



The Role of Communication Ethics in the Educational Domain of Islamic Religious Education

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Abstract

Introduction to The Problem: Ethics is important in all walks of life even when it comes to education. This also is important in educational settings. Educators of all levels need to be aware and taught how communication can impact their classroom as well as students at all ages should learn early, what constitutes ethical behavior when it comes time to communicate with others. This research aims to understand that ethics is very important in classroom communication and behavior both for students as well as educators, especially based on the ethical values of student behaviour; educator behaviour according to rules and principles ways from Qur'anic point of view. **Purpose:** to explore the ethics in communication within educational settings and workforce, those who are responsible. **Design/methodology/approach:** This research is a type of qualitative research that uses a literature approach method, where data is collected from various literature sources such as journals and electronic books. Data collection is carried out through a process of collecting, reading, and reviewing sources of information to then be analyzed descriptively in order to reach a comprehensive conclusion. **Findings:** The research argues that ethics provide an objective line between the good from bad behaviors. Students need to learn how to communicate ethically and educators must not simply hold students accountable for their ethical standards, but model them. The Qur'an lays out foundational principles which can be used to inform ethical communication theory in an educational context. **Research Implications & Limitations:** This research underscores how students and educators need to be responsible in their communication. Nevertheless, this investigation is based on a theoretical background that was put together from the literature review and empirical study could help with further generalization of its recommendations. **Originality/value:** this study combines ethics in communication with Islamic ethical principles from the Qur'an. This highlights the significance of ethical behavior while studying and offers guidelines for both teachers as well learners.

Keywords : Ethics, Communication, Education, Al-Qur'an.

Introduction

Education is one of the most important aspects of life (Aulia et al., 2022; Aulia & Nafisah, 2023; Maemonah, 2012). Humans in the world are commanded to take education as the main key to

improvement towards change. Education is a conscious and planned effort in preparing and giving birth to new generations to build world civilization in the future. Education is the main means in all fields of life in sorting, choosing, and fostering a good life in accordance with human dignity.

Education takes place throughout life, in all forms of environment (Aulia & Nafiisah, 2023). In other words, education summarizes a person's overall learning experience. Education as a process of improving, strengthening, and perfecting the personality of human abilities by utilizing the capital of the completeness of the senses, the completeness of thinking, and the opportunities that God has given. Thus, Islamic education is a conscious and planned effort that plays a role in developing a person's potential in accordance with Islamic values (Aji & Hopid, 2024; Rokhimawan et al., 2023).

It is known that world civilization is not static, but always undergoing transformation. Each individual acts as the subject and object of education, which is expected to be able to follow the changes according to their needs. In this context, teachers are called educators; while individuals who receive education are called learners. An educator's role is to provide understanding and teaching not based on the age of the educator, but to adjust education according to the age of the students (Darmawan et al., 2019). This refers to the Prophet's companion, Ali bin Abi Talib who once said: "educate your children according to their times, for they live in their times, not the times in which you were educated" (Su'dadah, 2014). Thus education can be received and understood easily, so that students can develop according to their era.

In this era, advances in technology and communication are increasingly rapid, which has a major effect on the pace of globalization, then spreads to other sectors, such as social, cultural, political, economic, and others (Yona et al., 2020). Initially, the existence of globalization was expected to bring benefits to important aspects of life. But on the other hand, globalization also encourages a person to enter a global scope. Globalization is easily recognized and accepted by the wider community, no doubt if the rapid pace of development is able to fundamentally change the world, more open, and interdependent between nations and countries (Djelantik et al., 2016). Globalization certainly has a positive influence and a negative influence on a country. This influence must be dealt with by all components in a country, starting from stakeholders to the wider community of a country, this is so that a country can face various challenges, obstacles, interference, and threats that exist due to globalization (Januarharyono, 2019). Developed countries in this case act as subjects, while developing countries act as objects or targets of globalization. (Dedi, 2019), is certainly very favorable for developed countries and tends to be detrimental to developing countries.

In the aspect of education, globalization against the backdrop of increasingly advanced technology and communication, makes it very easy for students to master and apply sophisticated tools, such as gadgets. The existence of gadgets is currently very much needed, especially in an all-

online pandemic (Nurhaidah & Musa, 2019). Gadgets make it easier for students to communicate, follow the learning process, learn from websites, and so on. But it will have a negative impact if its use is not limited, for example, children play games late into the night until they forget their time and cause addiction (Suplig, 2017). This happens because there is no and cannot be supervision from educators directly, except supervision from parents in addition to their busy homework. Parents must educate children at home, by providing theory and understanding as well as application, especially regarding good ethics; for example in communication.

Education comes from the Greek “Paedagogy” (paedos means child; agagos means guide). (Hiryanto, 2017) has the meaning of “a child who goes to and from school escorted by a servant” (kadir, 2012). In KBBI, education is the process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts. In Indonesian, education comes from the word didik accompanied by the word 'pe' as a prefix and 'an' as a suffix which means action. In Arabic, it is termed tarbiyah (educating) from the word rabba; teaching is called ta'lim (teaching) which comes from the word 'allama (Karyanto, 2011). Dengan demikian, pendidikan merupakan proses penyampaian ilmu dari pendidik kepada peserta students in order to provide a good understanding along with its reflection in life so that students who are devoted and have noble character are formed (Roqib, 2019). Education is a means by which humans can carry out their duties properly and optimally so that quality humans will be realized in accordance with the expectations of religion, family, society and the state.

Ethics comes from the Latin, “ethic” which means habit, habit, costum (Tas’adi, 2016); in Greek, “ethos” means habit, custom, character (Bertens, 1993). Ethics is often referred to as moral philosophy, which discusses human behavior in relation to the main purpose of life (Sagala, 2013). Morals and morals are often equated with Islamic ethics (Tas’adi, 2016). According to Martin in Burhan (2019), ethics is defined as “the discipline which can act as the performance index or reference for our control system”. That ethics provides boundaries or standards in a social group to regulate all human relationships in it (Burhan, 2019).

In KBBI, ethics is the science of what is good and bad and moral or moral rights and obligations. Ethics describes the meaning of good and bad, explains what humans should do, expresses the goals that humans aim for in their actions (Saputra, 2018). From this description, it can be concluded that ethics is all human behavior related to the statement of good and bad which is the basic principle. Every individual has differences according to their life style. Life between one individual and another also has differences according to their background. So that sometimes someone judges right and wrong according to the assumptions of each individual (Rahman, 2009). Communication comes from the word “communicare” which means “to make common” (Arie, 2019). Communication is a

process of exchanging ideas, messages and contacts, as well as social interaction in which there are basic activities in human life. Through communication, people can get to know each other, connect with each other, cooperate, and exchange ideas and opinions. Communication has an important role in the life of a human being and humans who do not want to communicate will find it difficult to develop & survive (Nofrion, 2018). Communication is an activity that is done consciously and planned, also has goals and desires (Yetty & Yudi, 2017). Communication can be done in various ways, namely verbally (words) or non-verbally (gestures or symbols that have meaning) (Yasir, 2020). In addition, communication can be direct (face-to-face) or indirect (newspapers, magazines or social media).

From this definition, it is concluded that communication is the process of transferring messages, ideas, opinions, and other things from communication actors through certain media, either directly or indirectly with certain goals and expecting feedback. Meanwhile, educational communication is communication that occurs in an educational environment. It means communication between teachers and students that contributes importantly to their understanding, interaction practices, and actions as an effort to improve the quality of good education in the world of education (Nurhayati, 2018). In educational communication, a communication method is also needed, the method can be interpreted as the ways used to do something. Communication methods are needed so that communication can be good and effective. Therefore, in educational communication, it is necessary to choose the right method so that the delivery of information between communicators to communicants can be understood correctly (Wisman, 2017).

The current condition forces us to talk more about educational communication, to organize life in such a way. Educational communication is a very important science in life. Educational communication provides opportunities related to wider access and learning methods that are increasingly developing without being limited by space and time. On the other hand, educational communication raises new challenges, namely to adjust both (changes in the world of education; changing times), so that they synergize with each other. Research results state that there has been a fundamental change in life, the way of working has changed completely, as well as the way of learning. Internet-based (online) learning is considered as an option (alternative to traditional learning) (Coman et al., 2020). For example, applications during the pandemic that can be used for online learning, such as LMS (E-Learning), Zoom, Google Classroom, Google Meet, and others; work from home policies appear; and work and other activities while staying at home. Even though there are still many people who are stuttering about the media, but are required to comply with all government regulations in the context of the common good. Therefore, if you are not smart in automating in the field of technology and education, not building creativity, honing skills, and improving your quality, you will

be far behind.

Methods

The methodology of writing this article is qualitative and is the result of library research that relies on data that is almost entirely from literature, both in various journals and electronic books. Qualitative method according to (Moleong, 2008) is a research that expects to understand the peculiarities of what the research subject is able to do, such as behavior, affirmation, inspiration, activities and others comprehensively and through depiction as words and language, using various natural methods. The procedure for writing this article goes through the stages of collecting library materials and documents related to the purpose of writing, then reading materials and reviewing, making notes to compile themes and describe data based on predetermined themes. Then the next stage is to analyze the data, draw conclusions and write the research results in full.

The data used in this research is secondary data sourced from various literatures related to the topic of educational communication in the context of Islamic religious education. Examples of the required literature materials include scientific journals, academic textbooks and electronic articles. The data were selected based on the relevance and quality of information that supports the research objectives. The data collection process was conducted through several steps. The first step was to collect library materials and documents related to the research topic, such as scientific journals, reference books, and articles from trusted sources. Second, engage in reading and analyzing each literature source that has been collected in order to gain a comprehensive understanding of its content and relevance. Next, you can note down important points and organize themes based on related points. Finally, explain the data based on the established themes to provide a clear and structured picture.

In this research, there are several steps taken to analyze the data, such as content analysis, data interpretation, concluding the findings, and writing the research results. In conducting content analysis, the method used is to analyze the content of the collected literature to identify the main themes and related subthemes. After analyzing the data, the next step is to interpret it to understand the meaning and consequences of the findings. After that, conclusions can be drawn from the results of the data analysis and interpretation to answer the research questions and achieve the set objectives. Finally, a complete research report has been written that includes findings, analysis, and conclusions in a systematic and comprehensive manner. In order to make a significant contribution to understanding educational communication in the context of Islamic religious education, it is expected that this research will follow the established procedures.

Result

In an educational environment, this research concludes that ethics has a very important role. Good ethics in daily behavior are expected to be possessed by everyone, including teachers, students and all school members. This includes the view and assessment of behavior, whether it is considered right or wrong. Indicating the importance of ethics in education is that everyone involved in the process must instill and practice good behavior.

As the main reference in education, educators have an important role in teaching and applying ethical values. An educator is expected to have a fair attitude, be interested in students, be able to provide cheerfulness, embrace democratic principles, and establish harmonious relationships with students both collectively and individually. In addition to creating a conducive learning environment, this attitude also plays a role in building better student character. In order for the teaching and learning process to run effectively, it is important for educators and students to have a good relationship.

In addition to their duties as educators, parents also have a vital role in shaping children's ethical values and communication. Families have an important role in shaping values in children, especially religious values. This influence will affect the way children communicate in the future. The Qur'an has mentioned the principles of good communication, including verbal and non- verbal, to emphasize how important effective communication is in education. Thus, cooperation between teachers, students and parents is crucial in building an ethical educational atmosphere and communication.

Discussion

Student Communication Ethics in Education

In the realm of education, it is clear that every individual who is in a certain world of education must basically have ethics. If they are in a school environment, then the teachers, students, and even all school residents must have good ethics in their daily behavior (Tas'adi, 2016). Ethics is related to the views of a person or group in seeing and giving value to a behavior, whether the behavior carried out is in the category of right (good) or wrong (bad) (Saihu, 2021).

Communication ethics in education is also necessary. Communication must be realized, realizing it through activities and exchanging information or other things, both ideas, knowledge, and also experiences by every educator and student. But it must be remembered, that in every communication an individual or group must still be ethical or civilized in its communication. When communication is not followed by ethics or manners, then the ethics will not be meaningful. Ethics in every educational activity must be an obligation, every educator, student, and even all those related to the world of education must be ethical in carrying out every educational activity. The growth of ethics through habits makes it easier for educators to provide knowledge or learning in the teaching and

learning process (Saihu, 2021). Therefore, habituation in good ethics also needs to be done in the world of education.

Social media ethics are needed, including communication ethics that are faced with the hope of developing democracy properly. The right to communicate in the public sphere is something that everyone is entitled to. When the right is misused in this era of information openness, it will lead to freedom that will violate the human rights of others, including in the field of education (Nurdiarti, 2018). When communicating with educators (teachers/lecturers), it is made easier just by asking questions, sending messages or consulting through social media, for that use good and polite ethics in communicating even if only through writing (chat) or voice telephone. As educators and students, it is appropriate to take advantage of technological advances that support the educational process by not leaving ethics in it.

Various sites can be accessed without limits through social media, so that if done without ethics it will have a negative impact on the students. For example, a phenomenon that is often encountered is when students communicate by saying words that are not good, but are considered slang words that are said to follow trends, for example the words bego, idih, najis, and others. These actions do not reflect ethics in communicating or speaking well.

According to Daradjat in Junaidi, there are factors that cause delinquency in students, among others: (1) Lack of education; (2) Parents are not attentive; (3) Irregular division of time;

(4) Unbalanced social, political, and economic conditions; (5) A lot of inappropriate viewing and reading; (6) Adults experience moral and mental decline; (7) Lack of good learning; (8) Society pays little attention to education (Junaidi, 2018). Based on these causes, a learner must be able to minimize their occurrence. Of course, that way, it will create quality students and uphold good ethics wherever they are.

In the current era of globalization, information and communication technology is progressing very rapidly, certainly inseparable from its impact on the world of education. Global demand requires the world of education to constantly move according to existing developments, especially changing its use in terms of education, especially the learning system. Learners must be able to recognize and understand the science of information and communication technology which includes the terms in it. This makes it easier for students in the learning process. In addition, it also

has an impact on educators, especially in terms of utilizing information and communication technology facilities to add scientific insights and convey them in the learning process as teaching materials (Haris, 2017).

Communication ethics in education that are practiced directly will educate students, for example, educators practice directly the ethics of speaking with 'manners' to students. Without even realizing

it, students will get used to speaking in manners in everyday life. In contrast to the current pandemic era, students have almost lost their ethics, which are getting worse and worse. Many behaviors are deviant and contrary to ethical norms. For example, speaking inappropriate words, calling friends not by name, even talking to the teacher is reluctant to speak in manners. It is unfortunate that the good habits that are inherited are slowly forgotten as the times change. Therefore, it is necessary to re-preserve the good ethics that have been inherited, then synergized according to the times.

Ethics of a Teacher in Education

An educator is someone who is the main reference in the realm of education (Nisa, 2016). This education must be, because it occupies a central position (main axis) in teacher preparation (Malone, 2020). Learners must always have good ethics to an educator, and vice versa, good ethics towards students must be owned by an educator, these ethics are that an educator (teacher) is required to have a sense of fairness, interest, humor, more democratic and not autocratic, also an educator must have a harmonious relationship with students both in groups and individually (Rahman, 2009).

Educators play an important role in channeling the knowledge they have to students or students, besides that an educator must also have the responsibility of giving examples and instructions to their students in living life, providing provisions with good character teaching, morals, ethics, and so on that will be used in life (Ruslan, 2016). Communication in learning activities is a way of giving messages to a learning area that is expected to achieve effective and efficient results. Communication can be called effective when the communication actors and what is conveyed are jointly captured by the two communication actors (Sutirman, 2006). Effective and efficient competence is what must be owned and mastered by educators (Afroni & Triana, 2018). The communication process carried out by educators towards students has an important position to realize success in the process of learning activities (Arifin, 2021). Whether or not students can understand information is largely influenced by the communication methods used by both. In addition, the quality of teaching and learning activities and the results of their achievement are ensured by the quality of communication in learning, because from the point of view of learning management the role of educators is more dominant (Budiman, 2019). The communication ethics of educators to their students is the main thing. No matter how good the learning material is delivered, no matter how beautiful the methods and facilities used, but if the communication process (delivery of material) of an educator is not harmonious, causing the learning material to be poorly captured by students, so the results are not satisfactory (Indriyanti et al., 2017).

Communication Ethics in the Qur'an

In the learning activities of the formal education system, educators and students support each other and encourage the implementation process of Islamic Religious Education values. But in this

case, the important role of parents is needed because they become examples or role models directly, especially related to religious values. It can be said so because the family is the first environment that forms values in a child, including how he will communicate in his life. Allah has gifted humans with the ability to communicate (Dahlan, 2014). Therefore, the principles of good communication have been mentioned in the Qur'an (Afifi & Kurniawan, 2021). It can be stated that the principles of communication mentioned in the Qur'an include both verbal and non-verbal communication.

The Qur'an has verbal communication principles (Hendra & Musliadi, 2019) which can be found in the term qaulan used by the Qur'an when instructing humans on how to form communication with others, namely: (1) Qaulan sadidan (correct and precise speech); (2) Qaulan balighan (imprinting speech); (3) Qaulan ma'rufan (good speech); (4) Qaulan layyinah (gentle speech); (5) Qaulan maisurah (pleasant speech) (Arifin, 2021); and (6) Qoulan Karima (noble speech) (Nisa, 2016). In addition to verbal principles, there are also non-verbal communication principles in the Qur'an in the form of warnings about attitude and body language when communicating, such as when dealing with interlocutors with a sweet face and not having a sour face.

Islam has taught how to communicate well. The ethics of communication are explained in Q.S An-Nisa 'verse 148 which means:

“Allah does not like bad speech, (which is spoken) frankly except by those who are wronged. Allah is the All-Hearing, the All-Knowing”

The verse provides an explanation that Allah does not like bad speech. Its implementation in the world of education is that an educator and students should not say bad words. Bad words can bring misunderstanding to the occurrence of disputes between educators and students which results in the teaching process not running optimally (Rahman, 2009).

Allah also says in Q.S Al-Isra verse 53:

“And say to My servants: “Let them speak better (true) words. Verily, the devil stirs up strife among them. Indeed, the shaitan is a real enemy to mankind”

The dispute mentioned in the verse is something that is not good to happen anywhere, including in the world of education. An educator and learners must avoid disputes. Disputes only cause the atmosphere to become disharmonious and can have a negative impact on both parties. Disputes between educators and students can result in a lack of interest in the learning process, the occurrence of ridicule for the teacher which may not be done openly, and make an educator reluctant to teach because of the dispute (Rahman, 2009). In addition, there are many more negative things that happen because of disputes.

Islam also prohibits calling someone by a bad name, such as calling someone by a pseudonym that has a bad meaning. This is found in Q.S Al-Hujurot verse 11:

“O you who believe, let not a group of men despise another group, it may be that those who are laughed at are better than them. And let not a group of women despise another group, perhaps those who are despised are better than them. And do not reproach yourselves and do not call each other by derogatory names. The worst of calls is that which comes after faith, and whoever does not repent, then they are the wrongdoers”

The prohibition to call someone by name also applies to a teacher. Teachers should not call their students by nicknames that have bad meanings or other titles that also have bad meanings. Islam also explains that good communication ethics towards educators is not to precede educators when speaking. This has the basis of Q.S Al-Qiyamah verses 16-19 which means:

“Do not move your tongue to (read) the Qur'an because you want to hurry (to master) it. Indeed, it is on Us to collect it (in your chest) and (make you good at) reading it. When We have finished reciting it then follow its recitation. Then, indeed, it is on Us to explain it” That, at that time Allah Swt. forbade the Prophet Muhammad Saw. to imitate the reading of

Jibril as. sentence by sentence before Jibril as. finished reading it, so that the Prophet Muhammad Saw. can memorize and understand the meaning of the verse that Allah Swt. Revealed (Ahmad & Aljufri, 2019). In learning, students should listen to all the material presented by the teacher first, after that, if it has been invited, a student may respond, comment, or ask something that is unclear or not understood. When an educator finds a learner who lacks good ethics, for example he makes noise so that it disrupts the learning process, then as much as possible an educator advises him kindly, wisely, and gently. Educators as much as possible should not be rude to students because Allah has explained in Q.S. Al-Imran that we are commanded to be gentle and not rude.

Based on these explanations, it can be concluded that good communication ethics have been explained in Islam. Good communication ethics such as, an educator and learners should not say bad words, an educator and learners should avoid disputes, Islam also prohibits calling someone with bad titles such as calling someone by a pseudonym that has a bad meaning, should not precede the educator in speaking, to educators and learners are ordered to be gentle and avoid violence (Rahman, 2009).

Conclusion

Educational communication is a very important science in life, including in the realm of education. The era has undergone many transformations, especially against the backdrop of technological advances and communication raises new challenges and must be addressed wisely. These changes require everyone to adjust, even though not a few people are stuttering about the media. Especially in the current pandemic era, where the existence of communication is increasingly needed, especially during the current pandemic. In the world of education, the learning process between educators and students is carried out online (online-not face-to-face), so communication becomes a way for the teaching and learning process to take place; through social media. It is mentioned that an educator's role is to provide guidance and teaching not based on the age of the educator, but to adjust education according to the age of the students.

In Indonesia, good ethics are highly prioritized. Communication ethics in education need to be learned so that students can place themselves in a good life as well. The relationship between education and communication is very clear. That education can only run through communication. The way a person communicates reflects their position and quality in society. Dale Carnegie argues that the way a person speaks or communicates strongly reflects his personality, learned or insolent. Communication within the scope of education occurs between educators and students. Communicating must apply good ethics, in order to create harmonious interactions between the two. Communicating with good ethics also facilitates the teaching and learning process to give birth to a new generation that is good too.

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