Integration of Islamic Religious Education in Communication Politeness of IT Khairul Imam Elementary School Students

Sarifah Hanum Gea

UIN Sumatera Utara Medan, Indonesia
*Corresponding author**: **sarifahhanum375@gmail.com**

Abstract

This study was conducted to examine the integration of Islamic Religious Education in Integrated Islamic schools in the realm of student communication courtesy. The method used is descriptive qualitative research. Politeness in communicating with teachers and colleagues is sometimes neglected in this day and age. Even though communication in the form of verbal has an impact on social interaction as well as non-verbal communication, even in the world of work communication is very important and becomes an added value if there is politeness in communication, as well as in the educational environment. Language is done at an early age through habituation and modeling from parents is applied from an early age through education in the family, such as inculcating an attitude of politeness in communication. There is added value for families who integrate Islamic Religious Education in their daily lives and which children will bring to their play environment and to their school environment.

Keywords : integration, communication, Islamic religious education, polite, polite

Integrasi Pendidikan Agama Islam pada Kesopanan Berkomunikasi Siswa SD IT Khairul Imam

Abstrak

Penelitian ini dilakukan untuk mengkaji integrasi Pendidikan Agama Islam pada sekolah Islam Terpadu dalam ranah kesopanan berkomunikasi siswa. Metode yang dilakukan menggunkan penelitian kualitatif diskriptif. Kesopanan dalam berkomunikasi kepada guru dan teman sejawat terkadang diabaikan di zaman kini. Padahal komunikasi dalam bentuk verbal sangat berdampak dalam interaksi sosial begitu juga dengan komunikasi non verbal, bahkan dalam dunia pekerjaan komunikasi amatlah penting dan menjadi nilai tambah bila adanya kesopanan berkomunikasi, begitu juga pada lingkungan pendidikan. Bahasa terjadi pada usia dini melalui pembiasaan dan keteladanan orang usia tua berlaku sejak dini melalui pendidikan di keluarga, seperti penanaman sikap sopan santun dalam berkomunikasi. Adanya nilai tambah bagi keluarga yang mengintegrasikan Pendidikan Agama Islam pada kehidupan sehari-hari dan yang akan dibawa anak ke lingkungan bermainnya serta ke lingkungan sekolahnya.

Kata Kunci: integrasi, komunikasi, Pendidikan Agama Islam, santun, sopan

INTRODUCTION

Human interactions use more communication. Communication is a central part of our lives. Verbal or written communication, symbolic, nonverbal, with intent or not, active or passive is required for almost everything that is done. Then obtained 50% to 70% of what humans do everyday is a form of communication. It is not surprising that then, the ability to communicate is one of the most significant factors for a leader or even anyone(Dr. Moch Fakhruroji, 2019).

One of the communication tools that is often used is spoken language. Talking directly is easier to do than communicating through writing or other symbols.Language is generally a means of communicationThe main thing for individuals to express various ideas, meanings, feelings and experiences. Language is a communication with a series of words into a grammatical arrangement (Putrihapsari & Dimyati, 2021). Even language finds funin the social section, namely to strengthen human kinship (Fitriah & Hidayat, 2018).Therefore, many people forget to put the languagein communicating. The way to communicate orally can be influenced by many things, including educational background, environment, culture and so on. These factors determine the manners and ethics of a person when communicating verbally. Therefore, good communication habits must be familiarized by someone from an early age, because this habit will affect the quality of a person later in interacting with other people.(Hakis et al., 2020).

Few of them use language do not pay attention to the rules of communication. The message must be conveyed in a polite manner so that the recipient of the message is not offended and often just wants to convey the message without thinking about the social impact that the speech will cause.(Sri Astuti, 2022).

Incommunicate the need for etiquette. Ethics has meaning; courtesy, friendliness,(Rosyidah & Wantini, 2021) and gentle in speech, put in accordance with poside and place. Prof. Naquib al-Attas conveys the meaning of ethics by bringing order to the soul and mind. So this is a description of the word adab which means banquet(Hakis et al., 2020). Many people are rich in knowledge but not a few are poor in manners. Many people are rich with knowledge but notsome are poor in manners. Therefore, there are many factors behind humans to be able to speak well, including education, environment, culture and so on.

Education is a part of life that is obtained in school. People believe in a place to gain knowledgeas a place to prepare for the future.Ikwan(Afiful Ikhwan, 2018)in his book says there are 4 most important parts in masociety. (1) It is a place to transfuse knowledge, towards the development of thinking, behavior, adapting to the environment, (2) as a place that shapes the interests and talents of students so as to optimize as well as possible, (3) as a place that helps the process of improving the social standard of citizens. , (4) as a place of preservation in periodically caring for cultural traits.Besides that,School is also a room for providing provision

(knowledge), which is carried out between students and teachersstudents and educators so that it is inevitable that there will be interactions in verbal and nonverbal communication in learning and non-learning activities(Handika et al., 2019).

Religious Education Islam has a role in addressing the politeness of communicating by students and the events that occurCurrently, there are many schools, especially schools that are not owned by the state but rather foundations that label their schools with the basis of Integrated Islam. MThis indicates that there are more religious lessons found, such as learning tahsin, recitation, tahfidz and learning hours for Islamic Religious Education are more than those from public schools. (Saputra, 2018). MakeIntegrated Islamic-based schools are more attractive to the public so that their children can get general education and religious education without boarding houses (mondok).

So as to make researchers observe the politeness of communicating in students at the Integrated Islamic base school. When peas well as students who are at the elementary school level, politeness to interact must be carried out continuously, in order to obtain interaction from one student to another.On studentsSD IT Khairul Imam Medan, specifically for class V and VIthere are still students who show polite behavior speaking to older people (teachers and seniors), to peers and to younger ones (classmates) as well as students who still speak loudly or loudly, there are still students who say rudely, students who interrupt people's conversations, when speaking, students' attitudes are not good, and the use of language is not good and correct.

The cause of impolite behavior in communicating is thought to be influenced by lack of supervision in the association and use of social media from parents and lack of guidance from teachers, especially deepening in understanding Islamic Religious Education. As a result of the behavior shown by these students, it affects the process of social interaction between the young, peers and the older ones. To overcome this, there is a high awareness of students about the importance of politeness in communicating by being wrapped in the understanding of Islamic Religious Education.

Based on the description of the background above, the problems in this study areWhat is integrThe Islamic Religious Education contributes to the politeness of student communicationSD IT Khairul Imam Medan?.The purpose of this study is to determine iIntegration of Islamic Religious Educationonpoliteness to communicate with SD IT Khairul Imam Medan students.

RESEARCH METHOD

The main design of this study was a descriptive qualitative approach. Study qualitative research was carried out by highlighting a deep understanding ofintegralthe Islamic Religious Education on the politeness of communicating

studentsthat apply and investigate it inductively in the environmentSD IT Khairul Imam Medan, located in STM Ujung Suka Teguh No.1 Kec. Medan Johor, Medan City, North Sumatra 20147. Founded byDrs. H. Hasrul Azwar, MM berwith his wife,Hj. Nani Muliani on June 12, 2006 to establish the Raudhatul Atfhal (RA) school and after 5 years of seeing the enthusiasm of residents who care about education, the Khairul Imam Foundation established kindergarten, elementary, junior high and high school levels.

The subjects observed were peand educate(class) gymnastics)SD IT Khairul Imam Medan. The object of this research is the integration of Islamic Religious Education in applying politeness to communicate empirically among students of SD IT Khairul Imam. This is attempted to obtain clarity of the data contained in the object of research(Prayitno et al., 2018).

The data were in the form of qualitative data because it was carried out by write the integration of Islamic Religious Education on politeness of communication. Dataholistic collection using listening techniques, field notes, and interviews from Monday, July 18-Friday, September 16, 2022 andContent analysis techniques are included in spoken and written language. Interviews were used to relate context to individuals, events, activities, emotions,*support*, guesswork, level and form of student participation, and so on.The goal is to construct these aspects as part of the past, and project them in relation to expectations that may occur in the future.. (Yuliana et al., 2020).

Data were analyzed by contextual-extralingual method. This is a method whose determinant is outside, regardless, of the appropriate language. The contextual method used was a pragmatic contextual subtype. This analysis was used to analyze the integration of Islamic Religious Education and the politeness scale of students' communicationSD IT Khairul ImamMedan(Yuliana et al., 2020).

RESULT AND DISCUSSION

Strategy I

The research results are classified into two parts, among others strategy of the integration of Islamic Religious Education on the politeness of students' communication with (1) older ones, and (2) their peers with different age groups. It is Integrated Islamic school. In general, this study describes the politeness of communication among students based on two contexts: academic or learning and teaching or Islamic education. The results showed that politeness in communication among students was based on the academic context rather than Islamic teaching or education. In the context of Islamic teaching and education, rigid, ubiquitous and obligatory principles are found. Meanwhile, those related to academic and learning processes are activities that must be developed and studied

continuously. Therefore, non-verbal communication (facial language) is often misplaced. Basically, the research results are relevant to the researchMochammad Yusuf Wijaya(Wijaya & Anwar, 2020).

Cycles of strategy of the integration of Islamic Religious Education on the politeness of communicating students to their elders (teachers) and to their peers indirectly, is shown in Figure 1. Data strategy. The integration of Islamic Religious Education on the politeness of communicating students to teachers is more dominant (72%) than the integration of Islamic Religious Education on the politeness of communicating students to their peers. It may be due to its association with academic, scientific and learning developments.

Figure 1. Strategi I

Strategy II

Integration of Islamic Religious Education in the politeness of communicating students to their elders (teachers and seniors) occurs incontexts conversation directly when at i jamrest located in the canteen. In this case it ischaracter education activitiesstudents againstself-development program, can be done by integrating it into daily activities at school(Rosad, 2019).

Conversation I

A student asks for help by saying the word please and thanking the teacher.

Student   :*Ummi please open your drinking bottle bro*

Umm : (opens a drink bottle that was just bought by the studentcall in the canteen)

Student   :*Thank you ummi*

Umm :*both kids ummi*

Conversation II

A student asks for help but does not say please and thank youto colleagues.

Student   :*slide la you*(asking for help without a word of help to his friend to

give a seat)

Peers: (gives room to sit by shakingthrow himself to the other side still empty)

Student   : (sitting without saying thank youhell)

Peers: (silence and continue the activity that is eating lunch)

There is politeness in communication that occurs in Conversation I between students and teachers which is seen as a form of integration of Islamic Religious Education by using good and polite and gentle language, while Conversation II occurs when communication is not good, from students to their peers as shown in Figure 2. Students who ask for help from colleagues but do not raise the expression of help and forget to say thank you for the help they have received from their peers. Advice is the right method to direct students in realizing the integration of Islamic Religious Education that they get.

Figure 2. Strategi II

Discussion

When viewed from the observations that have been made by researchers show that, in introducing good behavior, it is notimmediately at one time, but proceeds and starts from an early age, with the hope that good behavior will continue to be practiced until adulthood. Character building can be done by habituation, practice, and field practice(Siswanto et al., 2021).

Applicator cyan to politeness that is actions that respect others by conveyingsan verbally in a language that does not raise or lower the opponent, the recipient of the message. Courtesy in general is a rule of life that arises from the results of association in social groups(Faizah et al., 2021).

Social groups can be found in the school environment. Integrated Islamic-based schools teach more about Islamic Religious Education, so it is not surprising that there is an integration of Islamic Religious Education in the communication courtesy of IT Khairul Imam Elementary School students. However, the results of the researchers still found students who had not integrated Islamic Religious Education into their daily lives as shown in Figures 1 and 2. However, school was not the initial education that students received, but the initial education received

by students, namely the family environment. . The action developed by the family to the child is showing behavior in adaptingthose who are in accordance with the rules that apply in neighbors or the rules of neighbors and apply them together to children from an early age in daily interactions(Putrihapsari & Dimyati, 2021). Even more beautiful when the realization of the integration of Islamic Religious Education in the realm of the family environment in this case regarding politeness in communication.

As for other factors that affect the lack of politeness in communicating by students, namely the playing environment and the influence of social media obtained or seen by students. SD IT Khairul Imam has provided a platform for parents for their children to better understand and integrate the Islamic Religious Education that has been obtained in.

CONCLUSION AND SUGGESTION

Interactions that occurred in the realm of the school environment include verbal and non-verbal communication. Sometimes students understand better in theory but forget more when applying it in real life. Integrated Islamic-based schools have provided space for students to get more religious learning compared to public schools and do not need to stay in or dormitory. So it is expected that students will be able to integrate the Islamic Religious Education obtained into their daily lives, for example, namely the politeness of communication carried out by students, especially students of SD IT Khairul Imam Medan.

REFERENCES

Afiful Ikhwan. (2018). Penerapan Manajemen Hubungan Sekolah dan Masyarakat dalam Perspektif Islam. *Al Hayat*, *02*, 1–16.

Dr. Moch Fakhruroji. (2019). Pola Komunikasi dan Model Kepemimpinan Islam. In *Mimbar Pustaka*.

Faizah, R. N., Fajrie, N., & Rahayu, R. (2021). Sikap Sopan Santun Anak Dilihat Dari Pola Asuh Orang Tua Tunggal. *Jurnal Prasasti Ilmu*, *1*(1). https://doi.org/10.24176/jpi.v1i1.6062

Fitriah, F., & Hidayat, D. N. (2018). Politeness: Cultural Dimensions of Linguistic Choice. *IJEE (Indonesian Journal of English Education)*, *5*(1), 26–34. https://doi.org/10.15408/ijee.v4i2.2041

Hakis, O. :, Usuluddin, F., & Dakwah, D. (2020). Adab Bicara Dalam Prespektif Komunikasi Islam. *Mercusuar*, *1*(1), 43–68. https://www.dakwatuna.com/2015/05/22/69038/ada

Handika, K. D., Sudarma, I. K., & Murda, I. N. (2019). Analisis Penggunaan Ragam Bahasa Indonesia Siswa dalam Komunikasi Verbal. *Jurnal Pedagogi Dan Pembelajaran*, *2*(3), 358. https://doi.org/10.23887/jp2.v2i3.19284

Prayitno, H. J., Ngalim, A., Rohmadi, M., & Riyanto, U. (2018). Strategies of Refusal Speech Act by Javanese Culture-based Students at Darul Ihsan Muhammadiyah Islamic Boarding School Sragen. *Journal of Education and Learning (EduLearn)*, *12*(3), 520–528. https://doi.org/10.11591/edulearn.v12i3.9300

Putrihapsari, R., & Dimyati, D. (2021). Penanaman Sikap Sopan Santun dalam Budaya Jawa pada Anak Usia Dini. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, *5*(2), 2059–2070. https://doi.org/10.31004/obsesi.v5i2.1022

Rosad, A. M. (2019). Implementasi Pendidikan Karakter Melalui Kegiatan Pembelajaran di Lingkungan Sekolah. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, *5*(02), 173–190.

Rosyidah, A., & Wantini. (2021). Tipologi Manusia Dalam Evaluasi Pendidikan: Perspektif Al-Qur'an Surat Fatir Ayat 32. *Jurnal Pendidikan Agama Islam Al-Thariqah*, *6*(1), 1–17.

Saputra, B. (2018). Keterampilan Manajerial Kepala Sekolah Pada Sekolah Umum Berciri Khas Islam Di Sekolah Dasar Islam Terpadu (Sdit). *Jurnal Manajemen Dan Supervisi Pendidikan*, *2*(2), 102–114. https://doi.org/10.17977/um025v2i22018p102

Siswanto, S., Nurmal, I., & Budin, S. (2021). Penanaman Karakter Religius Melalui Metode Pembiasaan. *AR-RIAYAH : Jurnal Pendidikan Dasar*, *5*(1), 1. https://doi.org/10.29240/jpd.v5i1.2627

Sri Astuti. (2022). Pelatihan Keterampilan Berbicara. *Material Safety Data Sheet*, *05*(1), 1–12.

Wijaya, M. Y., & Anwar, K. (2020). Pola Komunikasi Antarbudaya Santri Pondok Pesantren Sunan Kalijogo Jabung Malang. *… Jurnal Komunikasi Dan Penyiaran 1*,99–115. https://ejournal.iaiskjmalang.ac.id/index.php/ittishol/article/view/175

https://ejournal.iaiskjmalang.ac.id/index.php/ittishol/article/download/175/144

Yuliana, N., R, M. D., & Fahri, M. (2020). Model Pendidikan Holistik Berbasis Karakter Di Sekolah Karakter Indonesia Heritage Foundation. *EduHumaniora | Jurnal Pendidikan Dasar Kampus Cibiru*, *12*(1), 15–24. https://doi.org/10.17509/eh.v12i1.15872