

The Influence of Assertiveness and Social Support from Families of Social Rehabilitation Program Participants on Islamic Communication Skills in Medan Class 1 Penitentiary

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Abstract. Social rehabilitation program, conveying religious messages and maintaining crucial aspects of religion and society. Effective communication is needed to build good relationships with other people, convey opinions and aspirations, and resolve conflicts with social rehabilitation program participants. This research aims to see the influence of assertive communication and social support from families of social rehabilitation participants on Islamic communication skills in the Class 1 Penitentiary in Medan. Based on the results of the research and discussion, several conclusions can be drawn as follows: First, assertiveness influences the Islamic communication skills of Social Rehabilitation Program Participants in Medan Class 1 Penitentiary. The results of this research identify that the better the level of assertiveness a person has, the Islamic communication skills of the inmates of class I Penitentiary in Medan will improve. Second, family social support influences the Islamic communication skills of Social Rehabilitation Program Participants in Medan Class 1 Penitentiary. The results of this research identify that the better the level of family social support received by a prison inmate will improve the Islamic communication skills of class I Medan Penitentiary inmates. Third, assertiveness and Social Support together have a significant effect on Islamic Communication Skills in Medan Class 1 Penitentiary, Participants in the Social Rehabilitation Program.

Keywords: Assertiveness, Rehabilitation, Social, Institutional, Correctional

Introduction

In the era of globalization and complexity of social relations, good communication skills are very important, especially in religious and cultural contexts. For muslims, effective communication skills in various

situations are essential, because good communication can influence a person's religious understanding and practice amidst the dynamics of modern society, increasingly complex challenges, including in dealing with religious and moral issues.¹

In Indonesia's culturally and religiously diverse society, communication is a crucial aspect in maintaining harmony and unity. In Islam, communication has an important role in conveying religious messages and building good relationships between individuals and society.²

Often, individuals who are involved in social problems, such as participants in the social rehabilitation program at the class 1 penitentiary in Medan, face challenges in doing effective and assertive communication. According to Yusuf, social problems can be reduced verbally by using effective and assertive communication.³ One meaning of effective communication in this article means that the process of exchanging information makes the communicant feel motivated and understand the meaning of message delivered.⁴

Apart from that, it is also important to communicate assertively to find solutions for problems. Assertive communication means exchanging information from the communicator in the form of thoughts, feelings and honesty by showing full responsibility for intentions, being able to express needs, feelings, thoughts and desires without lowering self-esteem and also being able to respect the communicant.⁵

Based on initial research, Penitentiary Class 1 Medan communicate assertively with context of assertive behavior, including being able to control oneself according to the existing situation,

¹ Ahmad Zain Sarnoto, "Metode Pendidikan Komunikasi Islami Dalam Keluarga Perspektif Al-Qur'an," *Jurnal Statement : Media Informasi Sosial Dan Pendidikan*, 2021, <https://doi.org/10.56745/js.v11i2.238>.

² Dr. R. Sri Widaningsih, S.Pd.I, M.Pd., "Perspektif Komunikasi Dalam Islam," *KOMVERSAL*, 2019, <https://doi.org/10.38204/komversal.v1i2.401>.

³ Adie E.Yusuf, "Bersikap Asertif Dalam Komunikasi," *Bhinus University Journal*, 2021.

⁴ Asriadi Asriadi, "Komunikasi Efektif Dalam Organisasi," *RETORIKA : Jurnal Kajian Komunikasi Dan Penyiaran Islam*, 2020, <https://doi.org/10.47435/retorika.v2i1.358>.

⁵ Zlatka Markov, "Assertiveness: The Style of Good Communication, the Skill of Standing up for Oneself and of Developing Quality Interpersonal Relationships," *Opsta Medicina*, 2018, <https://doi.org/10.5937/opmed1801051m>.

responding appropriately to things one really likes, and being able to express one's feelings to someone frankly and reasonable.⁶

Social rehabilitation program established by Penitentiary Institution is related to criminal acts of drug abuse that occur among the community. Cases of criminal acts of narcotics abuse increase every year, this is what prompted the Ministry of Law and Human Rights to form regulations regarding rehabilitation in Regulation Number 12 of 2017 concerning the implementation of Narcotics Rehabilitation services in correctional Technical Implementation Unit's which mandates that addicts receive Narcotics Home Rehabilitation Service, State Prisoners, Temporary Children's Placement Institutions, Correctional Institutions, Special Children's Development Institutions, and Correctional Centers.⁷

This community-based rehabilitation activity has standard technical guidelines for administering rehabilitation services for prisoners and inmates in Penitentiary Institution in 2019, which have been issued and validated by Directorate General of Corrections, Ministry of Public Relations and Human Rights of the Republic of Indonesia Cq Director of Health Nursing and Rehabilitation. As proof of seriousness in carrying out the rehabilitation program, this activity has a legal basis : Law Number 12 of 1995 concerning Corrections, article 14. Prisoners have the right to receive adequate food, Law Number 35 of 2009 concerning Narcotics, article 54: narcotics addicts and victims of narcotics abuse must undergoing medical rehabilitation and social rehabilitation. Article 56 paragraph (2).

In the criminal justice system in Indonesia, social rehabilitation programs in penitentiary have important contribution in helping prisoners to improve their behavior and return positive to society. Social rehabilitation is a complex process and involves various aspects,

⁶ Jason S. Wrench, "An Introduction to Organizational Communication," *Identity and the Organization*, 2012.

⁷ Destalia Niko Anindita and Herry Butar Butar, "Implementasi Permenkumham No 12 Tahun 2017 Dalam Upaya Rehabilitasi Narapidana Tindak Pidana Narkotika," *Innovative: Journal Of Social Science Research*, 2021, <https://doi.org/10.31004/innovative.v1i2.2703>.

including communication skills and religious values.⁸ One of the crucial aspects in the rehabilitation process is effective communication skills, especially in understanding and applying Islamic communication principles based on religious values.⁹

Communication is something important in human life so that communication have means for humans in social life.¹⁰ Communication expert, Deddy Mulyana once said that humans who do not communicate with each other can certainly be "lost", because they cannot place themselves in a social environment as the nature of humans being social creatures.¹¹ Mulyana further explained that communication allows humans to organize one reference as their reference in interpreting everything they encounter.

Another opinion explained by Effendy said that communication is talking, delivering messages, news and ideas as well as feelings and thoughts to others with the hope of feedback from communicant.¹²

Communication skills have an important position in Islamic context, where effective communication can play a crucial role in delivering religious messages, strengthening social bonds between peoples, and bridging understanding between individuals and Islamic principles.¹³ In the era of rapid globalization and information technology, communication challenges in the Islamic context are increasingly complex. Various issues such as the rapid dissemination of

⁸ Iqval Brian Hanafi and Padmono Wibowo, "PELAKSANAAN LAYANAN REHABILITASI SOSIAL BAGI NARAPIDANA NARKOTIKA," *Jurnal Ilmu Hukum Dan Humaniora ISSN Cetak*, 2022.

⁹ Arli Aditya Parikesit et al., "Komunikasi Terapeutik Dalam Rehabilitasi Secara Holistik," *Jurnal.Lppm.Unsoed.Ac.Id*, 2019.

¹⁰ Jonathan Cliffe, "The Importance of Communication," *British Journal of Midwifery*, 2016, <https://doi.org/10.12968/bjom.2016.24.5.314>.

¹¹ Deddy Mulyana, "Ilmu Komunikasi: Suatu Pengantar," *Remaja Rosdakarya*.

¹² Effendy Onong Uchjana, *Ilmu Komunikasi, Teori Dan Praktek, Komunikasi Dalam Sebuah Organisasi*, 2019.

¹³ Faridah Faridah et al., "Teori Komunikasi Dalam Perspektif Komunikasi Islam," *RETORIKA: Jurnal Kajian Komunikasi Dan Penyiaran Islam*, 2023, <https://doi.org/10.47435/retorika.v5i1.1753>.

information, diverse religious interpretations, and polarization of views can affect understanding and communication in religious practices.¹⁴

Al-Qur'an also explained how important communication in community life. As Allah Swt says in Surah Al-Baqarah verse 83 :

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ
وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ

Mean : "And [recall] when We took the covenant from the Children of Israel, [enjoining upon them], "Do not worship except Allah; and to parents do good and to relatives, orphans, and the needy. And speak to people good [words] and establish prayer and give zakah." Then you turned away, except a few of you, and you were refusing. (Q.S. Al Baqarah 2 : 83)¹⁵

The verses from Al-Qur'an above explain how humans communicate with each other. The verse above reminds people to speak or communicate well and correctly. This verse teaches Muslims to speak kind and understanding words to fellow humans. This emphasizes the importance of communicating politely, and avoiding harsh or hurtful words.

Communication is also part of every change in behavior and actions to convince someone that we have changed from bad actions to good actions. Penitentiary have several functions and objectives, one of which is to guide inmates to become better and avoid committing crimes, and to be able to live and function socially and in society as the nature of humans as social creatures.¹⁶

Penitentiary Class 1 Medan became the subject of research because it has diversity and challenge with various social dynamics,

¹⁴ Andi Faisal Bakti dan Venny Eka Meidasari, "Trendsetter Komunikasi Di Era Digital: Tantangan Dan Peluang Pendidikan Komunikasi Dan Penyiaran Islam," *Jurnal Komunikasi Islam*, 2014.

¹⁵ Kementerian Agama R I, "Al-Quran Dan Terjemahnya," *Jakarta: PT. Hati Emas* (2014).

¹⁶ I Nyoman Suandika and I Gusti Ngurah Wirasatya, "Fungsi Lembaga Pemasarakatan Dalam Melaksanakan Pembinaan Terhadap Warga Binaan Pemasarakatan (Wbp) Studi Penulisan Di Lembaga Pemasarakatan Perempuan Kelas Iia Denpasar," *Jurnal Ilmiah Raad Kertha*, 2021, <https://doi.org/10.47532/jirk.v4i1.261>.

culture and diversity of ethnicity, religion and background of the inmates. From the initial observations that researchers made regarding Islamic communication skills among inmates who participated in the social rehabilitation program at the class I penitentiary in Medan, the results showed that there were still inmates who found it difficult to communicate with others. Many of them are alone and afraid to start communicating effectively and assertively with other participants in taking part in this social rehabilitation activity. There are also some who communicate ignoring values and ethics, talking dirty and rude to others. Many of the inmates at the Medan class I penitentiary find it difficult to express their opinions and some of them feel that they will not be heard when they speak because they are seen as drug addicts who will never change.

The importance of communication for inmates in the Medan class I penitentiary is to function socially again with other inmates when they have finished the social rehabilitation program and return to society or when they are free from punishment for their actions. Many social rehabilitation participants violate the rules of the rehabilitation program because they are accustomed to using foul language or being impolite, rude, and disrespectful to fellow inmates or other rehabilitation participants. In the sense that this type of communication pattern is certainly not in accordance with Islamic communication principles. One of the rules in the social rehabilitation program in class 1 prison in Medan is no vulgar word.

According to Robert in Amirah, communication is influenced by several factors including perception, values, emotions, background, roles, knowledge and relationships.¹⁷ Meanwhile, according to Rahayu, one of the knowledge related to improving a person's communication skills is a person's assertiveness abilities.¹⁸ Meanwhile, according to Rakhmat, communication is influenced by self-concept, social factors,

¹⁷ Amirah, "Hubungan Komunikasi (Mendengarkan, Menjelaskan Dan Kompetensi) Dengan Kepercayaan, Kepuasan Dan Loyalitas Pasien Instalasi Rawat Jalan Rumah Sakit Di Makassar (Publikasi Ilmiah)," *Makassar: FKM Universitas Hasanudin* 4, no. 1 (2013): 1-23.

¹⁸ Sri Rahayu, "Asertivitas Dalam Komunikasi Islami," *Jurnal Komunikasi Keagamaan* 21, no. 2 (2017): 89-102.

both other people and reference groups.¹⁹ Then what is very important are parents, siblings, and friends.

According to Herawati, assertiveness is an important factor in humans to improve communication skills in life.²⁰ In line with research conducted by Kusumawati which stated that assertiveness has a significant relationship with communication skills. Assertiveness refers to the ability to deliver thoughts, feelings, and views clearly, firmly, and respectfully to others.²¹

Besides from assertiveness, other factors can also influence the Islamic communication skills of inmates is presence of family social support. According to Manihuruk and Zuraida, family social support is an interpersonal attitude in a family which includes actions, attitudes and acceptance of other family members, so that they feel attention in their family.²²

Astarini, et al revealed in their research that family social support factors play a role in improving a person's communication skills.²³ Furthermore, research conducted by Harahap stated that family support plays an important role in shaping the communication skills of family members.²⁴

¹⁹ Jalaluddin Rakhmat, *Psikologi Komunikasi*, XVIII. (Bandung: Remaja Rosdakarya, 2018)

²⁰ Nurul Herawati and Tri Astuti, "Pengaruh Pelatihan Asertivitas Terhadap Komunikasi Interpersonal Siswa: Studi Eksperimental Pada Siswa Kelas VIII," *Jurnal EMPATI*, 2015.

²¹ N Kusumawati, S Lilik, and R.W Agustin, "Hubungan Antara Konsep Diri Dan Asertivitas Dengan Kecemasan Komunikasi Interpersonal Pada Siswa Kelas X SMA Al Islam 1 Surakarta," *Wacana Prodi Psikologi UNS* 4, no. 2 (2011): 146-71, <https://digilib.uns.ac.id/dokumen/detail/24995>.

²² Elisabet Manihuruk and Zuraida, "Hubungan Antara Dukungan Sosial Keluarga Dengan Kebermaknaan Hidup Pada Pasien Pusat Rehabilitasi Narkoba Sibolangit Center Dan Lrppn Bi Medan," *Jurnal FPsi*, 2020.

²³ Dilla Astarini, Herman Nirwana, and Riska Ahmad, "Hubungan Antara Konsep Diri Sosial, Persepsi Siswa Tentang Dukungan Sosial Orangtua, Dan Teman Sebaya Dengan Komunikasi Interpersonal Siswa Dan Implikasinya Terhadap Pelayanan Bimbingan Dan Konseli," *Konselor* 5, no. 4 (2016): 247, <https://doi.org/10.24036/02016546558-0-00>.

²⁴ Nila Mardiyah Harahap, "Kemampuan Berkomunikasi Pasien Skizofrenia Di Rumah Sakit Jiwa Prof. Dr. Muhammad Ildrem Medan Tahun 2019," *Poltekkes Kemenkes Medan*, 2019.

Family social support has an important role in the social rehabilitation process. Families can provide the emotional, instrumental, and informational support that social rehabilitation program participants need to overcome challenges and obstacles in their recovery process. According to research by Anggreny et al, family social support can help participants with schizophrenia feel more confident in dealing with their illness.²⁵ Social support can take the form of motivation, guidance and encouragement from the family to participants in social rehabilitation programs in community institutions. Social support provided by the family can be in the form of emotional support, appreciation support, tool support, and informative support.²⁶

At a deeper level, there is a close relationship between assertiveness and family social support in shaping the Islamic communication skills of social rehabilitation program participants. Through assertiveness, participants can communicate their religious beliefs clearly and firmly, while family social support can provide an environment that supports the development of these communication skills. Research by Juniardi shows that assertiveness supported by the family can contribute to improving communication skills in a religious context.²⁷

The focus of this research is on assertiveness and family social support in forming and strengthening the Islamic communication skills of social rehabilitation program participants in class 1 penitentiary in Medan. Although there are previous studies that discuss social rehabilitation or communication skills of rehabilitation participants in penitentiary, not much has explored the influence of assertiveness,

²⁵ Yecy Anggreny, Sodry Sodry, and Bayu Saputra, "HUBUNGAN KOMUNIKASI DAN DUKUNGAN SOSIAL KELUARGA TERHADAP KEKAMBUHAN PASIEN SKIZOFRENIA DI POLI KLINIK RUMAH SAKIT JIWA TAMPAN PEKANBARU PROVINSI RIAU," *Jurnal Ners Indonesia*, 2018, <https://doi.org/10.31258/jni.8.2.203-214>.

²⁶ Nobelina Adicondro and Alfi Purnamasari, "Efikasi Diri, Dukungan Sosial Keluarga Dan Self Regulated Learning Pada Siswa Kelas Viii," *HUMANITAS: Indonesian Psychological Journal* 8, no. 1 (2011): 17, <https://doi.org/10.26555/humanitas.v8i1.448>.

²⁷ Muhamad Juniardi, "Peran Komunikasi Asertif Dalam Merajut Ukhuwah Insaniyah Pada Warga Dusun 4 Desa Gunung Agung Udik Kabupaten Lampung Timur Kecamatan Sekampung," *UIN Raden Intan Lampung* (2023).

family social support, and Islamic communication in the context of social rehabilitation in penitentiary, especially in Medan Class 1 Penitentiary.

Based on the background that has been explained, it is related to improving the Islamic communication skills of participants in the social rehabilitation program in class I Penitentiary in Medan and taking into account the factors that influence. So this research aims to see the influence of assertiveness and social support from families of social rehabilitation program participants on Islamic communication skills in the Medan Class I Penitentiary.

Result and Discussion

A. General Description of Research Object

a. A Brief History of Class I Penitentiary Medan

As stated in the Regulation of the Minister of Law and Human Rights of the Republic of Indonesia Number: M.HH.-05.OT.01.01 of 2011 concerning Amendments to the Decree of the Minister of Justice Number: M.01-PR.07.03 of 198 concerning the Organization and Work Procedures of Correctional Institutions that Correctional Institutions are Correctional Technical Implementation Units which are places for providing guidance and security for correctional inmates and students so that good governance is necessary in order to provide maximum correctional services.

Initially, the Medan Class I Penitentiary was located on the Medan City Electricity Road, a relic of the Dutch Government era when it was called a Prison. Then it experienced development along with the birth of the Correctional System as a replacement for the Prison System, so the term for the name Prison became the Class I Medan Correctional Institution. Furthermore, the development of the city of Medan, from a geographical perspective, the prison building on Electric Street in Medan City was no longer suitable as a place for convict training, so in 1982 the Class I Medan Penitentiary began to be built, located on Jalan Tanjung Gusta Correctional Institution, Medan Helvetia District, Medan City.

In 1983, the Class I Penitentiary in Medan was ready to be occupied and all the inmates from Jalan Asli Medan were transferred to the Class I Penitentiary in Medan, Tanjung Gusta, Medan City. The

Medan Class I Penitentiary stands on a land area of 97,869 square meters (M2) and a building area of 19,825 square meters (M2). However, on top of this land area, covering an area of 76,044 square meters (M2), there are buildings for the Medan Class I Special Development Institution for Children, the Class IIA Medan Women's Correctional Institution and the Medan Class I Storage House for State Confiscated Goods. Currently, the condition of the Medan Class I Penitentiary building is still in the recovery stage, with the process of constructing office buildings for the facilities and infrastructure of the Medan Class I Penitentiary after the July 11 2013 chaos.

b. Vission and Mission Penitentiary Class I Medan

Vission

Making Penitentiary Class I Medan a professional correctional provider in law enforcement and protecting human rights.

Mission

- 1) Upholding the Law and Human Rights of Prisoners, Prisoners, Children and Penitentiary Clients;
- 2) Developing Penitentiary Management and Implementing IT-Based Correctional Standards;
- 3) Increasing Community Participation (involvement, support and supervision) in Penitentiary Administration;
- 4) Developing professionalism and a clean and dignified work culture for Penitentiary officers;
- 5) Carrying out studies and development of Penitentiary administration.
- 6) Tough in Security, Excellent in Service, Productive in Activities.

c. Structure of Penitentiary Class I Medan

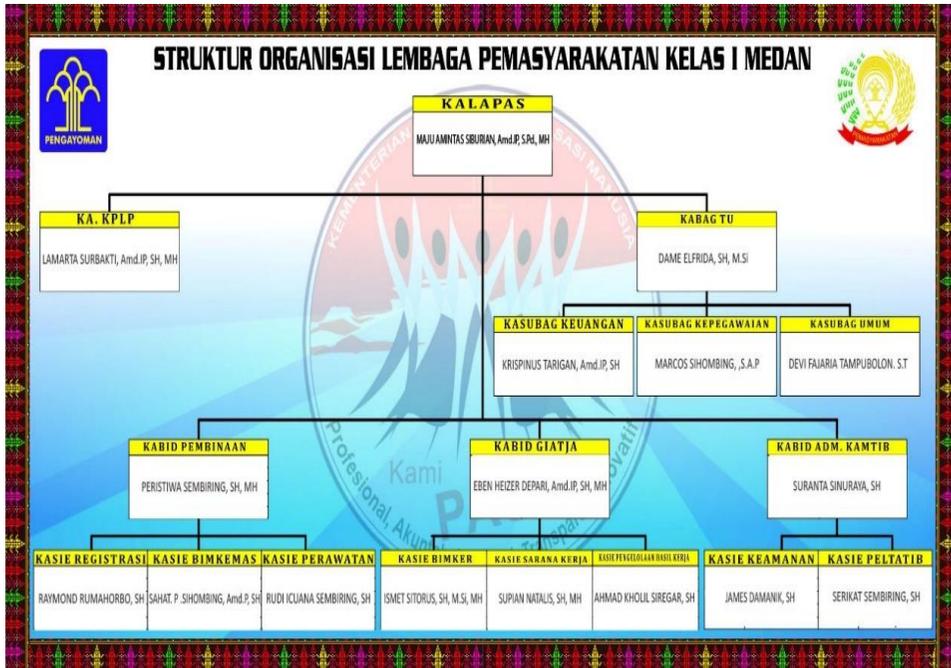


Figure I. Structure of Penitentiary Class I Medan

B. Research Result

a) Analysis of Research Variable Description

This section will provide a description of each research variable. Presentation of data for each variable is in the form of a frequency distribution, where each respondent provides an assessment according to their respective opinions. To describe there are 18 questions about exogenous variables (X1, and X2), 12 statement items for exogenous variables (X3).

The process of distributing questionnaires was directly by researchers to inmates in Class I Medan penitentiary who were taking part in rehabilitation program. Based on the distribution that has been, the results of the questionnaire return rate obtained are as follows.

**Table 4.1
Questionnaire Return Rate**

Information	Amount	Percentage
Number of questionnaires distributed	100	100%
Number of unreturned questionnaires	0	0

Total questionnaires collected	100	100%
Number of damaged questionnaires	0	0
Number of questionnaires processed	186	100%

Based on the table above, it shows that the total number of questionnaires distributed was 186 questionnaires. After being collected again, all the questionnaires distributed were successfully collected again. Then checks were ensure that each questionnaire was not damaged or incompletely filled in. The inspection results showed that all questionnaires distributed had a return rate of 100%. This means that the distribution and return of questionnaires is at a very good level and can continue to be used in further processing stages.

1. Assertiveness (X1)

The description of the assertiveness variable data based on the results of research questionnaires on inmates at Medan Penitentiary I who took part in the rehabilitation program is presented in the following table:

Table 4.2
Frequency Distribution of Assertiveness

No	Indicator	Rates	TCR (%)	Category
1	Promoting equality in daily interactions within prisons is important for building fairer relationships between inmates.	3,57	71,40	Good
2	My participation in promoting equality in human relations within prisons can increase the sense of unity and justice among us.	3,40	68,00	Good

3	I tend to act according to my personal interests without considering the impact on other people in prison.	3,33	66,60	Good
4	My participation in acting according to my own interests can influence social relationships and group dynamics in prison.	3,43	68,60	Good
5	I tend to defend myself when facing conflicts or difficult situations in prison.	3,39	67,80	Good
6	My participation in defending myself often has positive results in understanding and solving problems in prison.	3,27	65,40	Good
7	I feel comfortable and safe to express my feelings honestly in the prison environment.	3,61	72,20	Good
8	My participation in expressing feelings honestly and comfortably in prison has had a positive impact on social relations and togetherness.	3,24	64,80	Good
9	I feel I have the freedom and opportunity to exercise my personal rights in the prison environment.	3,57	71,40	Good
10	My participation in implementing personal rights in prison makes a positive contribution to my personal well-being.	3,53	70,60	Good
Variable Average		3,43	68,68	Good

Source: Primary Data Processing Results, 2024

Based on the table above, it can be seen that the statement item I feel comfortable and safe to express my feelings honestly in the prison environment has the highest TCR value, namely 72.20 and is in the good category. This means that feelings of comfort and safety in expressing feelings must be further enhanced to get excellent results.

The lowest score is seen in the statement item: My participation in expressing feelings honestly and comfortably in prison has a positive impact on social relations and togetherness, which is 64.80 and is in the good category. This shows that there is still a lack of positive impact felt after expressing honest feelings, and needs to be improved further.

2. Family Social Support (X2)

The description of the Family Social Support variable data based on the results of research questionnaires on inmates at Medan Penitentiary I who took part in the rehabilitation program is presented in the following table:

Table 4.3
Frequency Distribution of Family Social Support

No	Indicator	Rates	TCR (%)	Category
1	I feel able to identify and manage my emotions well in prison.	3,76	75,20	Good
2	My participation in developing the emotional dimension has had a positive impact on my personal well-being and social interactions in prison.	4,11	82,20	Good
3	I feel that my access to information in prison is sufficient to meet my needs.	3,80	76,00	Good
4	My participation in developing the information dimension in prisons helps increase my knowledge and understanding of various things.	3,82	76,40	Good
5	I feel that I receive adequate	4,13	82,60	Good

	instrumental support, such as assistance in meeting daily needs from my family			
6	My participation in utilizing instrumental support within prison has had a positive impact on my ability to overcome daily challenges.	3,72	74,46	Good
7	I feel that I received sufficient support from my family while I was in prison.	4,05	81,00	Good
8	My family's participation in providing reward support has had a positive impact on my motivation and well-being in prison.	3,97	79,40	Good
Variable Average		3,92	78,41	Good

Source: Primary Data Processing Results, 2024

Based on the table above, it can be seen that the statement item I feel I receive adequate instrumental support, such as assistance in meeting the family's daily needs, has the highest TCR value, 82.60 and is in the Very Good category. This means that prison inmates receive help and support from their families.

The lowest score is seen in the statement item: My participation in utilizing instrumental support in prison has had a positive impact on my ability to overcome daily challenges, which is 74.46 and is in the good category. This shows that there is still a lack of use of instrumental support from the inmates and must be improved further.

3. Islamic Communication (Y)

The description of the Islamic Communication variable data based on the results of research questionnaires on inmates at Medan Penitentiary I who took part in the rehabilitation program, is presented in the following table:

Table 4.4
Islamic Communication Frequency Distribution

No	Indicator	Rate	TCR (%)	Category
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1	I believe that using correct speech in prison can help create a more harmonious environment.	3,97	79,40	Good
2	My participation in using the correct words in prison improves the quality of my communication with fellow inmates.	3,91	78,20	Good
3	I feel it is important to use kind words in daily interactions in prison.	4,19	83,80	Good
4	My participation in using kind words in prison can improve my social relations with fellow inmates	3,89	77,80	Good
5	Using effective words in prison helps me feel more involved in rehabilitation and self-improvement activities.	4,02	80,40	Good
6	I feel that effective speech in prison can help create a more positive communication environment.	4,08	81,60	Very Good
7	My participation in using easy and appropriate words in prison makes me more motivated to communicate well.	4,14	82,80	Very Good
8	I feel that the use of easy and appropriate speech in prison helps reduce the potential for conflict between inmates.	4,17	83,40	Very Good
9	The use of soft language will give a positive effect when communicating	4,19	83,80	Very Good
10	Soft language will form good social relationships	4,31	86,20	Very Good

11	I believe that the use of noble speech in prison can help create respect among fellow inmates.	4,02	80,40	Good
12	My participation in using noble words in prison can have a positive impact on the environment around me	4,00	80,00	Good
Variable Average		4,07	81,48	Very Good

Source: Primary Data Processing Results, 2024

Based on the table above, it can be seen that the statement item that soft language will form good social relationships has the highest TCR value, namely 86.20 and is in the Very Good category. This means that prison inmates agree that the language used in daily activities must be gentle which will form good social relations.

The lowest score is seen in the statement item: My participation in using kind words in prison can improve my social relations with fellow inmates, which is 77.80 and is in the good category. This shows that there is still a lack of good communication between inmates and must be improved further to reach the excellent category.

b) Data Analysis Results

1) Classic Assumption Test

a. Normality Test

This normality test is carried out to see whether the distribution of data is normally distributed or not. Normality testing in this research was carried out using statistical tests *skolmogrof smirnov*, which if the value of $\text{asyp. Sig (2-tailed)} \geq 0.05$ then the distribution can be said to be normal. Conversely, if the value of $\text{asyp. Sig (2-tailed)} \geq 0.05$ then the distribution can be said to be not normal. Calculation results using statistical test *kolmogrof smirnovis* as follows.

**Table 4.5 Normality Tes
One-Sample Kolmogorov-Smirnov Test**

		Standardized Residual
N		100
Normal Parameters ^{a,b}	Mean	,0000000
	Std. Deviation	,98984745
Most Extreme Differences	Absolute	,046
	Positive	,046
	Negative	-,040
Test Statistic		,046
Asymp. Sig. (2-tailed)		.200 ^{c,d}

Source : Primary Data Processing Results, 2024

Based on normality test with statistical test *kolmogrof smirnov* obtained asymp value. Sig (2-tailed) is 0.200. This shows the Sig value (2-tailed) ≥ 0.05 . This means that the data used in this research has a normal distribution and further testing can be continued.

b. Uji Heteroscedasticity

The heteroscedasticity test is a test used to see whether the data obtained from the sample is homogeneous or not. To find out, a method is used *Test Homogeny Of Variance* at $\alpha = 0.05$, with the criterion that if the resulting significance is > 0.05 , it means that the sample data has the same variance or the sample data is said to be homogeneous. Meanwhile, if the resulting significance is < 0.05 , it means that the sample data has different variants or the sample data is said to be heteroscedastic. The results of the heteroscedasticity test can be seen in the following table:

Table 4.5
Heteroscedasticity
Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	4,219	1,705		2,475	,015
	x1	-,022	,036	-,068	-,615	,540
	x2	,008	,055	,015	,139	,890

Source: Primary Data Processing Results, 2024

Based on the table above, it is known that the significance for the Assertiveness variable is 0.540 and Social Support is 0.890. Thus it can be concluded that there is no heteroscedasticity problem in the regression model or the residual variance of the regression model is homogeneous or the regression model obtained is free from cases of heteroscedasticity.

c. Multicollinearity Test

Multicollinearity is a form of testing for assumptions in multiple regression. The multicollinearity test states that the independent variable must be free from symptoms of correlation between the independent variables. To test the existence of multicollinearity it can be seen through the value *Variance Inflation Faktor* (VIF) and *Tolerance*. If $VIF < 10$, then multicollinearity does not occur, whereas if $VIF > 10$ means multicollinearity occurs. The results of testing the multicollinearity assumption for each variable can be seen based on the VIF value as follows :

Table 4.6
Multicolonized
Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	20,884	2,936		7,113	,000		
	x1	,129	,062	,164	2,093	,039	,845	1,183
	x2	,744	,094	,621	7,905	,000	,845	1,183

Source: Primary Data Processing Results, 2024

From the table above, the results of processing with SPSS 22 above can be seen the tolerance and VIF numbers for each independent variable. Assertiveness Variable (X₁) and Family Social Support (X₂) has a VIF of 1.183. So there is no correlation between independent variables or multicollinearity free.

2) Multiple Regression Analysis

This research analyzes the influence of 2 independent variables, namely Assertiveness (X₁) and Family Social Support (X₂) influences Islamic Communication (Y). The analysis was using multiple regression with the results of the analysis can be seen in the following table:

Table 4.7
Multiple Regression Analysis

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	20,884	2,936		7,113	,000
	x1	,129	,062	,164	2,093	,039
	x2	,744	,094	,621	7,905	,000

Source : Primary Data Processing Results, 2024

From the table above, the multiple regression model can be formulated as follows:

$$Y = a + \beta_1 X_1 + \beta_2 X_2$$

$$Y = 20.884 + 0,129X_1 + 0,744X_2$$

Y = Islamic Communication

a = Constant

X₁ = Assertiveness

X₂ = Family Social Support

Based on the equation above it can be explained:

- 1) From the equation above, it can be seen that the constant value is 20,884, which means that the assertiveness and family social support variables are zero. So the value of the Islamic communication variable is 20,884.
- 2) Assertiveness regression coefficient (X₁) has a positive value, namely 0.129, indicating that every one unit increase in the Assertiveness variable will result in an increase in Islamic Communication of 0.129.
- 3) Family Social Support regression coefficient (X₂) has a positive value of 0.744, indicating that every increase in one unit of Family Social Support will result in an increase in Islamic Communication of 0.744.

3) Hypothesis Test

1. F Test

The F test is used to determine whether all independent variables, namely together, have a significant influence on the dependent variable

Table 4.8
F Test
ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	2020,402	2	1010,201	47,261	.000 ^b
	Residual	2073,388	97	21,375		
	Total	4093,790	99			

Source: Primary Data Processing Results, 2024

From the table above, it can be concluded that there is a significant influence jointly between the variables Assertiveness (X₁) and Family Social Support (X₂) on Islamic Communication (Y) in Penetentiary I Medan. Based on the

data processing results in the table, a significance level of 0.000 is obtained when compared with the significance value determined in this study of 0.05, so the significance level of the data processing results is smaller than the significance level determined in this study, as a result H_0 is rejected.

The coefficient of determination test is used to measure the ability of all Assertiveness (X1) and Family Social Support (X2) variables in explaining the variance of the Islamic Communication variables (Y) in Penetentiary Class I Medan.

Table 4.9
Determination Test

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.703 ^a	.494	.483	4,62333

Source: Primary Data Processing Results, 2024

From the table above it can be seen that the coefficient of determination is 0.494, meaning that the contribution of Assertiveness (X1) and Family Social Support (X2) to Islamic Communication (Y) in Prison I Medan is 49.4%, while 50.6% is determined by other factors which are not included. into this research.

2. T Test

The t test aims to see the effect of each variable, the independent variable, on the dependent variable

Table 4.10
T Test
Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		

1	(Constant)	20,884	2,936		7,113	,000
	x1	,129	,062	,164	2,093	,039
	x2	,744	,094	,621	7,905	,000

Source: Primary Data Processing Results, 2024

From the table above, it can be concluded that the Assertiveness variable (X1) has a significant effect on Islamic Communication (Y) in the Class I Penitentiary in Medan. This can be seen from the t-count value being greater than the t-table, namely $2.093 > 1.98472$ and a significant value of $0.039 < 0.05$. With these results, it can be concluded that partially Assertiveness (X1) has a significant effect on Islamic Communication (Y)

Furthermore, the variable Family Social Support (X2) has a significant effect on Islamic Communication (Y) in the Class I Penitentiary in Medan. This can be seen from the t-count value being greater than the t-table, namely $7.905 > 1.98472$ and a significant value of $0.000 < 0.05$. With these results, it can be concluded that partially Family Social Support (X2) has a significant effect on Islamic Communication (Y)

C. Discussion

1. The Influence of Assertiveness of Social Rehabilitation Program Participants on Islamic Communication Skills in Medan Class 1 Penitentiary

This research aims to determine the influence of Assertiveness of Social Rehabilitation Program Participants on Islamic Communication Skills in Medan Class 1 Penitentiary. Based on the hypothesis test carried out, it is known that Assertiveness influences the Islamic communication skills of Social Rehabilitation Program Participants in Medan Class 1 Penitentiary. The results of this research identify that the better the level of assertiveness a person has, the Islamic communication skills of the inmates of class I Penitentiary in Medan will improve.

According to Herawati, assertiveness is an important factor in humans to improve communication skills in everyday life.²⁸ In line with research conducted by Kusumawati which states that assertiveness has a significant relationship with communication skills.²⁹

In Islam, communication is an important aspect of human life. Effective communication can help someone to build good relationships with other people, convey opinions and aspirations, and resolve conflicts. Assertiveness is one of the important communication skills. Assertiveness is the ability to express oneself honestly and firmly, without being aggressive or passive. In Islamic communication, assertiveness has a positive impact, namely increasing communication effectiveness, improving interpersonal relationships, and increasing self-confidence. Healthy assertiveness must be in line with Islamic ethical values, avoiding behavior that harms, demeans or harms other people. In Islam, good communication is always emphasized to create harmony in relationships between individuals and society.

2. The Influence of Family Social Support of Rehabilitation Program Participants on Islamic Communication Skills in Medan Class 1 Penitentiary

The second aim of this research is to determine the influence of social support from the families of Social Rehabilitation Program Participants on Islamic Communication Skills in Medan Class 1 Penitentiary. Based on the hypothesis test carried out, it is known that family social support influences the Islamic communication skills of Social Rehabilitation Program Participants in Medan Class 1 Penitentiary. The results of this research identify that the better the level of family social support received by a prison inmate will improve the Islamic communication skills of class I Medan Penitentiary inmates.

²⁸ Herawati and Astuti, "Pengaruh Pelatihan Asertivitas Terhadap Komunikasi Interpersonal Siswa: Studi Eksperimental Pada Siswa Kelas VIII."

²⁹ Kusumawati, Lilik, and Agustin, "Hubungan Antara Konsep Diri Dan Asertivitas Dengan Kecemasan Komunikasi Interpersonal Pada Siswa Kelas X SMA Al Islam 1 Surakarta."

Astarini, et al revealed in their research that family social support factors play a role in improving a person's communication skills.³⁰ Furthermore, research conducted by Harahap stated that family support plays an important role in shaping the communication skills of family members.³¹

Family social support is one of the factors that can influence Islamic communication. Family social support is the help and support provided by family members to other family members. Family social support can take the form of emotional support, instrumental support, information support and motivational support. Emotional support is support given to provide a feeling of comfort, love and affection. Instrumental support is support provided to provide assistance in material or physical terms. Information support is support provided to provide information or advice. Motivational support is support provided to provide motivation and encouragement. Social support from family can have a big influence on a person's Islamic communication. Family social support can increase individuals' emotional resilience, so that they can face challenges and stress in life better. In the context of Islamic communication, emotional resilience can help someone to maintain patience and calm in interacting with other people.

Instrumental support from the family, such as encouraging prayer and other religious practices, can strengthen a person's commitment to Islamic teachings. Overall, family social support can be an important pillar in forming individuals who are able to communicate in accordance with Islamic values. This support not only includes spiritual aspects, but also shapes character and ethics in interacting with other people.

3. The Influence of Assertiveness and Social Support of Rehabilitation Program Participants on Islamic Communication Skills in Medan Class 1 Penitentiary

³⁰ Astarini, Nirwana, and Ahmad, "Hubungan Antara Konsep Diri Sosial, Persepsi Siswa Tentang Dukungan Sosial Orangtua, Dan Teman Sebaya Dengan Komunikasi Interpersonal Siswa Dan Implikasinya Terhadap Pelayanan Bimbingan Dan Konseli."

³¹ Harahap, "Kemampuan Berkomunikasi Pasien Skizofrenia Di Rumah Sakit Jiwa Prof. Dr. Muhammad Ildrem Medan Tahun 2019."

The aim of the next research is to determine the joint influence of Assertiveness and Social Support of Family Social Rehabilitation Program Participants on Islamic Communication Skills in Medan Class 1 Penitentiary. Based on the hypothesis test carried out, it is known that Assertiveness and Social Support together have a significant effect on Islamic Communication Skills in the Medan Class 1 Penitentiary, Participants in the Social Rehabilitation Program.

This is supported by the multiple regression analysis that has been carried out, namely the R Square of 49.4%, meaning that the contribution of Assertiveness (X1) and Family Social Support (X2) to Islamic Communication (Y) in Penitentiary I Medan is 49.4%, while 50.6% is determined by other factors not included in this study.

According to Yusuf, assertiveness has a crucial role in improving individual communication skills.³² Strong assertive skills can help social rehabilitation program participants to be more confident in communicating, especially in the context of Islamic values.³³

Assertiveness and social support are two factors that can influence Islamic communication skills. Assertiveness is the ability to express oneself honestly and firmly, without being aggressive or passive. Social support is help and support provided by other people to a person. When these two factors are present together, they will have a positive influence on Islamic communication skills. Assertiveness can help someone deliver their message clearly and directly, while social support can help someone feel more comfortable and confident in communicating. By increasing assertiveness and social support, we can improve our Islamic communication skills. Effective communication is important for building good relationships with other people, delivering opinions and aspirations, and resolving conflicts.

³² Adie E. Yusuf, "Bersikap Asertif Dalam Komunikasi."

³³ Rahayu, "Asertivitas Dalam Komunikasi Islami."

Conclusion

Based on the results of the research and discussion, several conclusions can be drawn as follows: First, assertiveness influences the Islamic communication skills of Social Rehabilitation Program Participants in Medan Class 1 Penitentiary. The results of this research identify that the better the level of assertiveness a person has, the Islamic communication skills of the inmates of class I Penitentiary in Medan will improve. Second, family social support influences the Islamic communication skills of Social Rehabilitation Program Participants in Medan Class 1 Penitentiary. The results of this research identify that the better the level of family social support received by a Penitentiary inmate will improve the Islamic communication skills of class I Medan Penitentiary inmates. Third, assertiveness and social support together have a significant effect on Islamic communication skills in class 1 Penitentiary in Medan, participants in the social rehabilitation program.

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