

Communication Manners are Reviewed Through Students' Perceptions About Islamic Religious Lessons at School

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Abstrak

Artikel ini menjelaskan tentang Adab dalam komunikasi jika ditinjau dari persepsi siswa dalam pelajaran agama Islam. Penelitian ini menggunakan pendekatan kuantitatif dan diuji dengan analisis regresi linear sederhana. Sampel penelitian sejumlah $n=110$ siswa se-kota Bengkulu. Hasil penelitian menunjukkan terdapat pengaruh yang positif antara pemahaman tentang pelajaran agama Islam terhadap bagaimana berkomunikasi secara baik dan sopan pada siswa dengan nilai R Square 0,385 atau sebesar 38,5% pengaruhnya terhadap cara berkomunikasi siswa di sekolah.

Keyword:

Communication
Manners, Islamic
Religious Lessons

Abstract

This article describes the manners of communication when viewed from students' perceptions in Islamic religious studies. This study used a quantitative approach and was tested by simple linear regression analysis. The research sample was $n = 110$ students from the city of Bengkulu. The results showed that there was a positive influence between the understanding of Islamic religious studies on how to communicate properly and politely to students with an R Square value of 0.385 or 38.5%, the effect on the way students communicate at school.

INTRODUCTION

The ability to communicate is something that is very important for every individual to have. This ability to communicate is usually applied to every individual at an early age. Currently the ability to communicate is very important for us personally because it will make it easier for us when living life and mingling with the people around us, in everyday life we will meet many people around us from various regions, languages and ethnicities. Language is a very common communication tool in society. Because language is spoken and heard, and not written and read. An individual who has the ability to speak will find it very easy for him to speak in conveying ideas or ideas to other people around him. In the success of expressing the idea and can be well received by the listeners who are invited to speak.

Indonesian is the main medium of communication for Indonesian people. But there was a time when Indonesian became the second language after their mother tongue, therefore Indonesian people were in a situation where they could speak two languages well (bilingual) or use two or more languages (multilingual) (Rahayu, 2015).

Talking and speaking or it can also be said that communication interactions have been regulated in Islamic religious teachings. Among the manners of speaking guided by Rasulullah SAW is to speak as needed or as necessary, not excessive. We are commanded to speak only that which is good. He forbade us to talk a lot with conversations that are not related to dhikr to Allah SWT. Therefore, learning about Islam is very much needed, so that habituation patterns are formed in daily life that are good in terms of communication (Ayu, 2018). Perception is very necessary in this case, because perception is formed due to understanding captured by individuals and internalized in their life patterns. Perception is a skill in responding and feeling an object. According to Leavitt (Rokhmatika & Darminto, 2013) Perception in a small sense is a vision, namely the way an individual sees or evaluates something, and in a broad sense perception is a view of how an individual perceives or interprets something. Brentano (Harisah & Masiming, 2008) breaks human perception into two, including physical phenomena, using human outer perception when mental phenomena involve inner human perception.

The way of daily communication usually involves languages that are familiar to one person to hear and speak. There is a slang term that has sometimes become an agreement in language. Grafura (Novarya, Nurachman, & Purwaka, 2020) Slang is a language that is often used by teenagers in speaking sentences or expressing their ideas and emotions, in the development of communication media and social media which makes the spread of slang widespread among teenagers. Due to the use of a new language that they perceive as creativity. The language used by them to communicate with each other is very likely to be carried over to the official forum, basically the use of the forum uses good and correct standard Indonesian so that it becomes non-standard because they get used to communicating with each other using slang (Madina, Pattiwael, Lahallo, Rupilele & Palilu, 2019).

Manners in Communication

Effendy (Latifah, 2019) suggests that communication comes from the Latin, namely cum and umus, where the meaning of cum is with or together with, and the word umus

comes from the word number which means one. From these two words, they become one word, namely *communio* and the English language is called *communion* which means togetherness, unity, combination, relationship or association. According to Hardjana (Lanani, 2013) *Communion* is used as a verb, namely *communicare* which means sharing something with someone, talking about something with others, telling something to others, conversing, exchanging ideas, connecting or making friends. It can be interpreted that communication is the ability to convey a conversation, exchange of thoughts or relationships. Communication is a process that occurs in conveying information from a speaker to a listener (Inah, 2013).

Devito (Hamandia, 2020) defines that communication ability is a communication that occurs between two or more individuals and is interrelated or interdependent. Moor (Elangga, 2018) states that communication is a delivery of one's interpersonal understanding. Moor also said that all human beings are based on the capacity to convey an intention, desire, feeling, knowledge and experience from one individual to another. Basically, communication is a center of interest and a behavioral situation to convey a message source to a recipient with the aim of influencing the recipient's behavior.

Definition of Perception

Perception is that every human being in everyday life responds or stimulates information, events, objects and other things that come from the surrounding environment. The response or stimulus will be given meaning by each individual and the interpreting process is called perception. Walgito (Herlin, Suwendra, & Haris, 2017) defines that perception is a process of compiling verbal communication of stimuli received by an organism or an individual so that it is something meaningful and an integrated activity within the individual. Gestalt theory (Harisah & Masiming, 2008) is actually influenced by architectural thinking because it is based on overall assumptions in interpreting what is captured by the human senses. Stephen P. Robbins (Simbolon, 2008) defines perception as a process a person undergoes to interpret or interpret their sensory impressions in order to give meaning to their environment. Kinichi and Kreitner interpret that perception is a cognitive process that is felt by each individual in understanding information about the surrounding environment, either through sight, hearing, appreciation, feeling, and smell (Wisesa & Mardika, 2017).

METHODE

This research is using a quantitative approach to the type of regression research. A sample of 110 school students in Bengkulu City. Data was taken using a Likert scale questionnaire and analyzed with the SPSS 18.00 application. Other analytical tests will be tested with a determination test and validity and reliability tests.

RESULT AND DISCUSSION

Determination Test Results

This Determination Test is to see how much students' perceptions explain variations in the dependent variable, namely the ability to communicate. To find out the magnitude of perception determination in the variation of the dependent variable, namely the ability to communicate can be seen in the following table:

Table 1. Variable Determination Test Results

<i>Model Summary</i>				
<i>Model</i>	<i>R</i>	<i>R-Square</i>	<i>df2</i>	<i>Sig. F Change</i>
1	.598 ^a	.358	108	.000

Based on the table above, it is known that the R-Square value is 0.358 or equal to 35.8%, meaning that perceptions of Islamic Religious Education are able to influence the manners of communicating with students and the remaining 64.2% is influenced by other variables that are not included in the this research model.

Validity and Reliability Test

Table 2. Reliability Test Result

<i>Variable</i>	<i>Cronbach's Alpha</i>	<i>N of Items</i>
Communication Manners	0,913	17
Student Perception	0,892	18

The table above shows that the Cronbach's Alpha value has a value of > 0.800. This value is considered very good, because it is a research instrument that is suitable for use when the resulting reliability exceeds the minimum standard. items can be said to be reliable and all tests are internally consistent because they have strong reliability.

The results of this research are reinforced by Fadilah (2022) regarding the importance

of implementing Islamic Religious Education in Schools in forming character. Islamic Religious Education is important because it refers to the inculcation of Islamic values in order to form students who have faith and character who will be able to provide good in the world and in the hereafter, and know more deeply about the teachings of Islam so that they can draw closer to Allah. SWT. If someone already has good manners in him, that person will act in a good and civilized way, one of which is good in speaking and acting towards other people, maintaining politeness and knowing the conditions that exist in a person.

A teacher when teaching students must be with good and civilized attitudes and ways of communication as well. When the Islamic Religious Education teacher explains material related to akhlakul karimah, the teacher must be an example who really applies this attitude. This is in accordance with Hendra's research (2017) which explains that the communication of Islamic religious education teachers influences the ethics of Islamic student communication by 0.302 or 30.2%. Perceptions related to Islamic Religious Education lessons in schools learn about the normative aspects of religious teachings applied in the school environment. Application can be through teaching materials, culture, values that are incorporated into schools and embedded fundamentally in order to create an integrated education system. Islamic Religious Education is education that has Islamic characteristics, in contrast to other educational concepts whose studies focus more on empowering the people based on the Koran and hadith.

CONCLUSION

Based on the results of the research and discussion, it can be concluded that there is a positive influence between the understanding of Islamic religion lessons on how to communicate properly and politely to students with an R Square value of 0.385 or 38.5%, the effect on the way students communicate at school. A teacher when teaching students must be with good and civilized attitudes and ways of communication as well. When the Islamic Religious Education teacher explains material related to akhlakul karimah, the teacher must be an example who really applies this attitude. It is hoped that the results of this study can be applied properly by teachers to students at school.

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