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Ethnomethodology Study of Digitalized Social Communication Apprehension among Basmala Youth Community Members

Tuti Widiastuti[1*]

[1]Communication Department, Bakrie University
Jl. HR Rasuna Said Kav. C-22, Jakarta 12920 - Indonesia
[2]Faculty of Communication, Universitas Prof. Dr. Moestopo (Beragama)
Jl. Hang Lekir I No. 8, Jakarta 10270 - Indonesia
[*]Corresponding author: *tuti.widiastuti@bakrie.ac.id*

Abstract
In the era of Society 5.0, the role of communication technology was further enhanced, thereby making it easier for humans in various aspects, such as economic, social, cultural, educational, health, business, and so on. However, the sophistication of information and communication technology causes individuals to experience communication fears where they tend to experience anxiety because too much information is received. In overcoming the anxiety of communication in the digital age, social groups can be one of a positive social communication environment. This study aims to illustrate how religiously based adolescent groups can overcome the anxiety of social communication in the digital age. Ethnomethodology method is used to find out how the disclosure of reality in the lives of individuals in receiving, studying, and applying information provided by the group. The object of this research is the members of Basmala, an Islamic spiritual organization whose members are students. The results showed that public speaking anxiety was most often experienced by students because it was feared that ethnocentrism would emerge. Entocentrism will strengthen group cohesion to defend themselves in the midst of alienation. But ethnocentrism also causes misunderstanding. So it is hoped that there will be efforts to apply the basic rules of religion to familiarize its members to face differences in the communication process.
Keywords: Communication apprehension, ethnomethodology, society 5.0, youth community, Basmala.

Introduction
Adolescence is expressed as a period of change, including changes in attitude, and physical changes (Jahja, 2011). Teenagers at this stage experienced many changes both emotionally, body, interests, behavior patterns and also full of problems in adolescence (Hurlock, 2012). According to Hurlock adolescence begins with early adolescence aged 12-24 years, then continued with middle adolescence aged 15-17 years, and late adolescence aged 18-21 years.

Students are the majority of adolescent groups aged between and can be categorized as the stage of late adolescence who will enter productive age, where at that age a teenager begins to have the need to actualize himself. Regarding to actualize themselves and the interest in getting to know the world and trying new things, of course it is inseparable from that it's called communication. However, in practice, many students are beset by communication anxiety (Tarigan, R.E., 2017; Pramono, F., Lubis, P.D.; Puspitawati, H., Susanto, D., 2017).

The ability to communicate effectively is highly needed by prospective national leaders and young intellectuals. The college-level students are faced with a learning situation that requires them to be more independent, active, and take the initiative in finding information. All of this is to prepare students to become independent and innovative individuals when they enter the community to devote their knowledge.

Some students have difficulties communicating with others, both in the learning process in the classroom and in the informal atmosphere outside the classroom (Blume, Baldwin, & Ryan, 2013). One big possibility that causes interpersonal communication difficulties is anxiety including fear of receiving negative responses or judgments from the communicant or the person receiving the message (Zulkeflee, Razak, & Yunus, 2013).

In society 4.0 or better known as industry 4.0, new people are familiar with technology, openness and ease of getting information as the positive impacts of that era. Along with the rapid development of technology, the use of technology began to increase its role in human life and the era of society 5.0 is an era where technology is very close to human life.

Communication plays a more important role in human life. Communication is the primary human activity which is the glue between individuals, groups, communities, and groups in society. Through communication, humans can understand each other, develop themselves, express ideas and emotions, solve problems, remind one another of goodness, spread knowledge, and develop culture.

But often too much information is received, it will cause individuals to feel confused or anxious about the information received. Anxiety, in this case, is often referred to as communication apprehension, which according to James C. McCroskey refers to conditions that make individuals tend to experience anxiety when communicating with others (Primasari, 2014). According to McCroskey et al., Communication Apprehension (CA) is a serious problem faced by many people. Individuals with a high CA level more often experience difficulties in social interactions, conversely, individuals with low CA levels are easier in social interactions.

This communication anxiety is known as communication apprehension as expressed that fear of communication is known as communication apprehension (Rakhmat, 2013). People who experience anxiety in communication, will withdraw from relationships, try the smallest possible to communicate, and will only talk when pressed. If then he is forced to communicate, often the conversation is irrelevant, because speaking relevant will certainly invite other people's reactions, and he will be demanded to speak again.

Communication apprehension refers to feelings of fear or worry about interactions in communication. Those who have communication anxiety feel afraid to make mistakes and be insulted when involved in an interaction (DeVito, 2007). Furthermore, DeVito categorizes communication apprehension into two parts, namely the apprehension trait and apprehension stage. DeVito (2007) categorizes four levels of context of apprehension communication, i.e. anxiety to communicate in the level of interpersonal communication, anxiety to communicate in meetings, anxiety to communicate in groups, and anxiety to communicate in public. Someone who is in a state of appreciation, has a tendency to experience apprehension or anxiety to communicate in certain situations, and not in all of the four situations.

Miller and Steinberg (Handayani, 2016: 57-58) have made important thought contributions to understanding humans by presenting a way of conceptualizing interpersonal communication. The assumption is that humans have the ability to select communication strategies that will maximize the likelihood of success in communication. Humans are apparently able to make predictions about the effects and results of communication carried out. There are considerations for grouping people into certain groups based on their membership in the form of social groups they choose. But there are also group memberships which are not chosen by the person concerned, for example including in the group of parents, adults and teenagers.

However, members who belong to a certain group, both those who are elected alone or do not have similarities with other members in one group (Muslimin, 2013; Diana & Lukman, 2018; Aeni, Jabul, Rahman, & Strid, 2017; Hasni, Ismail, & Abdullah, 2019, Evelina, L.W, 2018). Between groups themselves have differences that are the characteristic of each of the groups. Making predictions based on sociological level data analysis turns out to be difficult when one communicates with another (Honeycutt, Choi, & DeBerr, 2009). Sociological level data is a generalization of the behavior encountered in the membership of each group, which cannot be applied to each group member.

Communication anxiety is more highlighted based on psychological condition built upon hereditary factors rather than the environment. Whereas environmental factors, such as new situations that have never been experienced,

formalities, subordinate positions, striking differences, unkindness, the degree of attention of others evaluation and previous experience are factors that cause the emergence of anxiety situation.

Communication norms and patterns will depend on the function and type of each culture. If the adaptation ability is not possessed, then what will happen is a feeling of being lazy to connect with people who come from different cultures. Adaptation to other cultures is the beginning to blend them with the local community where they are. Anxiety in communication is the starting point whether they will be able to adapt to the culture of other tribes.

Considering the increasingly sophisticated technological developments marked by the emergence of social media as a means of humans to interact with one another, religious education is one that is considered important in controlling the behavior of individuals in using social media. By studying the values contained in religious education, every individual will have knowledge that can limit or control their behavior and behavior in earning their daily life. Basmala is an Islamic spiritual group whose members are students including those of Bakrie University. As a religious group, the group culture and activities also have their distinct characteristics and lead to the basic rules of religion, so that differences in communication processes can lead to communication apprehension.

This research is conducted to find out and describe how social communication work in communication apprehension. In this case, the focus is communication apprehension that takes place in the Basmala. This research is expected to contribute to education, serve as a reference for further research, and add to insight into new media and its communication models and influencing factors so that it will be able to serve as a reference to act and behave in personal life.

Theoretical Framework
Communication Apprehension
Communication apprehension (CA) is an individual's level of fear or anxiety with either real or anticipated communication with another person or persons (McCroskey, 1977: 78, in Honeycutt, 2009). McCroskey argues that communication appreciation can arise because of the atmosphere at home. There are several factors such as the number of conversations that occur with family members, how the interaction style of children and parents, as well as the existing home environment, will affect the communication behavior of children. This shows that the family environment is an important

determinant of whether there is Communication Apprehension.

Communication appreciation can arise because of the atmosphere at home. There are several factors such as the number of conversations that occur with family members, how the interaction style of children and parents, as well as the existing home environment, will affect the child's communication behavior. This shows that the family environment is an important determinant of whether there is Communication Apprehension. Given this, the psychological maturity of a child must reduce the confusion or anxiety caused by giving different meanings to the same information.

McCroskey frames three propositions regarding the effects of communication comprehension. First, individuals with a high level of communication apprehension are individuals who try to avoid communicating with others. But that does not mean that the individual has never been involved in verbal communication with others. Second, individuals with high-level communication apprehension will feel less positive thinking compared to those with lower-level communication apprehension. Third, as a product of high communication appreciation, it will harm the economy, academics, and social life. Such individuals are considered to be less competent, less attractive, and less sociable compared to individuals with low-level communication apprehension.

Causes of communication apprehension are grouped into three categories: 1) Excessive activities, this shows that we are too psychologically active before the activities themselves are carried out. An example is when activities outside the city, we are busy shopping & traveling before the day's activities. As a result, on the day, we are too tired and not focused. 2) Inadequate cognitive processing is to show discomfort in dealing with communication activities. Therefore, the cause of communication appreciation is seen as related to how we think about communication and how the communication process is seen as frightening. For example, we will meet with a lecturer to ask for a supplementary exam because at the time we are sick. We first think of a scary situation that will take place in that communication. 3) Inadequate communication skills is to show that we do not know how to communicate effectively. If we feel that we are not skilled at communicating then naturally we will see communication activities as tense activities.

Communication Apprehension according to McCroskey refers to conditions that make individuals tend to experience anxiety when

communicating with others (Primasari, 2014). According to McCroskey et al., Communication Apprehension (CA) is a serious problem faced by many people. Individuals with a high CA level more often experience difficulties in social interactions; conversely, individuals with low CA levels are easier in social interactions.

Communication Apprehension can be a trait or a state. Three types of CAs can be identified, namely Traitlike CA, Generalized context CA, and Person-group CA (Primasari, 2014: 28). Traitlike CA is a tendency for communication anxiety that is relatively sedentary in a variety of settings (settings). Individuals who experience trait-like CA try to avoid all types of verbal communication. Conversely, some people only experience fear of certain types of communication, for example when speaking in public (public speaking), but do not or have little anxiety in other types of communication. This type of anxiety is referred to as a generalized-context CA. While CA person group is communication anxiety with certain people or groups.

In social situations, there are two prominent forms of uncertainty, namely cognitive uncertainty, and behavioral uncertainty. Cognitive uncertainty occurs when individuals feel unsure of the confidence or beliefs of others. Behavior uncertainty occurs when individuals feel unsure of self-attitudes or the attitudes of others. In other words, uncertainty occurs when individuals do not have adequate information about the surrounding environment.

Anxiety that occurs often starts from the images that come from the personal self. In some cases, informants can reduce their anxiety levels by communicating with others, listening to music and trying to calm themselves (Nasution, 2012).

Although psychology and communication literature have developed separately, they are related because socially anxious individuals also tend to have a higher understanding of communication when interacting with others. Communication apprehension is a form of negative reaction from individuals in the form of anxiety experienced by individuals when communicating, both interpersonal communication, public communication, and mass communication (Burgoon and Ruffner; Amiri & Puteh, 2018).

Communication in Society 5.0

Society 5.0 is a human-centered and technology-based concept developed by Japan. This concept was born as the development of the 4.0 industrial revolution which was considered to potentially degrade the role of humans. Through Society 5.0 artificial intelligence will transform the

big data collected through the internet in all areas of life into new wisdom, which will be dedicated to increasing human ability to open opportunities for humanity. This transformation will help humans to live more meaningful lives.

The development and growth of various technologies in the 21st century are truly extraordinary. Many scientists continue to compete doing various research and experiments in the development of various fields of technology. This also began to be in line with the development of Information and Communication Technology (ICT). Along with the advancement of times and technological developments, it cannot be denied that the high-tech ICT media is currently growing rapidly. The development of ICT may be faster than the development of transportation technology. For example, the development of cellphones, the internet, television, and other communication technologies will be faster than the development of cars and so on.

The global ICT era, where we can take advantage of the technology with the main device is the computer. Information that can be processed is not just sound or image information, but information can be multimedia. We can use computers in a variety of ways starting as a tool for writing, drawing, editing photos, playing videos, playing songs to analyze the results of research and to operate programs to solve scientific problems, business, management, controlling industrial machinery, even controlling spaceship. The purpose of using computers is that any data that is processed can produce information that is fast, accurate, informative, and efficient.

The existence of technology has penetrated various aspects of human life, one of which is communication. Communication itself is the most important form of interaction whereby communicating, humans can meet their needs; get to know people, and so on. In the past, communication can only be done face to face. In the modern era like now, communication can be done without face to face and practical. Distance is no longer a human obstacle to establish communication.

Apart from interpersonal communication, technology is also developing in communication with mass. Mass communication itself is communication made to the public to convey information widely. Mass communication uses a media called social media to convey this information. In the past, to convey information to a large audience, we used newspapers, gathered citizens then made a speech about information, or the information would be delivered through the mouth to mouth. With technological advances in

the field of social media, information can delivered more easily, practically, and efficiently. Coupled with the phenomenon of globalization, information about something will easily be spread globally through social media.

Nowadays various types of social media exist and are easily available. From year to year, even this social media becomes more and more sophisticated and provides many features in a nice addition. Therefore, the increasingly sophisticated social media will make it possible for people to be thirsty and curious about info on social media.

Social media is also usually used as a means of communication, which can strengthen the relationship with each other. With social media, we can also make new friends. Many people access social media just to share information, photos or videos. Social media was designed in such a way to be used for the purposes.

The rise of social media in Indonesia is welcomed by most people, particularly teenagers. The number of users is increasing from year to year, starting from adults and parents, and even children now have access to media social. The reason why most teenagers access social media is to find information about the latest lifestyle. Especially now the use of social media is supported by technology and the latest that now widely spread is, for example, smartphones or tablet PCs. The rising number of popular social media sites and the rapid development of technology make many more people use it. In view of endless human needs in the current era, people are always aware of the latest information.

Social media sites in Indonesia are increasingly rife. Not a few people also use social media as a means of promotion, such as doing business and promoting merchandise through social media. As a result of this technological development, many technology producers are competing in Indonesia because of the enormous market opportunity due to the thirst for the latest gadgets. Manufacturers are increasingly innovative in making products that are in great demand. The products are not so expensive that many people can afford to buy them, regardless of quality, Only with mobile phones can they access the internet and open social media sites. The most accessed social media site is friendship site. They spend minutes even hours on computers, or cellphones to access the internet. Many features are provided, such as games, video calls, chat, share photos or videos, status updates and more. Indeed there is no end to explore social media. This suggests that people's dependence on the social media is epidemic.

With the rapid development of social media, many of us can sit all day and sleep all day, facing the gadget screen to browse social media accounts. Media social itself is a site where someone can create a personal and connected web page with everyone who shares the same social media to share information and communicate. Unlike traditional media which uses print and broadcast media, social media uses the internet. Social media invites anyone interested to participate by giving feedback openly, giving comments, and sharing information quickly and timelessly. It is very easy and it does not take a long time for someone to create an account on social media. Therefore, social media is often used to cause good feelings. But without realizing it, sometimes social media also backfires on ourselves so it is not uncommon that bad things often appear. And it is undeniable that technological developments in the era of globalization play an important role in changing styles of modern human life in the world, in terms of various aspects that support it. Some social media sites turn out to have a strong effect on quality of human life and habits and sacrifice mental health and our time for playing social media.

Material and Methodology

The method used in this qualitative research is the ethnomethodology study, which explains the disclosure of the reality of the world of life of members of the Bakrie University Basmala community. This research looks at how members receive, study, apply information provided by the group, and how they overcome confusion in applying different information in social communication.

The ethnomethodology approach can be defined as a set of general knowledge and various procedures and considerations used by ordinary community members to understand, dive into and act in situations that are they face (Ritzer, 2015: 3).

The object of this research to be discussed in this study is how members of the Bakrie University Basmala understand and receive knowledge delivered through the group. This research will try to understand how Basmala members can receive or understand religious studies provided by the Basmala group. The science of religion itself is how a person puts his trust in what is believed in, in which this belief will affect daily activities in social environments. This tends to differ information obtained from certain individuals to others. This tendency is then executed by how individuals accept or reject the information.

The subjects of this research who served as informants of this study were active members of the Basmala who also acted as determinants in receiving the existing information. Specifically, the criteria used as conditions for the subjects to be a resource in this research are joining the Basmala community. The number of speakers selected in this study as main sources that meet the above criteria is four. Another additional criterion is related to age, where the expected age is 18 to 22 years because this age range is considered to represent members of the Basmala community. This age restriction also aims to get mature sources that understand questions or interview activities and produce good data as well.

In this research, information is needed to discuss or analyze data obtained from two sources, namely primary data and secondary data. The data used is qualitative data, such as sentences, words, perspectives, and experiences from others, observations of researchers' experiences, and others, which are detailed, descriptive, deep, and also natural in context. This data itself will be obtained through interviews, observations, and document or library study.

The qualitative research data analysis technique used is inductive, that is, from specific matters to broader matters. Daymon and Holloway (2011: 304) add one of the uniqueness in the qualitative research data analysis technique that is the openness and flexibility of the qualitative method in its implementation process. For ethnomethodology (Goodman & Ritzer, 2004: 418), objective reality social facts in it, as well how practical achievements are continuously generated at local and endogenous levels, naturally organized, can be reportedly reflective, sustainable, practical achievements, is everywhere, always, just, truly, and fully, become the work of its members without pause and impossible to hide from him, hidden, passed over, postponed, or taken over in the connection with it becomes a phenomenon fundamental to sociology.

This research will try to fulfill the standard of validity of a qualitative study, assessed in several ways, namely credibility, transfer-ability, dependability, and confirm-ability. Therefore, to achieve the validity of the data obtained, researchers will use triangulation to ensure the validity of the data. Considering that the scope of the research the author is doing is not broad and the author also uses several sources in this study, the author will use triangulation data to test the validity of this research. Triangulation data is used as a validity test by using data from different sources, both in terms of groups, settings, and different times.

Results and Discussion
Profile of Basmala

Basmala is an Islamic spiritual group at Bakrie University founded on December 1, 2007. It has a vision to form a strong Basmala based on the Qur'an and As-Sunnah, and to be beneficial in terms of fostering faith and piety to the community in general and Muslim students in particular in promoting the spiritual, physical and mental aspects, organizing the Islamic spiritual activities of Bakrie University, and serving as a forum for friendship throughout the Muslim community of Bakrie University.

The vision of Basmala is manifested in various programs including Islamic forums, mentoring, mabit, tahsin, learning Arabic, and Celebration of Islamic Holidays such as Isra Mi'raj, Maulid of the Prophet, and Muharram. Basmala also inspires the talent of Bakrie University Muslim students by giving birth to several nasyid teams and also creative task activists. Basmala of Bakrie University also collaborates with campus missionary institutions (LDK) universities in Indonesia which are incorporated in the Campus Da'wah Gathering Forum (FSLDK). Whereas Basmala of Bakrie University comprises several divisions, such as the Core Management Board, Public Relations, Syiar, Regeneration, Sisterhood, DFS (Da'wah Funding System), and DEBU (Baitul Ulum Executive Board).

There is one core event, the "Bakrie University Basmala Festival" or commonly called FBUB as a medium to spread Islamic da'wah at the campus of Bakrie University as well as to establish friendships with young Muslim and Muslim generations. The Basmala Festival consists of the Tahfidz Qur'an Contest, Short Film Competition, Basmala Islamic Fair, and seminar. Basmala is a fraternity that always tries to realize and maintain the spirit of ukhuwah Islamiyah in all its activities and aims to realize the propagation of Islam by preaching both internally and externally among the Muslim community of Bakrie University.

Da'wah is an obligation for every Muslim and can be done in any form whose impact can bring others to goodness. To bridge this, we need a container that can become a motor to bring young people into individuals who have a noble character, uphold religious values and maintain national morals.

Figure 1: Basmala's Logo

The Basmala logo has black and white colors. The red color in the logo gives the meaning of affirmation and increases the motivation of Basmala members. This is because Basmala is a community that has the motivation to promote students' religious knowledge. Basmalah includes verses that are read at the beginning of each letter to separate the letters afterwards. Basmalah is a verse of the Qur'an, not part of the verse of every letter in the Qur'an. All other good activities also must begin with reading "bismillah ar-rahman ar-rahim".

The Basmala Festival, which is the core of Basmala's activities, is held along with various competitions, such as Tahfidz Qur'an, Short Film Competition, Basmala Islamic Fair, and seminars. The event's organizing committee had a quite large number of members in 2017, reaching 100 comprising members and volunteers of Bakrie University students. During the daily meetings held ahead of the event, there was very good communication especially when the Basmala senior management patiently guided the other members. This makes members feel comfortable and directed in doing their respective job descriptions. When facing problems any Basmala members are not easily ignited with emotion or anger. They tend to calm one another and negotiate to find solutions.

Communication Apprehension on Basmala Community Members

According to the first informant, he began to join the Basmala community in 2015. He comes from a religiously devout family and joins Basmala to get moral and spiritual support from other people. He has been acquainted with the existing social environment. He sees Basmala as a substitute family to share religious knowledge. His parents were educated at Muhammadiyah schools and look at Basmala as a neutral community.

At the beginning, he decided to join Basmala because he received less religious education from his parents. In addition, he also wants to fulfill a lack of religious education he has received from his parents. He gets confused with the religious limits his parents have taught to him because they were worried that he would take a wrong path and

become fanatic in wrong teaching and that he decided to quit from Basmala.

The second informant has joined Basmala since 2016. He received basic religious teachings from his parents and has very close interaction with them, even for trivial things. He joins Basmala to increase his religious knowledge. The religious knowledge he has received from his parents and Basmala has the same direction. He wants to ensure that the knowledge he has received will direct him to choose experienced friends because his parents still have minimum religious knowledge.

The third informant claimed that his communication with his parents is healthy. The religious knowledge his parents gave to him began from the basics but not in a very strict way. He began to join Basmala in the third semester because he wanted to migrate to a new environment and keep a balance between religion and other matters. He found himself suited to follow the religious activity although at the beginning he had to adapt to it. The challenge he faced was how to manage time because he also joined other organization. There was no difference in the way he received knowledge. In other words, it matched what he understood. He relinquished Basmala membership not because he did not disagree with it but rather, he wanted to focus on formal activity in his study.

The fourth informant stated he had normal and flexible communication with his family though his parents still taught him the basics of religious knowledge. He joined Basmala only for three months. The reason behind his membership of Basmala was that his mates and seniors were good and very transparent. He found himself very suitable to the activities of Basmala, particularly concerning to the mentorship provided by his seniors in Basmala and easily-understood and non-deviant information. There was no significant obstacle to understand complicated information since he could ask for confirmation from family members.

McCroskey states that communication appreciation can arise because of the atmosphere at home. There are several factors such as the number of conversations that occur with family members, how the interaction style of children and parents, as well as the existing home environment, will affect the communication behavior of children. This shows that the family environment is an important determinant of whether there is Communication Apprehension.

While in the group itself, the interaction that occurs is the meaning given by the group to the individual. That is way, the existence of this can

cause difficulty to interpret the meaning of something because of a lack of communication, leading to the loss of example for a child. This can increase communication appreciation that occurs.

In the digital era, access to information is easier to be the cause of this incident; the urban middle class will be easy to access information about online preaching by ustadz who conveys material that seems to be light for teenagers to accept it more easily.

Usually the material is not in the form of jurisprudence or seemingly weighted material but is in the form of current trends in adolescents with regard to love, friendship, way to devote attention and other light materials. In fact, what usually keeps teenagers more interested in the preaching s is the study of love, ta'aruf and marriage.

In contrast, middle-aged teenagers in rural areas, who have difficulties finding information, obtaining online propaganda material, and accessing the internet since only a few rural teenagers have smartphone, have hereditarily inherited religious materials from their parents. In fact, many parents send their children to study at traditional boarding schools to deepen religious knowledge.

This makes the quality of the materials they receive different from that of those moving to urban areas for the subject natters such as fiqh, hadith and interpretation.

But the big question is why youths rarely show their Islamic identity before the public? As a matter of fact, their religious knowledge is far better than that of ordinary youths who rely on social media to study religion.

Coping with the Communication Apprehension through the Religious Group

In the digital era, everyone uses technology to facilitate their life. Communication technology is a device that makes it easier for people to communicate with other people in various regions. This communication can come in the form of telephone calls, video calls, or sending messages. The technology is mobile phones, laptops, e-mail, and other chat applications, such as Whats App, LINE, etc. Meanwhile, information technology is technology that makes it easy for someone to get information from various regions in a short time. Some examples of information technology are television, radio, internet, etc.

Technology makes it easy for people to access something in cyberspace without limits. This can lead to positive and negative impacts, depending on how people's perspectives and stigmas react to them. In reality, these 2 impacts can occur at the same time. A real example of these

two impacts can be found much in the community, especially students who are gathering to hang out in a cafe. Indeed, they are gathering, but they are busy with their respective gadgets. They do not care about people in the real world, but only care about other people in cyberspace. Not a few people say that it is more comfortable to make friends or friendships in cyberspace than in the real world.

As users of technology in the digital age, we should have a selective perspective. Selective means that we know which positive things we should accept and which negative things we must reject. Nowadays, of course, not all information proves true. They may include false news that incites our minds or what can be called a hoax. Especially this hoax is related to social culture that can cause social disintegration. For its part, from now on let us use technology wisely for the survival and welfare of society, starting from networking with friends using social media, coordinating work via e-mail or chat platforms, finding information by browsing on the internet, consuming entertainment such as music, games, videos, to accessing various information that can usually be obtained from television, radio or print media. All can be obtained through one hand in our hands, cellphones, tablet computers, and laptops.

The rapid development of the current digital era has led to the emergence of complex problems related to communication. The rapid development of digital technology, especially the advancement of artificial intelligent technology, big data, and the internet has been growing rapidly, while at the same time giving birth to the stuttering of the world community towards its extraordinary influence.

Viewed from the side of Basmala members' interaction, the four informants experience flexible communication. This is true with the statement of the four informants that the interaction runs as usual although they still had to balance it with religious knowledge. Meanwhile, the second informant stated he had less interaction due to a lack of role in meeting their spiritual needs. The parents of the second informant did not want their child to be too fanatical because of wrong religious sect.

Individuals will directly adopt the values taught or passed on directly by their parents. A lack of knowledge from parents and a sense of being too hard to apply science made the second informant unsatisfied and anxious so that he resigned from Basmala membership.

Based on the results obtained the maturity of individuals is needed to make a decision and describe the occurrence of communication apprehension. This is because Basmala is only a forum to provide information rather than to make

decision, while the role of making self-decision is badly needed here. To make good self-decision, an individual will pass through the process of reducing communication apprehension.

Main ability includes solving complex problems, thinking critically, and being creative. One of the abilities that seems to have lost from year to year is the ability to actively listen to become one of the ten main abilities. A religious teenager group has responsibility for fulfilling the three main abilities needed to face the future. Students are equipped not only with knowledge but also ways of thinking. The way of thinking must be introduced to children so that they will be accustomed to thinking critically, analytically, and creatively.

The religious teenage groups that label odd and different interpretations can be proposed to encourage critical thinking. For example, differences are Allah's grace, and why should he be questioned and labeled. The task of humans is reminding rather than labeling. If they are not willing to, it does not mean they may be labeled odd. Moreover, they believe that only Allah knows their hearts. Judging other groups are worse than us is forbidden by Islam. In the Qur'an, some verses forbid us to make fun of other groups because they may be better than those who make fun of them. Only Allah can guide.

Conclusion

Based on the results of this research and discussion, the authors come to the conclusion that communication apprehension can be caused by the environment and a lack of communication interactions between individuals and families as well as by the strong involvement of families in decision making. Basically, the campus culture is relatively different from the students' family environment. As an explanation of culture shock, individuals will enter the phase of culture shock from their old culture when they are familiar with the new culture, and this change will affect individuals who live in two or more different environments. Surely, this will be a problem when the individuals reach maturity in terms of self-decision making.

The placement of groups that merely serve as information providers will add to pressure on the existing communication apprehension. This applies to individuals of families that still have a lack of religious knowledge and have not reached maturity in terms of inter-personal communication to make decision on multiple interpretations. Hence, the individuals do not have a definite role model in this regard. This will eventually cause discomfort in the group's environment so that they decided to leave the situation.

Ethnocentrism is described as a positive and negative sociological disposition of an individual. It is understandable that the students have this ethnocentrism attitude. On one hand, ethnocentrism will strengthen group cohesion, where cohesion is needed to defend themselves in the midst of alienation. Ethnocentrism functions as an antecedent to sacrifice for one group and help establish and maintain the cultural identity of an individual. On the other hand, ethnocentrism causes misunderstanding.

The introduction of problems to students concerns not only problems found in the surrounding environment but also universal problems and thus, it will increase their insight. Maturity is very helpful to reduce communication apprehension because of its dual meaning. Hence, personality will stimulate oneself in decision making. The environment and playmates play an important role in developing the personal values, morals, and behavior of individuals.

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