

**STUDENT COMMUNICATION ETHICS WITH THE TEACHERS OF
DAYAH JAMIAH AL-AZIZIYAH SAMALANGA**
(Perspective of Islamic Communication Ethics)

Zulfikar Arahman

Islamic Instituion (IAI) Al-Aziziyah Samalanga Bireuen Aceh

Email: fikarz78@gmail.com

Muhibuddin

Islamic Instituion (IAI) Al-Aziziyah Samalanga Bireuen Aceh

Email: muhibuddinalamsyah@gmail.com

Muhammad Aminullah

Islamic Instituion (IAI) Al-Aziziyah Samalanga Bireuen Aceh

Email: aminullahtengku@gmail.com

Korespondensi penulis : fikarz78@gmail.com

Abstrack : This study examines the Ethics of Communication between students and the teacher at Dayah Jamiah Al-Aziziyah Samalanga, where as in this study will discuss the forms and ethics of communication that exist between students and the teacher. Communication between the students and the teacher of Dayah Jamiah Al-Aziziyah is definitely established on various occasions, so that there is no activity without communication. But the communication that is established is still limited to the form of communication that has not led to ethics in communication, even though communication ethics is something very important in the communication process. So, the focus of this research is on how the ethics of communication between students and the teacher at Dayah Jamiah Al-Aziziyah Samalanga. This study uses qualitative research with the type of field research, namely a field study that examines the ethical issues of communication between students and the teacher in the perspective of Islamic communication. The data collection technique was carried out by observing, interviewing and documenting the ethics of communication between students and the teacher in various aspect. This study aims to determine the ethics of communication between students and the teacher at Dayah Jamiah Al-Aziziyah Samalanga, where the communication ethics used are very good and perfect. With good communication ethics between students and the teacher, it is easier to establish communication because they take care of each other in communicating. Communication ethics is one aspect that needs to be considered in communicating with anyone, including communication between students and the teacher at Dayah Jamiah Al-Aziziah.

Keywords: Ethics, Communication, Santri, Teacher.

Abstrak : Penelitian ini mengkaji tentang Etika Komunikasi antara santri dengan dewan guru di Dayah Jamiah Al-Aziziyah Samalanga, di mana dalam penelitian ini akan membahas tentang bentuk dan etika komunikasi yang terjalin antara santri dengan dewan guru. Komunikasi antara santri dengan guru Dayah Jamiah Al-Aziziyah sudah pasti terjalin dalam berbagai kesempatan, sehingga tidak ada kegiatan apapun tanpa adanya komunikasi. Tetapi komunikasi yang terjalin masih dalam sebatas bentuk komunikasi saja belum mengarah kepada etika dalam berkomunikasi, padahal etika komunikasi merupakan sesuatu yang sangat penting dalam proses komunikasi. Maka fokus penelitian ini adalah tentang bagaimana etika komunikasi antara santri dengan dewan guru di Dayah Jamiah Al-Aziziyah Samalanga.

Penelitian ini menggunakan penelitian kualitatif dengan jenis field research, yaitu kajian lapangan yang mengkaji persoalan etika komunikasi santri dengan dewan guru dalam perspektif komunikasi Islam. Adapun teknik pengumpulan data dilakukan dengan observasi, wawancara dan dokumentasi tentang etika komunikasi santri dengan dewan guru dalam berbagai aspek. Penelitian ini bertujuan untuk mengetahui etika komunikasi santri dengan dewan guru di Dayah Jamiah Al-Aziziyah Samalanga, di mana etika komunikasi yang dipakai sudah sangat baik dan sempurna. Dengan adanya etika komunikasi yang baik antara santri dengan dewan guru, maka semakin mudah terjalin komunikasi karena saling menjaga antara satu sama lain dalam berkomunikasi. Etika komunikasi merupakan salah satu aspek yang perlu diperhatikan dalam berkomunikasi dengan siapa saja, termasuk dalam komunikasi antara santri dengan dewan guru Dayah Jamiah Al-Aziziyah.

Kata kunci: *Etika, Komunikasi, Santri, Dewan Guru.*

INTRODUCTION

The term communication comes from English. Communication is a process of individual exchange through a system of symbols, signs or behavior. Communication is a flow that goes through a series of stages or steps and is not a separate event (Winarti 2007, p.30). According to the Indonesian Dictionary, communication is defined as sending and receiving messages that can be understood. The occurrence of relationship and contact between two or more people is also called communication (Indonesia 2008, p.23).

In Arabic, communication often uses the term *Tawashul* or *Ittishal*. *Ittishal* is doing the best way and using the best means to transfer information, meaning, feeling and opinion to others and influencing their opinion and convincing them to do what we want by using language or by other means. *Tawashul* means a process carried out by two parties to exchange information so that the message conveyed is understood or reached by the two communicating parties (Hefni 2015, p.3).

An important point in the emergence of activism and thought about Islamic communication was marked by the publication of the Journal "Media, Culture and Society" in January 1993 in London. This further shows the identity of Islamic communication which is getting more attention and public spotlight. The purpose of Islamic communication itself is as an alternative, especially in upholding the values of communication in accordance with Islamic norms that are able to provide benefits to human welfare. The main function of Islamic communication is to realize the equality of meaning, thereby changing attitudes and behavior in Islamic society (Budiman 2001, p.22).

Islamic communication is communication that seeks to build a relationship with oneself, with the creator and with others to bring peace, friendliness, and safety for oneself and the environment by submitting to the commands of Allah and the Messenger of Allah. The object of the study of Islamic communication science consists of three study packages between one another. The three study packages are, human communication with Allah, human communication with oneself, and human communication with others (Hefni 2015, p.4).

In communicating should be in accordance with the reality that happened. These ethical principles can actually be used as a basis by every Muslim in communicating, both in daily communication and in other activities. In this day and age, humans are expected to be able to adapt to using mass media so that the flow of Islamic communication information or good values can spread in the community (Abidin 1996, p.122).

The ethic of communication between students and the teacher at the pesantren or Dayah Jamiah Al-Aziziyah Batee Iliak, Samalanga District, Bireuen Regency, Aceh Province has been running very well, both communication that occurs during class hours and communication in other activities. The communication ethic that exists between students and the teacher is interactive and communicative communication, so that effective communication makes it easier for students to comply with the rules set by the teacher and makes it easier for the teacher to regulate students both during study hours and outside study hours.

The ethics of communication between students and the teacher at Dayah Jamiah Al-Aziziyah have been the implementation of the principles of Islamic communication, namely

sincerity, reward and sin, honesty, cleanliness, positive speech, package (heart, word and deed), two ears one word of mouth, oversight, selectivity and validity, influence, fairness, and privacy. Where by using the principles of Islamic communication in carrying out the rules at Dayah Jamiah Al-Aziziyah, it is easy for the teacher to see whether the communication that is established with the students can go well or vice versa.

So far, the change in the ethics of communication between students and the teacher at Dayah Jamiah Al-Aziziyah Samalanga has led to a better direction than in previous times. So, this change in the attitude of communication ethics is what attracts researchers to conduct further research, where the results of this study are expected to be able to provide answers to what causes changes in the communication ethics of students and the teacher at Dayah Jamiah Al-Aziziyah in recent years.

Based on the reality above, the researchers are interested in conducting a study of the ethics of communication between students and the teacher at Dayah Jamiah Al-Aziziyah Samalanga, so that the students feel they are not blamed even though they commit violations and the teacher god is able to be wise in dealing with students who stubborn, naughty and violate the rules applied in the dayah.

REVIEW OF LITURATURE

Communication theory according to Islamic teachings is always bound to the commands and prohibitions of Allah or the Qur'an and the Sunnah of the Prophet Muhammad. Basically, religion as a rule and as behavior is a message (information) to citizens to behave in accordance with the commands and prohibitions of Allah. In other words, communication according to religious teachings really glorifies ethics accompanied by sanctions in the afterlife Muis and Hadi 2001, p.5-9).

The Qur'an also mentions that communication is one of human nature. to know how humans should communicate. The Qur'an provides a key concept related to it. Al-Syaukani in Rahmat, for example, defines the keyword *al-bayan* as the ability to communicate. In addition, the keyword used by the Qur'an to communicate is *al-qaul*. From this *al-qaul*, Jalaluddin Rakhmat outlines the principle, *qaulan sadidan*, namely the ability to speak the truth or communicate well (Grace 1999, p.71).

The ethics of Islamic communication which has been described by Jalaluddin Rakhmat in his book *Islam Aktual: Social Reflection of a Muslim Scholar* is that there are six forms or types of speech styles (*qawlan*) in the Qur'an which are categorized as rules, principles or principle or ethics answer by keep the voice (Rakhmat 1994, p.76-78).

Research methods

1. Type of Research

In this study using Islamic communication which collaborates between the study of communication with the Qur'an. However, the target of the study is on verses related to communication that have the value of interaction between human beings. In conducting research, researchers also use the flow of thought in interpersonal or group communication theory in communicating, this is done to see the form of communication used in the communication process carried out.

The type of this research is field research. This type of research uses a qualitative model, namely research that intends to understand phenomena, events, attitudes, beliefs, perceptions, thoughts of individuals and groups observed by researchers (Sukamdinata 2005, p. 96). Qualitative research, namely research that uses the appearance of spoken or written words that are observed by researchers, and objects that are observed in detail so that the meaning implied in the document or object can be caught (Arikunto 2002, p.22).

From this goal, the researcher will describe and explain the communication patterns carried out by students with the boarding school teacher or Dayah Jamiah Al-Aziziyah in learning activities and other activities related to the education and coaching of students. Through this approach, researchers will directly examine the ethics of communication in the

perspective of Islamic communication between students and the teacher in more detail and openness.

2. Research Subjects and Locations

The location of this research was carried out in Dayah Jamiah Al-Aziziyah, Samalanga District, Bireuen Regency, Aceh Province, because the dayah had good communication ethics that occurred between students and the teacher. Where in these communication activities have applied Islamic communication ethics as the basic foundation and also the communication that occurs is always active in various forms of main activities and other supporting activities.

In addition, that in Dayah Jamiah is a mixture of students with various age limits, there are junior high school education (SMP), vocational high school (SMK) and students, combining them with good communication ethics is a difficulty faced by Dayah Jamiah administrators. Al-Aziziyah Samalanga.

3. Research Informants

Research subjects are sources that allow to obtain research information or data (Sukmadinata 2205, p.30). The subjects in this study were 16 (sixteen) students and 13 (thirteen) teachers from the teacher at Dayah Jamiah Al-Aziziyah, Batee Iliék Village, Samalanga District, Bireuen Regency, Aceh Province, which were randomly assigned as informants in this study.

The selected informants are considered to have been able to represent the selected research subjects, because they were not carried out on students who were studying because they were adults and had good communication ethics. So far, only school-age students have become a concern in communicating, because they are still carried away with communication patterns before entering the pesantren or dayah.

Discussion

Santri Communication Ethics with the Teacher at Dayah Jamiah Al-Aziziyah

The ethics of communication between students and the teacher at Dayah Jamiah al-Aziziyah Samalanga has been getting better, moreover, the students in communicating use Islamic Communication ethics as the basis for communication. The following are some forms of communication between students and the god of teachers with the perspective of Islamic Communication:

a. *Qaulan Sadidan* (true speech)

Santri Dayah Jamiah Al-Aziziyah in communicating with the teacher so far has said the reality or what they actually did (*qaulan sadida*), even though it was in punishment for what they did. This right attitude has been able to be applied by students well, without any coercion and without the need for action in the form of violence or other actions.

According to Têungkū Abdul Aziz as Head of Public Relations Dayah Jamiah Al-Aziziyah:

So far, the Jamiah Al-Aziziyah Samalanga Dayah students who have violated the dayah regulations, they will say frankly about the forms and actions they do. This is certainly an added value to the development of communication ethics between students and the teacher, because they are more obedient and respectful to the rules imposed in this dayah. They are aware that the violations they have committed will be given sanctions, and will receive a verbal or written warning to them (Interview Aziz, June 22, 2022).

Furthermore, Têungkū Mustasir as the Head of Dayah Education Jamiah Al-Aziziyah said:

Santri who do not take part in education according to the set time will be given a fine in accordance with the regulations in force at Dayah Jamiah Al-Aziziyah Samalanga, so far if there are students who are caught not attending the recitation, the student will be called and asked for an explanation as to why they did not attend the recitation. The reasons given by the students who did not attend the recitation were clearly due to falling asleep, sick, having other assignments or other reasons, in the field

of education observations that the students were honest with the violations they committed and did not mind be sanctioned (Interview Mustasir, June 23, 2022).

Almost the same thing was said by Têungkū Samsul Bahri as the Head of Cleanliness:

Dayah Jamiah Al-Alziziyah Santri who take part in gotong royong or cleaning activities are getting easier to control, if someone doesn't participate in gotong royong activities or is late, the students will be asked why they are late or why they are not present at the gotong royong location. So, the students were right and did not lie in giving reasons, and did not look for reasons to justify the violations they committed (Interview Bahri, June 24, 2022).

The same thing was said by Têungkū Muhammad Rida as the Head of Worship Service:

Santri in worship activities or congregational prayers are getting better and more regular, not many students have violated the rules in recent years. They are getting better at behaving and communicating with the worshipers if someone violates the rules of worship, they will voluntarily receive sanctions for the violations they have committed. This change in behavior and attitude has become a progress for students in the field of worship, because they are increasingly aware of the importance of being right in their daily lives (Interview Rida, June 25, 2022).

One of Dayah Jamiah Al-Aziziyah Samalanga students named Muhammad Nasir said that:

In following the regulations in the field of Public Relations, I committed a violation, namely being late again on Friday, July 1, 2022, but I admit my mistake because I did that on purpose and I honestly admit my mistake. Where should I have returned to the complex at the latest at 15.00 WIB, but that day I returned at 18.00 WIB, of course it was my fault and I admit it and am ready to accept the sanctions or fines given to me later because it was my own fault (Interview Nasir, June 26, 2022).

Other students also said almost the same thing:

When I violated the regulations of the Education section by not attending the recitation on Thursday, July 7, 2022, I did not attend the recitation because I was hiding in my room during school hours. So, I admit the mistake I did and I will not object to the sanctions given to me, because it was my fault and I did it on purpose. Of course, it is my responsibility as a student who is bound by the rules at Dayah Jamiah Al-Aziziyah and I am ready to accept any risk (Interview Ferdinand, June 26, 2022).

Another thing with a student named Sumantri he said that:

If I do an act that violates the rules, then I will be ready to accept the risk of the act, because I know that what I did was wrong. Every mistake there must be sanctions and punishments that must be accepted by students, as long as they are not beaten or given severe punishments. I am also ready to apologize to the public relations department for the mistakes I made, as long as I don't tell my parents in the village because I will be scolded later (Interview Sumantri, June 26, 2022).

From the results of interviews with the of teachers and students of Dayah Jamiah Al-Aziziyah Samalanga, it can be understood that the students have been embedded in their souls about the attitude of telling the truth (*qaulan sadida*). Of course, it becomes a form of good communication ethics between students and the teacher, so that the teacher is easier to provide understanding and take action or sanctions for students who violate the dayah rules because they have been educated by telling the truth.

b. *Qaulan Baligha* (effective words)

Têungkū Abdullah as Senior Teacher at Dayah Jamiah Al-Aziziyah said:

So far, a student or santri of Dayah Jamiah Al-Aziziyah Samalanga who does not want to study or repeat the book during class hours, he will be given a fine for one

lesson. When asked to students not to repeat the lesson, the students will answer well the teacher's questions even though the reasons given sometimes do not match the actual reality. Giving good or cooperative answers is one of the plus points for the good development of student communication with the teacher (Interview Abdullah, June 26, 2022).

Furthermore, Têungkū Muhammad Wali as the homeroom teacher of Dayah Jamiah Al-Aziziyah said:

Students who do not study during class hours I will ask to pick them up to their rooms, if he is really sick then there must be a doctor's letter or a letter from the health workers. I don't just accept the reasons they give, but I will check if what the students say is true or not. So that students do not give excuses to the homeroom if they do not study, of course this will be a lesson for other students later (Interview Wali, June 26, 2022).

Night class teacher Têungkū Syahrul Awwali explained that:

Students need to be taught to be kind and cooperative when asked why they are slow to go to the hall during class hours, besides that the reasons given by students must also make sense and not make it up. Because there are students who have reasons that can be accepted by the condition of the dayah and there are also reasons that cannot be taken for granted, it is necessary to further examine what the students say is true or not (Interview Awwali, June 27, 2022).

Santri Dayah Jamiah Al-Aziziyah Samalanga named Mukhlis said that:

If I don't go to study at night or in the morning then I always ask my teacher for permission, because I don't want my teacher to be angry or give me a fine if I don't ask permission. I will give the reason as it is if I do not learn the Qur'an, if my reason is justified then I will not be scolded or fined. But otherwise, I will accept the punishment or sanction given because it is my fault and I am ready to accept the risk (Interview Nasir, June 27, 2022).

The same thing was said by a student named Yaumul Khalis according to him:

The morning study hour is one of the most difficult study hours for me, because I often sleep after dawn all this time. But because this is already a regulation in Dayah Jamiah Al-Aziziyah, then I follow the rules and I am ready to accept if I violate the rules. When I am given a sanction or punishment for a mistake I have made, then I will be ready to undergo the sanction with an open and sincere heart (Interview Khalis, June 28, 2022).

The sixth-grade student named Safrizal said:

When there is a change of class teacher at every learning hour, then it becomes a problem because the teacher sometimes does not understand the condition of the students. This sometimes has an effect on mutual distrust between teachers and students in conveying reasons for not studying, but as long as I am right, I will defend my reasons. If it is not true then I will accept my mistake and am ready to accept any sanctions given (Interview Safrizal, June 28, 2022).

From the results of interviews with the teachers and students of Dayah Jamiah Al-Aziziyah Samalanga, it can be understood that the students have been embedded in their souls about cooperative and effective speech (*qaulan baligha*). This communication ethic is certainly very good for the development of communication patterns between students and the teacher at Dayah Jamiah Al-Aziziyah, so that the teacher is better equipped to provide understanding and provide sanctions for students who do not obey the dayah rules.

c. *Qaulan Ma'rufa* (kind words)

According to Têungkū Muhibuddin as Deputy Leader of Dayah Jamiah Al-Aziziyah:

The development of students' speech in communicating with the teacher has changed for the better, they can already distinguish between senior teachers, homeroom teachers and junior teachers. This change shows that communication ethics has changed in the expected direction, because ethics is very important in communicating with anyone. Especially in the dayah that ethics is the main problem that will be assessed by people who come to visit or just to see the situation of the dayah's development (Interview Muhibuddin, June 28, 2022).

Furthermore, Têungkū Mursalin as the senior teacher of Dayah Jamiah Al-Aziziyah said:

Santri's etiquette in talking to fellow students has led to changes for the better, where previously there were harsh and unkind words. Along with the stabilization and debriefing in communication provided by the public relations and teacher, the changes in attitudes and communication ethics have clearly seen the changes. If it can be maintained continuously, then in the future the communication ethics of the student of teachers will become a communication that is full of ethics and respect (Interview Mursalin, June 28, 2022).

The same thing was said by Têungkū Ramadhani as a senior teacher:

Santri in talking to teachers have shown respect and *ta'dhim*, this is very good for the development of Dayah Jamiah Al-Aziziyah in the future. So that anyone who talks with the students will feel appreciated and well served, so that the guests will get a good impression. Good words and polite ethics are very necessary for students, especially when students serve guests who visit dayah (Interview Ramadhani, June 28, 2022).

A similar assessment was also delivered by Têungkū Amiruddin as a Senior Teacher:

The style and movements of Dayah Jamiah Al-Aziziyah's students in interacting with the gods, teachers and guests are worthy of pride, because they already understand the rules and etiquette of talking to people who are more respected. In my opinion, this change is the results of the hard work of the teacher in educating the students, so that the students are able to apply the knowledge to their daily lives (Interview Amiruddin, June 28, 2022).

From the results of interviews with the teacher at Dayah Jamiah Al-Aziziyah Samalanga, it can be understood that the change in the ethics of students in communicating with the teacher is the result of the hard work of the teacher in educating students with good words (*qaulan ma'rufa*). Of course, this must be maintained properly, so that every day the ethics of the students are getting better and polite to the teacher and guests who visit Dayah Jamiah Al-Aziziyah.

d. *Qaulan Karima* (noble words)

Têungkū Abdul Aziz as Head of Public Relations Dayah Al-Aziziyah:

The attitude of the santri in serving as pickets and receptionists at Dayah Jamiah Al-Aziziyah has changed a lot, in the past they did not honor the guests but now it has changed. The change in attitude became a success program carried out by the teacher who were members of the public relations department, so the result achieved was a change in the ethics of student communication in glorifying the teacher and the guests served when the students served as pickets (Interview Aziz, June 22, 2022).

Furthermore, Têungkū Ikbal Sabirin as Head of Dayah Jamiah Al-Aziziyah Secretariat said:

Guests who visit Dayah Jamiah Al-Aziziyah are very happy with the service of the students at the reception post, because the students direct the guests with courtesy and courtesy when visiting. The ethics of serving guests is a behavior that must be

maintained properly, because it is the guest who will talk about the good and bad image of the dayah in society (Interview Sabirin, June 29, 2022).

One of the public relations officers Têungkū Aulia Saputra said:

Dayah Jamiah Al-Aziziyah's public relations party has been working hard to equip students on how to serve guests and be respectful, so that guests will be impressed by the services of the students. In addition to that attitude, students are also well equipped about honoring the teacher at Dayah Jamiah Al-Aziziyah, so that it does not create gaps or distinguish between one teacher and another (Interview Saputra, June 29, 2022).

Santri Dayah Jamiah Al-Aziziyah Samalanga named Martunis said:

We students already understand how to be nice and polite to guests who visit Dayah Jamiah Al-Aziziyah, because these guests are the parents of students and relatives of students who are studying at this dayah. In addition, the students are also taught to honor the teacher well, because the teacher is a person who has knowledge and is someone who teaches knowledge to the students. It is not only the class teacher who is respected, but all teachers must be respected (Interview Martunis, June 29, 2022).

Another student also stated that:

We, the students, really want to be nice to the guests and the teacher at Dayah Jamiah Al-Aziziyah, because it is a form of application of the knowledge, we have gained at the Dayah so far. Santri as the post office staff pickets and receptionists will behave well towards guests, and glorify teachers in everyday life both during study hours and outside of study hours so that the knowledge we get is even more blessed (Interview Naufal, June 29, 2022).

The results of interviews with the teachers and students of Dayah Jamiah Al-Aziziyah Samalanga, it can be understood that the students have been able to behave well with the guests and glorify the teacher in an appropriate daily attitude (*qaulan karima*). The attitude of glorifying guests and teachers is a form of communication ethics for students and the teacher at Dayah Jamiah Al-Aziziyah, so that the teacher is no longer ashamed of the attitudes and ethics of students' communication with guests and other people.

e. *Qaulan Layyina* (gentle words)

According to class 3 student Dayah Jamiah Al-Aziziyah Abdullah:

In dealing with the teacher both while studying and in other circumstances, students and students must be gentle in answering calls. This gentle attitude shows that a santri has been able to carry out good communication ethics with the teacher, both with the teacher at the dayah recitation activity and with the teacher at school (Interview Abdullah, June 29, 2022).

Furthermore, Muhammad Jamil grade 2 students said:

The gentle attitude in communicating with the teacher is an experience of etiquette lessons with the teacher, as a student, the students must be able to practice what they have learned. Answering questions gently is certainly an ethic for a santri in daily activities, both with the teacher and also with anyone because it will reflect how we behave on a daily basis (Interview Jamil, June 29, 2022).

The same thing was also said by Saifannur as student 4:

When communicating with fellow students, a gentle attitude must also be maintained, don't be gentle with the teacher. Communication with more senior students also needs to maintain a gentle attitude, because he is older in age and knowledge compared to us students under his class or his letting sister. Being gentle with anyone

is very good, because it is to practice our attitudes and words in daily life with anyone (Interview Saifannur, June 29, 2022).

From the results of interviews with the students of Dayah Jamiah Al-Aziziyah Samalanga, it can be understood that the students have begun to realize that they must be gentle (*qaulan laiyyina*) with anyone. Gentleness is a form of good communication ethics between students and the teacher, students with fellow students or students with anyone, because it reflects the form of student communication ethics in everyday life.

f. *Qaulan Maysura* (easy words)

According to Têungkū Kahirul Amri as a class 4 student of Dayah Jamiah Al-Aziziyah:

In fact, in acting and communicating with the teacher, students are only told to say what they are, not forced to say anything else. But the santri because he feels guilty, he will find a way not to be blamed, even though such an attitude is aggravating himself. that is the problem that has been experienced by the Dayah Jamiah Al-Aziziyah students so far, because they do not want to say what it is (Interview Amri, June 29, 2022).

Furthermore, Têungkū Hendra as a class 5 student of Dayah Jamiah Al-Aziziyah said:

Honesty is an attitude that needs to be preserved by all students, because honesty is the initial capital in having a good attitude with the teacher. Being honest is very easy but doing it is very difficult, because there is a fear that if you tell the truth you will be punished. In fact, it could be the other way around, seeing the honesty of the students, the teachers will forgive the students' mistakes and lighten the fines (Interview Hendra, June 29, 2022).

Têungkū Ferdian as a grade 6 student said the same attitude:

An easy attitude is to tell the truth or tell the truth, so as not to cause lies to cover up mistakes. Everyone, if they are accustomed to being honest, will surely say that, and vice versa, so that all problems become easy to find solutions for. Sometimes students think that looking for justification can be done for various reasons, even though this is not what actually happened (Interview Fedinan, June 26, 2022).

Têungkū Jafaruddin as a grade 6 student said the same thing:

We are actually not afraid to tell the truth to the teacher, but there are other whispers that haunt us when called by the teacher for the mistakes we made. Those whispers sometimes keep us from saying easy or straightforward, thus causing us to be dishonest and tell the truth. Maybe this is one of the problems for students not to say it's easy or what it is when they make a mistake (Interview Jafaruddin, June 29, 2022).

The teacher Têungkū Safrizal of the Public Relations section of Dayah Al-Aziziyah Samalanga named said that:

We as the public relations party actually just want to see the honesty of the students in being easy or honest, when we call them related to the violations or mistakes they made. If they are cooperative and honest, of course the public relations party will give a good attitude towards the students, as well as the attitude of the students who are otherwise. Honesty really needs to be preserved by students, even though they are afraid to act as they are (Interview Safrizal, June 26, 2022).

From the results of interviews with students and the teachers of Dayah Jamiah Al-Aziziyah Samalanga, it can be understood that the students are able to apply the attitude of saying easy (*qaulan maysura*). In the ethics of Islamic communication, this attitude is an attitude that needs to be maintained by the students, where in dealing with the teacher, the students are able to behave well in daily life.

The results of observations about the form of communication between students and the teacher at Dayah Jamiah Al-Aziziyah have been going well, so this has made a very significant

change in smooth communication. The ethics of communication between students and the teacher has also been well established, where students know how to position themselves in communicating. In this way, communication ethics becomes a problem that needs to be maintained later, in order to develop communication in a more perfect direction.

Conclusion

Communication between students and the teacher of Dayah Jamiah Al-Aziziyah Samalanga in daily activities has been well established, whether it is in matters of regulation, education, worship and other activities. Communication with teachers during educational activities has also made significant progress, so that it provides easy communication between students and the board in communicating about any issues and at any time.

In communicating, the students and the teacher have also used good communication ethics, respecting each other, telling the truth, saying what it is. This communication ethic reflects that students already know their position when communicating with the teacher, because communication ethics is very important when communicating. With good ethics, it will be easier for students to communicate, so that all problems that need to be communicated will be able to run well.

Communication and ethics are two issues that cannot be separated when communicating, anyone who communicates definitely needs to pay attention to the form and ethics of communication. Moreover, communication between students and the teacher is communication that exists in various conditions and situations, so ethics and communication need to be considered and maintained properly so that the communication that is established will be more focused later.

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