

Cultivating the Values of Communication Ethics in Madrasah

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Abstract

this study is motivated by the current symptoms of moral decline, such as poor communication occurs among vulnerable adolescents with emotional traits. Many facts in society prove that wrong or incorrect communication will give birth to various immoral behaviors, fights, brawls, and various negative things that arise due to communication that does not care about ethics. This study uses a qualitative approach with descriptive analytical methods. The method of data collection in this study used in-depth interviews and supported by observation and documentation data. The results of this study indicate that: planting the value of communication ethics in the four MTs Banjar has been done through polite, courtesies, and greetings, both inside and outside the madrasah. So that it becomes a daily habit with the aim to improve the morale, and mental learners but not maximal. Therefore, instilling an understanding of communication ethics to students is very important so that they know how good communication ethics when communicating in terms of behaving and speaking appropriately.

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INTRODUCTION

Ethics of communication is a thing that regulates the various good and bad of a person when speaking in a certain scope so that it can be accepted in the social life of a particular environment. Not infrequently, a person's social life is seen from his speaking ethics. Communication ethics is a politeness that can strengthen intimacy relationships and as a tool used to reduce divisions in social interactions.

Communication ethics is the process of sharing information, ideas or feelings that are not only done orally and in writing but through body language, or personal style or appearance, or other things around them that clarify meaning (Florensia, Ririhena, Junaidi, & Hatuwe, 2024). Communication is a human social activity, it is human nature to always try to relate to others in an effort to eliminate their alienation to know what is happening outside of him (communication is human) (Islahudin, 2021). Ethics is a very general thing, meaning that ethics is what every human being should know. In social life, this is because communication is a social phenomenon that can be interpreted variously (multi-meaning) (Djollong & Dewi, 2023).

Communication ethics education is very important to be applied in schools, because ethics is one of the goals of Education. According to Law No. 20 of 2003 on the national education system Article 1 explained:

Education is a conscious and planned effort in realizing the learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character and skills necessary for themselves, society, nation and state (Law No.20 of 2003, 2003).

Based on Law No. 20 of 2003 on the education system, it is clear that education is very important, because education can give a person the skills and things needed to succeed in life. This is why education plays a big role not only for students but also adults. In a broad sense, education is what gives people access to learn and when someone learns something, they have the opportunity to acquire knowledge that can be processed, reflected and remembered in various circumstances, as well as improve interpersonal relationships both personally and professionally.

All changes occur including ethics in everyday life both at home, school and the surrounding environment that increasingly follows foreign cultures. Arus globalisasi yang masuk ke Indonesia berdampak pada pola pikir dan gaya hidup remaja, yang mengakibatkan perubahan pada remaja saat ini (Sutika, 2019). These demoralizing acts are likely to stem from the low moral and behavioral qualities of individuals or groups of people. They are broken because the person concerned is not or poorly educated in fundamental humanist religious values (Febriyanti, Handriadi, Udin, Suhendri, & Awaru, 2023). Ethics is needed because nowadays there are many cases where students have been disrespectful to their own parents, to school teachers, to older people, even to fellow friends. In the school environment, there are many students who have problems with unethical communication with others, especially with teachers (Nasution, Lidiana, Sari, Nurul, & Nasution, 2021).

Similarly, in the current school environment, students have lost a lot of ethics in communicating, especially students of Madrasah Tsanawiyah as an Islam-based school. Researchers found that communication learners who have not put forward ethics correctly, they easily foul language in communicating with fellow friends. Without feeling burdened that the communication that learners say is communication that is prohibited in Islam. Their communication uses a lot of inappropriate language spoken by madrasah students and the reality in the field is not a few disputes, squabbles, hostility, and quarrels arise because of uncontrolled speech.

This is as researchers found in the field, namely in MTsN 3, MTs PGII, MTs Fathurrahman and MTs Cipantaran Banjar, the lack of good communication ethics, in fact their communication ethics both on social media and in real life has come out of the morals exemplified by the Prophet Muhammad. Students in madrasah their way of speaking is not polite, speaking with foul language, it is commonplace and without shame they say both inside the madrasah and outside the madrasah.

They casually talk dirty, both in class and outside the classroom, even researchers found when they were in the learning process they were accustomed to communicating with foul language both male and female students, even students who dared to speak dirty to their teachers. From here, researchers observe that with foul language learners are easily ignited emotions, easily angry, impatient, and finally with foul language that they fight even to the brawl. Foul language discovered by learners can be through their learning environment, family environment? Environment they play? Even from a poor family upbringing.

From the above exposure it is clear that the cultivation of ethical values of communication in madrasah can make a major contribution in improving the morals of students, especially madrasah students who should be an example for students who are not in madrasah in order to improve the quality of madrasah Education as a whole. Based on the above background, researchers are interested in researching the cultivation of ethical values of communication in madrasah.

Relevant previous research on this topic has not been widely found. A few existing studies have focused on the importance of communication ethics education in schools, particularly in the madrasah environment. These studies have shown that the lack of understanding of communication ethics among students can lead to problems such as the use of vulgar language, fights, and conflicts. However, previous studies have not specifically analyzed the efforts made by madrasahs in instilling the values of communication ethics.

This research has novelty in its focus, which is to deeply analyze the practice of instilling the values of communication ethics carried out in madrasahs. This study seeks to reveal the various efforts made by the madrasah, both through formal learning and habituation, to foster awareness and good communication ethics practices among students.

The findings of this research are expected to enrich the literature on communication ethics education, particularly in the madrasah environment.

The purpose of this study is to explore and analyze the efforts made by madrasas (Islamic schools) in cultivating the values of communication ethics among their students. This research aims to provide a deeper understanding of the specific strategies and practices employed by madrasas to promote ethical communication skills and behavior among the student population.

The findings of this study are expected to offer valuable insights that can benefit various stakeholders. For educators, the research can inform the development of more comprehensive communication ethics curricula and pedagogical approaches within Islamic educational institutions. For policymakers, the study's implications can contribute to the formulation of policies and guidelines that support the integration of communication ethics education in the broader educational system. Additionally, the research may inspire further scholarly investigations in this area, ultimately enhancing the understanding and implementation of communication ethics in diverse educational contexts.

Overall, this study holds significant implications for improving the moral and ethical conduct of students, particularly in the madrasah setting, where the cultivation of communication ethics is crucial for fostering positive interpersonal relationships, conflict resolution, and the development of well-rounded individuals.

RESEARCH METHODS

The research method that researchers use is descriptive qualitative research method (Moh. Nasir, 1988), which is to make a description, picture, or painting systematically, factually and accurately about the facts, properties and relationships between phenomena investigated to describe or analyze a research result but not used to make broader conclusions. The reason for using this method is to explain phenomena, attitudes, social activities, and thoughts of people both individuals and groups in depth through in-depth data collection, because the deeper and more detailed the data obtained, the better the quality of qualitative research.

RESULTS AND DISCUSSION

Ethics Of Communication

1. Ethics

Ethics is the science that explains and judges whether the behavior done is good or bad, wrong or right. Ethics is a reflection of a person's self-control, this is because everything is done from and for the benefit of certain people or professions (Rizqi, 2021). The notion of ethics implies a broader and deeper explanation than a definition. The term "ethics" is etymologically derived from the Greek, "ethos", which means "custom" or "habits related to human actions or behavior, can also mean the "character" of Man (the whole outburst of human behavior in his actions). Ethos memiliki makna "an action that is one's own", atau suatu tindakan yang dilakukan seseorang dan menjadi miliknya. This kind of meaning of "ethos" is also shared by the Latin word "mores", from which the word "morals" is derived. "Ethical" and "moral" are synonymous. Etika adalah filsafat moral (Sari, 2020).

Based on the foregoing, Ethics is defined as the science that seeks orientation or the science that gives direction and foothold in human actions. Ethics helps humans in determining what is good and what is bad, and how humans should act in certain situations.

2. Communication

Communication is the process of sharing information, ideas or feelings that are not only done orally and in writing but through body language, or personal style or appearance, or other things around them that clarify meaning (Florensia et al., 2024). Communication means the process of delivering a statement by one person to another. the understanding is clear that communication involves a number of people where a person States something to others (Islahudin, 2021).

Teacher performance will improve along with healthy relationships and communication between school components due to smooth communication relationship

patterns and good encouragement to do a good job (Ahmadi & Romadlon, 2020). Communication that is established is still limited to forms of communication that have not led to ethics in communication, even though communication ethics are very important in the communication process (Arahman & Aminullah, 2022).

Teacher communication is also characterized by cultivating religious practices in students without ulterior motives, as done with sincere intentions, seeking Allah. Ethics education is to pay special attention to how to convey information to others with good language, smooth language, and not hurt someone's feelings in communicating (Rizqi, 2021). This conception can be instilled in the community through education by paying attention to learning objectives, learning methods, and learning evaluation.

Cultivation of communication Ethics in Madrasah

1. Planting the values of communication Ethics in MTsN 3 Banjar City

The cultivation of ethical values of communication in madrasah is important to be carried out, one of the efforts through the habituation of good communication ethics in madrasah has long been implemented. This study in order to instill the habituation of values into the learners, carried out continuously so as to realize the peculiarities of a madrasah.

Planting ethical values is a program that must be exemplified by educators in this case is the teacher. The role of teachers in terms of training students in getting used to good ethics, it is one of the functions of teachers as educators in terms of learning. This is one of the most important things that teachers have to do. Teachers must also be a good prime example for their students, thus the concept of good speaking ethics that is instilled in the souls of students MTsN 3 Banjar city can be applied in the pilot stage.

In addition to the pilot model provided by teachers, school programs are also an important factor in encouraging the concept of planting good ethics for students or learners. So that the role or encouragement of the school program is very supportive.

Based on the results of an interview with the head of MTsN 3 Banjar city that: Each student enters the madrasah gate which is always guarded by a daily picket which in this case is usually done by madrasah educators, student representatives, and student council officers. It has become a program and a habit of smiling, greeting, and greeting, fellow madrasah residents, he even said that when they passed on the street they were used to smiling, greeting, and greeting. In addition, when students enter the office, and enter the classroom (interview with Mr. Nurdin. S.Si., 2020).

This is also conveyed by the student body, namely: The habituation of smiles, greetings, and greetings has become a habit for madrasah students when they enter the madrasah gate, enter the office, and when entering the study (interview with Mr. Ujang Rahman Samsudin, 2020).

This was also conveyed by OSIS chairman as a representative of the students said that: Smiles, greetings and greetings have become a habit for students when entering the madrasah gate, when entering the study room, and when entering (interview with Zahra Hulfa Fauziah Rahman, 2020).

Then the head of the madrasa said that: Greeting that is done in MTsN 3 Banjar City is not only done between educators and students, greeting is also done by fellow madrasah residents. This will realize solidarity among madrasah residents, thus making peace and peaceful daily life in madrasah (interview with Mr. Nurdin. S.Si., 2020).

Salam habituation programmed in Mtsn Banjar city has become a daily habit for all madrasah residents. To realize the program, the head of madrasah along with curriculum waka, student waka, and all madrasah residents require this habituation to be the hallmark of madrasah in socializing. This was conveyed by the head of madrasah that:

Salam habituation has a noble purpose for all madrasah residents in order to instill moral character karimah, and an example for all students in training socializing Islami (interview with Mr. Nurdin. S.Si., 2020).

It was also conveyed by waka curriculum MTsN 3 Banjar City mother Tati Sutiati said that:

The smile, greet, and greet Program is carried out to train all madrasah residents, especially students, to form them to have a natural character and create a peaceful atmosphere (interview with Mrs. Tati Sutiati, 2020).

This is in accordance with the statement of the moral creed teacher about students' habits in shaking hands.

Alhamdulillah Alhamdulillah our students every meet anywhere always kiss hands, I feel proud, there is emotional closeness, and they do it spontaneously. but because the current situation is being hit by the Covid-19 pandemic, the habit of shaking hands is temporarily not allowed (interview with Ibu Tati Tating, 2020).

2. Planting the values of communication Ethics in MTs PGII Banjar

Through the habituation program smile, greeting, and greetings applied in life in the madrasah. The purpose of the program is to shape the morals of students as a reflection of that described in the vision of the madrasah is to form students who have karimah and achievement in the nuances of Islami. The program as follows:

From the interview with the head of the madrasah said that:

Smile as a worship related to human social life (interview with Mr. pious. S. Ag, 2021).

In line with the opinion of the head of MTs PGII, Waka curriculum said that:

Habituation conducted in madrasah PGII banjar in the form of habituation smile, greetings, and greetings as a form of worship among humans (interview with Mr. Agus Hartono. S. Pd. I, 2021).

A sincere smile from a person gives others a positive mental reflection. A Muslim is always taught to have an airy nature and always open to spread a smile to others. Further on the meaning of a smile, a smiling Muslim is equal to spreading joy and love through his smile.

The smile at this moment has been developed into a soothing therapy for yourself and others. Especially in the world of Education, a smile can affect a person's appearance so that people feel more valued and served. A teacher's smile can be very soothing to the learner. So that students entering the madrasah Gate already have a happy, cool, comfortable, and happy heart. With this situation, learning will be more meaningful and fun for learners.

3. Planting the values of communication Ethics in MTs Fathurrahman Banjar City

Through the habituation program smile, greeting, and greetings applied in life in the madrasah. The purpose of the program is to form the character of tawadhu students as a reflection that is spelled out in the vision of the madrasah, which is to realize qualified people based on faith and piety and have superior competence in knowledge and technology.

The program as follows:

From the results of an interview with the head of madrasah Faturrahman Banjar city, said that:

Smile, greet, and greetings as a worship to form the character of tawadhu learners (interview with Mr. Yayan Abdul Manap. S E. S. Pd, 2020).

This is the same as conveyed by Waka curriculum madrasah, he said that:

Habituation conducted in madrasah Fathurrahman Banjar in the form of habituation smile, greetings, and greetings as a form of worship of fellow human beings with the aim to form the character of tawadhu (interview with Bpk. Aug. S. Pd, 2020).

Greeting is one form of our behavior to appreciate others. Greeting is synonymous with reprimanding, greeting can mean inviting someone to have a conversation. By greeting, it will further strengthen the bonds of brotherhood with others, making it easier for anyone to get along, contact each other, and interact.

The head of the madrasah said that:

Greeting is done in MTs Fathurrahman Banjar city is not only done in the madrasah but is done outside the madrasah when students meet with their teachers on the road or in any place. This will create a close relationship between the residents of the madrasah, so as to create a close bond of brotherhood, peace, tranquillity, and show

the attitude of tawadhu, and appreciate as conveyed by the head of the madrasah (interview with Mr. Yayan Abdul Manap. S E. S. Pd, 2020).

Salam habituation programmed in MTs Fathurrahman Banjar City has become a daily habit for all madrasah residents. In realizing the program, the head of the madrasah said that the program began to be instilled in all madrasah educators. At the same time set an example by setting an example to students, starting at the time of meeting with madrasah residents, entering the madrasah gate, and at the time of starting learning in the classroom.

4. Cultivation of ethical values of communication in MTs Cipantaran Kota Banjar

Planting the value of communication Ethics conducted in MTs Cipantaran Banjar city has been done, this is based on the results of an interview with the head of the madrasah said that:

This Madrasah emphasizes the cultivation of ethical values of polite communication, courtesies, and greetings with the aim of improving the morale, and mental learners, because the core of education is the morals of learners. Manners are rules of life that grow from the Association of a group of people in the community and are considered as a guide to the daily social life of the community. Manners as the behaviour of a person who upholds the values of respect, honour, and Noble akhlak. Ordinary manners are considered an unwritten norm that regulates how a person behaves and behaves. Manners as an important element in social life. Because by showing a polite attitude, a person can be liked and appreciated by his existence as a social being wherever he is (interview with Mr. H. Asep Saepul, 2021).

In social life among fellow human beings certainly have norms in relationships with others. Manners should be done anywhere, anytime, in accordance with the needs of the Environment, time, and place. Manners are relative, where what is considered the norm of politeness varies from place to place. Such as manners in the family environment, madrasah, and polite in socializing in the community.

Then the head of MTs Cipantaran Banjar city said again that:

Greeting conducted in MTs Cipantaran Banjar is not only done in the madrasah but is done outside the madrasah when students meet with their teachers. This will create a close relationship between the residents of the madrasah, so as to create a friendship (interview with Mr. H. Asep Saepul, 2021).

Habituation greeting programmed in MTs Cipantaran Banjar City has become a daily habit for all madrasah residents. In realizing the program, the head of madrasah said that:

The Program began to be instilled to all madrasah educators. Then convey as well as exemplify to students, starting at the time of learning in class. Because educators as an example, must set a good example to students (interview with Mr. H. Asep Saepul, 2021).

The same thing was also conveyed by The Teacher of moral belief said that:

Morality in speaking must be considered, convey the conversation should be with a gentle language. Planting the value of communication ethics in madrasah begins with the example of madrasah educators. With the aim of giving motivation as well as instilling good character to students (interview with Mr. Ade Mubarak Nur Maulana, 2021).

It was also conveyed by the students of madrasah that:

Before learning, educators usually like to tell motivational stories, and memorize Surah Al-Kahf, surah Yasin, and short verses. The purpose of doing this is to train and familiarize students before learning with the recitation of the verses of the Qur'an (interview with Muhammad farid. muhamad Roby and ade Yuliani, 2021).

Based on this, through ethical education, it is expected that the younger generation is able to have views on various types of life values, such as honesty, intelligence, caring, responsibility, truth, beauty, goodness, and faith. Even in the world of Education known 18 character values that are expected to be owned by students. It includes religious, honest, tolerance, discipline, hard work, Creative, Independent, Democratic, curiosity, the spirit of

nationality, love of Homeland, appreciate achievements, friendly/communicative, love peace, love to read, care about the environment, social care and responsibility.

Discussion

Madrasah as a place of learning plays a major role in the development of student character. In madrasahs, children and adolescents are accompanied to complete their learning tasks until they enter adulthood well. In this school, children's brains, hearts, bodies, and characters are developed to be more intelligent, sensitive, healthy, and have good character (Yusuf, 2022). Religious character values are seen in prayer activities, the recommendation for Dhuha prayers, and reading juz amma as a form of memorizing letters before starting learning. While the electronic teaching materials that have been designed (Aini, 2022).

In the dissemination of socio-cultural values, the head of the madrasah is fully responsible for controlling the development of the madrasah to be in accordance with the vision, mission, goals, objectives, and future-oriented (Rohman, Sutisna, & Sahroni, 2022). Ethics of communication is a norm, value, or measure of behavior in interaction, regulates human beings to respect each other, manners, manners, interact with other beings. Thus, an understanding of good communication ethics is needed to aim to maintain the interests of a person with his interlocutor in order to feel happy, peaceful, protected without any party being harmed by his interests and actions carried out in accordance with applicable Customs and not contrary to human rights in general (Sari, 2020).

Based on the above, ethics is a very general thing, which means that ethics is something that every human being must know. In social life, this is because communication is a social phenomenon that can be interpreted variously (multi-meaning). Although the phenomenon of communication remains and does not change, but the understanding of the phenomenon that can differ from one person to another. Educators as educators should be an example of ethics in communication. To achieve learning success, an approach to students is needed.

CONCLUSION

Instilling an understanding of communication ethics to students is very important so that they know how good communication ethics when communicating in terms of behaving and speaking appropriately in receiving messages conveyed by communicators to communicants. Such as the ethics of student communication with other students as well as to teachers. By understanding the meaning of verbal and non-verbal communication of the interlocutor. So that the creation of a harmonious and warm communication in interacting. Make the message conveyed more easily accepted by the interlocutor (communicant) and the creation of mutual respect between communicators and communicants.

Planting the value of communication ethics in the four MTs of Banjar City has been done through polite, courtesies, and greetings, both inside and outside the madrasah. So it becomes a daily habit with the aim to improve the morale, and mental learners but not yet maximized.

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