledge. Sharing in interpersonal communication is helpful in enriching one's experience with various criticisms, suggestions, and life values that can be taken from others.

Third, interviews. Interviews are a form of communication that aims to achieve something. The interview involves two parties with goals with reciprocity,

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[9] Alo Liliweri, *Komunikasi Antar Personal*, (Jakarta: Prenada Media Group, 2015), 461-462.

dynamic, and transactional principles. Interviews are a form of interpersonal communication that occurs without media intermediaries between the parties involved in communication. In this case, the roles of communicator and communicant are carried out alternately. The communication actors involved in the interview have an active role in exchanging information. During the interview process, the communication actors directly talk to each other, listen, and answer questions. Interviews in the context of interpersonal communication can provide broader information and motivation to live a better life in the future.

Fourth is counseling. Counseling is one of the assistance provided to individuals to overcome the problems they experience. The implementation of counseling begins with a process of recognition, understanding, acceptance, direction, realization, and adjustment. Forms of counseling communication are generally more widely used in education, business, or society. Counseling is usually used to find the bright spot of a problem experienced by someone, where the person is asking for help (counselee) in seeing the problem and looking for the right problem-solving strategy.[10]

Supporting Factors for Interpersonal Communication

It is, first, supporting factors seen from the communicator's point of view. This factor includes credibility (the authority of a communicator in front of the communicator), attractiveness (attractiveness can be in the form of physical or non-physical that can invite communicator sympathy), intellectual ability (intelligence and expertise possessed by the communicator), integrity (integration of communicator behavior in daily activities), trustworthiness (in harmony between speech and action), social sensitivity (communicator's ability to understand the surrounding conditions, emotional maturity (communicator's ability to restrain his emotions), and empathy (communicator's ability to understand the psychological condition of the communicator).

It was second, supporting factors seen from the communicator's point of view. This factor can be in the form of friendly and open communicators so that they can more easily receive messages conveyed by communicators. Some communicators have broad knowledge and have high social attitudes so that the communication process can be more natural.

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[10] Agus M. Hardjana, *Komunikasi Interpersonal dan Intrapersonal,* (Yogyakarta: Kanisius, 2007), 104-108.

Third, supporting factors are seen from the angle of the message. This factor can be in the form of preparation before delivering the message, the existence of symbols that can be understood by communicators and communicants, messages that are delivered are not ambiguous and delivered at the right time of the situation, and information that can help communicators.[11]

Barriers to Interpersonal Communication

There are four types of interpersonal communication barriers: first, process barriers. Process barriers include things related to the interpersonal communication process: communicators, media, decoding (when the recipient misinterprets the message the communicator conveys), communicants, and feedback. Second, physical barriers caused by geographical distance or space between communicators and communicants are far away, making people who communicate not freely even though they have used the media. In addition to long distances, poor conditions cause physical barriers in interpersonal communication, such as jostling in an elevator or city transportation.

Third, semantic barriers, namely the communicator's inability to communicate in a language that the sender and receiver recognize between the communicating parties. Fourth, psychological barriers include experience, filtering, and psychological distance. The field of experience includes individual backgrounds that affect the individual's perceptions, values, attitudes, and expectations. The filtering field is caused by the receiver filtering the message he hears. Meanwhile, psychological distance barriers are a person's emotions because even the slightest emotion can affect communication. These emotions usually arise from hostility, anger, offense, hatred, fear, and anxiety.[12]

RESULT AND DISCUSSION

Analysis of the Forms of Interpersonal Communication in the Recovery Efforts of Mentally Disordered Santri at Condromowo 2 Islamic Boarding School

Based on the data that the authors have obtained from the results of observations, interviews, and documentation, it is known that the form of communication contained in interpersonal communication between rehabilitation field administrators and mentally ill students at Condromowo 2 Islamic Boarding School uses dialogue, interviews, sharing, counseling, and spiritual therapy. The

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[11] Suranto Aw, *Komunikasi Interpersonal*, (Yogyakarta: Graha Ilmu, 2011), 84-86.
[12] Alo Liliweri, *Komunikasi Antar Personal*, (Jakarta: Prenada Media Group, 2015), 461-462.

data is then presented in narrative and tabular form. *First,* dialog is used in the initial phase of the approach to mentally ill students. In the initial phase of mentally ill students, approaching them usually takes approximately one week. The dialog that takes place can be in the form of one-way communication, two-way communication, verbal language, and non-verbal language.[13] In the initial phase, one-way communication between rehabilitation administrators and mentally ill students often occurs. One-way communication pattern is delivering messages from communicators to communicators using or without media and any feedback from communicants.[14] In this case, the communicant only acts as a listener. One-way communication occurs because the psychological condition of the santri is still depressed and cannot adapt to their new environment. Some students hallucinate, feeling chased, so they fear meeting other people. Moreover, for students who feel that there are whispers, it is difficult for them to accept communication carried out by administrators, both in the form of verbal and non-verbal language.[15]

As stated by the administrator of the rehabilitation field, many students are brooding and alone, so it is difficult to talk to them. In this phase, the action taken by the management is to give the students their own time to calm down. The management does not impose the will of the management on the students so that they do not feel pressured because if the students are pressured, they will find it more challenging to adapt to the new environment and the people around them. After it is felt that it has improved enough, the management returns to persuade the students more patiently and painstakingly. The introduction period for mentally ill students differs; some can be communicated within one week, two weeks, or up to one month.[16]

Two-way communication between rehabilitation administrators and mentally ill students occurs in the second phase. The students will provide feedback if the administrator conveys information, asks questions, or orders. In addition, there is also a change in the role of communication actors between the two, namely, the administrator as a communicator changes to a communicant, and the santri as communicants change to communicators.[17] As said by Mulyana, two-way

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[13] Wawancara dengan Ketua Pondok Pesantren Condromowo 2 pada Rabu, 25 Januari 2023

[14] Dedy Mulyana, *Ilmu Komunikasi*, (Bandung: PT Remaja Rosdakarya, 2017), 160.

[15] Wawancara dengan Ketua Pondok Pesantren Condromowo 2 pada Rabu, 25 Januari 2023

[16] Wawancara dengan Pengurus Bidang Rehabilitasi Pondok Pesantren Condromowo 2 pada Rabu, 25 Januari 2023

[17] *Ibid.*

communication occurs when two parties communicate with the roles of communicator and communicant alternately, sending messages to each other and receiving messages on an ongoing basis.[18]

The communication takes place during cottage activities or outside activities. The activities of the cottage start from morning prayers in congregation, morning gymnastics, breakfast, reciting the book of nawaqibudduriyyah, manaqib fadlullah, and sholawat Al-barzanji. During the activity, the management gives directions to the students, and then the students will ask if they need help understanding what the management has conveyed. Such communication often occurs between administrators and students, who can be invited to communicate every day. This communication occurs repeatedly until the students get used to doing it. With this interaction, they have learned to be ordinary people again. The students also interact with other students during the activity, but this communication is less effective because many are out of sync.[19]

In addition to cottage activities, communication between administrators and students also occurs outside of cottage activities. This communication occurs during breaks from eleven to two o'clock in the afternoon. The students usually ask the administrators for something they need. Some students can already greet the administrators when meeting in the gazebo or mosque.[20] The picture above shows an active, reflective, and creative two-way communication model. This is to the theory previously described, namely the characteristics of interpersonal communication, which is an active activity. The active activity in question is receiving, understanding, and conveying messages by each communication party.[21]

Therefore, the parties to the communication act actively, both during delivering and receiving the message. The communicator must try his best to understand the message correctly, and the communicant must try to understand the message given to him to convey appropriate feedback.[22] The feedback given by the students sometimes matches what the administrators say. Some of them have

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[18] Prastiwi dan Reny Yuniasanti, "Hubungan antara Model Komunikasi Dua Arah antara Atasan dan Bawahan dengan Motivasi Kerja pada Bintara di Polresta Yogyakarta", *Jurnal Psikologi Integratif*, 2, (Desember 2014), 10.

[19] Wawancara dengan Ketua Pondok Pesantren Condromowo 2 pada Rabu, 25 Januari 2023.

[20] *Ibid.*

[21] Prastiwi dan Reny Yuniasanti, "Hubungan antara Model Komunikasi Dua Arah antara Atasan dan Bawahan dengan Motivasi Kerja pada Bintara di Polresta Yogyakarta", *Jurnal Psikologi Integratif*, 2, (Desember 2014), 15.

[22] Agus M. Hardjana, *Komunikasi Intrapersonal dan Interpersonal*, (Yogyakarta: Kanisius, 2007), 109-112.

been able to convey their responses but have not fully recovered, so they cannot answer questions and give statements like ordinary people.

The use of verbal language is generally used by students in the initial phase. This is done with the aim that students get used to verbal language. Still, if the students do not want to speak or cannot understand the language used by the administrator, the administrator will use non-verbal language. Based on the author's data, verbal language is primarily used during sharing and interviews with students. From the description above, verbal language often occurs when students are already in the second phase, namely when students can be spoken to.[23]

About the data above, when associated with the theory that researchers have listed in chapter two, there is a correspondence between the two. As explained by Dedy Mulyana, verbal messages are all types of symbols in the form of one or more words. Almost all speech stimuli that occur to a person are included in verbal messages.[24] Therefore, administrators still use verbal language to communicate with students. This is so that students get used to verbal language because unconsciously, students have learned verbal language by hearing speech from administrators.

Based on the results of interviews that the authors have obtained, the use of non-verbal language is used by administrators for students who are challenging to talk to. This is due to the need for more ability of students to understand verbal messages, both in the form of information, questions, and directions. Therefore, administrators use body language to approach students. This approach is usually done during meals. The body language used is usually in gestures and facial expressions.[25] Suranto Aw states that non-verbal communication is the creation and exchange of messages by not using words but using sign language such as gestures, body attitudes, vocals that are not words, eye contact, facial expressions, proximity, touch, etc.[26]

The santri's lack of understanding of verbal language is due to the condition of the santri, who still need help to think usually, so they find it difficult to interpret the messages the administrators convey. Non-verbal language is usually used to

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[23] Wawancara dengan Ketua Pondok Pesantren Condromowo 2 pada Rabu, 25 Januari 2023.

[24] Dedy Mulyana, *Ilmu Komunikasi*, (Bandung: PT Remaja Rosdakarya, 2017), 260.

[25] Wawancara dengan Pengurus Bidang Rehabilitasi Pondok Pesantren Condromowo 2 pada Rabu, 25 Januari 2023.

[26] Suranto Aw, *Komunikasi Sosial Budaya*, (Yogyakarta: Graha Ilmu, 2010), 146.

approach students initially so administrators can still interact with students through stimuli. Larry A. Samovar and Richard E. Potter argue that non-verbal messages include all stimuli (except verbal stimuli). People and their environment generate these stimuli, giving them a potential message for the communicator or communicant.[27]

They were second, sharing. The approach taken by the rehabilitation sector management aims to gain the trust of the students. This approach process is repeated gradually until the students feel comfortable interacting. If some students still need to be more challenging to communicate with, the administrators do not force them to talk or respond to the administrators. Coercion of students will create a wrong impression of the administrator for students because they will feel pressured and uncomfortable. What the administrators do if the students are difficult to approach is to continue to approach more patiently and painstakingly, try to understand the condition of the students, and provide positive messages until they feel comfortable with the administrators. After the students feel comfortable, they will trust the administrators and want to listen to what they say.[28]

By gaining the students' trust, the administrators will find it easier to communicate with them. The process of finding out things about the students is usually done by sharing with the students. Through sharing, the students will automatically tell the problems they experience and what they feel. If the students still do not want to tell but are close to the administrator, usually, the administrator will first tell them about the experiences or problems they have experienced. This is a form of bait so that the santri feels that the administrator is comfortable and trusts him so that he does not feel reluctant to tell his problems. During sharing, the administrators will empathize with what the students say. If the sharing makes the students sad, the administrators will strengthen them by motivating them so that they do not drag on in sadness. If the students feel hopeless, the administrators will encourage them to live better.[29]

From the explanation above, the communication actors share the experiences they have experienced. This is to the theory that the author described in the

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[27] Dedy Mulyana, *Ilmu Komunikasi*, (Bandung: PT Remaja Rosdakarya, 2017), 260.

[28] Wawancara dengan Ketua Pondok Pesantren Condromowo 2 pada Rabu, 25 Januari 2023.

[29] Wawancara dengan Pengurus Bidang Rehabilitasi Pondok Pesantren Condromowo 2 pada Kamis, 23 Februari 2023.

previous chapter, namely the purpose of sharing to learn new things from other people's life experiences to increase insight and knowledge.[30] The sharing carried out by the administrators with the students is intended to increase knowledge related to the problems and what the students feel. When the administrators already know the problems and what they feel, they can provide the right solution to solve the problems the students face. Administrators can also provide advice, support, and motivation to students.

Third, interviews. An interview is a communication process between two parties with a purpose and reciprocal, dynamic, and transactional principles.[31] Interviews between administrators and santri are intended to evoke santri memories. The intonation used when asking students should not be too high. This is to anticipate students who are sensitive to loud and high-pitched voices. Administrators must use low intonation with soft speech so that students feel comfortable and are not afraid to answer questions. Because the interview process is influenced by the perceptions of the communication parties involved and the existing situations and conditions, the administrators must pay attention to this.[32]

The administrator must also use language easily understood by the santri, so he has no difficulty providing answers (feedback). If, in this way, the santri are still hesitant to answer, the administrator will use jokes to break the atmosphere. Thus, the santri can laugh and be more relaxed; the administrator will ask the santri again. The above approach is intended for students to provide feedback to the administrators, whether the response is appropriate or inappropriate. With this interaction, at least the students have provided feedback to the administrators.[33] The explanation above is by the indicators of interactional interviews, namely two-way communication that contains dialog and takes place face to face. In the dialog, each communication party has a dual role: communicator and communicant.[34]

Fourth is counseling. The administrators provide counseling in rehabilitating mentally ill students by providing solutions and suggestions for the problems experienced by students after they answer the questions the administrators ask.

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[30] Agus M. Hardjana, *Komunikasi Intrapersonal dan Interpersonal,* (Yogyakarta: Kanisius, 2007), 104-108.

[31] Sugiyono, *Metode Penelitian Kualitatif, Kuantitatif, dan R&D,* (Bandung: Alfabeta, 2021), 25.

[32] Wawancara dengan Ketua Pondok Pesantren Condromowo 2 pada Rabu, 25 Januari 2023.

[33] Wawancara dengan Pengurus Bidang Rehabilitasi Pondok Pesantren Condromowo 2 pada Kamis, 23 Februari 2023.

[34] Sugiyono, *Metode Penelitian Kualitatif, Kuantitatif, dan R&D*, (Bandung: Alfabeta, 2021), 25.

To get to this stage, several processes are needed so that students are willing to answer questions from the administrators. They start from simple conversations, sharing stories and in-depth questions to being able to assist.[35] This is by the entity of counseling, which is assistance provided to individuals to overcome the problems they experience, where the implementation of counseling begins with the process of recognition, understanding, acceptance, direction, realization, and self-adjustment.[36]

Based on the results of interviews conducted by the author, it is known that assistance is provided when students can be invited to communicate and want to listen to the management. This is because the assistance provided must also be adjusted to the problems experienced by the students. When the administrator knows what the students feel, the administrator can determine how the assistance is given. Counseling is used to find the bright spot of a problem experienced by someone.[37] The rehabilitation management will also provide advice and motivation to students so they do not drag on with their problems and are more enthusiastic about returning to normal.[38]

Fifth, is spiritual healing. Spiritual therapy views faith and closeness to Allah Swt as a meaningful force for improving self-recovery from depressive disorders or other psychological problems. Spiritual therapy is not just about curing psychological disorders, but what is more substantial is how to build self-awareness so that humans can understand their nature.[39] Spiritual therapy at Condromowo 2 Islamic Boarding School uses several alternatives, ranging from wirid, reciting the Quran, reading sholawat, and praying in congregation five times. Wirid which students read is Wiridul Mukhtar by Abah Barnawi. The reading of Wiridul Mukhtar is done together after maghrib prayer in the congregation at the mosque. Wirid is useful for self-cleaning, fortifying oneself, mediating the fulfillment of prayers, and wushul to Allah Swt.[40]

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[35] Wawancara dengan Ketua Pondok Pesantren Condromowo 2 pada Jum'at, 31 Maret 2023.

[36] Agus M. Hardjana, *Komunikasi Interpersonal dan Interpersonal,* (Yogyakarta: Kanisius, 2007), 108.

[37] Agus M. Hardjana, *Komunikasi Interpersonal dan Interpersonal*, (Yogyakarta: Kanisius, 2007), 108.

[38] Wawancara dengan Pengurus Bidang Rehabilitasi Pondok Pesantren Condromowo 2 pada Jum'at, 31 Maret 2023.

[39] Ahmad Razak et. al, Terapi Spiritual Islami Suatu Model Penanggulangan Gangguan Depresi, "*Jurnal Dakwah Tabligh*", 14, (Juni, 2013), 145.

[40] Wawancara dengan Pengurus Bidang Rehabilitasi Pondok Pesantren Condromowo 2 pada Jum'at, 31 Maret 2023.

In addition to Wiridul Mukhtar, there is also the recitation of the yellow book nawaqibudduriyyah and manaqib fadlullah, which can improve the spirituality of santri. Recitation is an alternative to recovery so that students can return to normal through religious activities that ordinary people generally carry out. In addition to recitation, the five-time congregational prayer is prioritized as an alternative spiritual therapy. This can be seen from the obligation to pray in congregation five times for students who have developed well. Spiritual therapy through religious activities at Condromowo 2 Islamic Boarding School is intended to improve the mind and the heart.[41] This is by the purpose of spiritual therapy, which is concerned with healing and finding the meaning of life to recognize God who has given life.[42]

Spiritual healing can influence the recovery of depression and other mental disorders. This is because spiritual healing is very influential in building a sense of self-acceptance so that students do not feel depressed anymore and regret their fate. On the contrary, students can express their feelings towards life and better mental health. Acceptance of the situation by the santri will encourage the santri to be closer to Allah SWT and accept the mental disorders they suffer as trials from Allah SWT.[43]

Supporting Factors for Interpersonal Communication in the Recovery Efforts of Mentally Disordered Santri in Condromowo Islamic Boarding School

Supporting factors contained in the interpersonal communication process between rehabilitation administrators and mentally ill students can be divided into three, *first*, supporting factors from the communicator's point of view, which include credibility, attractiveness, intellectual ability, integrity, social sensitivity, emotional maturity, and empathy.[44] To become an administrator in the field of rehabilitation (communicator) at Condromowo Islamic Boarding School, it is necessary to have the ability that must be possessed by each administrator. Explanations related to this ability have been explained in the previous chapter. The recruitment of members of the rehabilitation field management is determined

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[41] *Ibid.*

[42] Ahmad Razak et. al, Terapi Spiritual Islami Suatu Model Penanggulangan Gangguan Depresi, "*Jurnal Dakwah Tabligh*", 14, (Juni, 2013), 145.

[43] *Ibid*, 146.

[44] Suranto Aw, *Komunikasi Interpersonal*, (Yogyakarta: Graha Ilmu, 2011), 84.

by the Condromowo Islamic Boarding School Chairman, who has been given the trust by Abah Barnawi.[45]

Second, the supporting factor from the communicant's point of view contained in the interpersonal communication process between the administrator and the santri is the desire of the santri to return to normal.[46] Not all students have this desire, but some students who have a spirit of recovery will find it easier to communicate and recover faster. This was experienced by one of the students from Malaysia who had been a drug addict for ten years. During his time as a drug addict, his psychological condition was no longer normal. The student is very sensitive and easily emotional; even his body is like a living corpse that cannot think clearly. His desire to recover was motivated by his position as a married man with children. Thus he was more eager to recover from the drugs that had trapped him for the past ten years. As a result, within one month, he had recovered entirely from drugs, and until now, he still devotes himself to the Condromowo 2 Islamic Boarding School.[47]

Third, the supporting factors from the message angle can be seen in the communicator's readiness to deliver the message to the communicant.[48] The preparation made by the communicator for the message to be conveyed aims to convey the message well so that the communicant can understand it easily. This preparation can reduce the risk of miscommunication between communicators and communicants. Preparations made by rehabilitation administrators before delivering messages to students are carried out by studying student data submitted by the student's families. These data include biodata, psychological complaints, and how long the students have been sick. By studying santri data, administrators can consider how to approach santri.[49]

In addition, supporting factors for interpersonal communication also include symbols that can be understood by communicators and communicants, so that rehabilitation administrators use body language to communicate with students who have difficulty understanding verbal messages. Administrators also determine the right time to deliver messages so that students can receive them well. Usually, messages in the form of motivation and support are conveyed when

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[45] Wawancara dengan Ketua Pondok Pesantren Condromowo 2 pada Rabu, 25 Januari 2023.
[46] Suranto Aw, *Komunikasi Interpersonal,* (Yogyakarta: Graha Ilmu, 2011), 85.
[47] Wawancara dengan Santri Pondok Pesantren Condromowo 2 pada Kamis, 23 Februari 2023.
[48] Suranto Aw, *Komunikasi Interpersonal*, (Yogyakarta: Graha Ilmu, 2011), 86.
[49] *Hasil Observasi* pada Kamis, 23 Februari 2023.

students can be invited to communicate, while messages in the form of questions are conveyed during recess.[50]

Inhibiting Factors of Interpersonal Communication in the Recovery Efforts of Mentally Disordered Santri at Condromowo 2 Islamic Boarding School

The barriers administrators face during the recovery process of mentally ill students are process, semantic, and psychological. Process barriers are barriers related to the interpersonal communication process, such as communicators, media, decoding, communicants, and feedback.[51] Based on the author's observations, it is known that interpersonal communication barriers occur during the decoding process. This is because the communicator (santri) is wrong or does not understand the message the communicator (administrator) conveys. This obstacle causes new obstacles to the feedback given by the students. Many students find it difficult to understand messages conveyed by administrators because they have not communicated with someone for a long time, so when they receive messages from administrators, they cannot receive and process them. This causes students to need help to provide appropriate feedback to the administrators.[52]

The semantic barrier is caused by the communicator's inability to communicate with the language recognized by the communicant.[53] Based on the author's data, the santri in the Condromowo 2 Islamic Boarding School come from various regions. This causes obstacles in communicating with them because some students need help understanding Indonesian and their local language, so when asked, they are just silent. Some students want to speak but only in the local language they understand, while the administrators need to understand their local language. If this happens, the administrators will use body language to communicate with them. During the recovery process, the administrators will also continue to use Indonesian or Javanese so that the students get used to it and can slowly understand it.[54]

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[50] Wawancara dengan Ketua Pondok Pesantren Condromowo 2 pada Rabu, 25 Januari 2023.

[51] Alo Liliweri, *Komunikasi Antar Personal*, (Jakarta: Prenada Media Group, 2015), 461.

[52] Wawancara dengan Pengurus Bidang Rehabilitasi Pondok Pesantren Condromowo 2 pada Rabu, 25 Januari 2023.

[53] Alo Liliweri, *Komunikasi Antar Personal*, (Jakarta: Prenada Media Group, 2015), 462.

[54] Wawancara dengan Ketua Pondok Pesantren Condromowo 2 pada Rabu, 25 Januari 2023.

Psychological barriers are barriers that include experience, filtering, and psychology.[55] Based on the research results, the experiences experienced by students significantly affect their psychological condition, whether the experience is good or bad. For example, a mentally ill santri named Nur Rokhim once won first place in qiro'ah at the district level and third place at the provincial level. When approaching the santri, the administrator asked questions related to the achievements he had made. In this way, the santri are more interested in communicating with the administrators and want to tell about themselves, starting from when they won the qiro'ah competition to what caused them to experience mental disorders. After recovering, he also often calls for prayer or praise in the mosque, although he has not fully recovered.[56]

CONCLUSIONS

 Based on the analysis in this article, the author can draw the following conclusions:

The forms of interpersonal communication in the recovery efforts of mentally ill students at Condromowo 2 Islamic Boarding School are dialogue, sharing, interviews, counseling, and spiritual therapy. In dialogue with students, there is one-way and two-way communication, the use of verbal and non-verbal language. Sharing occurs when students already have trust in the administrator. The interview occurs when the santri need clarification about their problems, thus encouraging the administrators to ask further questions. Counseling given to mentally ill students is done by providing solutions and suggestions for the problems experienced by students after they answer the questions the administrators ask. The spiritual therapy contained in the Condromowo 2 Islamic Boarding School uses several alternatives, starting from reading Wiridul Mukhtar, reciting the Book of Nawaqibudduriyah, reciting Manaqib Fadlullah, reading sholawat Al barzanji, and praying in congregation five times.

Supporting factors contained in the interpersonal communication process between rehabilitation administrators and mentally ill students can be divided into three: supporting factors from the communicator's point of view, supporting factors from the communicator's point of view, and supporting factors from the

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[55] Alo Liliweri, *Komunikasi Antar Personal,* (Jakarta: Prenada Media Group, 2015), 462.
[56] Wawancara dengan Pengurus Bidang Rehabilitasi Pondok Pesantren Condromowo 2 pada Rabu, 25 Januari 2023.

message angle. From the communicator's point of view, supporting factors are credibility, attractiveness, intellectual ability, integrity, social sensitivity, emotional maturity, and empathy possessed by members of the rehabilitation field management. The supporting factor from the communicator's point of view is the desire from within the santri to return to normal. The supporting factors from the message angle can be seen in the administrator's (communicators) readiness to deliver messages to santri (communicants) by studying santri data submitted by santri families. The barriers that occur during the recovery process of mentally ill students are process, semantic, and psychological. Process barriers occur when students find it difficult to understand messages conveyed by administrators because they have not communicated for a long time. Semantic barriers occur when administrators cannot communicate in a language recognized by the students or vice versa. The psychological barrier occurs when students have bad or good experiences that affect their psychological condition.

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