

Interpersonal Communication Patterns Between Teachers and Students in MTS Tahfidzul Qur'an Development in Nurul Azmi at Kelurahan Tangkahan, Medan Labuhan

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Abstract

Communication is a direct or indirect contact relationship between humans, be it individuals or groups. Interpersonal communication in the foundation between educators and students is an important element for knowing moral development. Every educator, has a special method for teaching and caring for students. The aim of this study was to describe the pattern of interpersonal communication between educators and students in moral development and to describe the relationship between educators and students after using the pattern interpersonal communication at MTS Tahfidzul Qur'an Nurul Azmi in Martubung. This study applies a descriptive qualitative approach. Sources of data obtained by in-depth interviews, observation and documentation through educators and students. The results of research conducted at MTS Tahfidzul Qur'an Nurul Azmi Martubung showed that interpersonal communication between educators and students during the moral development process went very well.

Keywords: morals, teachers and students, interpersonal communication.

1. Introduction

Communication is the process of conveying messages from one individual to another or more individuals for a specific purpose. Understanding the importance of communication in socialization and the teaching and learning process is essential. Due to the fact that the learning system is part of communication, it is the stage in which communicators (educators) present information to communicants via channels (students). Educational interaction facilitates the exchange of ideas, information for intellectual advancement, the formation of ethics and creativity, and the acquisition of skills required in all fields, particularly in school institutions (Effendy, 2003).

School is an educational institution that encompasses all forms of learning. A component of the implementation of communication patterns in schools is the role of providing students with knowledge, as well as guiding, educating, and instilling morals. In order for students to be disciplined, accountable, physically active, and morally sound. The significance of instilling morals in young children so that they become accustomed to them. The rapid development of technology in the modern era compels sensitive adolescents to go with the flow. Juvenile delinquency is a perpetually troubling conflict because leading individual ethics holds a crucial position (Mariyam, 2021).

Islam teaches its adherents to be virtuous so that they may live a happy life. With ethics, the relationship between the individual and the environment will be harmonious. The researcher chose MTS Tahfidzul Qur'an Nurul Azmi because the institution is well-known in the community as a foundation that offers an Islamic learning environment in order to foster the development of students' Islamic personality and ethics. Later, this foundation was recognized for a number of its accomplishments. This necessitates that the author understand how the pattern of interpersonal communication

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is applied by educators to teach ethics at the foundational level so that successful students with great personalities can be formed.

Based on the problem's context, the following question can be posed: What is the pattern of interpersonal communication between teachers and students at MTS Tahfidzul Qur'an Nurul Azmi in Tangkahan Village, Medan Labuhan District, regarding moral development?

2. Literature Review

2.1. Definition of interpersonal communication pattern

In the KBBI, “pattern explanation” refers to a method or plan that can serve as an example (Purwadarminta, 1984). In Latin, communication means interacting or exchanging individual thoughts with other people while anticipating a response or feedback (Mulyana, 2008). These are the elements of communication: (Nuruddin, 2005)

- 1) Communicator (Source)
- 2) Message
- 3) Receiver
- 4) Communication's Channel
- 5) Communication's Effect

(Mulyana, 2008) defines interpersonal communication as direct interaction between individuals in which both verbal and nonverbal information is understood by both parties. Stewart defines interpersonal communication as the willingness to share one's unique characteristics. Interpersonal communication reveals the availability of individual characteristics. According to (Mulyana, 2008), interpersonal communication is the transmission of information from one individual to another through the use of effects and a prompt response.

On the basis of the definitions provided by the experts, we can conclude that interpersonal communication is the process of delivering messages or opinions between two or more individuals in a timely manner. The purpose of interpersonal communication is to communicate concerns about individuals, to see the individual's self, to gain access to the outside world, to form and maintain pleasant relationships, to influence behavior, to eliminate losses caused by miscommunication, and to provide direction (Nuruddin, 2005).

According to (Warasto, 2018), there are three interpersonal communication patterns that can be utilized to expand dynamic relationships during the moral development process in schools:

1) One Way Communication

Scientist Claude Shannon defines one-way communication as action. In this communication, educators serve as activity providers, while students participate in activities. This pattern of one-way interaction dominates the lecture method, so that educators serve as a source of information for study subjects. The sender of information does not provide the recipient with the opportunity to respond in one-way communication.

2) Two Way Communication

Wilbur Schramm developed this model, 2-way communication as correlation. This perspective compares interaction in terms of cause and effect. Teachers and students behave similarly. To increase the effectiveness of 2-way communication, it is necessary to observe factors such as openness, empathy, support, a positive attitude, equality, etc.

3) Multi Direct Communication

According to West and Turner, multi-way communication is communication that includes dynamic relationships between two parties (Hoirunnisa, 2019). The interpersonal communication theory employed is the Fundamental Interpersonal Relations Orientation (FIRO) theory, which posits that three needs can constitute a relationship's objective. There are three viewpoints: participation, control, and affection. William Schutz established the theory. According to this theory, individuals require other individuals in their lives. (Liliweri, 2015).

Because the FIRO theory already includes the role of teachers and students in moral development in schools, the researcher chose this theory. Where teachers and students function as inclusion, teachers also function as controllers, and affection will develop after interaction. Based on this theory, teachers can carry out the process of moral development in schools with greater freedom (Liliweri, 2015).

2.2. Definition of Moral Coaching

It is stated in the KBBI that coaching is a method, a method (Purwadarminta, 1984). Moral is the energy in a person's soul that allows him to exhibit behavior without much thought. Based on noble behavior, the syara's sense is termed akhlaq al-mahmudah, whereas bad behavior is termed akhlaq madztumah (Hasbi, 2020). Etymologically, the Arabic word for morality is Khulk. In Al-Munjib Khulk, character means (Yunita, 2019).

The following justifications explain morality:

حَسَنُ الْإِنْسَانِ مَنْ قَوْلُوا وَالْمَسْكِينِ الْيَتِيمِ الْفَرِيدِ لِيَتَزَيَّجُوا حَسَنًا وَيَأْتُوا الدُّنْيَا الْأَعْيَالَ تَعْبُودُونَ

Meaning: “Do not worship other than Allah, and do good to parents, relatives, orphans, and the poor. And speak good words to people” (Al-Baqarah: 83).

The Messenger of Allah said, “Indeed, the person closest to his seat with me is a person who has good morals” (HR Tirmidhi).

There are many kind of akhlaq:

1) Praiseworthy Moral (Mahmudah)

Praiseworthy morals are good actions according to teachings from God that are born by commendable traits embedded in individuals (Zahrattunnisa, 2021).

There are 2 kinds of commendable morals:

- a. The implementation of obligatory worship, one of which is helping others, gives birth to obedience. The origins of obedient behavior include repentance, amarmakruf, and nahimunkar, gratitude.
- b. Obedient inner, all good behavior is done by inner members. Tawakkal, patience, and qana'ah are examples of inner obedience-based behaviors (Apriyanti, 2018).

2) Despicable Morals (Madzmumah)

Madzmumah morals are despicable actions that can harm a person's faith and undermine his or her dignity.

This makes people uncomfortable with the behavior of madzmumah, as these morals are contrary to Allah's teachings (Aziz, 2019).

There are essentially two madzmumah actions:

- a. Immorality results from the actions of mature individuals who violate the rules and disregard the obligatory commands of Islam. His actions include verbal disobedience, ears, eyes, and so on.
- b. Because inner sin is not visible, it is more difficult to eradicate. Including anger, jealousy, etc (Warasto, 2018).

3. Methodology

This study employs a qualitative descriptive method. In this method, a data description consisting of numerous phenomena is analyzed and given an overview. According to Milly and Hubberman, the purpose of a description is to make it structured, authentic, and accurate (Sugiyono, 2013).

Data collection is a part of the research process because the author must be an expert at locating reliable sources for accurate data. Interviews (semi-structured), observation, and documentation are employed as data collection methods. In data analysis, data reduction, data presentation, and conclusion drawing are utilized techniques.

The location of this study is at Madrasah Tsanawiyah Tahfidzul Qur'an Nurul Azmi, Jl. Rawe IX Link XI Tangkahan Excl, Martubung, Kec. Medan Labuhan, Medan City, North Sumatra.

The duration of this investigation begins in June 2022. The data sources employed are primary and secondary. Primary information obtained directly from the informant through the problem-related interview technique. Several resource persons were selected as informants at MTS Tahfidzul Qur'an Nurul Azmi, including the Head of the Foundation, Student Affairs, and BK teachers. While secondary data is compiled from periodicals, books, and other sources.

4. Result and Discussion

4.1. General Description of MTS Tahfidzul Qur'an Nurul Azmi

Madrasah Tsanawiyah Tahfidz Qur'an Nurul Azmi is an Islamic school located at Jalan Rawe IX, Environment XI, Tangkahan Village, Medan Labuhan District, Medan City, North Sumatra. MTS Tahfidz Qur'an Nurul Azmi was built in 2017 led by Ustadz Mahmud Shaleh Zakaria.

The mission of MTS Tahfidz Nurul Azmi is to create a successor to tahfidz Al-Quran. In the meantime, its mission is (1) to practice Allah's commands, the religious obligation of tafaquh. QS 9: 122. (2) to prepare students to effectively recite the Al-Quran. (3) give birth to religious faqih who have memorized the Qur'an. (4) Educate the Qur'anic generation in morality. This madrasah teaches not only religious knowledge, but also many other sciences, such as scouting, martial arts, karate, sewing, recreational cooking, swimming, and computer science, among others.

4.2. Finding and Data Analysis

In this study, the authors identified three interpersonal communication patterns used by MTS Tahfidz Qur'an Nurul Azmi for students' moral development:

- a) The Weekly Jilsa Program, in which each teacher instructs between 10 and 15 students in morals, character, and etiquette. Every week or week, the teacher collects the students and distributes materials on morals. Through this program, students are also able to provide direct feedback or communicate problems directly to their guiding teacher.
- b) The lecture method, in which the instructor is required to present material on moral development. In this method, however, some students are restricted from responding or offering criticism. This method of delivering instruction or moral material is incredibly useful for teachers.
- c) The Advice/Motivation Method, wherein the teacher and students engage in interpersonal communication that is conducted face-to-face.

Through this communication, students will be able to express their opinions with greater flexibility, and teachers will find it easier to teach students morals, etiquette, or motivation.

Based on the moral development activities conducted by educators for students at MTS Tahfidz Qur'an Nurul Azmi, the researcher concludes that effective communication patterns have been implemented. How to guide ethics at MTS Tahfidz Qur'an Nurul Azmi is both a face-to-face and group communication. This Madrasa's flagship program is the moral guidance provided by the teacher to Nurul Azmi, a student of MTS Tahfidz Qur'an at Tahfidz Tahfidz, and referred to as the flagship program. This distinguishes MTS Tahfidz Qur'an Nurul Azmi from other schools. According to the Islamic slogan "Al-Adabu Fauqul Ilmi," the significance of the moral development program is implemented (adab is higher than knowledge). The implementation of moral development in this Madrasa is supported by a commitment and a vision to produce students with high moral standards. Nurul Azmi created the Mutaba'ah Yaumiyah program in order to supervise students at MTS Tahfidz Qur'an. Mutaba'ah Yaumiyah is a program for recording students' daily obligatory and voluntary charity evaluation activities using a Google form. With this mutaba'ah yaumiyah, it is significantly easier for teachers to manage the behavior of their students.

Interpersonal communication's mission is to assist students in developing their potential in the religious field so that they may discover who they are. Therefore, to instill the necessary moral values, it is necessary to achieve both the necessary and appropriate content. The formation of good morals can improve the conduct and academic performance of students in a school. Changes in a person's personality can be observed due to a number of factors. The role of the teacher is one of the factors that can be altered for the better. In this study, the authors identify six factors that contribute to the moral development of students. The six factors are one's morality toward oneself, one's family, one's friends, one's teachers, one's seniors and juniors, and one's environment.

According to the findings of a study on teachers' interpersonal communication with students at MTS Tahfidz Qur'an Nurul Azmi, teachers have performed admirably in their role as educators. As if the approach were first determined by studying the characteristics of the students. Communication by the teacher is not limited to verbal communication; nonverbal communication must also be used, as if the teacher only gives advice without providing good examples, the intended message to the students will not be effectively conveyed. Oral and written communication with the use of words constitute verbal communication. Humans are able to express their feelings, emotions, thoughts, ideas, and intentions, convey data and information, and communicate their emotions and thoughts through the use of language. Nonverbal communication, on the other hand, involves the use of language and body language to communicate with others. This interpersonal communication activity occurs in a process of interaction and interrelationship that promotes continuous change and action. This is demonstrated by the school's approach, which is the functional approach.

The principles of the functional approach to the context of communication are derived from sociological and anthropological studies; consequently, this approach is also known as the socio-anthropological approach. This approach assumes that every member of the community has certain needs, and that in order to meet these needs, the community provides a number of institutions that manage their interactions. The functional approach is one of the interpersonal communication approaches that examines the function or role of an institution, such as a school whose function is as a place to receive instruction and study if it is adapted to the needs of the community and fulfilled.

In the MTS instructor of Tahfidz Qur'an Nurul Azmi's interpersonal communication activities, this occurs through a process of interaction and interrelation that encourages continuous change and action. Each communicating party will continue to accommodate the other. Moreover, there is an exchange of messages and meanings during the communication process, and the messages contain meanings that enable communication to generate a shared understanding.

The success of communication depends on the success of the communicator in conveying the message, the method of delivering the message, the content of the message, the communicant's reception, receiving the message, and sending it back to the communicator. The use of appropriate communication has a significant impact on the students' own comprehension. Due to the fact that a teacher in this context is a communicator who provides all information pertaining to various sciences and morals. Therefore, communication skills are required for students to quickly comprehend what the instructor is saying.

Because morality is one of the most important components for humans to possess, the results of this study indicate that teachers never forget to impart knowledge about the significance of morals, whether during teaching and learning activities or not. The school's vision and mission are goals and objectives that must be attained within a specific time frame.

By incorporating the development of a noble moral culture into the school's vision or mission, the institution demonstrates a strong commitment and enthusiasm for achieving the goal within the allotted time frame. Thus, schools should make multiple efforts to realize these ideals, both through school rules and school programs, as well as through the inculcation of noble moral values in daily school life, both in relation to religious inculcation and inculcation of common good values.

If students still have poor morals or if the teacher has failed to instill good morals in them. Therefore, a teacher must adopt a persuasive strategy. The persuasive approach aims to change or influence a student's beliefs, attitudes, and behavior so that they conform to the teacher's expectations (communicator). The implementation of counseling guidance teachers providing assistance to students with questionable morals is one of them; the process is lengthy,

systematic, and observation-intensive. As a supervising teacher, he is an educator or instructor responsible for guiding students so that they develop good morals. Religious foundations must be instilled in fostering students so that there is always a progression in the moral formation of students who engage in immoral behavior and are guided by their teachers to become good.

A teacher (communicator) must be able to carry out interpersonal communication well and effectively in order for the teaching and learning process, as well as the moral development of students, to result in improved student behavior. Therefore, the teacher must use language that is easily understood by students and observable in terms of the explanations conveyed to them.

5. Conclusion

Based on the result and discussion, we conclude that the communication patterns used in ethical guidance at MTS Tahfidz Qur'an Nurul Azmi are one-way, two-way, and multi-way communication. In one-way communication, the teacher is the information transmitter and the students are the information receivers. This one-way communication pattern is more akin to a lecture. One-way communication, specifically a certain one-sided walking interaction with the information provider, does not allow the recipient to receive a response, as illustrated by MTS Tahfidz Qur'an Nurul Azmi, specifically the lecture method and weekly jilsah. In 2-way communication, a cause-and-effect structure equalizes communication. Teachers and students behave similarly. Advice/motivation is an example of an activity at MTS Tahfidz Qur'an Nurul Azmi. In contrast, multi-way communication is an interaction involving a dynamic relationship between two parties.

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