

ETHICS OF ISLAMIC EDUCATIONAL COMMUNICATION

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Abstract: When ethics are combined with communication, then ethics become the foundation of communication, ethics provide a moral foundation in building morality towards all attitudes and behaviors of a person in communication. Thus, without ethics communication is unethical. Communication theory according to Islamic teachings is always bound to the commands and prohibitions of Allah SWT or the Qur'an and Sunnah of the Prophet Muhammad SAW. Basically, religion as a rule and as behavior is a message (information) to citizens to behave in accordance with God's commands and prohibitions. In other words, communication according to religious teachings greatly glorifies ethics which are accompanied by sanctions in the afterlife. The Qur'an also mentions communication as one of human nature. To find out how humans should communicate. The Qur'an provides keywords (key concepts) related to this. Communicators and communicants are required to speak softly, honestly, according to the facts, leave a mark on the heart, accurately and prioritize morals. When this concept is used by both parties, then appreciation and respect from both parties will be apparent and the effect will produce effective communication and in accordance with the teachings of Islam. This is based on the assumptions, namely: First; that Islamic educational communication has a different dimension from educational communication in general. Second; The Qur'an itself believes that there are core values and principles in educational communication that need and must be developed so that teachers can use them as a reference in learning. Where teachers as communicators and students as communicants must practice these ethics in communicating. The rules, principles, or ethics of Islamic communication are a form of success in the learning process, therefore ethics in educational communication in Islam are considered capable of bridging problems, especially moral education.

INTRODUCTION

Simply put, it can be understood that the ethics of educational communication is a model of one of the powerful communications in efforts to improve the effectiveness of student learning wrapped in Islamic values. In some schools, educators were found who in communicating used language that was less educational and even tended to lead to acts of violence. The weak understanding of communication theory that leads to the absence of ethics in it affects the process of instilling knowledge, understanding, and exemplary behavior of the material being taught.¹

¹ Al-Ulum, M Jamal -, And Undefined 2011, 'The Concept of Al-Islam in the Quran', Journal.Iaingorontalo.Ac.Id, 2014

Educators do not fully possess communication ethics as a result of a lack of understanding of communication theory, which is one of the requirements for educator competence.² Ethics are guidelines for behavior in interpersonal relationships that can be interpreted as boundaries that determine the right or wrong of an action and the right or wrong of an action. Culture requires us to respect, respect the dignity of others, and obey the laws and customs around us. Talking about social problems, no one denies that humans cannot live alone so they need other people to live. Here you cannot separate yourself from society and community life. A very important quality in everyday life.³

The study of the relationship between communication ethics and learning effectiveness has developed from initial studies that showed that there was a positive influence between communication theory or ethics in determining student learning outcomes, educators' weak understanding of communication ethics, to the effectiveness of learning through the selection of certain communication theories.⁴ In communicating in everyday life, there are benefits that we must understand in order to communicate effectively. As previously mentioned, values or standards that are the basis of community agreement as ideas and guidelines for behavior, so that communication culture is something important to understand and know in our lives.

Communication is an activity of human interaction between one or more people, among the meanings of communication itself is the process of exchanging information between individuals through behavior or signs. In addition, the concept of communication is connected to how to speak effectively and how to speak ethically. From an Islamic perspective, communicating has ethics, where ethical communication ensures that others can understand what we say when we communicate with them. What is meant is communication that is morally good and is usually called communication that has ethics. Which has a meaning derived from the Qur'an and hadith. English is where the word "communication" comes from, which means speaking.⁵

In the perspective of Islam, communication is an inseparable part of human life because all our movements are always accompanied by communication. The communication in question is Islamic communication, namely communication with good morals or ethics. Communication with good morals means communication that is based on the Qur'an and Hadith. It should be noted that Allah SWT does not like excess, so in Education communication is an important thing, which contains encouragement or motivation for students to learn. Islam pays special attention to conversation, even seen as one of the things that will save humans, both in this world and in the hereafter. The conversation in question is an ethical conversation, so that the teaching and learning process between teachers and students runs well and a harmonious relationship is established between the two. The ethics of communication in Education referred to in this

²Aziz, Abdul, 'Communication between Educators and Students in Islamic Education', *Mediakita Journal: Journal of Islamic Communication and Broadcasting*, 1.2 (2017), 173–84

³Kamaluddin, Ahmad, 'Construction of the Meaning of Taaruf in the Qur'an (Efforts to Build Harmonization of Social Life)', *Al-Tadabbur: Journal of the Science of the Qur'an and Tafsir*, 7.02

⁴Mahadi, Ujang, 'Educational Communication (Urgency of Effective Communication in the Learning Process)', *Joppas: Journal of Public Policy and Administration Silampari*, 2.2 (2021), 80–90

⁵Nisa, Hoiron, 'Effective Communication in Character Education', *Universum: Journal of Islam and Culture*, 10.01 (2016), 49–63

study are ethics with a moral dimension, related to the core values and principles of the main sources of Islam, namely the Qur'an and the Sunnah of the Prophet.

Recent studies see communication ethics as a factor for educational progress because in communicating, not only must ethics be displayed but also aesthetics and requires the involvement of educators in various student activities, thus providing many possibilities in the learning process and making education more open.

THEORETICAL STUDY

1. The Urgency of Islamic Educational Communication Ethics

Talking about educational communication, the focus of the discussion is directed at the heart of education, namely learning. According to Law Number 20 of 2003 concerning the National Education System, Article 1 paragraph (20) states that learning is "a process of interaction between students and educators with various learning resources in a learning environment."⁶Returning to the formulation of learning stated in the SISDIKNAS Law, learning is a process of interaction. There are many forms of interaction patterns in learning, such as interaction between students and educators, interaction between students and other students, interaction between students and other students in pairs (dialogue), interaction between students and other students in groups, and interaction between students and other students outside the group. This means that learning as the main activity in education is a process of interaction that will not run without communication.

In the Islamic perspective, communication is an inseparable part of human life because all our movements are always accompanied by communication. The communication in question is Islamic communication, namely communication with good morals or ethics. Communication with good morals means communication that is sourced from the Qur'an and the hadith (the Prophet's Sunnah).⁷Abuddin Nata assessed that communication ethics tries to discuss actions carried out by humans that are based on reason and philosophy, which function to assess, determine, and determine an action carried out by humans (whether the human action will be considered good, bad, noble, honorable, and so on) related to the process of delivering and receiving messages from one person to another. Through communication, humans express themselves, form social interaction networks, and develop their personalities. Communication experts agree with psychologists that communication failure has fatal consequences both individually and socially. Socially, communication failure inhibits mutual understanding, inhibits cooperation, inhibits tolerance, and hinders the implementation of social norms. The Qur'an mentions communication as one of the natural qualities of humans. In QS. Al-Rahman: verses 1-4. (God) the Most Gracious, Who has taught the Qur'an. He created humans. Taught them to speak well. (QS. Al-Rahman: 1-4)

الرَّحْمَنُ ۝ عَلَّمَ الْقُرْآنَ ۝
خَلَقَ الْإِنسَانَ ۝ عَلَّمَهُ الْبَيَانَ ۝

⁶Aulia, M., Suwatno, S., & Santoso, B. (2018). Improving Oral Communication Skills Through Storytelling Method. *MANAGEMENT Journal*, 17(1): 110

⁷Hamzah Ya'kub, *Islamic Ethics: Fostering Noble Morals*, (Bandung: CV Diponegoro, 1983), 12.

Meaning: "Then speak to him both of you in gentle words, perhaps he will remember or fear." (QS Thaahaa: 44).

The verse above is a command from Allah SWT to the Prophet Moses and Aaron to speak softly, not rudely, to Pharaoh. With Qaulan Layina, the heart of the communicant (the person being communicated with) will feel touched and his soul will be moved to accept our communication message. From this verse, it can be concluded that Qaulan Layina means soft speech, with a voice that is pleasant to hear, and full of friendliness, so that it can touch the heart, meaning not to raise your voice, such as shouting, raising your voice. No one likes talking to rude people.

Rasulullah always spoke softly, so that every word he said touched the hearts of anyone who heard it. In Tafsir Ibn Kathir it is stated that what is meant by layina are words of sarcasm, not with words that are frank or straightforward, let alone rude. Communication that is not well received by others is communication that is accompanied by a frightening attitude and behavior and with a high and emotional tone of voice. This way of communicating, apart from being disrespectful to others, is also unethical in the eyes of religion. From a communication perspective, such communication, apart from being uncommunicative, also makes the communicant distance himself due to feelings of fear within him.⁸

5. Qaulan Karimah (Noble words). Islam teaches us to use noble words in communicating with anyone. These noble words are as found in the verse of the Qur'an (QS. Al-Isra verse 23), name

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۚ ۲۳
[الإسراء: 23]

Meaning: "And your Lord has commanded you not to worship other than Him and to do good to your parents. If one of them or both of them reaches old age in your care, then never say to both of them the word "ah" and do not shout at both of them and say to both of them good words." (QS Al-Isra': 23)

Furthermore, M. Quraish Shihab (1997:344) commented that to realize good communication, a person must always be careful, think and reflect on what will be said. The emphasis on this aspect is because often the words that come out of a person's mouth cause great disaster and calamity for the person who said it and even for others. The command to be careful and selective in uttering words is allegedly the Word of Allah in QS. Al-Maidah: Verse 101

⁸Sari, AF (2020). Communication Ethics. TANJAK: Journal of Education and Teaching, 1(2), 127–135

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءٍ إِن بُدِّ لَكُمْ تَسْؤُكُمْ وَإِن نَسَأَلُوا عَنْهَا
حِينَ يُنَزَّلُ الْقُرْآنُ تُبَدَّ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ ۝ ۱۰۱ [المائدة:
([101

Meaning: O you who believe, do not ask (of your Prophet) things which, if explained to you, would cause you trouble and if you had asked when the Koran was revealed, it would have been explained to you, Allah will forgive (you) about those things. that matter. Allah is Most Forgiving, Most Forgiving (QS. Al-Maidah: 101)

The communication process must be created, realized through the activity of delivering and exchanging messages or information, both ideas, knowledge, experiences by each educator and student. According to Mulyana, communication has several functions, including: 1) Social function. This function aims to build self-concept, self-actualization, and achieve happiness. In the scope of the world of education, students will interact with fellow students, with educators, principals, school residents, community leaders and others; 2) Expressive function.⁹

This function is an instrument to convey one's feelings (emotions). These feelings are communicated primarily through non-verbal messages. For example, feelings of affection, sympathy, care, longing, joy, sadness, fear can be conveyed through words, but mainly through non-verbal behavior. An educator who gives a "thumbs up" to his students shows motivation and pride; 3) Ritual function. This function confirms the members' commitment to the religious values, traditions and culture of the community.¹⁰

The benefits of communication ethics can also increase intrapersonal intelligence. The definition of this intelligence model is the ability to recognize oneself by having a clear self-concept and a positive self-image.

Good communication ethics will create good and harmonious relationships between people. On the other hand, without knowledge of communication ethics, misunderstandings will occur which will give rise to disputes and arguments that can divide human life. Communication ethics is very influential in human life, which is a guide for humans in communicating or behaving in everyday life. In communication there are communicators and communicants who must respect each other, so that effective communication can be established. The effectiveness of communication is determined by the extent to which the communicator and the person being communicated understand and comprehend the language conveyed during the conversation. On the other hand, when the speaker and listener do not understand the language being conveyed, communication failure will occur.¹¹

⁹Rahmatul Akbar. (2019). Communication Ethics: A Comparative Study Between Islam and the West. *Lentera Indonesian Journal of Multidisciplinary Islamic Studies*, 1(1), 61–68

¹⁰Pujanarko, M. (2018). Verbal Communication Ethics in Writing News in Online Media. *Citra Journal*, 9(1), 1–8

¹¹Mannan, A. (2019). Interpersonal Communication Ethics of Communication Science Students, Faculty of Da'wah and Communication to Lecturers via Smartphone. *Aqidah Journal*, 5(1), 1–22

Positive communication will give birth to happiness and harmony. We should be able to understand that people around us or people who interact with us feel comfortable and we should not do something that is detrimental unintentionally. For example, when we say or behave wrongly to the person we are talking to, it has a negative impact on us, such as a negative assessment from the person we are talking to. Therefore, we must be able to choose the right words and situations to build a positive atmosphere in communication.

For example, by choosing a theme that suits the other person so that a warm conversation can be built because each other understands the topic being discussed. Positive communication is not easy when facing or handling a problem, because a problem is something negative when it enters the topic of discussion of the problem, avoid conversations that go directly to the intended theme.

In the practice of communication in learning, many phenomena will be encountered. There is effective communication and ineffective communication. Many obstacles, barriers and obstacles (noises and barriers) are found in communication, both from educators, students or from the environment where communication occurs. For example, an educator explains the lesson material during the afternoon lesson. The weather is quite hot so that the room is hot and students become hot. Tiredness and fatigue are felt by most students. Then, what does the teacher do? Will the teacher continue his lecture and force students to listen? Well, when obstacles and obstacles like this are encountered in communication between students and educators, adjustments need to be made. Teachers can no longer carry out communication in the concept of one-way communication (lectures), but teachers must develop communication with the concept of interaction, even transactions.

So that the obstacles can be reduced in their effects on students and learning objectives can still be achieved. Only teachers who have an understanding of the conceptualization of communication will be able to apply it in overcoming problems in learning related to communication. This is one form of urgency of educational communication as a study of the application of communication theory and concepts in learning and the application of communication theory and concepts in overcoming various problems in learning.¹²

RESEARCH METHODS

This type of research is qualitative research with a descriptive approach. According to experts, social research is descriptive and summarizes various conditions of society, different circumstances, different phenomena of social reality. As a subject of research and as an effort to produce reality as a characteristic, nature, quality, model, symbol, or description of a condition, situation, or phenomenon (Bungin, 2007:108). The qualitative approach aims to understand more deeply about the problems in the study. In this paper, the author examines the results of research on communication ethics in Islamic education, by understanding the meaning, Qaulan Sadidan, Qaulan Balighan, Qaulan Masyura, Qaulan Layyinah, and Qaulan Karimah in the teaching process at Dharmawangasa High School.

¹²Dahlan, Muh. Syawir. "Communication Ethics in the Quran and Hadith." *Tabligh Dakwah Journal* 15, no. 1 (2014): 115–123.

DISCUSSION AND RESEARCH RESULTS

The awareness of the importance of communication in education is almost agreed upon by Islamic educators, but the problem is that there are very few thoughts, writings, let alone research on educational communication that try to find the right formula to predict or minimize the factors that contribute to the failure of the educational process from a communication perspective. This is based on the assumption that: First; that Islamic educational communication has a different dimension from educational communication in general. Second; The Qur'an itself believes that there are core values and principles in educational communication that need and must be developed so that teachers can use them as a reference in learning. The Qur'an itself is clearly stated in the letter al-An'am verse 38:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ ۗ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ۗ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ۝ ٣٨ [الأنعام: 38]

Meaning: (We will not forget / forget anything in the Qur'an)

Educational communication can provide a very significant contribution in providing explanations and understanding of the learning materials given to students. Even the interactions built in the learning process will be more dynamic by involving all individuals involved in it. Communication in education plays a very large role in determining the success and goals to be achieved in education.¹³

Human interaction in education is not only reciprocal in the sense of two-way communication but must be higher, reaching a human level such as me or the student educating myself on the basis of personal relationships with individuals (higher order interactions) between individuals and affective intrapersonal relationships between me (i.e. I) and myself (my self or the self) (Heryanto, 2008).

It must be realized that communication in education is a basic element that is very important in its position and role in realizing the success of the educational process being carried out. Communication in education can affect the achievement of educational quality. The teaching and learning process cannot be separated from educational communication, therefore, it is important for educators to be skilled in communicating and understanding the science and principles of effective communication in education.¹⁴ In order for the learning communication process to run effectively, educators need to understand the characteristics of students, such as: their way of thinking, hobbies, circumstances, moods, or culture. In communicating, educators must be able to build closeness and intimacy with students or students. Closeness will eliminate "barriers" and make communication smooth and flow well. Afna Fitria¹⁵ said that learning is essentially a communication process in education, namely the process of delivering messages from

¹³Ihsani, AFA, & Febriyanti, N. (2021). Communication Ethics as a Control of Virtual Piety in the Media Behavior of Society in the Digital Era. *Al Azhar Indonesia Journal of Social Sciences Series*, 2(1), 24

¹⁴Andriani, Faricha. "The Development of Islamic Communication Ethics in Social Media." *ATTABSYIR: Journal of Islamic Broadcasting Communication* 6, no. 1 (2019):55-73

¹⁵Sari, Afna Fitria. "Communication Ethics (Instilling an Understanding of Communication Ethics in Students)." *TANJAK: Journal of Education and Teaching* 1, no. 2 (2020): 127-135.

the source of the message to the recipient of the message through certain channels or media. Burhanuddin (2014) said that effective communication in the learning process must be a concern for educators. There are at least five aspects that need to be understood in building effective communication, namely: a). Clarity: that in communication must use language and package information clearly, so that it is easily accepted and understood by the communicant. b). accuracy: accuracy, this concerns the use of correct language and the truth of the information conveyed. c). Context: context, meaning that the language and information conveyed must be in accordance with the circumstances and environment in which the communication occurs. d). Flow: the language and information to be presented must be arranged with a clear flow or systematics, so that the party receiving the information responds quickly. e). Culture: when communicating, you must adapt to the culture of the person you are communicating with, both in the use of verbal and nonverbal language, so as not to cause misperceptions.¹⁶

An effective educator is not only effective in teaching and learning activities in the classroom (transfer of knowledge), but even more so in his/her personal relationships and “modeling” (transfer of attitude and values), both to students and to all members of the school community.¹⁷ Humanistic education emphasizes that education is first and foremost how to establish communication and personal relationships between individuals and between individuals and groups within the school community. Effective communication and relationships are essential in a student-centered education model, because only in an atmosphere of effective relationships and communication will students be able to explore themselves, develop themselves and then function optimally in society. The Messenger of Allah.¹⁸

In effective communication, according to Wisman (2017) there are five things that need to be considered:

- 1). Respect, if we have to criticize or scold someone, do it with full respect for someone's self-esteem and pride. A sincere appreciation for students, allows students to distinguish between sincere and insincere treatment. Give appreciation then you as an educator will be appreciated by students. Give appreciation then the teaching and learning process becomes a fun process for all parties.
- 2). Empathy, need to understand and comprehend the existence, behavior, and desires of the students. So before we build communication or send a message, we need to understand and comprehend with empathy the potential recipient of our message. So that later our message can be delivered without any psychological obstacles or rejection from the recipient.
- 3). Audible, can be heard or understood well, means that the message we convey can be well received by the recipient of the message. 4). Clarity, need to develop an open attitude (nothing is covered up or hidden), so that it can create a sense of trust from the recipient of the message. Because without openness there will be an attitude of mutual suspicion

¹⁶ Hefni, Harjani. “The Development of Islamic Communication Science.” *Journal of Islamic Communication* 4, no. 2 (2014): 326–343

¹⁷ Hendra, Tomi, and Peri Musliadi. “Principles and Elements of Communication in the Perspective of the Qur'an.” *Wardah* 20, no. 2 (2019): 12–31.

¹⁸ Nazarullah. “Theories of Mass Communication in Islamic Perspective.” *JurnalPeurawi: Media Komunikasi Islam* 1, no. 1 (2018): 1–9

and in turn will reduce the spirit and enthusiasm of students in the teaching and learning process. 5). Humble, by respecting others, willing to listen, accepting criticism, not being arrogant, and not looking down on others.

Communication and education have a very significant relationship. Communication is included in the education process. The meaning or definition of the involvement of educational communication in the education process conceptually is actually, First: clearly formulating the involvement of communication in education, Second: explaining that communication theories can actually and are very vital in supporting the success of the education process.¹⁹

By referring to and adhering to the understanding of the formulation of Islamic educational communication, the urgency of Islamic educational communication can be understood, especially in relation to the learning process and the achievement of goals and success of Islamic education. The world of education greatly needs a holistic, comprehensive, fundamental and systematic understanding of the use of communication in the implementation of educational management and of course including in the teaching and learning process.²⁰

Islamic education provides an understanding that Islamic "values" are the basis for learning activities, learning orientation, and the direction and planned changes in student behavior, including educational communication and learning that must refer to the principles of the Qur'an and Sunnah and be open to external elements adaptively as viewed from an Islamic perspective.²¹

CONCLUSION

1. *First* Communication in education is communication that occurs in the world of education. The success of education is largely determined by the ability and skills of educators in communicating effectively to their students. Effective communication plays a significant role in improving the quality and success of the learning process. With effective communication, the transfer of knowledge and values can also run effectively, but if communication is not effective, the transfer of knowledge and values will not be optimal. Second, educators must realize that in carrying out learning process activities, they are actually carrying out communication activities. For that, it is time for educators to equip themselves by studying "communication science", components, functions and objectives of communication, effective communication, intercultural communication, and basic concepts of educational communication.

2. The principles of Islamic educational communication ethics are contained in the Qur'an. This is evidenced by the use of the terms *Qawlan* and *Al-Bayan*, as terminology used by the Qur'an for communication activities. The educational communication process is in the form of one-way, two-way and multi-way face-to-face interpersonal communication. The credibility of the communicator (educator) is the main and important

¹⁹Muslimah. "Communication Ethics in an Islamic Perspective." *Social Culture* 13, no. 2(2016): 115–125. Nasution, Miftah Anugerah. "Islamic Communication Ethics." *Journal of Education and Islam* 1, no. 1 (2021): 270–284.

²⁰Kurniawati, Erna. "Analysis of Communication Principles in the Perspective of the Qur'an." *AIMUNZIR* 12, no. 2 (2020): 225–248

²¹Marwah, Nur. "Ethics of Islamic Communication." *Al-Din: Journal of Da'wah and Socio-Religion* 7, no. 1 (2021): 1–13.

point in Islamic educational communication. Islamic educational communication materials are all based on monotheism. The delivery of messages is designed in accordance with the psychological development of students in the affective, cognitive and psychomotor domains. Information on the delivery of this material to students is informative-persuasive. Teachers or educators in Islamic educational communication in the learning process remain the center of the educational process, in contrast to other educational patterns that make teachers only facilitators.

SUGGESTION

When communication ethics are associated with Islamic education, then communication ethics become the basis for Islamic education. Ethics provide a moral basis in determining procedures for all attitudes and behaviors of individuals or groups in communicating. Thus, communication ethics can make education in line with its meaning. The many problems that arise in several schools due to moral problems, it seems that placing communication ethics in Islamic education can answer them. The results of this thinking can be a reference for Islamic schools that prioritize communication ethics in the teaching and learning process, then a reference for researchers who discuss the problem of communication ethics in Islamic education

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