

# Implementation of Islamic Communication in Learning at SMP Plus Ulul Ilmi Medan

Amiruddin Siahaan<sup>1</sup>, Budi<sup>2</sup>, Zulkhairi<sup>3</sup>, Edy Rosadi<sup>4</sup>, Sudirman<sup>5</sup>

<sup>1</sup> Pascasarjana UIN Sumatera Utara, Indonesia; amiruddin.siahaan@uinsu.ac.id

<sup>2</sup> Pascasarjana UIN Sumatera Utara, Indonesia; budi.0334203028@uinsu.ac.id

<sup>3</sup> Pascasarjana UIN Sumatera Utara, Indonesia; zulkhairi@iainlhokseumawe.ac.id

<sup>4</sup> Pascasarjana UIN Sumatera Utara, Indonesia; edy.rosadi@uinsu.ac.id

<sup>5</sup> Pascasarjana UIN Sumatera Utara, Indonesia; sudirman@uinsu.ac.id

---

## ARTICLE INFO

### *Keywords:*

Islamic Communication;  
Learning in Junior High School

---

### *Article history:*

Received 2022-02-15

Revised 2022-04-17

Accepted 2022-08-26

---

## ABSTRACT

This study aims to see the extent of the implementation of Islamic communication at *SMP Plus Ulul Ilmi Medan* and the obstacles faced in the implementation process. The research method that the author uses is descriptive qualitative by collecting data through observation, interviews and documentation based on the required data. The results showed that: (1) the vision and mission and motto of the school became the basis for the implementation of Islamic communication in the school environment which refers to the teachings of the Prophet Muhammad SAW. (2) The implementation of Islamic communication in verbal and nonverbal learning that is implemented in speech and deeds. (3) there are two obstacles in the implementation of Islamic communication. These obstacles are caused by two factors, namely: internal factors caused by the school's HR qualifications are not in accordance with the scientific competencies charged; external factors in the form of lack of attention of parents in supervising and directing their children and the busyness of parents at work which has an impact on the lack of attention to children.

*This is an open access article under the [CC BY-NC-SA](#) license.*



---

### **Corresponding Author:**

Amiruddin Siahaan

Pascasarjana UIN Sumatera Utara, Indonesia; amiruddin.siahaan@uinsu.ac.id

---

## 1. INTRODUCTION

The learning context in the scope of education is a vital part that determines the success rate of these educational goals (Triwiyanto, 2022). Learning is an activity that is deliberately formed and planned as an effort to channel knowledge to students (Azkia & Rohman, 2020). This activity also spearheads the achievement of student competencies (Iskandar et al., 2019). To produce quality learning, of course, educator skills are needed in packaging and managing learning. In addition to the skills and competencies of an educator in learning, the communication patterns used are an important

part that educators must master in conveying knowledge information (Mukaromah, 2019). Among the communication that can be used is the Islamic communication pattern as a support for improving the character of students.

It is known that the development of technology and civilization has a great influence on the pattern of human life, including to students. Easy media access makes all information easily available. So it is undeniable that there are many negative influences present in the lives of students. (Pangesti, 2017) mentioned that one of the negative impacts caused by the ease of social media that can be accessed by students is the softening of the character of manners that students have. Learners tend to be less able to control the language used. This habit is caused by bad communication patterns that are continuously used by learners outside of learning.

Questioning the purpose and function of education, the government has formulated it in Law number 20 of 2003 which states that education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life. At this stage, efforts to achieve this goal are inseparable from the role of the family and society (UUD, n.d.). Therefore, the family is another vital part that can shape the child's personality through education in the home environment (Suwahyu, 2018). In order to create learners with character, communication patterns are the initial part that needs to be considered. Islamic communication patterns are one part of communication patterns that can be used in learning. Islamic communication is a conscious effort made by humans to guide children through a message to change attitudes, opinions, or behaviors, either directly or indirectly in shaping the character and personality attitudes of children into humans who are devoted to God Almighty (Sakdiyah, 2019).

In the context of Islamic communication education, this moral education is an important thing that must be instilled in children considering that the current generation seems to be immersed in an atmosphere of moral decadence. With the continuous formation of morals, it is hoped that it can form students with noble character (Subianto, 2013). Here lies the central role of the family to establish interactive communication with children about the problems that confront them. Islamic communication is communication that seeks to build a relationship with oneself with the creator, as well as with fellow human beings of Allah to bring peace, tranquility, friendliness and salvation to oneself and the environment by submitting to the commands of Allah and his Messenger (Harjani Hefni, 2017).

Given how important Islamic communication is in shaping the character of students, the author found several similar studies that explore Islamic communication in the scope of education. The first study was conducted by (Sakdiyah, 2019) in his research entitled "The Influence of Islamic Communication Education in the Family on the Morals of Students in Madrasah Aliyah Ummatan Wasathan Pondok Pesantren Teknologi Riau". In the study, he found results in the form of influences obtained from the two research variables showed a low category. This conclusion is based on the analysis of the probability of product moment obtained is 0.163 in the range of 0.00 – 0.199.

Further research conducted by Oleh (Husen, 2017) with the research title "Ta'dib Method and Islamic Communication According to the Perspective of the Qur'an and Hadith in Early Childhood Character Building" mentioned that Islamic communication carried out by parents by combining the ta'dib method with the direction of the Qur'an and hadith corridors can support the success of parents in building early childhood character.

Furthermore, the urgency of Islamic communication in the scope of education in terms of educational methods has been carried out by (Sarnoto, 2021) in his research entitled "Methods of Islamic Communication Education in the Family of Qur'anic Perspectives". Based on the research study conducted, results were obtained in the form of Islamic communication education methods based on the Qur'an are exemplary methods, qaulan sadîdan (firm words) methods, discussion methods, qaulan balîghan methods, al-qishshah wa al-tarikh (stories and history) methods, and dialogue methods.

Another similar study in terms of solutions to reduce the negative impact of Facebook users was carried out by (Mahanani, 2014) with the research title "The Urgency of Understanding Islamic Communication Ethics in Islamic Higher Education Students in Reducing the Negative Impact of

Facebook Use". Through the research study, the results were obtained in the form of first, many STAIN Kediri students who have not shown their akhlaqul karimah when they became Facebook users. second, Facebook is used by STAIN Kediri students to argue, commit insults, and means of quarrel. An understanding of Islamic communication ethics is needed by students, in order to be the foundation for users in accessing Facebook.

Based on the literature review above, it can be concluded that Islamic communication in the scope of education has a strategic position as a support for the character of students. This is reinforced by the Islamic concept of communication that has been described in the Qur'an and the Hadith of the prophet.

Based on the observation results obtained after observations were made to SMP Plus Ulul Ilmi Medan, it was found that there are still some Class X students at SMP Plus Ulul Ilmi Medan who have not reflected or applied Islamic communication with al-karimah character or Islamic ethics. Therefore, the author considers it necessary to conduct an in-depth study around "Islamic Communication in the nature of the Implementation of Learning at SMP Plus Ulul Ilmi Medan" as a form of additional reader reference regarding Islamic communication in learning. Thus, it is hoped that the results of this study will be able to become additional reference material for other researchers in order to examine more deeply Islamic communication in the scope of education and learning.

## 2. METHODS

The research method used in this study is the case study method. Case Study is a study conducted in an incentive, detailed and in-depth manner on an organization, institution or certain symptoms. According to (Nasution, 1982) case studies (Case Study) are a form of research that can be carried out on an individual, group of individuals, human groups (teachers, tribes), human living environment (villages), or social institutions. As the opinion (Suharsimi, 2006) reveals that case research is a study that is carried out intensively detailed and in-depth on an organization, agency and certain institutions. Qualitative research can be used to see data through in-depth observation of the research focus, interacting with implementers in the field so as to get information from informants. This research was conducted to determine the application of Islamic communication at SMP Plus Ulul Ilmi Medan.

The research data collection technique used in this study was by conducting observation, interviews and documentation. Observation is carried out to observe the object of study, such as a special place for an organization, a group of people or several activities of a school (Rahardjo, 2017). Interviews with informants as a source of data and information were conducted with the aim of extracting information about the focus of research (Rohman et al., 2022). The interview is conducted by asking a number of questions in advance arranged in such a way. The instruments used in the interview were a recorder, camera (HP), stationery and interview question sheets (attached). The interview was conducted with the principal and education staff at SMP Ulul Ilmi Islamic School Medan, namely as a key informant. Meanwhile, documentation and document analysis aims to conduct testing of documents that are considered to support research results. Document analysis was carried out to collect data sourced from archives and other supporting documents sourced from SMP Plus Ulul Ilmi Medan.

Qualitative data analysis is inductive, that is, an analysis based on the data obtained, subsequently developed a certain pattern of relationships or becomes a hypothesis. Management and analysis are carried out from the beginning of the data until the completion of the writing of the research program by going through the stages of data reduction, data display, and drawing conclusions / verification, activities in qualitative data analysis are carried out interactively and last continuously until it is complete, so that the data is saturated. Bogdan dalam (Sugiyono, 2013) stated that data analysis in qualitative research is the process of systematically finding and compiling data obtained from interviews, field notes, and other materials so that they are easier to understand, and the findings can be informed to others.

Post-field data analysis is to take a break for some time; and ready to return to work with a fresh mind (Muhadjir, 1996). If you look at the meaning of data analysis, it can be understood that qualitative data analysis activities are integrated with data collection activities, data reduction, data presentation,

and inference of research results. (Moleong, 1999), the process of qualitative data analysis begins with examining all available data from various sources, namely interviews, observations that have been written in field notes, personal documents, official documents, photo images and so on. After review, the next step is data reduction, unit preparation, categorization and the last is data interpretation.

### 3. FINDINGS AND DISCUSSION

#### 3.1 Basic Concept of Islamic Communication

Before we understand the concept of Islamic communication as a whole, it would be nice to make it easier to understand the concept, it needs to be described as Islamic communication separately. Communication is a process carried out by the communicator in conveying messages with the aim of providing understanding between two parties involved in interaction activities. (Effendy, 2009) quoting from Harold D. Lasswell explains that the act of communication is an activity that answers the questions of who is speaking, what is being talked about, what media is used, to whom the interlocutor is, as well as the effects that the conversation has. Whereas (Cutlip, 1973) defines communication as a reciprocal process of signal exchange that informs, gives orders, persuades based on the similarity of the context conditioned between the communicator's and the context being discussed. Another concept of communication is also defined by Everett M. Rogers which explains that communication is the process of transferring an idea from the source of the idea to the recipient with the aim of changing behavior or shaping a person's behavior (Roudhonah, 2019). This communication activity is expected to bring out a sense of mutual understanding between the two parties involved in the communication.

Awadh Al Qarni defines that communication (*ittishal*) is to do the best way and use the best means to transfer information, meaning, taste and opinions to others and influence their opinions and convince them with what we want whether by using language or otherwise (Harjani Hefni, 2017).

Meanwhile, the etymological meaning of Islam is submission, obedience and peace. Al Jurjani defines Islam as a form of human submission and humility to all that the Prophet Muhammad SAW reported (Muyasarah, 2020). Meanwhile, according to (Gratitude, 2004) Islam is *Ad Din*, which is God's command passed down through His prophets to give instructions to all human beings who have common sense to obtain happiness in the world and *akherat*.

Based on the understanding of the two points above, Islamic communication can be taken as a process of exchanging information containing messages from a communicator to a communicant using the principles contained in the Qur'an and hadith either directly or indirectly, through intermediaries or indirectly with the aim of creating a general view based on religious truth. There are at least six principles that must be met in the context of Islamic communication. The six principles are: sincerity, honesty, truth, selective and valid and prioritizes the balance of news (Muyasarah, 2020).

#### 3.2 Basic Foundations of Islamic Communication at SMP Plus Ulul Ilmi Medan

Based on the data obtained by the author, Islamic communication patterns have been carefully conceptualized and planned. This Islamic communication concept is contained in the vision and mission of the school and the motto that is the handle of every school citizen in carrying out learning activities.

##### **Vision, mission and motto of Islamic communication of the School**

Vision and mission are the main corridors of an institution in carrying out activities to achieve certain goals. The research data obtained by the author states that the vision of SMP Plus Ulul Ilmi Islamic School Medan is to produce a generation of Islam who are devout, intelligent, creative, creative, work and achieve. Meanwhile, its mission is to instill integrated *tawhid* values in the process of teaching and learning activities, teach and practice worship in accordance with the guidance of the Qur'an and *alhadist*, teach and familiarize students with reading the Qur'an, understanding and memorizing the Qur'an. In addition, the Islamic communication concept is then used in stimulating the maturity of 4 aspects of intelligence including: (1) Intellectual intelligence (IQ), (2) emotional intelligence (EQ), (3)

Spiritual intelligence (SQ), and (4) intelligence facing problems (AQ). As well as honing the imagination of students to be creative and innovative in their work.

The main foundation used as a guide for the implementation of Islamic communication is the school motto. Based on the results of observations, it can be seen that the implementation of communication mainly concerns the customs and ethics of students or students at SMP Plus Ulul Ilmi Islamic School Medan is very good, teachers welcome students when they arrive at school and they say greetings, in accordance with the school's motto, namely smiles, greetings, greetings, manners, manners, manners, then when the students entered into their study (the students) the teacher did the separation of the seats of the students according to their gender, and the teacher taught them to keep a distance between them that is like a woman guarding her aurat, about dealing with the opposite sex, when they meet the teacher must be friendly, polite, say hello with polite and polite words, and with the head slightly lowered and the body slightly bent before the teacher and other educators, when finished studying when leaving the class say hello to the teacher, ustaz or ustazah and nasealimnya, if their fellows/students they are taught not to shake hands again to answer greetings with the opposite sex. The observation data is in line with the principal's narrative as follows:

"The main guidelines we use in realizing an Islamic school are the vision, mission and motto of the school. The motto is the basis for us teacher councils to carry out learning activities. Smiles, greetings, greetings, courtesy, and courtesy must always appear in every activity carried out in the school environment. This series of activities aims to train and familiarize all school residents, not only students, to be able to behave like a true Muslim. Through this habituation, it is hoped that it will be able to make students able to become more characterful. Apart from this motto, we also apply Islamic activities in learning conditions. For example, the seats of men and women are separated, it is forbidden to shake hands directly to the opposite sex and so on." (Ys.2022)

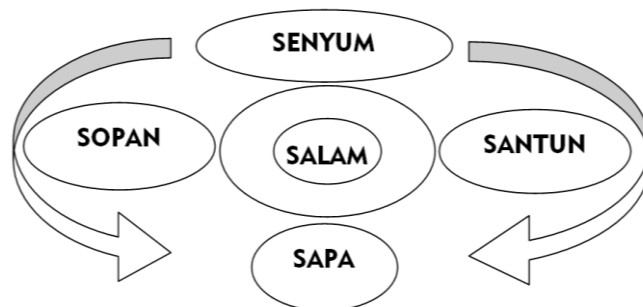


Figure 1. Motto of Islamic Communication at SMP Plus Ulul Ilmi Islamic School Medan

### 3.3 Implementation of Islamic Communication at SMP Plus Ulul Ilmi Medan

The results of observations of the teaching and learning process during covid-19 obtained information that the entrance time to study at SMP Plus Ulul Ilmi Islamic School Medan started at 09.00 – 12.00 WIB. There is a schedule for entering school before covid enters the school from 07.15 – 15.00 WIB. Students must be taught discipline and on time, enter at 07.15, after 07.15 will no longer be allowed to enter the area in the school of SMP Plus Ulul Ilmi Islamic School Medan and if it is too late without confirmation then the student will be returned to his parents, because a few days earlier we had done socialization with the parents of students at SMP Plus Ulul Ilmi Medan.

Table 1. Learning hours of SMP Plus Ulul Ilmi Medan

Schedule of learning hours for SMP Plus Ulul Ilmi Medan	
Before Covid-19	During Covid-19
07.15-15.00	09.00-12.00

Furthermore, with regard to Islamic communication that is established between fellow teachers or education staff, it can be seen that Islamic communication is well established. Activities such as meetings through zoom meeting life conferences and face-to-face meetings in the meeting room of teachers and education staff seem to always use the principles of the school motto. In addition, Islamic communication is implemented in the form of tahsin recitation of the Qur'an which is carried out every Saturday from 10.00 to 12.00 in the school hall.

Apart from that, Islamic communication between teachers and students is also well established. The author's observation explains that during the teaching and learning process in the classroom the teacher strives to provide examples in good and polite communication such as the school motto, namely smiles, greetings, greetings, polite, and polite, and gives examples of morals and customs exemplified by the Prophet Muhammad Saw. Other Islamic communication that arises between teachers and students is in the form of providing advice on procedures rewarding fellow friends and friends in the school environment and outside the school environment. The value of student honesty is one of the characters that teachers instill in students. In their activities, teachers always teach honesty in everything, especially related to tasks and homework given by teachers in the field of study at school. However, in its implementation there are still students who have not applied the recommended Islamic communication concept. Mischiefs such as smoking doi school area, speaking harshly are still found in the school area. This context is in accordance with the presentation of teachers in the following fields of Islamic studies:

"As an Islamic school, it should reflect Islamic behavior in daily activities. Therefore, every activity we do really refers to religious advice. *greetings, greetings, courtesy, and courtesy* became a part we couldn't leave. This pattern is part of the school in order to create students with Islamic personalities. other values are also not spared from being slipped into learning. These values include honesty, responsibility, and discipline. Despite this, the name of the child must have their naughty nature. Moreover, they are teenagers who are notabennya starting to look for their identity. Nevertheless, the school is always looking for ways to anticipate the delinquency. One of them is to use guidance carried out by counseling guidance teachers. So mischievous students will enter the guidance room to be given direction and advice" (An, 2022)

Other findings show that SMP Plus Ulul Ilmi medan in the daily learning process uses two languages, namely: Arabic and English. However, sometimes at certain times there are exceptions in using these two languages. The exemption is applied to new students who are still in the adaptation stage. Islamic communication that is established between students and teachers at SMP Plus Ulul Ilmi Islamic School is by being required by the school during the teaching and learning process using Arabic, English and Indonesian in communicating and using good language and vocabulary, polite, polite and respectful of each other as well as with attitudes and ways that have the character of *alkarimah* (noble character). Especially related to the *adab*, attitudes and ethics of the students when meeting, greeting and communicating with their teachers, both in the teaching and learning process in the classroom and outside of learning hours. The findings of the observation are in line with the teacher's narrative which explains as follows:

"in our schools in daily activities use at least three languages. Indonesian, english and arabic. These three languages are the daily life of all school residents. Of the three languages, English and Arabic are the main languages that are emphasized to students. The goal is for them to have other skills in the field of language. However, there are exceptions in the use of these two languages. The affirmation is given to usually new students who are in the learning stage or a teacher council who is at a school meeting." (An, 2022)

Based on the above presentation, it can be concluded that Islamic communication at SMP Plus Ulul Ilmi Medan has been comprehensively and thoroughly carried out well and well, such as: the application of discipline, improving morals and finding the best solution to solve every problem experienced by students, parents, and teachers, and the school remains *istiqomah* and maximizes

Islamic communication, so that Islamic communication in the implementation of learning is carried out as expected.



**Figure 2.** Out-of-class learning activities and photos of dean teachers of SMP Plus Ulul Ilmi Medan

### 3.4 Obstacles in the Implementation of Islamic Communication at SMP Plus Ulul Ilmi medan

Based on the author's observations, there are at least two factors that hinder the implementation of Islamic communication in SMP Plus Ulul Ilmi Medan. The two factors are:

#### 1. Internal factors in the form of human resources for teaching general education graduates

The lack of optimal implementation of Islamic communication is backgrounded by educational qualifications, namely educator graduates who teach at SMP Plus Ulul Ilmi Medan, the majority of whom are general education graduates, only 2 people are graduates of religious education (pesantren). This certainly has more or less an impact on the communication patterns presented by educators. It should be when Islamic educational institutions the qualifications possessed by educators should be in harmony with these educational institutions (Dwiyama, 2018).

#### 2. Fexternal actors i.e. the influence of the family environment

There are several cases that have been found that student morals that occur in the school environment are due to *broken home* factors, parents' busyness with their work, parents who lack control over children when doing activities at home, and parents who hand over fully responsibility to the school. Addressing this issue the counseling guidance teacher explained that:

"among students who have problems are caused by their family factors. Supervision at home is less noticed by parents. The lack of parental supervision is motivated by several things such as busy work, or broken homes. So it's no wonder that there are some parents who fully surrender to the school. Whereas we know that parents at home and teachers in schools must synergize with each other to educate and guide these students." (Nr, 2022)

## 4. CONCLUSION

Based on the overall findings analyzed by the author, it can be concluded that the implementation of Islamic communication at SMP Plus Ulul Ilmi medan has gone well. This pattern of Islamic communication is reflected in the vision and mission of the school, the motto applied in learning, and learning activities that use Islamic principles. However, apart from that, in the context of implementing Islamic communication in the school environment, there are several factors that hinder the implementation of Islamic communication. These obstacles are: (1) internal factors caused by the human resources of educators who are not in accordance with the scientific competencies held, (2) external factors in the form of problems that occur outside the school such as lack of parental supervision, as well as students affected by broken homes.

## REFERENCES

- Azkiya, N., & Rohman, N. (2020). Analysis of Montessori Methods in Improving The Early Reading Ability of Sd/Mi Low Grade Students. *Ar-Riayah: Journal of Basic Education*, 4(1), 1–14.
- Cutlip, S. M. (1973). *Career Education: Communicating The Concept*.

- Dwiyama, F. (2018). Management Elements in the Management of Islamic Educational Institutions in Indonesia. *Adaara: Journal of Islamic Education Management*, 6(1), 675–695. <https://doi.org/10.35673/Ajmpi.V7i1.312>
- Effendy, O. U. (2009). *Communication Theory and Practice*. Bandung: Pt Remaja Rosdakarya.
- Harjani Hefni, L. (2017). *Islamic Communication*. Prenada Media.
- Husen, H. (2017). Ta'dib Method and Islamic Communication According to The Perspective of The Qur'an And Hadith in Early Childhood Character Building. *Golden Age: Journal of Early Childhood Education*, 1(2), Article 2. <https://doi.org/10.29313/Ga.V1i2.3385>
- Iskandar, W., Rohman, N., & Yusuf, M. (2019). The Contribution of Imre Lakatos Thought (1922-1974) In A Scientifically Based Approach in Ibtidaiyah Madrasah. *Proceedings of International Conference On Islamic Education (Icied)*, 4(1), 13–21.
- Mahanani, P. A. R. (2014). The Urgency of Understanding Islamic Communication Ethics in Islamic College Students in Reducing the Negative Impact of Facebook Use. *Aspikom Journal*, 2(2), 127–135. <https://doi.org/10.24329/Aspikom.V2i2.65>
- Moleong, L. J. (1999). *Qualitative Research Methodology, Printout 10*. Bandung: Juvenile Rosdakarya.
- Muhadjir, N. (1996). *Qualitative Research Methodology*.
- Mukaromah, S. (2019). *Interpersonal Communication Patterns of Teachers in Improving The Learning Competence of Students in Fiqh Subjects at Mts Al-Huda Bandung Tulungagung*.
- Muyasarah, H. (2020). Islamic Communication: Basic Concepts and Their Principles. *Hujjah: Scientific Journal of Islamic Communication and Broadcasting*, 4(1), 47–64.
- Nasution, S. (1982). *Research Methods, Scientific Writing*. London: Jemmars.
- No, U.-U. (N.D.). *Year 2003 On The National Education System*.
- Pangesti, Y. Y. (2017). *The Impact of Social Media On Children's Communication Patterns In Character Building Of Manners In Elementary Schools* [Phd Thesis]. Muhammadiyah Purwokerto University.
- Rahardjo, M. (2017). *Case Studies In Qualitative Research: Concepts And Procedures*.
- Rohman, N., Istiningsih, I., & Hasibuan, A. T. (2022). Analysis of Teaching Readiness of Pgmi Study Program Students through the Teaching Skills Enrichment Program. *Edumaspu: Journal of Education*, 6(1), 790–798.
- Roudhonah, H. (2019). *Communication Science Revised Edition*. Depok: Pt Raja Grafindo Persada.
- Sakdiyah, K. (2019). *The Influence of Islamic Communication Education in the Family on the Morals of Students in Madrasah Aliyah Ummatan Wasathan Pondok Pesantren Teknologi Riau* [Phd Thesis]. Riau Islamic University.
- Sarnoto, A. Z. (2021). Methods of Islamic Communication Education In The Family Perspectives Of The Qur'an. *Journal Statement : Social Information Media And Education*, 11(2), 83–95.
- Subianto, J. (2013). The Role of Family, School, And Society In The Formation Of Quality Character. *Pendidikana : Journal of Islamic Education Research*, 8(2), Article 2. <https://doi.org/10.21043/Edukasia.V8i2.757>
- Sugiyono, D. (2013). *Educational Research Methods Quantitative, Qualitative And R&D Approaches*.
- Suharsimi, A. (2006). *Research Procedures A Practical Approach*. Jakarta: Rineka Cipta, 120–123.
- Suwahyu, I. (2018). Character Education In The Concept Of Educational Thought Ki Hajar Dewantara. *Insania: A Journal of Educational Alternative Thinking*, 23(2), 192–204.
- Gratitude, M. A. (2004). *Social Sufism*. Student Library.
- Triwiyanto, T. (2022). *Curriculum And Learning Management*. Earth Script.