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Developing Effective Communication in Education Perspective Based on Religion, Philosophy, Psychology, and Sociology: An Analysis Study at TKIT Al-Fitrah

ABSTRACT: Educational communication is very necessary for the continuity of education. The communication process can take place between superiors to subordinates, fellow colleagues, in teaching and learning or even communication between the school and parents. Here, it is necessary to deliver an effective message. The purpose of this study was to examine the development of effective communication in the perspective of education based on the basis of religion, philosophy, psychology, and sociology, by taking the research location at TKIT (Taman Kanak-kanak Islam Terpadu or Integrated Islamic Kindergarten) Al-Fitrah in Bandung, West Java, Indonesia. The research method used is a qualitative approach with a case study method to explore certain characters and social aspects. The essence of the philosophical foundation is that it reflects the interaction according to the rules and norms of human relations but still lacks understanding of rhetoric and other communication approaches. The essence of the psychological basis is that it reflects communication at the level of touching psychological factors in a humanistic and persuasive manner. The essence of the social basis is that communication between individuals or groups involves intensity, motivation, and the ability to make communication complex, dynamic, and continuously changing. The recommendations are communication process will be effective if the communicator performs its role, so that a good and expected communication process occurs, where ideas or ideas are discussed in a deliberation between the communicator and the communicant, to lead to agreement and unity in opinion.

KEY WORDS: Effective Communication; Educational Communication; Religious Foundation; Philosophical Foundation; Psychological Foundation; Sociology Foundation.

INTRODUCTION

Communication is part of everyday human life, because without communication, it is impossible to process social interaction, both

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individually and in groups. As social beings, humans are required to interact with each other, perform actions and reactions both verbally, oral and/or written words; and non-verbally, signs, attitudes, and behaviour (Mulyana, 2007; Rabiah, 2012; and Bambaeroo & Shokrpour, 2017).

Everyone must have done communication activities. Communication is an activity that must be done, because basically humans are individuals and social beings, who always want to socialize or relate to other people. As individual beings, humans want to stand out; while as social beings, humans cannot live alone, always depend on and want to be considered or taken into account in groups. So, humans always need other people in their lives. The process of human interaction with other humans is what requires communication activities (Mangkunegara, 2005; Mulyana, 2007; Rabiah, 2012).

According to A. W. Wijaya (2000), and other scholars, communication is the delivery of information and understanding from one person to another. Communication will be successful, if there is mutual understanding, that is if both parties, the sender and the recipient of the information can understand it. This does not mean that both parties have to agree on an idea, but what is important is that both parties understand the idea. In these circumstances, it can be said that communication has been successful or communicative (Wijaya, 2000:15; Rabiah, 2012; and Ruler, 2018).

In education, communication is a means for teachers to organize the learning and learning process, where the teacher will build students' understanding of the material being taught. Through teacher communication as a source of conveying information, in this case learning materials to recipients, namely students by using symbols both spoken, written, and non-verbal language. On the other hand, students will convey various messages in response to the teacher, so that two-way communication occurs in order to increase the success of communication to achieve learning objectives, namely the occurrence of behavioral changes in students (Wisman, 2017; Sutarto, Sari & Fathurrochman, 2020; and Yusuf, 2020).

According to Chusnul Chotimah (2015), and other scholars, educators must also be good at using and choosing sentences that are easily understood by their students. Thus, the message to be conveyed can be well received by students and communication can run smoothly (Rabiah, 2012; Chotimah, 2015:112; and Suwandi, 2016).

The Authors concluded that educational communication is the process of delivering messages from the communicator to the communicant. The message conveyed is in the form of material or teachings, both verbally and non-verbally. Then communication here is controlled and conditioned for educational purposes.

RESEARCH METHODS

The methodology used is descriptive qualitative in the form of case studies. A case study, according to Nursalam (2016), is a research that includes an assessment aimed at providing a detailed description of the background, nature, and character of a case, in other words that a case study focuses attention on a case intensively and in detail. Research in the method is carried out in depth on a situation or condition in a systematic way starting from making observations, collecting data, analyzing information, and reporting results (*cf* Creswell, 2013; Nursalam, 2016; and Yin, 2017).

This research uses literature study techniques and documentation, observation, and interviews. R. Bogdan & S. Taylor (1982), as cited also in Lexy J. Moleong (2010), define qualitative research as a research procedure that produces descriptive data in the form of written or spoken words from people or observed behaviour. This means that the emphasis is on trying to answer questions through formal ways of thinking and argument (Bogdan & Taylor, 1982; Moleong, 2010:4; and Creswell, 2013).

Meanwhile, according to Sugiono (2010) and other scholars, stated that qualitative research is research where the researcher is placed as a key instrument; and data collection techniques are carried out by combining and data analysis is inductive (Williams, 2007; Sugiono, 2010:29; and Creswell, 2013).

FINDINGS AND DISCUSSION

This research was conducted at TKIT (*Taman Kanak-kanak Islam Terpadu* or Integrated Islamic Kindergarten) Al-Fitrah, which is located at Jalan East Mercury No.1 Margahayu Raya, Bandung, West Java, Indonesia. Researchers conducted interviews with the head of the kindergarten, class teachers, and accompanying teachers as well as parents of students, compiled observation guidelines in the form of check lists, documentation, and field notes. Based on the results of interviews, communication in learning has a very important role.

Communication is carried out every time the learning begins, from the results of observations made to the Kindergarten Principal, Teachers, and Parents of Students, who were carried out for 7 meetings in each learning communication was very interactive. Information is sometimes from the teacher to the child and sometimes also from the child to the teacher, so that the learning process in the classroom becomes active.

Furthermore, from the results of the documentation study conducted for 6 meetings, the Researchers obtained information about varied child responses, some children responded happily and some children were less responsive; children are not focused, because they are busy with their own activities.

In order to communicate well, TKIT Al-Fitrah teachers need to have good language skills. He needs to have a wealth of language and vocabulary that is quite a lot, because by using certain words students cannot understand their meaning, they need other words or terms. Teachers need to master sentence structure and correct spelling. Incorrect sentence structure and spelling from the teacher will be imitated incorrectly, and can be confusing. It is also quite important in this language, the teacher needs to master the right and good speech and variety of language. Everyone has their own voice and accent. Even so, teachers who have different accents must try to use the correct Indonesian accent (*cf* Widiastuti & Setiawan, 2016; Wijayanti, 2016; and Putri & Listyani, 2020).¹

PAUD (*Pendidikan Anak Usia Dini* or Early Childhood Education) communication patterns that take place in Kindergartens aim to help lay the foundation for the development of attitudes, behavior, knowledge, skills, and creativity that children need in adjusting to their environment and for their growth and development. The success of education has to do with the skills of teachers in managing learning. Learning is a core behavior in the educational process that allows students and educators to interact. Teaching and learning interactions are supported by several factors, including: educational objectives, educators, students, educational tools and facilities, teaching methods, subject matter, and the environment (*cf* Khamidun, 2012; Putri & Listyani, 2020; and Ratnasih & Garnasih, 2020).²

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Communication has several elements. According to A.W. Wijaya (2000), there are as follows: (1) *Source*, it is the basis used in delivering the

¹See also, for example, Interview with a Teacher of TKIP (*Taman Kanak-kanak Islam Terpadu* or Integrated Islamic Kindergarten) Al-Fitrah in Bandung, West Java, Indonesia, on 2nd March 2020.

²See also, for example, Interview with a Kindergarten Principal of TKIP (*Taman Kanak-kanak Islam Terpadu* or Integrated Islamic Kindergarten) Al-Fitrah in Bandung, West Java, Indonesia, on 9th March 2020.

³See also, for comparison, Interview with a Teacher of TKIP (*Taman Kanak-kanak Islam Terpadu* or Integrated Islamic Kindergarten) Al-Fitrah in Bandung, West Java, Indonesia, on 2nd March 2020; and Interview with a Parent of Kindergarten Student of TKIP (*Taman Kanak-kanak Islam Terpadu* or Integrated Islamic Kindergarten) Al-Fitrah in Bandung, West Java, Indonesia, on 15th March 2020.

message and is used in order to strengthen the message itself, it can also be people, institutions, books, documents, and others; (2) *Communicator*, it is any person or group who conveys communication messages as a process, and it can also be communicants and vice versa, communicants can be communicators; (3) *Order*, the message is the whole of what is conveyed by the communicator, the core of the message becomes a guide in trying to change the attitude and behavior of the communicant; (4) *Channels*, it is a medium for delivering messages, and communication media can be in the form of mass media, print media, radio, television, films, and others; and (5) *Effect/Result*, it is the end result of communication, namely the attitudes and behavior of people, according to or not as desired (Wijaya, 2000:30).

According to Anton M. Moeliono (2005), effective communication is related to the ability of communicators and communicants. Ability is the strength in which we try with ourselves. In addition, according to Tutut Handayani (2011), the most important aspects in effective communication skills consist of communicators, communicants, media, namely tools to convey and message something conveyed. Because apart from these three aspects, all of them have referred to the applicable curriculum (core competencies and basic competencies) in the form of messages/subject materials or communication effects, which are usually in the form of learning achievement scores (Moeliono, 2005:707; and Handayani, 2011).

Effective educational communication in learning is largely determined by the activeness of learners and learners in the form of reciprocity in the form of questions, answers to questions or in the form of actions both physically and mentally. The existence of this feedback allows learners to make improvements to the way of communication that has been done. The effectiveness of learning is largely determined by the attention and interest of the learner. This is in accordance with the model "AIDA stands for Attention, Interest, Desire, and Action. It means that in order for activities to occur in the learner's self as a communicant, attention and interest must first be raised and then continued with the presentation of the material. Clear communication in learning is one of the conditions for effective learning to take place (Hadiyati, 2016; Wisman, 2017; and Budimansyah *et al.*, 2018).

The Nature and Relationship of Religious Foundations in Developing Effective Communication. In the Islamic perspective, communication is an inseparable part of human life, because all our steps are always accompanied by communication. The communication in question is Islamic communication, namely communication with *al-karimah* or

ethical character. Communication with *al-karimah* character means communication that originates from the *Al-Qur'an* or Holy Book in Islam and *Al-Hadith* or words, attitudes, and actions of Prophet Muhammad.

Communication in Islam emphasizes the message element, namely the treatise or Islamic values, and the way (how), in this case the style of speech and the use of language (rhetoric). Islamic messages conveyed in Islamic communication cover all Islamic teachings, namely *aqidah* or faith, *sharia* or law, and *ihsan* or morals.

To find out how people should communicate properly (*qaulan sadidan*), it is necessary to trace the key concepts used by the *Al-Qur'an* for communication. In addition to *al-bayan*, the key word for communication that is widely mentioned in the *Al-Qur'an* is “al-qaul” in the context of the command (*amr*), there are 6 (six) principles of speech or speech style (*qaulan*), namely:

First, *Qaulan Sadidan* (True, Straight, and Honest Words). The word of “*qaulan sadidan*” is mentioned twice in the *Al-Qur'an*. Firstly, Allah SWT (*Subhanahu Wa-Ta'ala* or Praise be unto Thee the Almighty) commands humans to convey *qaulan sadidan* (true words) in the affairs of orphans and descendants, as Allah SWT says in the *Al-Qur'an*, *An-Nisa* verse 9. Secondly, Allah SWT commands *qaulan* after piety, as Allah SWT says in the *Al-Qur'an*, *Al-Ahzab* verse 70.

Second, *Qaulan Balighan* (words that imprint on the soul, right on target, communicative, and easy to understand). As the word of Allah SWT in the *Al-Qur'an*, *An-Nisa* verse 63, the word “*baligh*” in Arabic means to arrive, hit the target or achieve the goal. When associated with *qaul* (speech or communication), “*baligh*” means fluent, clear meaning, clear, appropriate to use what is desired. Therefore, the principle of *qaulan balighan* can be translated as the principle of effective communication.

Third, *Qaulan Maisuran* (Light Words). In communication, both oral and written, use language that is easy, concise, and precise, so that it is easy to digest and understand. In the *Al-Qur'an* found the term *qaulan maisuran*, which is one of the guidelines for communicating using language that is easy to understand and relieves feelings. As the word of God in the *Al-Qur'an*, *Al-Isra* verse 28.

Fourth, *Qaulan Layyinan* (Gentle Words). The command to use gentle words is contained in the *Al-Qur'an*, *Taha* verse 44. From this verse, it can be concluded that *Qaulan Layyinan* means gentle speech, with a pleasant voice, and full of friendliness, so that it can touch the heart meaning not to raise the voice, such as yelling, raising one's voice. Nobody likes talking to rude people.

Fifth, *Qaulan Kariman* (Noble Words). Islam teaches to use noble words

in communicating to anyone. This noble word as the word of Allah in the *Al-Qur'an*, *Al-Isra* verse 23. *Qaulan Kariman* is a noble word, accompanied by respect and exaltation, pleasant to hear, gentle, and well mannered. In the context of journalism and broadcasting, *Qaulan Kariman* means using polite words, not rude, not vulgar, and avoiding “bad taste”, such as disgust, disgust, horror, and sadism.

Sixth, *Qaulan Ma'rufan* (Kind Words). *Qaulan Ma'rufan* can be translated with appropriate expressions. One of the meanings of *ma'rufa* etymologically is *al-khair* or *al-ihsan*, which means good. *Qaulan Ma'rufan* also means conversation that is useful and causes goodness (*maslahat*). The word *Qaulan Ma'rufan* is mentioned by Allah SWT in the *Al-Qur'an*, *Al-Ahzab* verse 32. To realize good communication, one must always be careful, think, and ponder what will be said. Emphasis on this aspect because often the words that come out of one's mouth result in disaster and great calamity for the person who utters it and even for others. The command to be careful and selective in issuing words as the word of God in the *Al-Qur'an*, *Al-Maidah* verse 101.

The verses above provide an affirmation of the essence and principles of Islamic communication to the stage of its implementation. In the Islamic perspective, the process of delivering messages from the communicator to the communicant must be delivered honestly and in accordance with the principles contained in the values of the *Al-Qur'an* and *Al-Sunnah*, because that is considered part of worship. So, in its application the principle of Islamic, communication takes place between humans and their God. This is the basic foundation of Islamic communication (Pakeeza & Chishti, 2012; Khalil, 2016; and Hasmawati, 2017).

The Nature and Relationship of the Philosophical Foundations in Developing Effective Communication. Philosophy as the parent of various scientific studies is inseparable from the study itself. Various disciplines always need philosophy as an analytical knife in dissecting the epistemological side. Considering the importance of philosophy, communication makes philosophy a vital part that helps the process of developing the study of communication science. From this process, we recognize the term philosophy of communication, which is a scientific discipline that examines understanding (*verstehen*) fundamentally, methodologically, systematically, analytically, critically, and holistically, the theory and process of communication covering all fields, its nature, its structure, its objectives, its technical functions, and the method (Mulyana, 2007; Effendy, 2009; and Mufid, 2012:83-84).

In the context of communication science, there are three types of pillars of communication science in the context of philosophy, namely:

ethos, pathos, and logos. Ethos is an element of philosophy that explains the normative rules that are in the process of developing communication science. The results achieved from this ethos will be the determinant between public relations and communication science. Then Pathos is an element of philosophy that explains various aspects of emotion. The emotional aspect is very closely related to the sense possessed by humans, where ethos and pathos help humans to have great opportunities in the development of communication science, for example the use of various communication theories in studying various problems. Meanwhile, logos guides scholars in making the right decisions by using a logical and rational approach to thinking (Mulyana, 2007; Effendy, 2009; and Bigirimana, 2011).

From the explanation above, we can see that in general philosophy is a science that is more likely to be related to human life. Everything in human life can be included in the problems of philosophy. Then whether communication has a connection to philosophy? Of course, there is a connection. As B.A. Fisher (1985) explained, as cited also in Nina W. Syam (2013), that:

The philosophy of science cannot provide any assistance in understanding the scientific theory of a particular field of study until the scientific discipline has developed a sufficiently valuable set of information in the form of empirical generalizations and the underlying principles, which are concerned with generalizable observations. Whatever the circumstances, as is the case with the term communication, the term theory is difficult to define (Fisher, 1985; and Syam, 2013).

From what is expressed by B.A. Fisher (1985) and Nina W. Syam (2013), it can be concluded that philosophy cannot stand alone without a set of information that can be developed. In the theory of communication science itself explains that communication is a message conveyed by the communicator to the communicant. So, philosophy itself requires a discipline of communication in conveying messages or information which then the information can be studied into a problem which eventually gave birth to another philosophical science (*cf* Fisher, 1985; Bigirimana, 2011; and Syam, 2013).

The Nature and Relationship of Psychological Foundations in Developing Effective Communication. Raymond S. Ross (1965), as cited also in Jalaluddin Rakhmat (2011), defined communication as a transactional process involving cognitive sorting, selecting, and sharing of symbols in such away as to help another elicit from his own experiences a meaning or responses similar to that intended by the source; or a transactional process involving the cognitive separation and co-selection of symbols, in such a way as to help others to extract from their own experience the same meaning or response as the source intended (Ross, 1965; Bryant & Oliver

eds., 2009; and Rakhmat, 2011).

Psychology tries to analyse all the components involved in the communication process. In the communicant, psychology analyses the characteristics of the communicant and the internal and external factors that influence his/her communication behavior. In communicators, psychology traces their traits and asks: What causes one source of communication to succeed in influencing others, while another source of communication does not. When the message reaches the communicator, psychology looks into the process of receiving the message, analyses the personal and situational factors that influence it, and explains the various styles of communicators when alone or in groups (Ha & Longnecker, 2010; Bambaeroo & Shokrpour, 2017; and Ruler, 2018).

In psychology, communication has a broad meaning that includes the transmission of energy, sound waves, signs between places, systems or organisms. Communication plays a role in shaping our personality. Relationships with other people will affect the quality of our lives. If the message we convey is not well understood by others, it can be said that the communication we are doing has failed or is ineffective (Ha & Longnecker, 2010; Sehfudin, 2011; and Bambaeroo & Shokrpour, 2017).

Stewart L. Tubbs & Sylvia Moss (2008), as cited also in Jalaluddin Rakhmat (2011), state that effective communication creates at least 5 things, namely: understanding, pleasure, influence on attitudes, better relationships, and action. This is where it is important for a teacher to have smooth, good communication and be able to move students to interact. Make the learning atmosphere fun, comfortable, and not pressured. Teachers are not only people who teach, but more than that, namely as parents, colleagues, and friends (Tubbs & Moss, 2008; Rakhmat, 2011:13; and Bambaeroo & Shokrpour, 2017).

Because there are students who don't want to be open to their parents, but to the teacher they can be open related to the problems or problems they are facing, so the love from a teacher to students will make their own motivation. Then the teacher who acts as a friend must be able to make students mix freely in the sense that there are limits. Obviously this will increase students' confidence in learning. Because in essence the purpose of communication is how to be able to change an attitude, opinion, behavior, or social change (Rakhmat, 2011; Sehfudin, 2011; and Bambaeroo & Shokrpour, 2017).

The psychology of communication has a very broad definition of meaning, including all transmissions of energy, sound waves, signs between places, systems or organisms. The word communication itself is used as a process, as a message, as an influence or specifically as a patient

message in psychotherapy. So the psychology of communication is a science that seeks to describe, predict and control mental and behavioral events in communication. Mental events are internal mediation of stimuli as a result of ongoing communication; while behavioral events are what appear when people communicate (Fisher, 1985; Bryant & Oliver eds., 2009; and Rakhmat, 2011).

The Nature and Relationship of Sociological Foundations in Developing Effective Communication. In essence, the development of social communication means an act of communication between individuals or groups that involves intensity, motivation, and ability that continues without end. This makes communication complex, dynamic and changing continuously. When communication is viewed socially, communication always involves two people interacting with various intentions, motivations, and abilities to build a shared cultural identity. This communication process has been the means and tools for humans to convey messages, manage problems and various social problems, build bonds of togetherness, and at the same time solve various problems caused by communication gaps (Sehfudin, 2011; Rabiah, 2012; and Bambaeroo & Shokrpour, 2017).

In relation to social processes, communication becomes a way of making social change. Communication plays a role in bridging differences in society, because it is able to re-glue the social system of society in its efforts to make changes. However, communication cannot be separated from its social context. This means that it will be colored by the attitudes, behaviors, patterns, norms, and institutions of the community. So, the two influence each other and complement each other, as does the relationship between humans and society (Sehfudin, 2011; Dijck & Poell, 2013; and Bambaeroo & Shokrpour, 2017).

The relationship between social change and communication, or communication media, has been observed by Goran Hedebro (1982), as cited also in Nurudin (2004), as follows:

Firstly, Communication Theory implies the exchange of messages. There is no change in society without the role of communication. Thus, it can be said that communication is present in all efforts aimed at bringing about change.

Secondly, although it is said that communication exists with the aim of bringing about change, it is not the only tool in bringing about social change. In other words, communication is only one of many factors that lead to societal change.

Thirdly, the media used in communication plays a role in legitimizing the existing social structures. It is the shaper of consciousness that ultimately determines people's perceptions of the world and society in

which they live.

Fourthly, communication is a wonderful tool for monitoring one of society's most important forces; mental conceptions that shape people's insights about life. In other words, those in positions of control over the media can exert decisive influence in the direction of social change (Hedebro, 1982; Nurudin, 2004; and Sulistiani *et al.*, 2017).

The function of communication as social communication implies that communication is important for building our self-concept, self-actualization, for survival, for obtaining happiness, and avoiding pressure and tension. This condition can be achieved, among others, through entertaining communication and fostering positive relationships with others. Through this communication, we work together with community members (families, study groups, universities, neighbourhoods, villages, and the country as a whole) to achieve a common goal, namely changes to all parties who communicate with each other or also known as social change (Sehfudin, 2011; Nurudin, 2004; and Sulistiani *et al.*, 2017).

CONCLUSION

Islamic communication is communication that has *al-karimah* or ethical character. Communication with the character of *al-karimah* means communication that is sourced from the *Al-Qur'an* and *Al-Hadith* or *Al-Sunnah* of the Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or Peace be upon him). While communication in philosophy is one thing that cannot be separated, the use of philosophy in communication will lead to a must attitude that needs to be considered, namely ethos, pathos, and logos.

Psychology in communication is related to various components of communication in the communication process, which include the communicant or communicant, communicators, message production, relationships, connections, and interactions, message delivery processes, message reception processes, message processing processes, communication media, memory, signals, signs and symbols, nonverbal messages, language, stimulation, communication objectives, cultural influence, communication technology, and similarity of meaning.

In the sociology of communication in relation to communication, which is identical to communication interaction, sociology also has the term, namely social interaction where all humans can communicate with each other, both individually and in groups.⁴

⁴*Statement:* This is to certify that our research is a product of our collaborative effort. It is an original, with some literature review from other sources. Our research is not plagiarized – relevant statements of authors in the literature review are properly cited. We certify further that our research has never been reviewed nor published in any other scholarly journal. This certification is issued on 9th February 2021 for whatever legal and official purposes it may serve.

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