



The Teacher Communication Patterns with Students in Moral Development at SDN Puhrubuh 1 Kediri Regency District

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ABSTRACT

This research was motivated by curiosity about the communication patterns of Islamic Religious Education Teachers at SDN Puhrubuh 1, Semen District, Kediri Regency towards their students so that they are able to shape the character of their students into people with noble character. This research aims to; found communication patterns between teachers and students that were built in the school so that religious character and morals were formed as a whole in this school. The method used in this research is a descriptive qualitative research method, the data collection techniques used are observation, reading online literature. Analyzing data by reducing data, presenting data, and drawing conclusions. The research results show an oral communication pattern by maintaining gentle speech, not using harsh words, an exemplary communication pattern by frequently telling exemplary stories of the Prophet while practicing it in everyday life. Indicators that can be seen in the field are the friendliness of all school residents, the principal, teachers, security and students, greetings, friendly smiles, and the school environment.

Keywords: *Teacher Communication, Moral Development*

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INTRODUCTION

In the implementation of learning between teachers and students there is intensive communication. Communication in the teaching and learning process is a process of conveying messages from the source (teacher) to the recipient of the message (students). In the learning context, the message communicated by the sender of the message (teacher) to the recipient of the message (students) is about the subject matter. Communication in learning functions as a transfer of knowledge that encourages the development of science that encourages the development of science and technology, the formation of morals and skills and abilities. (*skill*) (Wismanto 2023, Learning Model *Longitudinal Repository Uin Suska, n.d.*) which is needed in all aspects of life

Rogers and D. Lawrence Kincaid argue that communication is the process of exchanging information between two or more people, so that each of them obtains the information they need. Meanwhile, the KBBI explains that communication is the sending and receiving of messages or news in a more opposite way so that each of them gets the information they need. Meanwhile, the KBBI explains that communication is the reception of messages or news.

To make it easier to understand the theme of the title of this article as it is easy for knowledgeable people to understand the communication between God and

mothers in his house when God wants to tell mothers to immediately raise their clothes by bringing a black cloud that is understood by the mother as a sign that rain will fall. In this case God did not communicate directly with the mothers, but the arrival of the black cloud was a clear sign that the message had been received

As for the communication pattern that the writer means in this article, it is a form or model of communication between teachers and students in the process of building morals so that character is formed.

It is well known to us that the role of teachers in the formation of students' morals has a very big influence. Especially Islamic Religious Education teachers because usually Islamic Religious teachers are teachers who are always good at playing multiple roles (*Fitri et al., 2023*).

Schools that have noble character will always be seen by many parents. Moral education has the role of making human behavior more civilized so that it is able to identify various problems in human life, good or bad according to applicable norms. On that basis, character education (*Wismanto, Yupidus, Efni Ramli Ridwan, 2023*) is one of the educational output models predicted in the 2013 curriculum. (*Rusli Ibrahim, Asmarika, Agus Salim, Wismanto, n.d.*).

In national education, religious education is used as a form of effort to form people who are knowledgeable and have noble character, master technology but are still good at being grateful and trusting, this is what we call religious character. If religious education is eliminated, it is feared that our education will only give birth to smart people who are immoral, have no morals, have no sense of gratitude to Allah and in the end will give birth to corruptors who will always undermine the state's money (*Wismanto, 2021*).

Islamic Religious Education in schools basically aims to guide students, grow and increase faith through the provision of knowledge, appreciation, and examples of ethical behavior for students' experience of Islam so that they become Muslim people who continue to develop in terms of faith, piety, nationality and nationality, as well as to be able to continue at a higher level of education. By giving Islamic religious education to students, it is hoped that it will give birth to an external education that is religious, disciplined, ethical, moral and dignified (*Muslimin 2022-Book*)

The instillation of religious values and character in the education process at school is an effort to shape the character of students who have noble character, good morals, respect for Allah, angels, prophets, friends, parents and teachers and to achieve worldly happiness and hereafter. The process requires the best form or pattern that will be given to students. Among the existing patterns or models is the oral communication pattern, meaning that the teacher's way of speaking to students must reflect the methods taught in Islam, such as being polite, courteous, gentle, speaking not harshly, not raising one's voice and so on. Second, it can also be done through body communication patterns by providing charismatic examples, dressing in clothing that is recommended according to the Sunnah of the Prophet, so that so often we wear these clothes it will become a trend for our students to imitate and become Islamic characters themselves.

METHODS

This research is a qualitative descriptive research. Qualitative research is research with data obtained instead of numerical data and is used to examine the empirical reality behind realities and phenomena in depth and detail (Wagiran, 2024). Descriptive research aims to provide an overview or description of a situation that occurs at the research location by looking at the problem objectively. The focus of this research is the Communication Patterns of Islamic Teachers with Students in Moral Development at SDN Puhrubuh 1, Semen District, Kediri Regency. Data collection techniques through observation, documentation and interviews.

RESULT AND DISCUSSION

All kinds of morals and the Scope of Morals

Morality is virtue a person's character or behavior. Different from ethics and morals, morals use behavioral procedures from the Al-Quran and Hadith sources. Morals can be divided into two, namely mahmudah morals (praiseworthy traits) and mazmumah morals (despicable traits), namely:

1. Praiseworthy morals are noble morals, politeness and responsibility for actions done. In the Qur'an itself, it has mentioned a name that is suitable for an example of morals, behavior and character, which is the Prophet Muhammad as in the following words: hoping for the (mercy) of God and (the arrival of) the Day of Judgment and those who remember God a lot." (QS. Al-Ahzab 33: 21)
2. Disgraceful morals are actions that are far from Islamic teachings and cause hatred from Allah SWT to His creatures. Such as disobedience, doing injustice to Allah SWT, speaking rudely to parents, disturbing friends and other people, destroying the natural environment around (Abdulrahman, 2020).

The scope of Moral teachings covers various aspects, starting from Moral towards Allah, to fellow creatures (*Islamic morals, theory and practice*) (Qomarudin Khan, 2019-Book). For more details, please see the following explanation. Meanwhile, the scope of morals includes:

1. Human behavior towards Allah SWT.

Imam Ibnul Qayyim, may God have mercy on him, said, "The essence of piety is obeying Allah SWT based on faith and hoping for a reward from Allah SWT, because there are orders and prohibitions so that a person does the command of Allah SWT by believing in him who commands and confirms promises-Well, and he left what God forbade him by believing in the One who forbade him and fearing the threat-Her, and that is the form of our behavior towards God.

Abdullah bin Mas'ud Radhiyallahu anhu said, "Let it be Allah SWT it is obeyed and not disobeyed, remembered and not forgotten, and grateful for and not denied. Having good morals can also be done by being grateful for many blessings.Her, obedience to orders and prohibitionsHer, as well as total worship to-Her.

Some examples of noble morals towards Allah are sincerity, trust in repentance and dhikr

2. Man's moral towards man In the Quran there are many verses that explain the relationship between man and other man, among them;
 - a. Morality towards the Prophet SAW. Loving with all my heart by following all his sunnah, praying to him and making him a role model in living morally.

- b. Morality towards the elderly by loving, speaking gently, helping the elderly, not making it difficult and making our parents proud.
 - c. Morals towards teachers, praying, loving, respecting, humbling ourselves, following their advice, because teachers who teach and educate, are also substitutes for our parents at school.
 - d. Morals towards oneself by seeking knowledge, being honest in speaking, maintaining one's good name, maintaining personal purity such as dressing appropriately, covering one's private parts, adorning oneself with a good attitude, trustworthiness, forgiveness and other good qualities and praying to Allah.
 - e. Morals towards society, because humans need help from other people, there is a need for cooperation, helping each other, respecting each other, telling the truth and fulfilling social ethics when communicating
3. Human behavior towards nature
- Allah SWT created humans as caliphs (*QS. Al Baqarah [2] : 30*) who were given the task and ability by Allah to manage the earth and manage this universe, should preserve it well (not damage nature/the earth). So it is human's obligation to respect and have morals towards the natural surroundings. For example in the Qur'an.
- a. The creeping beasts and the birds are like men that according to them should not be wronged [*QS. al-An'am (6): 38*]
 - b. Both in times of war, especially when there is peace, Islamic morals recommend that there be no destruction of animals and plants unless forced and in accordance with the sunnatullah so that it does not deviate from the purpose and function of creation (*QS. al-Hasyr [59]: 5*).
 - c. Environmental damage is the result of human actions, and therefore he (human) must be responsible in this world and in the afterlife (*Q.S. al Rum [30] : 41*).
 - d. Nature, as a tool for contemplation of Allah, is also a moral because this action keeps humans from destroying nature. (*QS. Ali Imran [3]: 190*)
 - e. Utilize nature and its contents, because Allah created nature and its contents for humans (*QS. Al Baqarah [2]: 22 and 29*).

Developing Student Morals at SDN Puhrubuh 1, Semen District, Kediri Regency.

Considering his capacity as a teacher who has multiple roles and is able to adapt to a position according to the role he plays, the teacher is the person most likely to shape the character of students because he is the person who is easiest to interact with various patterns of approach. Through their roles as demonstrators, class managers, mediators, facilitators, teachers and evaluators, apart from teachers who are also referred to as *ustadz*, *mulimim*, *murabbi*, *mudarris* and *muaddib*, teachers are the people who best master communication patterns with students.

With the dual role they play, teachers will easily be able to maneuver in providing and instilling Islamic values in accordance with the Al-Qur'an and Sunnah. Good and intense communication patterns carried out by Islamic Religious Education teachers with their students will be able to form an Islamic character that characterizes their own school, this character is what later in curriculum 13 we know as religious character.

In the process of moral development in schools, teachers will not be able to escape from instilling straight *aqidah* values, because one of the keys to accepting

worship is that the worship has a basis (dalil) and is then carried out sincerely because of Allah. Instilling aqidah values can be done by teaching about the straight values of monotheism, faith in angels, faith in apostles, faith in the last day and faith in good destiny and bad destiny. Only then continue with instilling commendable moral values.

Based on the results of field observations, in the classroom learning process, Islamic Religious Education teachers take an experiential, habitual and exemplary approach. The learning process is carried out using the lecture method, while incorporating moral values and exemplary examples from the stories of the Prophet and his companions, which then look for similarities with human behavior today. After story story Exemplary behavior is instilled in the students, the teacher then tries to set an example by practicing the polite way of communicating with the Prophet and his companions to the students. The Prophet's ways of replying to the language of the wise Bedouin Arabs were taught by means of verbal communication patterns which made the Bedouin people then turn soft and gentle.

The exemplary pattern taught by Islamic Religious Education teachers to students is not only carried out in the classroom, but also practiced outside the classroom, this is what then makes students accustomed to acquiring good exemplary values so that it is able to shape them into human beings who have good character. and have commendable morals.

The oral communication patterns applied in this school include, when meeting, we are taught to greet each other and answer the greeting, of course starting by explaining the glory of the person saying the greeting and the importance of answering it. This training is intended to instill in students the habit of the importance of saying and responding to greetings. If this behavior is habituated from childhood, it is hoped that it will not disappear until adulthood (*Dwi Astuti 2020*). Then the teacher taught to immediately apologize every time he made a mistake and explained the badness of people who like to curse and reproach people when they fall into making mistakes. Teachers also teach to be grateful when given favors and so on.

One of the uniqueness that the author found in the field while conducting preliminary research is when there are students who run from one place to another then in the middle of running the student falls, then the teacher calls and advises him not to rush and always keep calm -calm in dealing with world affairs, as a punishment the teacher told the student to return to where he started running and then told to walk to the place he was going to but while apologizing, the unique thing was that the student returned and did what was ordered by the teacher

Communication patterns using the habituation method include children getting used to midday and Asr prayers at the mosque near the school (*Amir Husin, Asmarika, Mardhiah, Wismanto, Syukri, 2023*). So that they get used to it and feel a little supervised, absenteeism is carried out which can encourage children to carry out midday and Asr prayers in congregation and will be reprimanded if the person concerned violates this and will be given sanctions in the form of writing or memorizing short letters in the Al-Qur'an and other things that are educate.

In the warning process, persuasive communication patterns will be reapplied between a teacher and students or even the teacheri exchange The role of being a religious leader, or being a student's parent and being anyone who is respected by students is to be able to unite PAI teachers with the hearts of their students, and that is one of the teacher's strengths.

CONCLUSION

The results of the findings in the field show that (1) the communication pattern of teachers and students in the context of developing the morals of students at SDN Puhrubuh 1, Semen District, Kediri Regency is an oral communication pattern that is maintained so that only good things come out of teacher and student conversations. Harsh words that can affect students and are not good to hear should be kept away and made sure that they never come out of the mouth of either of them. (2) Exemplary communication patterns from teachers to students are carried out in two ways; (a) the teacher tells exemplary stories from the stories of the twenty-five Prophets and the stories of the Messenger of Allah and the Prophet's friends, (b) the teacher provides examples of good role models through attitudes and behavior and daily actions in behaving in akhlakul karimah . However, implementing all of this is not as easy and there are many obstacles that need to be overcome, including several known supporting and inhibiting factors. Supporting and inhibiting factors in developing students' morals come from internal and external factors. The solution in dealing with some of these problematic problems is to always provide direction to students, guidance in daily life, advice, provide good examples that are easy for students to understand and give direct warnings to students if students do things that are considered inappropriate. committing immoral acts and behaving badly. Then, regarding the issue of developing students' morals at SDN Puhrubuh 1, Semen District, Kediri Regency, basically it has gone well. It's just that students still carry out deviations in bad behavior due to lack of defense and self-understanding of students in keeping up with modern developments and the abundance of social media so they are easily influenced by friends and the environment, as well as lack of attention from students' parents. which results in students seeking attention at school.

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