

IMPLEMENTATION OF COMMUNICATION PRINCIPLES IN INTERACTIONS BETWEEN STUDENTS AND TEACHERS AT AS'ADIYAH SANTAN TENGAH SCHOOL, EAST KALIMANTAN: A LIVING QURAN PERSPECTIVE

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ABSTRACT

This research aims to identify the character of students at Junior High School of As'adiyah, especially in the use of everyday language. The background to this research is based on the emergence of the phenomenon that a number of students are starting to get used to using rude and impolite language, which is thought to be the impact of gaming habits. To form good student character in communicating with teachers, efforts are needed to instill qur'anic values in a sustainable manner. The goal of this effort is for students to have a strong moral, so that they don't just act politely in the school environment, but also able to apply the values these in social life. This research uses Islamic Communication Theory with a living Qur'an approach, the values of the Qur'an are not only taught in the theory, but are familiarized in daily practice day. Through this approach, it is hoped that students will get used to communicating in polite and ethical language both to teachers and to other people.

Keyword: Islamic Communication, Game Play, Characters, Living Qur'an

ABSTRAK

Penelitian ini bertujuan untuk mengidentifikasi karakter siswa di MTs As'adiyah, khususnya dalam hal penggunaan bahasa dalam kehidupan sehari-hari. Latar belakang penelitian ini didasari oleh munculnya fenomena di mana sejumlah siswa mulai terbiasa menggunakan bahasa kasar atau tidak sopan, yang diduga merupakan dampak dari kebiasaan bermain *game*. Untuk membentuk karakter siswa yang baik dalam berkomunikasi dengan guru, diperlukan upaya penanaman nilai-nilai Qur'ani secara berkelanjutan. Tujuan dari upaya ini adalah agar siswa memiliki fondasi moral yang kuat, sehingga mereka tidak hanya bersikap sopan di lingkungan sekolah, tetapi juga mampu menerapkan nilai-nilai tersebut dalam kehidupan sosial sehari-hari. Penelitian ini menggunakan teori komunikasi Islam dengan pendekatan *living Qur'an*, nilai-nilai Al-Qur'an tidak hanya diajarkan secara teori, tetapi juga dibiasakan dalam praktik keseharian. Melalui pendekatan ini, diharapkan siswa terbiasa berkomunikasi dengan bahasa yang santun dan beretika, baik kepada guru maupun kepada orang lain di sekitar mereka.

Kata Kunci: Komunikasi Islam, Permainan Game, Karakter, Living Qur'an

INTRODUCTION

Language is a very powerful means of communication possessed by humans. The main function of language is to communicate, convey ideas, and build relationship with other people. In the context of an increasingly globally connected world like today, the ability to communicate effectively, both orally and in writing, is the main key to achieving success in various aspects of life (Hanita, 2023). By using good language, someone can convey ideas their ideas clearly, understand others and establish good relationship. Effective communication skills are also very important in various fields, such as work, education, and social life (Feriyanti, 2020).

Effective communication skills are crucial in various aspects of life, including work, academic, and social environments, especially in educational institutions. One of the key components of effective communication is the ability to observe and interpret body language and facial expressions. A deep understanding of body language and facial expressions can enhance a person's ability to communicate more clearly and effectively, reduce the potential for misunderstandings, and build better relationships. The implications of these findings emphasize the importance of training and education in nonverbal skills as an integral part of communication development programs (Martha and Sihotang, (2024; Bantani, Rosidin, Yuliana, 2025).

Islam is a religion that brings mercy to all nature (*rahmatan lil' alamin*), has formulated a communication concept in accordance with the instructions of Al-Qur'an and Hadith of the prophet Muhammad PBUH. In the Qur'an there are a number of terms that are directly related to ethics in communication, which reflects the importance of courtesy, honesty, and politeness in conveying messages to others. For example, by using words *qaulan karima* (قولا كريما), *qaulan ma'rufa* (قولا معروف), and *qaulan maisura* (قولا ميسورا). The use of the word *qaulan karim* is closely related to ethics in communicating with parents. The message of the verse in this term emphasizes that when talking to their parents, a child must use good and noble language. However, of course this verse must be interpreted broadly to mean that good communication is not only for parents but more broadly to the humans. While the word *qaulan ma'rufa* means good words and is easy to understand. This verse emphasizes aspects of good and easy to understand communication. Easy to understand words are an absolute choice to use when communicating with people who need information. The phrase "*qaulan maisura*" provides an explanation that when delivering a

message, it should be conveyed using words that are easy for the listener to understand. This is done to minimize misunderstandings (Kurniawati, 2019).

Discussions on communication have attracted the attention of many scholars, including studies examining it from the perspective of the Qur'an. However, most of these studies are still general in nature and have not explored other specific aspects in depth. For example, several previous studies: *The Qur'an and Communication*, *Communication Ethics in the Perspective of the Qur'an*, *Language as a Tool of Public Communication and Discourse Development*, *Communication Ethics in Islam*, and *Communication Ethics in the Qur'an*. This study aims to fill this gap by focusing on student communication, especially their interactions in the madrasah environment. The main issue discussed is the existence of communication behavior that is not in line with the values taught in the Qur'an, such as the use of coarse or inappropriate language. Therefore, systematic guidance is needed so that students' communication patterns can be directed in accordance with the principles of communication in the Qur'an. To respond to the communication problems occurring among students, the researcher proposes a preventive solution. The goal is to ensure that students do not develop the habit of using inappropriate language in communication. One suggested step is to provide persuasive guidance, namely by offering directions and advice that are easy for students to understand. This approach is also expected to help students recognize their mistakes in communication and encourage them not to repeat them. Thus, this effort is expected to reduce and prevent negative communication within the madrasa environment.

RESEARCH METHOD

This study employs a descriptive qualitative approach with the aim of describing and understanding the ethics and communication patterns that occur between students and teachers, as well as among teachers themselves, within the environment of Private Islamic Junior High School (MTs) As'adiyah Santan Tengah, East Kalimantan. Through this approach, the researcher seeks to reveal how communication interactions take place in daily activities and to what extent ethical values are applied in these relationships.

The qualitative method was chosen in this study because it focuses on the realities that occur in the field. The researcher is directly involved as the main instrument in the data collection process, allowing for a deeper understanding of the researched context. Data collection was carried

out using the triangulation technique, which combines various sources of information or data collection methods to obtain results that are more valid, rich, and comprehensive. Qualitative research has a distinctive characteristic in which the key instrument is the researcher themselves. Therefore, the researcher must possess sufficient theoretical knowledge and broad insight in order to be able to ask questions, analyze, observe, and construct the social situations being studied into something clearer and more meaningful (Salam, 2023).

The data analysis in this study was conducted inductively, drawing conclusions based on the facts found in the field during the research process. These findings were then interpreted within the framework of the *living Qur'an* theory. This approach emphasizes a deep understanding of the meaning behind observed behaviors and interactions, rather than drawing broad or general conclusions. The primary data in this study were obtained through direct interviews with the informants, namely the teachers who teach at the madrasa and the Head of the Madrasa. In addition, this research is also supported by secondary data in the form of literature or references related to the concept of communication from the perspective of the Qur'an, which serve as the theoretical foundation for analyzing the findings in the field.

DISCUSSION

A. PRINCIPLES OF COMMUNICATION BETWEEN STUDENTS AND TEACHERS

1. Principle of *Sidq* (Honesty)

Each madrasah has the responsibility to instill the value of honesty in its students. This value is very important because it serves as the main foundation in shaping students' strong and integrity-driven character. As an educational institution, a madrasah does not only focus on teaching knowledge but also plays a role in shaping students' morals and character, including fostering the habit of honesty. Conversely, if a madrasah neglects the cultivation of honesty, it reflects a lack of awareness of the importance of honesty in all aspects of school life. When all members of the school community, both students and teachers, uphold the value of honesty, the school environment will become more conducive, harmonious, and free from behaviors that harm others. (Nuril Furkan, 2013) The principle of honesty has been taught by teachers to students at MTs As'adiyah Santan Tengah. The students are given an understanding that honesty has a significant impact on life, especially in maintaining and building the trust of others. Through the

consistent cultivation of this value, students are expected to realize the importance of being honest, including in their communication with teachers. Thus, every interaction between students and teachers is based on honesty as a core value.

The principle of honesty (*ṣidq*) is an important value emphasized in Islamic teachings. Allah has affirmed it in several verses of the Qur'an. One of the verses that directly addresses the value of honesty is found in Surah At-Taubah, verse 119, which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

Meaning:

"O you who believe! Fear Allah and be with those who are truthful (*ṣādiqīn*)."

The meaning of this verse is very clear: Allah commands the believers to be pious and to associate with those who are honest, because honesty is one of the main characteristics of true believers who are favored by Allah.

2. The Principle of *Qaulan Ma'ruf* (Speak Kindly and Politely)

In social life, every individual is encouraged to always communicate politely. Politeness in language is not merely about choosing good words, but also reflects attention and empathy toward the person one is speaking to. Polite and empathetic communication can strengthen interpersonal relationships, as it demonstrates respect and care. Politeness encompasses verbal aspects, such as the appropriate choice of words and tone of voice, as well as non-verbal aspects, such as facial expressions and body language. According to politeness theory, politeness is a communication strategy to mitigate potential threats to the 'face' or self-esteem of the interlocutor (Fuadin, 2025). The principle of politeness has been well-implemented at MTs As'adiyah. Teachers consistently teach students that in communication, whether with teachers or anyone else, a polite attitude must always be prioritized, both in speech and behavior. This value of politeness continues to be instilled so that it becomes an ingrained habit in students. However, in practice, there are still situations where some students – particularly male students – spontaneously use inappropriate language. This harsh language is generally influenced by the habit of playing games outside the school environment, which is unconsciously carried over into daily interactions at the madrasah. In terms of communication, Allah emphasizes the importance of speaking kindly and politely. This is affirmed in Surah An-Nisa, verse 8, where Allah commands a person to speak "*qaulan ma'rūfa*"—that is, good and

proper words—to those present during the distribution of inheritance, such as relatives, orphans, and the poor.

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَرْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

Meaning:

“And when, during the distribution of inheritance, relatives, orphans, and the poor are present, then give them a portion of it and speak to them words of kindness (*qaulan ma'rūfa*).”

This verse emphasizes the importance of speaking politely and gently, especially to those in vulnerable positions such as orphans and the poor, even if they are not heirs.

Based on a literature review by Mertika and Mariana (2020) in an article titled “*The Phenomenon of Online Games Among Elementary School Students*,” it is explained that the use of online games by elementary school children has two sides: positive and negative impacts. The use of online games can provide several benefits for children, including: fostering teamwork, improving concentration, encouraging English language proficiency, training quick thinking and response, enhancing creativity, providing entertainment and enjoyment, developing patience, and reducing stress. However, on the other hand, online games can also cause various negative effects, such as addiction, the emergence of inappropriate behavior in communication, uncontrolled physical actions, harmful attitudes toward others, and laziness in other activities (Amsar, 2023).

One form of nonverbal communication between students and teachers at MTs As'adiyah can be seen in the gestures students display when approaching a teacher in the office or teachers' lounge. Students typically show humility by offering greetings first, which is part of Islamic teachings. In addition, they also bow slightly as a sign of respect toward the teacher. This gesture has become a daily habit and reflects the students' respect and appreciation for their teachers as part of the culture and values instilled within the madrasah environment.

3. The Role of Local Language (Bugis Dialect)

Communication for Behavioural Impact (COMBI), known in Indonesian as “Komunikasi untuk Perubahan Tingkah Laku,” is a dynamic approach that integrates communication strategies and social mobilization to encourage healthy behavioral change among individuals, families, and

communities. This approach is designed based on several key theories, namely: Behavior change theory: examines how behavior can be influenced and modified. Communication theory: uses effective communication methods to deliver messages that promote change. Social marketing theory: applies marketing principles to promote desired behaviors within the community (Asriwati, 2021).

In the context of education, communication plays a highly vital role. Interaction between teachers and students must take place using clear, precise, and easily understood language so that the intended message can be effectively received. A teacher is required to use proper and appropriate language that fits the learning situation, ensuring that the material being delivered can be well understood by students. Likewise, students need to use polite and clear language when asking questions or expressing their opinions, so that communication can proceed smoothly and mutual understanding between students and teachers can be achieved.

However, in communication among students, problems often arise such as misunderstandings or offense caused by the use of language that does not align with the principles of polite communication. One example is the use of harsh language or ridicule, which frequently appears in acts of bullying. For instance, there are students who direct insulting words toward peers with mental disabilities. Such behavior not only hurts the victim's feelings but can also lead to serious psychological consequences.

Such situations often occur in the school environment, generally due to students' lack of awareness about the dangers of bullying and the importance of using respectful and considerate language when communicating with others. This highlights the need for guidance and education on communication ethics grounded in moral values and empathy.

In general, many people—including those who have studied Indonesian for years—acknowledge that the Indonesian language has a number of rules that can be quite confusing for its users. It is not uncommon for people to feel uncertain about which forms of language are correct and standard, and which are non-standard or incorrect. It is important to understand that Indonesian originates from the Malay language. However, the Indonesian used today has undergone many changes compared to the Malay used during the era of the Sriwijaya Kingdom. These changes are natural, as Malay has developed over centuries and has been influenced by various linguistic elements, both from regional languages and foreign languages. These influences affect not only vocabulary but also the structure of the language (Suandi, 2020)

Therefore, although Indonesian is rooted in Malay, the two are not identical. Some people describe this relationship with an analogy: Malay is like Ani when she was a child, while Indonesian is Ani when she has grown into an adult. Indonesia has a diversity of cultures, ethnic groups, and languages. One of the ethnic groups found in Indonesia is the Bugis, located in South Sulawesi Province. This province is known for having three distinctive major ethnic groups: the Bugis, the Makassar, and the Toraja. Each of these groups has its own regional language. This linguistic diversity enables the people of South Sulawesi to generally have bilingual, or even multilingual, abilities. A bilingual individual is someone who is able to master and use two languages, either simultaneously or alternately. Meanwhile, if a person masters more than two languages, they are considered multilingual. This phenomenon reflects the cultural and linguistic richness of the community in the region. Within the Bugis community, many bilingual speakers can be found—individuals who use more than one language in their interactions. Typically, they use their regional language—the Bugis language—in informal situations to create a more familiar and familial atmosphere (Hasiawati, 2024).

Meanwhile, in formal or official situations, they switch to using Indonesian. This alternation between the two languages is done flexibly, depending on the context and the person they are speaking to, demonstrating their ability to adjust their language according to the situation they encounter. The Bugis language has different speech levels that reflect respect and politeness when speaking, especially toward older individuals, respected figures, or those with higher social status. It is rich in polite expressions, and the use of these forms reflects values of courtesy and mutual respect. Historically, the Bugis language was written using the Lontara script, a traditional writing system unique to South Sulawesi. This script was also used to write ancient manuscripts such as *La Galigo*, which is considered the longest epic literary work in the world. The Bugis language frequently uses metaphors, proverbs, and sayings in daily conversation as expressions of local wisdom.

However, in its use, the Bugis language often becomes a challenge in the school environment. Students who are accustomed to using this regional language tend to no longer use Indonesian properly when interacting, whether with teachers or with their peers. This situation occurs quite frequently at MTs As'adiyah Santan Tengah. According to one of the teachers, students often use the Bugis language in various situations, both inside and outside the classroom. This has become a concern because many students eventually experience difficulties in using Indonesian correctly, especially in formal contexts such as learning activities.

This habit is strongly influenced by their living environment, particularly their family setting, where the Bugis language is predominantly used in daily communication. As a result, the use of the Bugis language also affects the teaching and learning process, including when students work on assignments, as they are not yet accustomed to expressing ideas or writing in proper Indonesian..

B. MAINTAINING ETHICS AND MAINTAINING VALUES THE VALUES OF THE QUR'AN IN COMMUNICATION

The Qur'an provides clear guidance on how to behave and communicate properly, especially toward parents, particularly when they have reached old age. In the teachings of the Qur'an, the term *karīm* is used, which means "noble." This term can refer to Allah, as in the phrase "Allah is Most Karīm," indicating that Allah is Most Generous. However, the term can also be used to describe humans—those who possess noble character and good behavior. A person is considered *karīm* when they are able to demonstrate such noble conduct in their daily life. Therefore, the Qur'an teaches every Muslim to treat their parents with respect, gentleness, and courtesy as a tangible expression of noble character. This also emphasizes that moral and ethical values play an important role in family relationships as well as in social life (Wijaya, 2025).

In communication, ethics functions as a moral standard that serves as a guideline for human behavior, actions, and decisions when interacting with others. Ethics provides the foundation for responsibility and accountability among individuals, organizations, and society in all actions that involve other people. Every community has a legal system or ethical standards that regulate mechanisms of responsibility and accountability. These systems ensure that communication is carried out with attention to moral values, allowing interactions to take place fairly, courteously, and with mutual respect (Doho, 2017).

The responsibility to uphold ethical conduct is not only the duty of students but also the obligation of teachers. Teachers must set a good example in the way they speak and behave. By applying communication that aligns with Qur'anic values, teachers do not merely convey theories to students but also demonstrate real practices of polite, respectful, and moral behavior. Through this example, teachers help students understand and apply ethical values in their daily lives.

The ethics demonstrated by the students at MTs As'adiyah essentially reflect Qur'anic values, especially in their polite and respectful communication with teachers. However, in certain situations, there are still students who unintentionally use less polite language. For example, during

the learning process, there are times when a student may shout spontaneously. In such situations, other students who already understand the importance of ethics and proper manners will instinctively advise their friend, reminding them that such behavior is inappropriate in the madrasah environment. This reflects a collective awareness among students in maintaining values of politeness.

“There are some students who may accidentally slip into using inappropriate language, and things like that should be avoided. That is why they must be accustomed to consistently using proper language—especially since I teach Indonesian. So, I continue to require them to use good and proper Indonesian first.” (Interview, Darnawati, 2024)

There are also situations in which a student shouts in the classroom and is immediately reprimanded by the teacher. After being advised, the student shows a willingness to accept the correction and attempts to improve their behavior so as not to repeat the same mistake. This incident reflects a shared awareness among students and teachers to maintain an ethical learning environment. In addition, it shows that ethical values and Qur’anic teachings have begun to take root, as students remind one another to behave politely and respect the rules during the learning process.

“If harsh language appears, usually the first step is to give a warning. If the behavior continues, then several further steps will be taken” (Interview, Darnawati, 2024)

If a student uses inappropriate language or behaves indecently, the subject teacher in the classroom will take steps to address the issue in a wise manner. Through these measures, it is expected that the student will become aware of their misconduct, learn to communicate more politely, and develop better attitudes when interacting with peers and teachers. This approach also helps create a positive and supportive learning environment for all students.

“If there are still students who continue to use such language, and I have reached my limit, I usually refer them to the Guidance and Counseling office or the student affairs department.” (Interview, Darnawati, 2024)

The teachers at MTs As’adiyah not only maintain ethical communication when interacting with students but also demonstrate polite and respectful behavior when conversing with fellow teachers after teaching activities. This attitude reflects their deep understanding of communication principles grounded in Qur’anic values. These principles are not only applied within the school environment but are also manifested in their social lives within the community. This shows that Qur’anic ethics serve as a fundamental foundation for building harmonious, respectful, and responsible relationships—both in the workplace and in daily life.

CONCLUSION

Based on the results of the research on the analysis of students' communication toward teachers, several conclusions can be drawn as follows: Students demonstrate communication patterns based on ethical values and politeness, reflecting the influence of Qur'an-based character education implemented within the madrasah environment. Students' interactions with teachers are generally carried out using polite language, full of respect, and demonstrating a humble attitude, both verbally and nonverbally. Nevertheless, in certain situations, some students are still found to spontaneously use inappropriate language; however, this is quickly recognized and corrected, either through a teacher's reprimand or advice from their peers. There is a collective awareness among students and teachers to maintain good communication in accordance with Qur'anic values, thereby creating a harmonious and respectful learning environment. This conclusion indicates that value-based education and the strengthening of communication ethics at MTs As'adiyah are progressing well, although continuous guidance is still needed.

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