



The Role of Islamic Religious Education Teachers in Shaping Students' Communication Ethics

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Abstract

The objectives of this research are as follows: 1. To analyze the model of communication ethics implementation among students at SDI Darush Sholihin. 2. To identify the role of Islamic Religious Education teachers in shaping communication ethics. 3. To describe the supporting and inhibiting factors in the formation of communication ethics. The research method used in this study is qualitative research, which aims to describe a phenomenon in a detailed manner. The type of research employed is a case study, which involves a detailed and in-depth data and information collection process using various methods and techniques. The data collection techniques include observation, interviews, and documentation. Data is analyzed through data collection or display, data reduction, and conclusion drawing. The results of the research indicate that: 1. The Communication Ethics Model includes: Qaulan Sadidan, Qaulan Ma'rufan, Qaulan Baligha, Qaulan Layyina, Qaulan Karima, Qaulan Maisura. 2. The roles undertaken include: Supervisor, who monitors and guides students in practicing good communication; Motivator, who provides support, examples, and role models for good communication; and Transmitter, who conveys the values of communication ethics into the students' daily lives.

Keywords: *Islamic religious education teachers, shaping, students' communication, and ethics.*



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INTRODUCTION

Darush Sholihin Islamic Elementary School (SDI Darush Sholihin) is a formal Islamic educational institution established in the 2002/2003 academic year, under the auspices of the Darush Sholihin Foundation in Nganjuk. Located at Jln. Basuki Rahmad No. 202, Dusun Bagbogo, Tanjunganom Nganjuk, the school currently serves 272 students and employs 18 teachers and staff members. SDI Darush Sholihin operates as a full-day school, integrating both traditional Islamic education and conventional educational curricula.

The school implements four distinct curricula: the National Curriculum, the Diniyah Curriculum, the Character Development Curriculum, and the Habit



Formation Curriculum. The National Curriculum encompasses both the Ministry of National Education (DIKNAS) and the Ministry of Religious Affairs (DEPAG) guidelines. The Diniyah Curriculum includes the study of classical Islamic texts (kitab kuning), Qur'anic recitation (qiro'atul Qur'an), and Qur'anic memorization (tahfidzul Qur'an). The Character Development Curriculum features activities such as scouting, life skills, martial arts, swimming, computer literacy, and culinary arts. These curricula are designed to nurture students' potential, independence, and self-confidence.

However, during the COVID-19 pandemic, there has been a noticeable decline in students' moral behavior, largely attributed to the rapid advancement of technology and its increasing integration into daily life. The lack of supervision and control over the effects of technology has allowed students unrestricted access to various online content and applications. This unrestricted access, coupled with the proliferation of online gaming, has contributed to a deterioration in communication etiquette among students, characterized by harsh and uncontrolled language, particularly in moments of frustration during gameplay. Additionally, the influence of social media personalities and YouTubers, who often communicate with their audiences in a disrespectful manner, has further exacerbated the problem. As a result, students have begun to mimic these behaviors, leading to the use of inappropriate and disrespectful language in their daily interactions.

At SDI Darush Sholihin, this issue has manifested in students' communication with teachers, where they often treat teachers as peers, exhibiting a lack of respect and decorum. Instances of inappropriate language and expressions of frustration during classroom activities are not uncommon. Furthermore, students frequently use disrespectful language when interacting with their peers, including the use of derogatory terms and the involvement of parents' names in jokes. These observations underscore the urgent need to explore the role of Islamic Religious Education (PAI) teachers in instilling ethical communication practices among students.

Ethical communication is a reflection of one's character and personality. When students communicate with respect and courtesy, it fosters a sense of sincerity and dedication in teachers, thereby enhancing the educational experience and ensuring that the knowledge imparted is both beneficial and blessed. In light of the empirical and theoretical considerations outlined above, this study aims to examine the role of PAI teachers in shaping students' communication ethics within the educational environment.

METHOD



This study employs a qualitative research approach. Qualitative research is a method used to explore phenomena within their natural settings, where the researcher acts as the key instrument. The data sources are selected purposively and through snowball sampling, and data collection techniques include triangulation (a combination of methods). Data analysis is conducted inductively and qualitatively, with a focus on meaning rather than generalization (Creswell & Poth, 2018). This study aims to describe and deeply examine the role of Islamic Religious Education (PAI) teachers in shaping the communication ethics of students at SDI Darush Sholihin.

The type of research conducted is a Case Study, which is oriented towards revealing various symptoms, facts, or events in an organized and meticulous manner regarding the characteristics of a specific population or area (Yin, 2018). Through this study, the researcher seeks to thoroughly explore the role of PAI teachers in shaping the communication ethics of students at SDI Darush Sholihin. The data collected in this research are descriptive, providing a factual explanation of the role of PAI teachers in forming students' communication ethics. The data obtained will be in the form of words that describe what occurs in the field, including what is experienced, thought, and felt by participants or data sources.

The qualitative approach was chosen for this study because the researcher believes that the problem can develop scientifically according to the conditions in the field. The researcher also believes that this natural approach will produce richer information (Merriam & Tisdell, 2016). The purpose of this research is to describe the role of PAI teachers in shaping the communication ethics of students at SDI Darush Sholihin.

Researcher Presence

The researcher plays a crucial role in this qualitative study as the key instrument. The validity of the data relies on the participants, who determine whether the collected data and its analysis accurately reflect their perceptions (Lincoln & Guba, 2017). Therefore, the presence of the researcher is essential as a planner, executor, data collector, interpreter, analyst, and reporter of the research findings.

According to Miles and Huberman (2014), in qualitative research, the researcher must be present in the field to collect data. This is because the researcher acts as both the research instrument and data collector. As the key instrument, the researcher seeks to establish a good relationship with the informants relevant to the research topic. Given the topic of this research—namely, the role of PAI teachers in shaping the communication ethics of students at SDI Darush Sholihin—the selected informants include the school principal, curriculum vice-principal, student affairs vice-principal, PAI teachers, and students. Throughout the research, the researcher



conducts discussions to build rapport and ensure transparency of information from the research informants. However, the researcher must be careful, thorough, and selective in gathering, filtering, and choosing data to ensure that the collected data is relevant to the research theme and maintains its validity.

Research Location

The location of this research is SDI Darush Sholihin, located at Jln. Basuki Rahmad No. 202, Tanjunganom, Nganjuk. Its strategic location facilitates the development of SDI Darush Sholihin. No previous studies have explored the role of PAI teachers in shaping the communication ethics of students at SDI Darush Sholihin, making this research significant and timely.

Data and Data Sources

Data collection is an essential part of research as it provides the empirical facts necessary to address the research problem or answer the research questions. In this study, the data is in the form of words rather than numbers, with data sources obtained from interviews and observations. The data sources are divided into two categories: primary data and secondary data.

1. *Primary Data Sources* Primary data sources are the main data sources, meaning the data obtained directly from the source by the researcher. In this study, primary data are obtained from the school principal, curriculum vice-principal, and PAI teachers at SDI Darush Sholihin.
2. *Secondary Data Sources* Secondary data are data obtained or collected by the researcher from existing sources (where the researcher is the secondary recipient). Secondary data can be obtained from various sources such as the Central Bureau of Statistics (BPS), books, reports, journals, and other documents. In this study, secondary data include supporting information obtained indirectly from the research object, such as literature and data from the school, including the history of SDI Darush Sholihin, organizational structure, and documentation of facilities and infrastructure.

Data Collection Techniques

The data collection techniques employed in this study include three methods:

1. *Observation* Observation, as cited by Sugiyono (2017), is the foundation of all scientific knowledge. Observation is defined as systematic monitoring and recording of the facts being investigated. In this research, the researcher conducts observations related to the role of PAI teachers in shaping the communication ethics of students at SDI Darush Sholihin. The researcher will continue observations until comprehensive data is obtained. The required data is gathered by directly observing how PAI teachers shape the



communication ethics of students. The researcher also observes the ongoing conditions in the field, particularly student activities related to their communication ethics, as well as how Islamic religious teachers implement ethical communication. The researcher also monitors students' social activities.

2. *Interviews* Interviews are a data collection technique that involves asking questions to participants to gather information that cannot be obtained through observation. Structured interviews are used in this study, where questions are formulated in advance and focused on the research objectives. This technique ensures that all variables are covered, and the responses provide comprehensive and in-depth information (Bryman, 2016).
3. *Documentation* In addition to interviews and observations, documentation is another technique used in qualitative research. Documentation involves collecting data by recording existing data, such as notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, logs, agendas, and more. In this study, the researcher uses documentation in the form of photos and archives.

Data Analysis

Data analysis is the process of systematically searching and organizing the data obtained from interviews, field notes, and documentation. This process involves organizing the data into categories, breaking it down into units, synthesizing it, arranging it into patterns, and making final conclusions that are easily understood by both the researcher and others (Miles, Huberman, & Saldana, 2014). According to Miles and Huberman (2014), qualitative data analysis involves three streams of activity:

1. *Data Reduction* Data reduction refers to the process of selecting, focusing, simplifying, abstracting, and transforming the raw data that appears in written-up field notes. By reducing data, the researcher simplifies and transforms it to provide a clearer picture, allowing for the drawing of conclusions and verification (Miles et al., 2014).
2. *Data Display* Data display is the process of organizing and compressing information so that it is easily accessible and allows the researcher to draw conclusions. Displays can be in the form of short explanations, charts, diagrams, relationships between categories, and more. Narrative text is most commonly used in qualitative research to present data (Miles et al., 2014).
3. *Conclusion Drawing and Verification* Conclusion drawing and verification involve the process of drawing findings that are new and have not previously existed. The findings can be descriptions or illustrations of an object that was



previously unclear or obscure, which after investigation, becomes more apparent (Miles et al., 2014).

Data Validity

Data validity is a crucial concept that has evolved from the positivist tradition's concepts of validity and reliability, adapted to fit the qualitative paradigm (Lincoln & Guba, 2017). This study uses data triangulation, which involves comparing data obtained from different sources such as interviews with the school principal, curriculum vice-principal, and PAI teachers.

Data validity techniques include three types:

1. *Data Triangulation* Data triangulation involves checking the validity of data by comparing it with other sources or methods, and then cross-checking the degree of trustworthiness of the obtained information through interviews, documentation, and observation (Patton, 2017).
2. *Methodological Triangulation* Methodological triangulation involves seeking out data on a phenomenon using different methods such as interviews, observations, and documentation. The results obtained using these methods are then compared and concluded to obtain reliable data (Flick, 2018).
3. *Source Triangulation* Source triangulation involves comparing the truth of a phenomenon based on data obtained by the researcher, considering both the temporal dimension and other sources (Denzin, 2017).

Research Phases

According to Bogdan (2017), qualitative research can be divided into three phases: pre-fieldwork, fieldwork activities, and data analysis.

1. *Pre-Fieldwork* During this phase, the researcher prepares the research design, selects the research location, obtains research permits, assesses the research location, selects and utilizes informants, prepares research equipment, and addresses ethical research issues.
2. *Fieldwork Activities* In this phase, the researcher seeks to understand the research setting, prepares themselves, enters the field, and participates while collecting data.
3. *Data Analysis* During data analysis, the researcher organizes the data, segments it into manageable units, categorizes and discards unnecessary data, and interprets and draws conclusions from the phenomena observed in the field.



RESULTS AND DISCUSSION

To present data on the understanding of the role of Islamic Religious Education (PAI) teachers in shaping communication ethics among sixth-grade students at SDI Darush Sholihin, the researcher conducted a series of field observations, interviews, and document analyses. Data were collected directly from primary and secondary sources, including the school principal, curriculum vice-principal, and PAI teachers. The findings from the field, related to the variables of the study, are as follows:

Model of Communication Ethics Among Students at SDI Darush Sholihin

The ability to speak is a gift bestowed upon humans by Allah SWT, enabling them to build social relationships. This ability to communicate is crucial, as it not only facilitates interaction but also serves as a model for others in society. However, communication can have detrimental effects if misused, such as spreading misinformation, fostering division, and hindering progress.

Given the significance of communication, the Qur'an emphasizes the importance of ethical communication. In Surah Al-Baqarah (2:263), Allah SWT states that a kind word is better than charity followed by injury. The data obtained from interviews and observations at SDI Darush Sholihin revealed that students are taught to communicate in ways that align with Islamic principles, as outlined below:

- *Qaulan Ma'rufan (Appropriate and Kind Speech)* Students are taught to use proper and kind language in their daily interactions. This is reinforced through the daily practice of Iftitah, which includes reciting Asmaul Husna and daily prayers. According to the school principal, Mrs. Usnida Fitriyatur Rohmah, students are encouraged to speak respectfully, and any use of inappropriate language is corrected by the teachers. This is further supported by the curriculum vice-principal, Mrs. Arik Sugiarti, who emphasizes the importance of habitual communication in fostering ethical speech among students.
- *Qaulan Sadidan (Truthful Speech)* Students are encouraged to be honest and truthful in their communication. For example, during class, students are asked to honestly report whether they have performed their prayers. This practice is intended to cultivate honesty in everyday interactions, as noted by Mrs. Usnida Fitriyatur Rohmah and PAI teacher, Mrs. Hanifatul Muzakiyyah.
- *Qaulan Baligha (Effective and Clear Speech)* Students are guided to use language that is effective and appropriate for the context. They are taught to differentiate their communication style when speaking with peers versus teachers, using formal language (krama inggil) with elders. This practice is



reinforced by PAI teachers and aligns with the school's emphasis on clear and respectful communication.

- *Qaulan Kariman (Noble Speech)* Students are encouraged to speak with respect and humility, particularly when addressing their teachers. This is reflected in the practice of bowing and seeking permission before passing by a teacher, as mentioned by Mrs. Usnida Fitriyatur Rohmah and Mrs. Hanifatul Muzakiyyah.
- *Qaulan Layyinan (Gentle Speech)* The importance of speaking gently and politely is emphasized in all student-teacher interactions. Teachers encourage students to ask questions politely and with a gentle tone, fostering a positive and respectful learning environment.
- *Qaulan Maisura (Easy-to-Understand Speech)* Students are taught to communicate clearly and avoid unnecessary complexity. This practice ensures that their speech is easily understood by others, as highlighted by Mrs. Hanifatul Muzakiyyah and Mrs. Arik Sugiarti.

The table below summarizes the findings on communication ethics among students at SDI Darush Sholihin:

No	Communication Ethics Model	Field Evidence
1	Qaulan Ma'rufan	Students use proper language, such as formal Indonesian or krama, when speaking with teachers.
2	Qaulan Sadidan	Students practice truthful communication, such as asking permission before borrowing items.
3	Qaulan Baligha	Students communicate effectively, using formal language with teachers.
4	Qaulan Kariman	Students speak respectfully, with a sense of humility towards teachers.
5	Qaulan Layyina	Students speak gently and politely, without harshness.
6	Qaulan Maisura	Students communicate clearly and concisely, ensuring their speech is easily understood.

The Role of PAI Teachers in Shaping Communication Ethics Among Students at SDI Darush Sholihin

Islamic Religious Education at SDI Darush Sholihin plays a crucial role in fostering good moral behavior, based on faith and piety towards Allah SWT, guided by the Qur'an and Hadith. The role of PAI teachers is central to instilling communication ethics, although the involvement of the entire school community is also essential. The following roles of PAI teachers were identified through interviews and observations:



- *As Supervisors* PAI teachers serve as guides, supervisors, and evaluators of religious activities, ensuring that students develop good communication ethics both in and out of the classroom. For instance, PAI teachers supervise prayers and other religious activities, providing a consistent model for ethical communication.
- *As Motivators* PAI teachers act as motivators, providing moral and spiritual encouragement to help students practice good communication ethics. This includes setting examples through their own communication and offering guidance during religious events and daily interactions.
- *As Transmitters* PAI teachers transmit values of ethical communication to students, helping these values become ingrained habits that students carry into all aspects of their lives. This role ensures that ethical communication is practiced consistently, both inside and outside the school.

The table below highlights the findings on the roles of PAI teachers in shaping communication ethics:

No	Role	Field Evidence
1	Supervisor	PAI teachers supervise religious activities, guiding students in practicing good communication ethics.
2	Motivator	PAI teachers motivate students to adopt ethical communication practices through examples and encouragement.
3	Transmitter	PAI teachers pass on values of ethical communication, ensuring these practices become habitual for students.

Supporting and Inhibiting Factors in the Formation of Communication Ethics at SDI Darush Sholihin

According to Zakiah Daradjat, parents play a significant role in educating and teaching religion to their children, with families and communities also playing crucial roles in shaping children's behavior. Based on this theory, the supporting factors for the implementation of communication ethics at SDI Darush Sholihin include the school, family, and community. Teachers are the primary factor in implementing communication ethics, overseeing students' speech and serving as role models. The involvement of families and a supportive community environment also contribute to the development of respectful communication ethics.

Conversely, inhibiting factors include the diverse backgrounds and characteristics of students, misuse of technology, and families or communities that lack religious understanding. While the school has maximized efforts to instill communication ethics, these efforts may be undermined if not supported by positive



reinforcement at home and in the community. For example, students exposed to inappropriate online content or raised in less religious environments may struggle to adopt good communication ethics.

The table below summarizes the supporting and inhibiting factors affecting communication ethics:

Factor	Field Evidence
Support	A supportive school, family, and community environment.
Inhibition	Varied student backgrounds, technology misuse, and less supportive family/community environments.

DISCUSSION

After analyzing the field data, the researcher proceeded to systematically and descriptively analyze the results, aligning them with relevant theories and literature.

1. *Model of Communication Ethics at SDI Darush Sholihin* Al-Syaukani, in his interpretation of the Qur'an, identifies six principles of communication: Qaulan Ma'rufan (kind speech), Qaulan Sadidan (truthful speech), Qaulan Baligha (effective speech), Qaulan Kariman (noble speech), Qaulan Layyina (gentle speech), and Qaulan Maisura (easy-to-understand speech). These principles align with the findings at SDI Darush Sholihin, where students are taught to communicate respectfully and effectively, based on the teachings of the Qur'an.
2. *Role of PAI Teachers in Shaping Communication Ethics* The role of PAI teachers at SDI Darush Sholihin is integral to fostering good communication ethics among students. Despite limited interaction time, PAI teachers effectively guide, motivate, and transmit ethical communication practices to students, emphasizing the importance of collaboration among all school staff.
3. *Supporting and Inhibiting Factors* The research highlights that external factors, such as family, community, and technology, significantly influence the success of communication ethics education. A harmonious family environment and a supportive community are crucial for reinforcing the ethical communication practices taught at school.

CONCLUSION

It can be concluded that the implementation of communication ethics at SDI Darush Sholihin is built around a comprehensive model consisting of six key



principles: truthful, appropriate, effective, gentle, noble, and easy-to-understand speech. The role of the PAI (Islamic Religious Education) teachers is central in shaping students' communication ethics through their roles as supervisors, motivators, and transmitters of ethical communication values. They guide students in practicing good communication, set positive examples, and reinforce the importance of these values in daily interactions. The development of communication ethics is further supported by a conducive environment provided by the school, family, and community. However, challenges such as diverse student backgrounds, broken homes, misuse of technology, and a lack of religious awareness in the community serve as inhibiting factors that hinder the full realization of these ethical values. Addressing these challenges and reinforcing supportive factors can significantly enhance the formation of effective communication ethics among students at SDI Darush Sholihin

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