

Application of Islamic Communication Principles on Santri's Moral Development Nurul Azhar Islamic Boarding School in Talawe Village, Kab. Sidenreng Rappang

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Abstract

This study discusses the application of Islamic communication principles in fostering students of Nurul Azhar Islamic School in Talawe Village with the problems 1) How are the morals of the students of the Nurul Azhar Islamic boarding school in Talawe Village, 2) What are the forms and methods of communication in fostering the morals of students, and 3) How is the application of Islamic communication principles in fostering the character of the students of the Nurul Azhar Islamic boarding school in Talawe Village. This study is a qualitative field research. Data collection is carried out using three methods: observation, interviews and documentation. Data collection instruments: observation sheets, interview instruments and list of documents. The data processing and analysis technique used a data validity test using source triangulation. The results showed that; 1) The morals of the Nurul Azhar Islamic boarding school students at the beginning of their entry still had bad behavior, and most of them behaved well, 2) The form of communication for the boarding school supervisor was interpersonal communication and group communication by means of communication, among others; qawlan layyina with gentle, soothing words, qawlan maisura always says gentle, polite, and polite, Qawlan Ma'rufan always talks about useful things, 3) The application of Islamic communication principles with a sincere attitude teaching to become a santri has the character of honest, love cleanliness, always say positive, only words and deeds, listen more than talk, always realize that all human behavior cannot be separated from the supervision of Allah Swt.

Keywords: *Forms of communication, ways of communication, Principles of Communication, Guidance of students*

1. Introduction

Communication is the process of exchanging information flows. Where communication is now very important because everything related to human life is always related to the social interactions of everyday life. Communication becomes effective when the message and information conveyed can be received clearly, then there is feedback between the communicator and the communicant.

The importance of studying communication according to Professor Deddy Mulyana that the science of communication increasingly has an important position in its development and study in line with the development of civilization

and advances in human technology for three reasons, namely: communication as a science, communication as research, and communication as a skill (Budianto & Sos, 2016). *First*, communication as a science, which teaches knowledge and skills with various concentrations such as journalists, public relations officers, communication management experts, politicians, scholars, scientists, diplomats, radio and TV presenters and so on. In addition, communication science now and in the future will broaden its study and encourage the emergence of study specifications as needed, thus encouraging the development of new courses and study programs, for example: criminal, crisis, legal, digital, political communication (Quranic, legislative, instructional).

Second, communication as research, namely as a field of science that can examine various social problems that occur in society because the phenomenon of communication exists in every layer and activity of human social life. In Indonesia, with a very heterogeneous and plural social life context, it is still colored by traditional social patterns of local wisdom which are the social capital of the community, so it is necessary to build a constructive epistemology to disburse new theories that are contextual and original or to build new theories based on communication practices found in our society.

Third, communication as a skill. Communication skills or communication competence refers to the ability to communicate effectively. This communication includes things such as knowledge about the role of the environment (context) in influencing the content or content and form of the communication message (Budianto & Sos, 2016). Islamic boarding school as one of the educational institutions in Indonesia that has a large enough contribution to the world of education. Pesantren is also believed to be an alternative for solving various educational problems today (Muzaki & Tafsir, 2018).

Islamic boarding school is a religious education institution, where kyai, ustadz, santri and boarding school administrators live together on one campus, based on Islamic religious values complete with their own norms and customs, which are exclusively different from the general public who surround them. Life in Islamic boarding schools cannot be separated from signs that regulate activities and limits of action: halal-haram, obligatory and sunnah (Abdullah, Zain, & Hasse, 2008).

Morals are the most important in sustaining change and development of behavior. Therefore, moral development should be a top priority in educational institutions. such as: madrasah, pesantren or public schools. According to John

Dewey, education by doing or learning by doing consists of helping, doing good and serving others, being trustworthy, and honest. John Dewey is of the opinion that morality cannot be taught in any other way except the habit of doing actions that proceed, which contains virtues (Zulkarnain, 1993).

The Nurul Azhar Islamic Boarding School in Talawe Village is one of the Islamic religion-based coaching institutions that is very important to lead students to maturity who will later become a new generation, have noble character and can maintain their image as students wherever they are. If a coach instills spiritual and moral values into his students, then the goal of moral development will be achieved in the form of forming a generation with noble character, always imitating the morals of the Prophet Muhammad, and becoming *uswatun hasanah*.

Life at the Nurul Azhar Islamic Boarding School has an influence on moral development. Because in this place students receive various kinds of lessons, ranging from the smallest things, namely cleanliness for themselves, their dormitories, study places, mosques and up to the motivational process of worship which is taught and used as an afterthought for them to practice in this life.

Characteristics in coaching students are determined by the coaches involved in it. What is conveyed by the coach, how is it delivered, and what is the response of the students from the coached. It should be noted that changing santri for the better is a big challenge for the coaches within the pesantren. The coaches will face many challenges especially those caused by differences in background that will affect the way to nurture students, such as differences in culture, language, habits, and also the reasons why students enter the pesantren. The differences mentioned above, collected in one place such as a boarding school will cause many problems such as students who find it difficult to understand which is good and which is bad, students who lack discipline, and students who violate the rules that have been set in the pesantren.

From the background of the problem above, it is interested in researching with the title "Application of Islamic Communication Principles on Moral Development of Santri of Nurul Azhar Islamic Boarding School in Talawe Village, Sidenreng Rappang Regency". There are three formulations of the problem to be answered: First, How is the character of the students of the Nurul Azhar Islamic Boarding School in Talawe Village? Second, what are the forms and methods of communication in the moral development of the students of the Nurul Azhar Islamic Boarding School in Talawe Village? Third, how is the

application of Islamic communication principles to the moral development of the students of the Nurul Azhar Islamic Boarding School in Talawe Village?.

2. Method

This research is classified as a qualitative research type. Qualitative research is a type of research that uses descriptive data, in the form of written or spoken words from the observed person or actor (Indrasari, 2013). The location of this research was carried out at the Nurul Azhar Islamic Boarding School, precisely in Talawe Village, Watang Sidenreng District, Sidenreng Rappang Regency. The reason that the Nurul Azhar Islamic Boarding School in Talawa Village experienced a rapid growth in the number of students, so they carried out entrance and selection tests, and the condition of the Nurul Azhar Islamic Boarding School. Sidenreng Rappang is very conducive away from the village.

The data sources used by the author in this study consisted of two types of data, namely: First, the primary data sources in this study were data sources obtained directly in the field according to the problems discussed. In this case, the data is sourced from the results of interviews and observations of researchers with all elements in the Nurul Azhar Sidrap Islamic boarding school, namely the leadership of the Islamic boarding school, teachers/coaches, and students (santri) as well as documentation of activities that have been followed by participants. Second, secondary data is data that is not directly taken from the informants but through documents (Sugiyono, 2013). The secondary data sources referred to in this study are existing forms of documents that can support this research, such as important data and documentation concerning the profile of the Nurul Azhar Islamic Boarding School.

Sources of data were determined using purposive sampling technique, by directly appointing informants who could provide valid and accurate information. The samples referred to in this study were parents and community (religious) leaders who could provide the data needed in this study.

The method of data collection is carried out in the following steps: First, observation, observation is a way of collecting materials or data which is carried out by conducting systematic observations and recordings of the phenomena that are being targeted for observation. Observations were made by paying attention to the daily behavior of the students of the Nurul Azhar Islamic Boarding School in Talawe. Both when following the learning process, as well as when hanging out

with fellow students. This is done to obtain data and information directly. Both interviews is a way of collecting data or information by directly meeting the informants in order to obtain complete and in-depth data and carried out with high frequency (repeatedly) intensively (Kriyantono & Sos, 2014). Third documentation, documentation is intended to obtain data directly from the research site, including relevant books, regulations, activity reports, photographs, documentary files, data relevant to research.

Documentation data used for analysis in this research are the profile of the pesantren which contains the history of its establishment, the vision and mission of the pesantren as well as the strength of human resources who serve the pesantren.

3. Results and Discussion

3.1. The character of the students of the Nurul Azhar Islamic Boarding School

The existence of the Nurul Azhar Islamic boarding school is the choice of parents to send their children from various educational and work backgrounds as stated by the coaches. Coaching students which aims to create students who are mandarin, have character, and have faith and devotion to Allah Swt. This difference can also be seen from the varied attitudes and behavior of students. Many students have commendable attitudes and behavior and not a few have despicable behavior or bad morals. Such as being disrespectful to their elders, bullying their friends, still like to leave prayer, do not excuse yourself if you pass in front of the coach, teacher or older person.

This condition can be seen from the attitude and behavior of students when they first enter the boarding school. It is possible that the habits, traits and morals of students are still carried away from their homes and regions, of course, they are very different from the morals and traits that are applied in Islamic boarding schools.

The behavior shown by the students at the beginning of entering the pesantren becomes important information for the coaches to carry out moral development programs. However, it cannot be denied that there are still many students who behave well.

The coaches and teachers see that there are still many students' attitudes and behavior that are not in accordance with commendable moral values. The

attitudes and behavior of new students are still within the limits of reasonableness because they are in a period of development and change from childhood to adolescence.

If it is observed that most of the uncommendable morals of the santri can still be changed, it is not yet included in the category of severe behavior. However, if this is allowed to continue, it will be a threat to the output of the pesantren in the future.

The cause of the disgraceful behavior of students of the Islamic boarding school is because their souls are still unstable because they are in a period of searching for identity, they often do something to try and experiment. The actions carried out by students start from habits in the classroom. This can be minimized or even eliminated if the teacher is able to enforce discipline in the classroom.

The causes of students doing bad morals vary depending on the situation, the age of those who are looking for identity, and also the social environment. This of course makes there are many things that must be addressed by the coaches and teachers at the pesantren. Moral development continues to be carried out so that students and female students can become better, of course, fostering students takes time, whether fast or long. Changes in student behavior arise from awareness that goes through a long process.

Changes in the attitudes and behavior of students occur because of the shame on the students under them. There is a sense of shame if you do something wrong and then you are punished in front of the students below you. A santri when he has received guidance at a boarding school will certainly have good character or character, which reflects that he is a santri, who should be imitated and also exemplified, in this case some of the commendable morals of the santri. Positive attitudes and behavior or commendable morals Nurul Azhar Islamic boarding school students describe students who are polite, diligent in worship.

The form of commendable morals that exists in the Nurul Azhar Islamic boarding school environment. The moral forms include: when passing in front of older people, whether it is a teacher, coach or parents of students who come to visit they excuse me "tabe'" also don't complain much, maintain cleanliness, maintain cleanliness, the memorization given can carried out completely.

Commendable deeds are things that must be in the soul of the santri, and when this commendable character is carried out the reward given from the pesantren is important because it builds the spirit of other students. There are two forms of

morals of students of the Nurul Azhar Islamic boarding school, namely commendable morals and despicable morals. At the beginning of entering the pesantren, there were still many bad habits of students, for example: smoking, stealing, bullying their friends, often giving up, cheating, speaking rudely. However, it is undeniable that there are still more students who have good morals, who should be an example for their friends.

3.2. Forms and methods of communication on the moral development of students of Nurul Azhar Islamic boarding school.

The form of communication for the boarding school builder in fostering the morals of the students of the Nurul Azhar Islamic boarding school is applying interpersonal communication. The boarding school supervisor in dealing with students is sometimes done directly, especially for students who have problems that must be resolved and these problems are unknown to others.

In addition to interpersonal communication, also in conducting coaching using the form of group communication. This form is more widely used. The implementation of the coaching that is carried out prioritizes moral formation so that the methods or methods of communication used by the coaches include: *Qawlan Layyina*, *Qaulan Maisura* and *Qawlan Ma'rufa*.

Application *Qawlan Layyina* on student development by including many examples in everyday life. the words used are not painful, include sentences that are gentle, soothing to the heart, so that students are able to absorb and receive messages because the sender of the message also sets a good example. Application *Qawlan Maisura* can be more on a more polite, gentle approach, with priority level and courtesy. In a sense, paying respect and not patronizing and fiery rhetoric. The coach teaches the students to be a person who speaks softly, lightly, simply, and is easy to understand. Good communication that doesn't hurt the feelings of the person you are talking to application *Qawlan Ma'rufan* In fostering the morals of students, the coaches always teach them in conducting conversations not to discuss things that are in vain. Always decorate life with useful talks, provide additional knowledge and always speak politely.

Coaching students, of course, requires hard work and patience, because so many students when they enter the boarding house bring their characteristics from their respective homes then parents expect their children to be even better when fostered by the coaches and teachers at the boarding school.

The most important thing is how to convey the knowledge so that the message can reach the students, easy to understand and apply in everyday life. The coaches for 24 hours carry out coaching, supervision of students with the aim of giving birth to students who have good morals to become role models in the community.

The responsibility of a boarding school builder is heavy, in addition to educating students with various knowledge according to the applied curriculum as well as to make students who have noble character. As stated by the leader of the boarding school above. behavior of students, using language that is easy to understand, even a coach must be an example. Words and actions must go hand in hand.

From the view above, it shows that to convey a message there is no problem when looking at the students who are faced, for example the Bugis tribe, the language used is adjusted. Likewise, a coach is varied in conveying the material, even interspersed with strategies to break the atmosphere or are more subject to ice breaker.

The implementation of coaching at the Nurul Azhar Islamic boarding school is adjusted to the form of communication, which includes: *qawlan baligha*, and *qawlan karimah*. The coaches do various ways so that students can get knowledge and also messages can arrive effectively, easily understood, and applied in everyday life. The methods used include using the "Bugis" regional language, presenting the material lightly, not using heavy language, including many examples in everyday life, using language that is appropriate for their age, including funny material so that students are not tense and relaxed.

The coach has the task of changing the communication patterns of students, which were previously rude, unable to distinguish which language to speak to friends and elders, or how to speak to teachers and coaches. Being a polite student, speaking softly also respects elders.

Changing bad habits in someone is not easy, but that does not mean the coaches give up and surrender. The effort is always to remind and advise without ever feeling bored. For students who commit violations are given sanctions and advised to change. The students' habits in speaking both with their teachers and with their friends tend to use less polite language. This is a challenge for coaches to find ways to change these habits.

Giving advice is one of the ways that the coaches do both during the recitation, even when they see there are students who gather, the coaches join to give advice

in a humane manner and this atmosphere also brings the coaches closer to the students, a coach in conveying messages must be smart in using language, and more importantly, a coach must be a role model.

3.3. Application of the principles of Islamic communication in the moral development of students of the Nurul Azhar Islamic boarding school

The implementation of the learning process certainly requires sincerity for an educator. Sincerity is important in teaching knowledge to students. A coach and teacher in a boarding school must apply this principle. A teacher in teaching must be sincere, if this can be realized will get a reward. Sincere attitude of teachers and coaches by not expecting anything from students, it will even arise pride and happiness in itself if students can become figures of good character and are accepted in the community.

The coach as an educator does this with full sincerity, there should be no tired words in fostering and also expect rewards from students. This guidance with sincerity is marked by a coach who lives 24 hours with the students, the coach controls and also maintains the movements of the students, including the way they communicate.

Routine recitation activities are a place to convey messages and knowledge to students effectively. Because a large number of students are in the mosque, their attention can be drawn to the coach who is delivering the message. The teaching and learning process is not only filled with subject matter, but must be interspersed with giving advice to students.

Giving motivation to students is no less important than teaching the subjects that the teacher is bringing, the task of giving motivation is not only given to the coach, but the teacher must also take that role. As a counseling guidance teacher, it is an obligation to accompany students who commit violations, not sometimes advice is given so that students who violate reflect on their actions.

The task of coaching is also carried out in the counseling guidance teacher room, students who violate during school hours are directed to the counseling guidance teacher room for coaching, given advice and also enlightenment so that their actions are not repeated in the future. The learning process interspersed with advice about actions that get rewards or sins is expected to help the coach.

Amanah means being honest and trustworthy, and honesty is something that must be instilled from an early age, trained, and applied in daily life, giving trust to students is one

way for their honesty to be trained, giving students a mandate to manage cooperatives makes them feel they have been given great trust by the coaches and teachers, so that they unconsciously have been trained to carry out the mandate honestly.

Honesty can also be seen from the students' exams, the exam process or tests require the application of honesty when students carry out exams or students' honesty tests are trained by answering the questions given by not cheating. This process is most important how students get grades, whether honestly or using bad methods.

Various ways are done so that honesty will arise in the students, the method used is expected to be a way for students to become honest students. The class treasurer is one way to train students so that honesty is embedded in themselves, of course this honesty is a valuable capital for students to be trusted by the community when they have mingled with the community.

Cleanliness is part of faith, so students must be accustomed to maintaining cleanliness. As in the current covid19 pandemic, cleanliness is something that must be applied in the Islamic boarding school environment. Before entering class, students are required to maintain cleanliness so that the learning atmosphere becomes comfortable. Cleanliness during the pandemic is mandatory, at least by wearing masks and washing hands as well as maintaining a distance, students have been accustomed to complying with health protocols.

During the current pandemic, people have new habits, namely wearing masks, washing hands, maintaining distance, and maintaining cleanliness. Santri should also be taught about health protocols so that they get used to it when they are out in the community. The supervisor of the Nurul Azhar Islamic boarding school, always reminds students about the importance of maintaining cleanliness, the coach also teaches health protocols that must be applied in the current pandemic situation. The Nurul Azhar Islamic boarding school has also prepared hand washing equipment, masks, and temperature gauges so that the health protocols at the Nurul Azhar Islamic boarding school is carried out optimally.

Saying positive is a must-have for a santri, so that they can be accepted and trusted in the community. Saying positive is carried out anywhere and anytime, whether talking to older people or to others. Communication made by the coach to the teacher and vice versa must display positive language, or say positive. Both in terms of content and delivery method, especially if the communication is done in front of the students, the teacher and coach must maintain the authority in communicating.

Fostering students not only from the pulpit or in front of the class, but must be applied in everyday life. Coaches and teachers as role models for students are obliged to set good examples for their students, this is one method so that students get used to it and can finally say positively. Through this coaching, it is hoped that students will slowly apply good morals so that they can be applied in the community.

In an effort to succeed in developing the morals of students who say positive words, the coaches try to set themselves as examples in how to communicate everyday, in this case the coach tries to maintain authority in communicating even if the coach gives a warning to the students, it is hoped that the students can apply good morals, especially in say positive.

The coach must be aware that if he speaks harshly in front of the students, it is impossible for the students to follow by assuming that the coach can speak harshly, which means that the students can too. Therefore a builder must be able to keep his words. Moreover, if a coach has conveyed positive words, then the coach must carry out what is said.

The application of the principles of Islamic communication in the moral development of the Nurul Azhar Talawe Islamic boarding school students is carried out by the coach with full sincerity, giving lessons to the students that everything they do has consequences.god and sin.

Teaching to be a santri is honest, loves cleanliness, always says positive, one word and deed, listens more than talks, always realizes that all human behavior cannot be separated from supervision Allah Swt., and in life in this world there must be a balance between this world and the hereafter, and always maintain the privacy of others by not telling them their bad things. All of this can be realized if the coaches are also consistent in applying this communication principle and are always role models.

4. Conclusion

There are two forms of morals of students of the Nurul Azhar Islamic boarding school, namely commendable morals and despicable morals. At the beginning of entering the pesantren, there were still many bad habits of students, for example: smoking, stealing, bullying their friends, often giving up, cheating, speaking rudely. However, it is undeniable that there are still more students who have good morals, who should be an example for their friends.

The form of communication for the builder of the boarding school in fostering the morals of the students of the Nurul Azhar Islamic boarding school is applying

interpersonal communication and group communication. *Qawlan Layyina* on coaching students by including many examples in everyday life. the words used are not painful, include sentences that are gentle, soothing. *Qawlan Maisura* can be more of a more polite, gentle approach, with level and courtesy that takes precedence. Good communication that does not hurt the feelings of the person you are talking to. *Qawlan Ma'rufan* always teaches to always decorate life with useful talks, provide additional knowledge and always speak politely.

The application of the principles of Islamic communication in the moral development of the students of the Nurul Azhar Islamic Boarding School is carried out by the coach with full sincerity, giving lessons to the students that everything they do has consequences. god and sin. Teaching to be a santri has an honest nature, loves cleanliness, always says positive, only words and actions, listens more than talks, always realizes that all human behavior cannot be separated from supervision Allah Swt., and in life in this world there must be a balance between this world and the hereafter, and always maintain the privacy of others by not telling them their bad things. All of this can be realized if the coaches are also consistent in applying this communication principle and are always role models.

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