



EDUCATIVE COMMUNICATION ETHICS IN THE FAMILY TOWARD MUSLIM STUDENT RELIGIOSITY

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Abstract: The purpose of this research was to find out the ethics of educative communication in the family on the religiosity of Muslim students. To describe the problem, quantitative research was conducted with correlational methods that seek the relationship or influence between educative communication ethics in the family on the religiosity of Muslim students. The total research population was 131 with a sample of 100 respondents. Inventory of educative communication ethics 26 items and religiosity of Muslim students 22 items were submitted to them. After analyzing and interpreting the results of the correlation test using the product moment (person) correlation test and regression test with a simple regression model. The results of this study indicate that the correlation test can be known that there is a positive relationship between educative communication ethics in the family on the religiosity of Muslim students. The value of early communication ethics in the family (X) on the religiosity of Muslim students (Y) is 0.259. The variable of educative communication ethics in the family has a significant influence on religious behavior with a significant value of $0.01 < 0.25$ and the value of t count $3.360 > t$ table 1.987. It can be concluded that there is an influence between educative communication ethics on the religiosity of Muslim students.

INTRODUCTION

Within the family, there are often difficulties in communication that result in conflicts and problems. The inability to communicate effectively with family members, especially with parents, can result in meaningless arguments and neglect to address issues that arise. However, by prioritizing effective communication and respecting etiquette in speaking, every problem, no matter how small, can be resolved through discussion and finding solutions together. Family communication etiquette is an important foundation for creating an environment that supports positive feedback between all parties involved in communication (Hidayah & Kendry Widiyanti, 2022).

Child development is an important role in the family. With the changing times, ethical values in human communication have decreased. In fact, the importance of ethics in communication should never be ignored. Because of this

decline in awareness of ethical values, need to instill them early in the next generation of the nation who will continue the journey of better development. The advancement of communication technology also allows interaction with foreign cultures, which sometimes makes communication ethics ignored indirectly. To build good communication within the environment, need to understand and apply proper communication ethics. Religious teachings also contain norms that regulate human relationships with God, self, fellow humans, as well as the environment and the universe (Sari, 2020).

One of the problems in children's communication ethics in the family is in line with research (Alimah, 2019) There is a positive and significant relationship between the influence of the family and school environment on students' social attitudes in PAI class VII at SMP Negeri 1 Mlarak in the 2017/2018 academic year, with its significance expressed as $0.000 < 0.05$. The coefficient of determination shows a value of 0.651, which indicates that 65.1% of the variability of students' social attitudes can be explained by the influence of family and school environment. Meanwhile, the remaining 34.9% is influenced by other factors not studied.

There was also Hasbullah quoted from the results of Adristi's research (2021) explained that in the family environment, children get basic learning about morals, which is largely reflected in the attitudes and behavior of parents as examples that their children will imitate. This process of forming moral values occurs through imitation of behavior, ways of acting, and speaking that children notice from their parents. Children tend to imitate their parents' behavior patterns, so the main victims of family disintegration, such as divorce, are children (Hasbullah et al., 2019). Children who were used to a harmonious relationship between their parents and then experience a divorce experience a significant mental shock. They might not be prepared to deal with this change and may experience problematic behavior due to a lack of attention and affection from their parents after the divorce.

Then there were also facts observed in the field showing that many parents who did not fulfill their roles well in the family environment. In fact, this situation has resulted in many cases where children in Indonesia are neglected due to lack of attention from their parents (Fajri & Mukarroma, 2020). Some examples included children who have experienced broken homes due to divorce, long-term loss of mothers, or families without fathers. According to records from the Indonesian Child Protection Commission (KPAI), in the last five years, there have been 10 clusters of problems and protection faced by children in Indonesia. One of them is the family cluster, which included cases of custody battles and economic neglect, with the number of cases reaching 4,946. In addition, the Central Statistics Agency (BPS) noted that the number of divorce cases in Indonesia in 2021 reached 447,743 cases, which increased from the previous year which reached 291,677 cases (Rampun, 2022).

Another problem was due to a rift in the family (broken home) which leads to divorce. If they found mental disorders in their children, such as the child is more moody, often cries, their performance at school drops, to

depression, and many even fall into negative things such as drugs and so on (Adristi, 2021). Therefore, the importance of implementing religious moderation-based character education in children must start early at the golden age, because early childhood is the right time to provide a moderate character foundation that is in accordance with Islamic values (Rahmi et al., 2023).

In the era of globalization that continues to develop, Zainuddin et al. (2022) stated in their study that preparation for child development must begin as soon as possible, with an understanding. The importance of understanding the psychology of education and child development well is to ensure that the potential of children's holiness can develop optimally. Instilling religious and moral values at an early age is crucial in efforts to improve social conditions that are increasingly concerning. The presence of moral decline in our culture indicates the need to strengthen and improve religious and moral values education, so that society can achieve human perfection and wholeness as a whole.

Thus, this research provided solutions in overcoming the problems faced in social life, especially in families by implementing religious educative communication in the family. Where religious educative communication in the family is Parents are expected to act as a companion and director who seeks to encourage children to be active, creative, and have faith in Allah Swt (Dharin, 2019). The process of educative communication involves a number of norms which are then applied to children to create a balance between knowledge and action, thus leading to behavior in accordance with the knowledge that children understand.

The novelty of this research, especially how family education to children. In previous studies only discussed children's education in the family. Whereas the research to be studied examines early Islamic education and communication ethics in the family environment, such as how parents educate children according to Islam and what kind of communication ethics are taught according to Islam. Furthermore, what are the results of this education on the religious behavior of students.

RESEARCH METHOD

This research was a survey research with a correlational quantitative approach. All respondents are students of the Islamic Religious Education study program class of 2023 at UNISBA. In this context, it was not because of the assumption that all students have good ethics. Rather, it had more to do with the assumption that college students are often in a developmental stage where they are open to learning, reflection, and moral growth. The sampling method used Probability sampling. The sample size is 100 students who are students of the PAI study program class of 2023. The data obtained from the field about communication ethics in the family in the form of numbers that are questionnaires. This study aimed to determine whether PAI study program students at UNISBA have good communication ethics in the family. This research was started by reviewing the existing theories and knowledge so that

the problems that will be researched appear. The problems obtained were tested to find out how much influence the ethics of educational communication in the family had on the religiosity of Muslim students. Before processing the data, researchers tested the instrument on 30 respondents to test the validity and reliability using a percentage of 5% with a t table value of 0.361. Reliability in this study was measured using Crombach Alpha. This method was generally used by researchers who present many statements with a Likert scale in a questionnaire survey to assess the reliability of the scale. The interpretation of reliability is as follows: 1). If Alpha > 0.90, the reliability is considered perfect. 2). If Alpha is between 0.70 and 0.90, the reliability is considered high. 3). If Alpha is between 0.50 and 0.70, the reliability is considered moderate. 4). If Alpha < 0.50, the reliability is considered low.

Table 1
Alpha Test for X and Y Variables
Uji Alpha untuk Variabel X dan Y

No.	Variables	Koefisien Alpha	Description
1.	Communication Ethics in the Family	0,83404	Reliable
2.	Religiosity	0,73759	Reliable

From the reliability test table using the Cronbach's Alpha method to measure the level of consistency of variable X, an alpha value of 0.83404 was obtained, while for variable Y an alpha value of 0.73759 was obtained. This showed that the alpha value of the two variables is greater than the correlation coefficient of 0.361, which indicated that the statements in variables X and Y in the questionnaire can be considered reliable.

RESULT AND DISCUSSION

This research will look for the influence between variable X (educative communication ethics in the family) and variable Y (religiosity of Muslim students):

Normality Test

Furthermore, the normality test on variables X and Y was carried out using SPSS software version 22. Data is considered normally distributed if the resulting probability value is greater than 0.05.

Table 2 Normality Test
One-Sample Kolmogorov-Smirnov Test

		Unstandardized Residual
N		100
Normal Parameters ^{a,b}	Mean	.0000000
	Std. Deviation	7.35415688
Most Extreme Differences	Absolute	.085
	Positive	.037
	Negative	-.085
Test Statistic		.085

Asymp. Sig. (2-tailed)	.071 ^c
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Based on table 2 above, it was known that the significant value obtained is $0.071 > 0.05$. This meant that the data used in the study have followed the normal distribution data distribution. According to Britania (2020), the coefficient of determination was used to determine the percentage of the influence of variables X1 and X2 on variable Y.

Ghozali (into Widana & Muliani, 2020) said multicollinearity test is used to evaluate whether there is a correlation between independent variables in the regression model. Multicollinearity assessment in regression models is usually carried out based on the Tolerance value (Tolerance) and the Variance Inflation Factor (VIF). Tolerance measures the variability of the independent variables, and the Tolerance value can be found in the test results. If the Tolerance value is greater than 0.10 (Tolerance > 0.10), then the independent variables tested do not show symptoms of multicollinearity. Conversely, if the Tolerance value is less than 0.10 (Tolerance < 0.10), then the independent variables tested show symptoms of multicollinearity.

Multicollinearity Test Results

Table 3 Multicollinearity Test Results Coefficients

Model	Collinearity Statistics	
	Tolerance	VIF
1 Communication Ethics	1.000	1.000

a. Dependent Variable: Religiusitas

From the multicollinearity test results presented above, it can be observed that the tolerance value of each variable exceeds 0.1 (>0.1), and the Variance Inflation Factor (VIF) value of each variable is below 10 (<10). Thus, it can be concluded that there was no indication of multicollinearity in the independent variables used in this study.

Determination

Table 4 Coefficient of Determination

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.321 ^a	.103	.094	7.392

It was found that the correlation regression value was 0.321. Then the regression coefficient obtained is 0.103 (10.3%). Thus, it can be concluded that the variables of Islamic education and early communication ethics in the family, within the framework of this model, contribute as much as 10.3% to the

explanation of religious behavior. Meanwhile, the remaining 80.7% was influenced by other variables not included in this research model.

Multiple Linear Regression Test

Table 5 Multiple Linear Regression Test Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	66.993	8.136		8.234	.000
Etika Komunikasi	.259	.077	.321	3.360	.001

a. Dependent Variable: Religiusitas

The regression equation produced in this study is as follows: $Y=66.993 - 0.259X + e$. From the equations and tables that have been presented: The variable of early communication ethics in the family has a significant influence on religious behavior, with a significance value of 0.01, which was greater than the threshold value of 0.05, and the calculated t value of 3.360, which exceeded the t table value of 1.987.

Description of Communication Ethics

Table 5 Description of Communication Ethics

No.	Statement	Always		Sometimes		Never		Total
		f	%	F	%	F	%	
1	My parents taught me to use polite language to my elders.	97	97%	2	2%	1	1%	100
2	My parents taught me to speak politely to my peers.	67	67%	32	32%	1	1%	100
3	My parents taught me to use harsh language when speaking.	66	66%	32	32%	2	2%	100
4	My parents taught me to get annoyed when I hear people saying rude things.	67	67%	36	36%	7	7%	100
5	My parents taught me to take it easy when I hear people say rude things.	8	8%	32	32%	60	60%	100
6	Parents set an example when they are tired of saying harsh words	6	6%	27	27%	67	67%	100
7	My parents taught me to reprimand friends who speak rudely.	34	34%	48	48%	18	18%	100
8	My parents taught me to use polite speech when I'm tired.	61	61%	35	35%	4	4%	100
9	My parents taught me to speak to others using a soft tone.	70	70%	30	30%	0	0%	100
10	My parents taught me to speak to others in a high tone.	6	6%	21	21%	73	73%	100
11	My parents taught me to adjust the volume of my voice when talking to others so as not to disturb the people around me.	80	80%	16	16%	4	4%	100
12	Parents teach when asking for help to use the word "please"	83	83%	15	15%	2	2%	100
13	My parents taught me the etiquette of lecturers speaking I paid attention and answered in a soft tone.	89	89%	11	11%	0	0%	100
14	Parents teach when making mistakes parents reprimand in a high tone	21	21%	30	30%	49	49%	100

15	My parents taught me to interrupt others when speaking in a high tone.	4	4%	26	26%	70	70%	100
16	Parents teach that when making mistakes parents reprimand in a gentle tone.	56	56%	31	31%	13	13%	100
17	My parents taught me that when I ask my friends for help, I should use a high tone.	2	2%	9	9%	89	89%	100
18	My parents taught me to pay attention to the other person with a friendly face.	78	78%	19	19%	3	3%	100
19	My parents taught me to be annoyed and to pay attention to the other person with a stern look on my face.	12	12%	27	27%	59	59%	100
20	Parents use gentle eye contact when communicating with the family	84	84%	15	15%	1	1%	100
21	Parents show a warm smile when gathering with the family	91	91%	7	7%	1	1%	100
22	My parents taught me to show facial expressions that make my parents uncomfortable.	1	1%	25	25%	74	74%	100
23	When gathering with family, parents show a bright facial expression	1	1%	9	9%	90	90%	100
24	My parents taught me that when my friend is happy, I should also show a happy facial expression.	94	94%	6	6%	0	0%	100
25	My parents taught me to respect my friends when expressing my opinion with a friendly face..	95	95%	5	5%	0	0%	100
26	My parents taught me to interrupt my friends when expressing my opinion.	3	3%	12	12%	75	75%	100

The results of multiple linear regression testing show that communication ethics applied early in the family environment has a significant impact on religious behavior. The significance value is $0.13 < 0.25$, and the calculated t value is 3.201, which exceeds the t table value of 1.987. A well-understood and applied communication ethic can establish harmonious relations between individuals. Conversely, the absence of an understanding of communication ethics can result in misunderstandings that trigger conflicts and divisions, damaging human social life. Communication ethics played a crucial role in directing daily human behavior and interactions (Sari, 2020).

The verse related to this is found in Surah As-Saffat verse 102:

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يُبَيِّئُ ابْنِي أَرَى فِي الْمَنَامِ آيَةَ أَنْذُبُكَ فَاَنْظُرْ مَاذَا تَرَى قَالَ يَا أَبَتِ
افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

"When the boy reached the age when he could work with him, he (Ibrahim) said, "O my son, I dreamed that I would slaughter you. What do you think?" He (Ishmael) replied, "O my father, do what (Allah) has commanded you; Insha Allah you will find me among the patient ones".

In the written dialog in this surah, it is clear that Prophet Ibrahim communicated with Ismail, his son, using very polite, loving and kind language. The message delivered focused on instilling the values of monotheism and Aqidah, as well as an invitation to obey Allah Swt, delivered gently. Ismail, as a child, accepted and recognized the truth of the message (Rahim SM & Chandra, 2020).

The results found in the variable of early communication ethics in this family show that there are still some students who are lacking in communication ethics. As there are four statement items that show that knowledge of communication ethics related to students' religious behavior needs to be improved, as evidenced by the following four statement items: a) I take it for granted when I hear people say rude things. Respondents who accepted this item reached 60%. b). When I am tired, I still use polite speech. Responses that accepted this item only reached 61%. c). When I make a mistake, my parents reprimand me in a high tone. Responses that accepted this item reached 49%. d). I get upset and pay attention to the other person with a stern look on my face. Responses that accepted this reached 59%.

The description above shows that students still need to be ethical in communicating with others. The danger of spoken words is very great, as conveyed in the hadith of the Prophet Saw: *"Isn't it possible for people to fall into hell because they are unable to control their speech."* Those who understand this and have strong faith will try to keep their speech so that they only say good words or choose to be silent (Jupri, 2018). The importance of implementing verbal educative communication has a significant impact on children's moral development.

As in the research Rantikasari et al. (2023), explained that after teachers, especially in class A3, implemented verbal educative communication habituation, there was an increase in the moral aspects of children. This is reflected in the child's ability to achieve several indicators of moral development. First, they began to understand the importance of knowledge, which helps them distinguish between good and bad actions, and know things that should be done and not done. Second, they are able to express emotions reasonably and begin to control their actions and feelings. Third, they show improvement in self-confidence. Fourth, they learn to be disciplined and obey the rules. Fifth, discipline towards the environment. And Sixth, Social skills. Then Andrianto (2019) said some of the roles emphasized by interpersonal communication in creating happiness in human life can be explained as follows: First, interpersonal communication has an important role in our intellectual development and social interaction. Second, our identity and personality are formed through interaction and communication with other individuals. Third, to understand our surroundings and test the truth of our understanding, need to compare it with other people's views of reality. Fourth, our mental health is often affected by the quality of our interactions and communication with others.

Jalaluddin Rakhmat in his book "Actual Islam" suggested several options that can be taken to improve early communication ethics in the family in accordance with Islamic teachings. Marwah (2021) stated on the social reflections of a Muslim Scholar", there were six styles of speech that can be identified in the Quran which are known as standards, principles, or norms in responding by speaking; this was referred to as the principle of "Keeping Lisan". With the ethics of communication in the family was also a focus in improving children's religious behavior (SusyLOWATI et al., 2019). Good and ethical communication can

help shape correct religious understanding, create a positive environment, and form a bond between parents and children. As for how parents interact with their children that need to be considered include:

First, maintain eye contact with the child and be consistent in doing so. Second, Listen attentively. This helps the child feel valued and more open in communicating. Third, Respect the child's views. During family discussions, provide opportunities for all members to express their opinions. This helps children build confidence in public speaking. Fourth, Avoiding the use of negative words, as it can undermine the child's trust and lower his/her confidence. In addition, parents' communication etiquette can set an example for the child. Fifth, Use a soft and calm intonation so that the communication atmosphere is comfortable for both parties (Putri et al., 2021).

Description of Student Religiosity

Based on the issues raised, the following results of the percentage of religiosity of Muslim students can be found in the following table:

Table 6 Description of Student Religiosity

No.	Statement	Always		Sometimes		Never		Total
		F	%	F	%	F	%	
1	I start my day by reciting "basmallah" for all the blessings given by Allah Swt	73	73%	26	26%	1	1%	100
2	I am grateful to Allah Swt for the pleasure and sustenance He gives	95	95%	5	5%	0	0%	100
3	When I fail, I surrender and feel that Allah is unfair	8	8%	24	24%	86	86%	100
4	I pray and read the Quran to get closer to Allah Swt	86	86%	13	13%	1	1%	100
5	I am patient in facing the trials given by Allah Swt	81	81%	19	19%	0	0%	100
6	I attend religious studies to calm my mind	43	43%	47	47%	10	10%	100
7	I do dhikr to calm my heart	66	66%	31	31%	3	3%	100
8	My parents taught me to give alms to people in need	98	98%	2	2%	0	0%	100
9	I am happy to see friends getting gifts from lecturers	85	85%	12	12%	3	3%	100
10	I pray for my parents to be given favors from Allah Swt	99	99%	1	1%	0	0%	100
11	My parents forbid sharing food with friends	1	1%	1	1%	98	98%	100
12	I am jealous of other people's success	10	10%	21	21%	69	69%	100
13	I am happy to have good parents so that I am motivated to be good	93	93%	6	6%	1	1%	100
14	I am happy to see friends winning competitions, making me increase the quality of worship and good deeds	85	85%	13	13%	2	2%	100
15	I hate friends who win in competitions	1	1%	1	1%	98	98%	100
16	I believe that Allah swt gives the best way to each of His people	96	96%	3	3%	1	1%	100
17	I maintain good manners, even to friends who do bad things to me	75	75%	24	24%	1	1%	100
18	I use my friends' weaknesses to criticize and criticize	3	3%	4	4%	93	93%	100
19	I am against spreading gossip that can harm others	47	47%	8	8%	45	45%	100
20	I respect my friends' opinions without putting them down	90	90%	5	5%	5	5%	100
21	I look down on others based on social	0	0%	2	2%	98	98%	100

	status							
22	I accept suggestions from discussion partners without feeling that my opinion is better	73	73%	19	19%	8	8%	100

The results found in the Muslim student religiosity variable show that a). Parents teach me to give alms to people in need Responses that accepted this item reached 98%. b). I pray for my parents to be given favors from Allah Swt. Responses that accepted this item reached 99%. c). I believe in Allah Swt giving the best way to each of His people. Responses that accepted this item reached 96%. d). I am grateful to Allah Swt for the enjoyment and sustenance He gives. Responses that accepted this item reached 95%. e). I am happy to have good parents so that I am motivated to be good. Responses accepting this item reached 93%. While the following five items received more negative responses Furthermore, the normality test on variables X and Y was carried out using SPSS software version 22. Data is considered normally distributed if the resulting probability value is greater than 0.05.

Based on the explanation above, to have a good religiosity spirit, it can be started from how Islamic Education in the family, where Islamic Education is a teaching process that aims to shape character or personality. Islamic teachings contain values regarding personal behavior and actions in society to achieve individual and collective welfare. Islamic religious education aims to form morals and ethics that can produce individuals with noble character, both men and women have high moral integrity, strong determination, clear goals, and strong moral principles. They understand the importance of obligations and carry them out, respect human rights, have the ability to distinguish between good and bad actions, choose good actions out of compassion for goodness, stay away from inappropriate behavior, and always remember God in all their activities (Ismail, 2022). In Muhammad Fadli al-Jamali's research, he concluded that the objectives of child education according to the Qur'an are: First, introducing children to their role among fellow human beings and their personal responsibilities in life. Second, introducing children to social interaction and their responsibilities in group life. Third, equipping children with an understanding of the wisdom of the creation of nature and how to utilize it. Fourth, introducing children to the creator of nature, Allah, and encouraging them to worship Allah (Nasution, 2019).

The Quranic verse related to this is found in surah Luqman verse 13:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

"And (remember) when Lukman said to his son, when he was instructing him. "O my son, do not associate partners with Allah; indeed associating partners with Allah is a great injustice".

The results on the religiosity variable showed that how important it is to instill the values of Islamic Education from an early age in the family to serve as guidelines in everyday life. By increasing the understanding and values of Islamic Education in children, it was expected that they will get closer to Allah

SwT by implementing all His commands and staying away from His prohibitions.

Providing early education to children involves the application of religious values with the aim of forming good character and behavior in children in the future (Tuna, 2022). Education in the family environment has a goal that is in line with the general goal of education, which is to guide Muslims towards a deeper self-understanding as God's creation so that they can attain moral perfection and devote themselves to Him (Ismail, 2022). Thus it is clear that every step and human action has been supervised by Allah SWT.

In Islam, good communication is in accordance with the perspective of the Quran. This research is based on the views of Al-Syaukani in Tafsir Fath al-Qadir interpreting *al-bayan* as the ability to communicate. Al-Quran provides guidelines on how to communicate correctly (*qaulan sadidan*). In addition to *al-bayan*, the Quran also mentions "*al-qaul*" in the context of commands (*amr*). The Quran presents six forms of effective communication that can be used as guidelines for parents in communicating with children, including those at an early age (Sarnoto, 2022), These forms are: *qaulan sadidan* (honest speech), *qaulan balighan* (effective and easy to understand), *qaulan maisuran* (well received), *qaulan layyinan* (polite and gentle), *qaulan kariman* (honorable speech), and *qaulan marufan* (good and appropriate speech) (Irfan, 2019). The importance of instilling the values of educative communication ethics towards children to create humans who have high religiosity in society.

CONCLUSION

Providing children with Islamic education from an early age is a very important task for every parent. Islamic education and principles applied in the family environment become a very vital foundation in shaping children's religious behavior. Likewise, the ethics of communication in the family is also a focus in improving children's religiosity. After analyzing and interpreting the results, it can be concluded that there is a positive relationship between educative communication ethics in the family and the religiosity of Muslim students. The correlation coefficient between early communication ethics in the family (X) and the religiosity of Muslim students (Y) is 0.259. The variable of educative communication ethics in the family significantly affects religious behavior, with a significance value of 0.01 which is lower than 0.25, and a calculated t value of 3.360 which is greater than the t table of 1.987. This showed the importance of building a strong relationship between parents and children. With educative communication carried out with good ethics, it can help strengthen religious values in Muslim students. Messages delivered ethically can inspire and motivate students to practice religious teachings in their daily lives.

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