

## TEACHER COMMUNICATION PATTERNS TO IMPROVE STUDENTS' RELIGIOUS CHARACTER VALUES AT VOCATIONAL SCHOOLS

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**Abstract:** *This study aims to determine teacher communication patterns in developing students' religious character. This study used a qualitative method with research subjects at SMK IT Ihsanul Fikri Magelang. Data was taken through observation, structured interviews and documentation. The process of systematically searching for and compiling data obtained from interviews, field notes, and other materials is analyzed using steps according to Miles and Huberman including data collection, data presentation, data reduction and conclusion. The results show that the teacher's communication pattern in the development of religious character is that the students of SMKI Ihsanul Fikri have different characteristics and come from different family backgrounds, but over time and the concept of thinking that has been built at SMK IT Ihsanul Fikri, students have understood the importance of religious character so that it needs to be emphasized in everyday life, the next day the teacher's communication pattern in developing religious character is by a) Building an open communication pattern, b) Building cooperation to create effective communication in developing religious character.*

**Keywords:** *communication, teacher, character, religious, vocational schools.*

### INTRODUCTION

The teaching method is a set of teaching and learning strategies that can be used to achieve learning objectives. According to Rohani, in the context of learning, strategy can be understood as a general pattern of teacher and student actions in the embodiment of learning activities [1]. Learning strategy can be interpreted as a plan to carry out learning activities to achieve learning effectively and efficiently [2]. To achieve effective and efficient learning, the use of methods is needed, one of which is in communicating with students. Communication of any kind and form needs to be considered in terms and the

best way to do it. Communication requires harmony and harmony among those who communicate [3]. This is understandable because the parties involved in the communication can express their respective hopes, ideas, ideas and desires through communication.

Communication is the process of conveying messages from the communicative to the communicant or the audience in the form of symbols, symbols in the hope of being able to carry or understand the message to students when in class or society and trying to change attitudes and behaviour [4]. It cannot be denied that communication plays a very vital role in human life. This is in line with the opinion put forward by Jalalludin Rakhmat who said that both primitive and modern humans maintain agreement on various social regulations through communication. According to him, with the ability to communicate with other individuals, humans can increase their chances of living [5]. Meanwhile, according to Soejanto, the notion of communication patterns is a simple description of the communication process that shows the link between one communication component and another [6].

Communication in education and teaching functions as a transfer of knowledge that encourages intellectual development, the formation of morals and the skills and proficiency needed in all areas of life [7], then An educator needs to apply good communication patterns [8]. The process of conveying information and knowledge is communication in the world of education because the learning process is a teacher's communication with students. The process of conveying this information will be very easy if the conditions allow for building effective communication patterns between teachers and students and face to face so that in this condition the teacher can immediately provide direction or improve the character of the students who deviate [9].

Communication between teachers and students within the scope of teaching and learning in developing religious character is a process of ongoing learning in which there are good values and fundamental values built by teachers and students. The development of students' religious attitudes is carried out through a teaching and learning process that develops values, provides many experiences to students, and creates a conducive environment [10]. Religious character is a character attached to a person or thing that shows Islamic identity, characteristics, discipline or morals. The Islamic personality that unites one's self will influence others to have a religious character as well [11]. Islamic education has an important role in the formation of students' religious character. Because religious attitude is an action that is based on belief in the values that are believed. The religious attitude contained in humans will be seen in the way of thinking and acting which is the moral orientation of faith [12].

The current generation of people who have low morality often triggers problems in society. Globalization has shaken self-confidence so that the legacy of this nation's past is considered obsolete and must be replaced with something new that comes from modern Western civilization [13]. This situation has an impact on the public's view that education is not successful in building student character. Moreover, many news broadcasts contain various immoral behaviour of students such as bullying, fights between students, promiscuity, drug abuse, suicide and other immoral acts. This situation increasingly makes people disillusioned with the world of education. According to Bashori, schools need to reduce environmental ambiguity and teach responsible behaviour, students need to be given wider opportunities to interact positively [14].

Character education is a big hope for society. Currently, there is an imbalance between educational outcomes and other deviant behaviour [15]. The many morality problems faced by this nation indicate that character education packaged under various names has not been effective. There is no scientific evidence that shows that the more children receive character education materials, the better their character will be. Even though students receive a character education curriculum, for example through civic education,

religious education, morals and dogma, the problem of immorality is not reduced. Schools or madrasahs have fulfilled the obligation to provide subjects of character, behaviour or values, and religious education [16]. Character behaviours such as honesty, religiosity, trust, persistence, responsibility, and cooperation often encounter obstacles in their implementation.

This study aims to explore communication models in the development of religious character where the religious character must be applied in a school because it is very important in shaping the personality of students. According to Fatimah, religious character is important to be implemented in educational institutions, so religious character as a culture must be developed [17]. In school management, school members are required to develop school management, one of which is developing religious character into a culture because the inculcation of religious values is the responsibility of parents and schools.

## METHODOLOGY

This research uses a qualitative approach. Sutama stated that qualitative research (qualitative research) is research aimed at describing and analyzing natural phenomena, events, and social activities [18]. The location of this research is at SMK IT Ihsanul Fikri Mungkid Magelang, to be precise, in Paremono Village, Mungkid District, Magelang Regency. To understand the meaning of teacher communication patterns in the development of religious character at SMK IT Ihsanul Fikri Mungkid Magelang, the direct involvement of researchers in objects in the field is very much needed.

**Table 1. Research Stage**

Preparatory/Orientation Studies	General Exploratory Study	Focused Exploratory Study
Determination of the object and focus of research a. General issues surrounding the development of religious character b. Review the relevant literature c. orientation to several schools that excel and determine the object of research d. discussion with colleagues	Consultation	Conceptual data collection
	General Assessment	Data Collection and Analysis
	Study of literature	Outcome Measurement and Research Findings
	consultation	Report writing
	small seminar	

From table 1 above, it can be affirmed that the research phase includes preparatory studies or orientation studies, exploratory studies, and exploratory focus studies.

Based on the problems and research objectives that have been defined above, data collection in this study uses observation, interviews and documentation. The data analysis process will begin by examining all available data from various sources, namely interviews, and observations that have been written down in field notes, personal documents, official documents, drawings, photographs and others. The data obtained were analyzed using the Miles and Huberman models, namely data reduction, data presentation and data verification.

Apart from being used to refute accusations against qualitative research which say it is unscientific, data validity techniques are also an integral element of the body of qualitative research knowledge. The validity of the data is done to prove whether the research being carried out is truly scientific research as well as to test the data obtained.

According to Sugiono, testing the validity of data in qualitative research includes testing, credibility, transferability, dependability, and confirmability.

## **RESULTS AND DISCUSSION**

### **Teacher Communication Patterns**

Family is the most important environment in a child's life. In subsequent developments, the family is also the main environment in the formation of the personality of a human child [19]. Children's education does not mean that it starts when the child is sent to school but starts from the moment he is born. Where home is the first school for children. The main and first education of children is education in the family. The family does not only function as a social community but is also an educational institution. All adults are obliged to help, care for, guide and direct immature children in their environment, in their growth and development to reach maturity, so that they can form personalities. Mardiyah argues, that if you want to achieve the formation of a good personality, then religious education should be given to parents who truly reflect religion in their attitudes, behaviour, gestures, how to dress, how to speak, how to deal with problems and in their entire personality [20].

Character education must be emphasized through the role of religious education as an effort to prevent the social, and moral decline that is currently plaguing the younger generation. Character education is an educational process that aims to help students develop a strong personality and noble character. Character education concerns the development of beliefs, attitudes, values and behaviours that are expected to help students become individuals who are responsible and useful for society. Education in Islam aims to produce good human beings who can carry out their duties as servants of Allah and caliphs on earth [21]. Character education that is instilled from an early age is very important to choose the right method according to Islamic teachings so that children become human beings who are educated in faith, knowledge, love, open-mindedness, good citizens and have a noble character so that it is beneficial for all mankind [22].

The character applied in schools is expected not only to form outward behaviour but to be internalized and must be able to influence their identity. Thus, it is necessary to develop behaviour and mentality through acculturation in religious life in the school, family and community environment where students live and interact [23]. Because the school has a very important position in developing student identity, the school is a place to influence the formation of student concepts. The importance of a school building space to maintain the religiosity of students, because the role of school culture can shape the character of students [24], and herein lies the importance, namely spaces that bring trust, comfort, respect, and understanding of moral and religious values that influence children's attitudes and motivation towards education and which make it possible to maintain the spiritual dimension of student life by emphasizing the importance of school performance and educational achievement, Character education can optimally develop dimensions in children cognitively, physically, social-emotionally, creatively and spiritually [25].

The flagship program as a concept applied in developing religious character at SMK IT Ihsanul Fikri is the right method considering that SMK IT Ihsanul Fikri is a boarding school where many students come from several regions. Of course, if you see that the school has the status of a boarding school, it will be very easy for students to be conditioned to develop religious character. The school does not want to be left behind by other schools in terms of developing religious character, because all schools have the right and obligation to develop religious character in schools. Even though the concept of developing religious character is integrated with the flagship programs that have been implemented in schools, there are still things that need to be improved, for example; In the development of religious character in SMK IT Ihsanul Fikri there are several characteristics of students who do not consistently adhere to the rules that have been

running at school, namely when students have a long holiday and gather with their families and the environment where they live, they return to school, their attitudes change, one of which is regarding matters of worship. Some students pray not on time. This can be possible due to habits at home or in the community, in this case, the school tries to guide students slowly.

One of the functions of religion is to give meaning to human life to achieve the goal of happiness in life in this world and the hereafter. Religion is of course the main foundation and provision for the younger generation in navigating a dynamic life. Religious humans are civilized humans, civilized humans will be able to create civilization and understand their essence as social beings [26]. History has proven that successful and resilient generations come from families that have instilled religious education in their children from an early age. This means that the role of the family is very large in the development of the religious soul of children. Because instilling character education from an early age is the most expensive price that parents need to pay for their children [27].

SMK IT Ihsanul Fikri can be said that the age of students is no longer considered as childhood. Their teenage years are the most vulnerable to negative influences, therefore they need to receive religious guidance so that it becomes a guide in their life. The development of a person's religious life is in line with his physical and spiritual development, especially in youth which is known as a vulnerable age, full of conflict and has special characteristics that need coaching and guidance [28]. Schools are obliged to accompany their students to become human beings who are close to religion. The step taken by schools is to develop religious character in schools with the aim of students getting information about religion properly and correctly because religion must be used as a reference to the main values of the virtues of civilization in an area, not vice versa to become violent behaviour and conflict.

SMK IT Ihsanul Fikri found several students who were specifically about their ability to worship. But the school tries to emphasize the importance of a person worshipping Allah because that is the purpose of humans being created solely to worship Him. Religious character is very important to be developed in schools and adapted to the characteristics of students because of its enormous impact on the development and progress of schools, If a religious character is managed with good systematic and communicative management, then one of the impacts is the formation of a generation of Muslims who are religious and colour all of life. The profound influence that spirituality and religion have on the development and socialization of children offers the potential to strengthen influences for protection and increase resilience. Religious activity is a system of belief and worship in which a person can clearly express his spirituality outwardly [29]. Religious character is very influential in student life. Because the religious character that is developed in these schools and schools provides spaces for the development of Islamic teachings, it will become an example among the community, which will certainly have a positive impact on student culture.

This is where the function of an educational institution is a community to enrich the religiosity of students, Students are not only required to be scientifically intelligent but students must also be required to be spiritually religiously intelligent. The goal of national education that has not been substantially achieved is to build a generation that believes in one God and his noble character [30]. Schools must teach and build correct information on the development of religion in students through education, communication, experiences and exercises held at schools so that the spaces for building student religiosity provide a sense of comfort because the development of the religious spirit at the age of junior high school, let's say the teenage years are in line with their physical and spiritual development.

Individuals who have high religiosity will be reflected in their behaviour. It can be interpreted that Islamic morality is behaviour that appears to someone who has

implemented Islamic law based on faith [31]. This is considering the importance of religious character as a foundation that must be built on knowledge and values which will certainly be transferred to students through education. According to Fatimah that moral education will give birth to an attitude of religiosity must be based on Islamic concepts. Placing morality in science is a shared responsibility because it includes the doctrinal implication that the purpose of human life must be within the framework of worshipping God.

### **Teacher Communication Patterns in Developing Students' Religious Character**

In essence, the development is an educational effort, both formal and non-formal, which is carried out consciously, planned, directed, organized and responsible. To develop a culture in school institutions, of course, every school has a model, and strategy according to the capabilities and background of the school and students [32].

### **Creating Open Communication Patterns**

Communication is a process of interaction because communication is a dynamic activity that takes place on an ongoing basis. Communication also shows an active atmosphere and begins with a communicator creating and conveying messages, receiving feedback from the communicant, and so on, essentially describing a continuous process. Effective communication is characterized by understanding, can generate pleasure, affect attitudes, promote good social relations, and ultimately lead to action. What is needed by a child is good communication. Through the family, children are guided to develop their abilities and creativity and listen to the prevailing social values [33].

Good communication is an important aspect of team success. One form is open communication or open communication. Communicating openly does not mean you can convey ideas or opinions at random. There are important ways that must be considered. Open communication is a form of communication in which each individual is expected to express ideas and opinions without fear of reactions from others. In the context of the world of work, one example of applying this form of communication is during meetings or discussions. This is a form of effort from everyone working together in a team. Open communication is mutual understanding and mutual trust, we open ourselves to each other, namely expressing our response to the situation at hand, including the words spoken or actions through our communication [34]. Open communication is a pleasant atmosphere for each member to talk, and express their ideas and feelings comfortably, without any feeling of embarrassment, worry or discomfort, let alone fear [35].

One of the development models, to develop the religious character at SMK IT Ihasul Fikri, is to create an open pattern of communication. The communication pattern used in developing the religious character of students applied by the teacher is conveyed in the classroom using one-way communication, sometimes also two-way and not infrequently also using multi-way communication, according to the situation. And the lesson model, namely conversation by telling stories or stories, models of parables, models of practice regarding the material presented, provides exemplary, and the habit of practising religion, such as praying, which we apply at this school with congregational Dhuha prayers, as well as congregational obligatory prayers and reciting the Qur'an every time we want to start teaching and learning activities.

Another communication pattern that is used in class is the pattern of communication in the field as a follow-up to the integration of religious character development with the flagship program, in which the flagship program at SMK IT Ihsanul Firi is expected to be able to develop student character. So that the character of students who are developed will give birth to students with characters based on Salimul Aqidah (straight faith), Shahihul Ibadah (true worship), Matinul Khuluq (good morals), Qowiyul Jizm (strong body), mutsaqoful Fikri (broad-minded), Mujahidu Linafsihi (serious against lust), Qodirun 'ala

Kasbi (independent), Munazamun Fii Su'unihi (orderly all affairs), Haritsun 'ala Waqtihi (keeping time), Nafi'un Lighoirihi (useful for others).

History records that during the Islamic period, Islamic-based education was superior. In fact, according to Shakeel's research, increased immigration and Muslim conversions to Islam have influenced the rise of Islamic schools in Western nation-states. Islamic schools are both formal and informal. In his research, he summarizes the literature on Islamic school culture in the West concerning three policy-relevant issues: (1) the aims and nature of Islamic schools; (2) parents' wishes; and (3) the quality of Islamic schools. Reviews reveal variations in educational policy issues in that some countries fund Islamic schools and others provide private Islamic religious instruction in public schools. This review discusses potential solutions to overcome parents' wishes and improve the quality of Islamic schools [36].

### **Building Cooperation to Realize Effective Communication in Developing Religious Character**

Collaboration is one of the keys to success. Meanwhile, one of the models for developing religious character at IT Ihsanul Fikri Vocational School is to collaborate. Religious activities that are integrated with flagship programs in schools to develop the religious character are based on the cooperation of all school members and of course on instructions and policies decided by the school principal. Then the regulations that have been set are socialized to parents of students that schools will implement religious character development activities in schools to educate students to be close to Allah, have good morals that can be emulated, and of course instil a habit of religious life.

Collaboration with parents is also needed so that there is good communication to commit to educating their sons and daughters in line with shared desires and, of course, with moral and religious values. Maryamah thinks that the quality of schools can be seen from the culture that lives and is developed by school members. The school community has the responsibility to maintain a good and acceptable school culture. The school community plays a role in developing and realizing an effective school culture [37]. Principals and teachers make standards systematically regarding the implementation and stages of implementing religious character in schools. So that the success of developing religious character can be evaluated. Principals are understood as important actors in improving teaching and learning conditions in schools, but relatively little is known about the leadership strategies that principals must dedicate their time and efforts to improve outcomes [38]. Efforts to educate children in a modern context need to be made in a stable and creative environment for Muslim families. Therefore, building cooperation with parents is very important for schools as informed so that policies implemented in schools related to religious character can be well received by all school members. Harmonious cooperation must be maintained and which is manifested in a) the existence of mutual understanding, not to dominate one another; b) there is mutual acceptance, not to walk with each other according to their own will; c) there is mutual trust, not to suspect each other; d) mutual respect, not to claim the truth; e) mutual affection, not to hate and envy each other [39]. Allah Ta'ala reports that Allah did not create the jinn and humans, except for them to worship Him, so this verse is an explanation of the wisdom of the creation of humans and jinn. Allah does not want anything from them as the master wishes for his slaves, in the form of sustenance and food assistance, except that Allah's wish is only good for them [40].

Collaboration between all school members to achieve the mission that has been set so that the development of religious character is achieved by the encouraging results cannot be separated from the various roles that teachers need to play to develop religious character in schools, including integrating the content of Islamic teachings in all subjects, setting a good example, setting an example of time discipline, directing or modifying student behaviour that does not reflect a religious attitude, control the attitudes and

behaviour of students while in the school environment, hold intense communication with student families about the condition and the development of their children at school, vice versa, parents must be diligent in finding out about their child's development at school. SMK IT Ihsanul Fikri always gives appreciation to students who excel in developing this religious character [41].

This collaboration in the context of developing religious character at SMK IT Ihsanul Fikri can be seen from the efforts to instil religious moral values in a humane, non-coercive, cooperative and tolerant manner. From the existing data, it can be seen that each activity program is planned and decided based on careful thought, communicated, and can be accepted by many parties from the school community including students, there is no element of detribalization and all activities are reported to parents of students to participate contribute to developing religious character in schools.

## CONCLUSION

Based on the research explanation above, it can be concluded that the pattern of teacher communication in developing religious character is that students of SMKI Ihsanul Fikri have different characteristics and come from different family backgrounds, but along with the development of time and the concept of thinking that has been built at SMK IT Ihsanul Fikri, students have understood the importance of religious character so that it needs to be emphasized in everyday life, as for the teacher's communication pattern in developing students' religious character, namely by a) Building an open communication pattern, b) Building cooperation to create effective communication in developing religious character.

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## Author Contribution

All authors contributed equally to the main contributor to this paper, some are as chairman, member, financier, article translator, and final editor. All authors read and approved the final paper.

## Conflicts of Interest

All authors declare no conflict of interest.

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