



# The Influence of Islamic Teachers on the Ethichs of Islamic Communication in Vocational High School in Deliserdang Regency

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## **Abstract:**

*the perspective of Islam as written by Muslimah from the An-Nadwah Kuala Tungkal Islamic College of Religion (STAI), the communication meant by Islamic communication is communication that is morally al-karimah or ethical. This aim of paper intends to raise the discourse regarding the ethics of communication that occur in the world of Education, especially what happens to students who are in Vocational High School I Percut Sei District, Deli Serdang Regency. This study uses a quantitative approach. The population of this research is the students of Vocational High School I Percut Sei District Tuan Deli Serdang Regency. the total population of the three class levels is 2174 people. The results show that Peer communication to public vocational high school students 1 Percut Sei Tuan Deli serdang has a significant effect on students' Islamic communication ethics. This influence is shown by the contribution of peer communication by 0.218 units to the ethics of Islamic communication of students. Peer communication has a positive effect on students' Islamic communication ethics. The better the peer communication with students, the better the ethics of student Islamic communication. Family communication, communication of Islamic religious education teachers and peer communication together have a significant effect on the ethics of Islamic communication of students. The influence is 50.9%. This means ethics.*

## **Keywords:**

*communication; Islamic religious; Islamic subject; teacher and peer*

## **I. Introduction**

In the perspective of Islam as written by Muslimah from the An-Nadwah Kuala Tungkal Islamic College of Religion (STAI), the communication meant by Islamic communication is communication that is morally al-karimah or ethical. That's because, in reality, not a few disputes, disputes, hostilities, and quarrels arise with the beginning of uncontrolled speech. In fact, not a few bloodshed that starts from the work of the tongue. Keep in mind, he continued, Allah. don't like exaggeration, so when communicating or talking, speak naturally, which contains encouragement or motivation and don't talk if it's just to offend someone. Because what is said good and bad all of that will be accounted for in the afterlife later. Islam pays special attention to the ethics of the conversation, even seen as one of the things that will save humans, both in this world and the hereafter. An ethical conversation will make communication run well and there is a harmonious relationship between the communicator and the communicant.

This paper intends to raise the discourse regarding the ethics of communication that occur in the world of Education, especially what happens to students who are in Vocational High School I Percut Sei District, Deli Serdang Regency. The selection of the theme of this study certainly needs to remember that the communication ethics described in each student is usually quite varied with grouping of the good and the less good. Those who are not good

tend to be the result of their unwillingness to listen to the advice of parents so that this attitude also radiates to the advice of their teachers at school. If they are admonished or scolded they may also resist, and that can be assumed to occur because of the habit they find or do that is to communicate in a loud tone when advised. Not only that, poor communication often also occurs from harsh words, mocking or insulting his brother. As a result there have been misunderstandings, debate and even quarrels.

The things mentioned above show that the ethics of communication in one's daily life is the influence of the communications that are around him, regardless of whether the communication is ethical or not. Borrowing the theory of cognitive psychology that developed in the world of communication science that the existence of the human mind as one of the factors that determine the response to the stimulus received. Cognitive theory pays attention to how individuals obtain, store and process information that will produce behaviors and actions. In other words what is done by humans in a communication situation depends not only on the pattern of stimulus and response, but also on the mentality that arises when someone manages the information it receives.

## **II. Review of Literature**

### **2.1 Family Communication**

There are many people who have an influence in life on the development of a child. Most important among them are of course parents, siblings and people who live in one house, who have emotional ties, from which slowly they form self-concepts. Jalaluddin Rahmat explained that parents influence the formation of self-concept in children, so that the behavior patterns of the children themselves are formed. His opinion quoted Friendly which explained that family communication is the readiness to speak openly to every things in the family both pleasant and unpleasant, and also ready to solve problems in the family with conversations that are lived with patience and honesty and openness. From this, it can be understood that family communication can be established to provide something that can be given to every other family member, so that with this communication problems that occur between family members can be discussed by taking the best solution.

### **2.2 Communication of Islamic Education Teachers**

In the Law of the Republic of Indonesia number 14 of 2005 article 1 regarding teachers and lecturers explained that the teacher is a professional educator with the main task of educating, teaching, guiding, directing, training, evaluating, and evaluating students in early childhood education through formal education, basic education, secondary education. Such an understanding, as explained by Hamzah B. Uno, illustrates that a teacher is someone who has the ability to design learning programs and is able to organize and manage classes so that students can learn and ultimately reach maturity as the ultimate goal of the education process.

While Islamic Religious Education teachers in the Capita Selektta Islamic Religious Education are those who use the reference to the results of the International Conference on the understanding of Islamic Religious Education teachers as murabbi, muallim and muaddib.

Understanding murabbi is a religious teacher must be someone who has the nature of Rabbani that is wise, learned in the field of knowledge about rabb. The understanding of a Muslim is that a religious teacher must be a priest (scientist), that is, to master theoretical science, to have creativity, a very high commitment in developing knowledge and a life attitude that always upholds values in daily life. While the definition of ta'dib is the integration between

science and charity.

### 2.3 Peer Communication

Intercourse between peers is a necessity for a teenager. A teenager in daily life, a student not only communicates with the family, namely with his father, mother and other family members, but also with his teacher at school. Furthermore, in everyday relationships, students communicate with their peers, both when they are at school and when they are in the community. Peer communication is the process of delivering messages through face-to-face communication between fellow students in the form of interpersonal and group communication using verbal and nonverbal symbols in student relationships with peers.

The development of students' social lives is marked by symptoms of increasing peer influence in their lives. Most of their time is spent communicating or hanging out with their peers. In one investigation it was found that 40% at the age of 7-11 children spend their time playing with peers. Along with the development of adolescents, it can be assumed at the age of 13 to 16 years which is the early adolescence, the time to play teenagers with peers will increase.

### 2.4 Ethics of Islamic Communication.

To get an understanding of the ethics of Islamic communication, the meaning of each word will be explained first. Ethics comes from Latin, ethica with the root of the word ethos and from German ethike which is absorbed into English becomes ethic, which means to act on the basis of morality or in line with moral standards that apply in certain societies, or harmonize actions with the standards of behavior of a certain profession. According to KBBI (Big Indonesian Dictionary) ethics are (1) knowledge about what is good and what is bad, and about moral rights and obligations. (2) Collection of principles or values relating to morals. (3) The principle of behavior as a guideline. In English, ethics is ethics which means good behavior or morals. Kees Bertens, an expert on ethical philosophy who wrote a book called Ethics states that the word comes from Ancient Greek. They call it ethos or ethikos which means custom or habit. In Fakhry Majid's explanation, ethics is also related to Latin, namely mores which means a custom.

For ethics in a way, he explained that a communicator should speak well, speak politely, and talk with a cheerful face. Three ways, if traced in the Koran, there are sources in the following verses:

يَا نِسَاءَ النَّبِيِّ لَسْنُنَّ كَأَحَدٍ مِنَ النِّسَاءِ ۚ إِنَّ اتَّقِيْنَ فَلَ تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا

Hi wives of the Prophet, you are not like other women, if you are cautious. Then do not be submissive in speaking so that those who have illness in their hearts desire and say good words. (Surat al-Ahzab: 32)

### 2.5 Youth / Student Development

One range of human life is adolescence. Everyone will feel adolescence with all its dynamics. Experts have given a definition of teenagers. De Brun for example defines adolescence as a period of growth between childhood and adulthood. The same opinion was expressed by Papalia and Olds. They suggest that adolescence is a period of developmental transition between childhood and adulthood which generally begins at the age of 12 or 13

years and ends at the age of the late teens or early twenties.

If observed in everyday life, a child who is at the age of 15 or 17 years is in a transition period between children and adolescents. Considered as children but they have started showing signs of adolescence. Considered a teenager, but sometimes his behavior is still a child. In that age range, their physical body has started to develop. Their height is increasing, so is their weight. Besides that their voice which was the voice of children, has begun to turn into a raspy like the voice of an adult. They generally only finish elementary school and are generally sitting in the early grades of junior high school.

## **2.6 Islamic Communication**

Islamic communication, in the sense presented by Hefni, is communication that is built on Islamic principles that have a spirit of peace, friendliness, and safety. Based on information from the Koran and Hadith it is found that Islamic communication is communication that seeks to build relationships with oneself, with the Creator, and with others to bring peace, friendliness, and safety to oneself and the environment by submitting to the commands of Allah and His Messenger. Any action in communication that makes someone's heart broken or someone's heart becomes sick or hurt is contrary to the spirit of communication in Islam.

The professor of Islamic communication at the North Sumatra State Islamic University (UIN) then detailed five targets for Islamic communication, namely:

1. Intrapersonal communication with yourself.
2. Communication with others, whether in the form of individuals, the public or the masses.
3. Communication with Allah is done by someone when they are praying, dhikr, praying.
4. Communication with animals.
5. Communication with subtle creatures such as jinn that can be done by certain people who get excess from God.

## **2.7 Principles of Islamic Communication**

The difference as above can also be seen from the side of the principles offered by Islamic Communication. Syukur Kholil explained that there are several principles of communication that should be followed as described in the Qur'an and Hadith.

For that reason, in the communication process, there are at least three elements, namely the communicator, the media and the communicant. Communication experts also explain that communication is not only informative, that is, so that others understand and understand, but also persuasive, namely so that others will accept the teachings or information conveyed, conduct activities or actions, and others. Even according to Hovland, as quoted by Onong, that communication is not only related to the delivery of information, but also aims at forming public opinion and public attitude.

Second, although the Qur'an does not specifically address the issue of communication, however, if examined there are many verses that provide a general description of the principles of communication. In this case, referring to specific terms assumed as an explanation of the principles of communication can be done, namely:

1. The principle of Qaul Baligh.

In the Qur'an the term qaul baligh is only mentioned once, namely QS. An-Nisa ': 62-63:

فَكَيْفَ إِذَا أَصَابْتَهُمْ مُصِيبَةٌ بِمَا قَدَّمْت أَيْدِيَهُمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا  
إِحْسَانًا وَتَوْفِيقًا أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ  
لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا.

Then how about if they (hypocrites) overwrite something unfortunate due to the actions of their own hands, then they come to you swearing: "By Allah, we do not want anything other than a good solution and perfect peace". They are people who God knows what is in their hearts. Therefore you turn away from them, and teach them a lesson, and tell them the words which are on their souls.

## 2. The Principle of Qaul Karim.

This term is found in the Qur'an only once, namely sura al-Isra ': 23:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ  
أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

And your Lord has commanded that you do not worship other than Him and do good deeds to the mother and father. If one of the two or both is to old age in your care, then do not say to both the words "ah" and do not shout at them, and say to both good words.

## 3. Principles of Qaul Maisur.

In the Qur'an, Qaul Maisur was only found once, namely sura al-Isra ': 28:

وَأِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا

And if you turn away from them to get the grace from your Lord that you expect, then tell them what is appropriate. Ibn Zaid said, "This verse comes down with regard to the case of a people who asked for something from the Messenger of Allah, but he did not grant his request, because he knew that they often spend wealth on things that are not useful. So that he turned away solely because he hoped for reward. Because, that way he does not support his bad habits in wasting wealth. However, it must still be said with words that are pleasant or comforting. "

## 4. Principles of Qaul Ma'ruf.

In the Koran this term is mentioned four times, namely QS. Al-Baqarah: 235; QS. Al-Nisa ': 5 and 8; and QS. Al-Ahzab: 32.

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنفُسِكُمْ ۖ عَلِمَ  
اللَّهُ أَنَّكُمْ سَتَذَكَّرُونََهُنَّ وَلَكِنْ لَا تُؤَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا ۖ وَلَا  
تَعْزَمُوا عُقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ ۖ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنفُسِكُمْ  
فَاحْذَرُوهُ ۖ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ

And there is no sin for you to woo those women with innuendo or you hide (the

desire to marry them) in your heart. Allah knows that you will mention them, in that you must not make promises to marry them in secret, except to say (to them) words that are sorry. And do not you insist (be determined) to commit marriage, before it runs out 'iddah. And know that God knows what is in your heart; so fear Him, and know that Allah is Forgiving, and Most Helpful.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ  
وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

And do not give it up to those whose minds are not yet perfect, the treasure (those in your power) that God makes as the point of life. Give them shopping and clothing (from the proceeds of the treasure) and say to them good words.

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ  
قَوْلًا مَعْرُوفًا

#### 5. Principles of Qaul Layyin.

In the Koran it is only found once, Q.S. Thaha: 43-44:

أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ

"Go both of you to Pharaoh, verily he has transgressed; then speak the two of you to him with meek words, hopefully he will remember or be afraid ".

#### 6. The principle of Qaul Sadid.

In the Koran, qaul sadid is mentioned twice. First, QS. Al-Nisa ': 9 as follows:

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا  
قَوْلًا سَدِيدًا

And let Allah fear those who if they leave behind their weak children, whom they worry about (their welfare). Therefore let them fear Allah and let them speak the right words.

#### 7. Principles of Qaul Zur.

In the Koran, qaul zur is only found once, QS. al-Hajj: 30 as follows:

ذَٰلِكَ وَمَنْ يُعَظِّمْ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ ۗ وَأُحِلَّتْ لَكُمْ الْاَنْعَامُ اِلَّا مَا  
يُنْتَلَىٰ عَلَيْكُمْ ۗ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْاَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ

Thus (the command of Allah). And whoever glorifies what is honorable in the sight of Allah is better for him in the sight of his Lord. And all cattle have been halted for you, except those which are explained to you forbidden, so stay away from unclean idols and stay away from false words.

### III. Research Methods

This study uses a quantitative approach. The population of this research is the students of Vocational High School I Percut Sei District Tuan Deli Serdang Regency. The total population of the three class levels is 2174 people.

**Table 1.** Sample of Vocational High School I Students in Percut Sei District, Deli Serdang Regency

Class	Sex		N	Sex		N
	M	F		M	F	
X	556	191	747	86	30	116
XI	545	142	687	85	22	107
XII	617	123	740	96	19	115

### IV. Discussion

#### 4.1 Communication Habits

Communication habits in this case are the habits of respondents / students communicating with parents, Islamic religious education teachers and with peers. Student communication habits can be seen from the initiative to communicate, the frequency and duration of communication, time to communicate, place, things discussed, and with whom to communicate more. The following are displayed one by one.

##### a. The Student's Habit of Communicating With Parents

Communication between children and parents is an important thing, both for children and for their parents. Every child generally has certain habits when starting communication with parents. The following shows the respondent's communication habits with his parents.

**Table 2.** The party that started the communication

NO	Answer	Frequency	Percentage
1.	Son	182	62%
2.	Parents	112	38.0%
	Total	292	100%

**Source:** Research questionnaire

Based on the data in the above table, it is known that 182 respondents (62%) stated that usually they first started communication with their parents, while 112 respondents (38.0%) stated that their parents usually first started communication with them .

##### b. The Habits of Students Communicating with Islamic Religious Education Teachers

Communication between students and Islamic religious education teachers is an important thing, both for students and for teachers.

**Table 3.** Communication habits of respondents with Islamic religious education teachers.

NO	Answer	Frequency	Percentage
1.	Students	87	30%
2.	Religion Teacher	207	70.0%
	Total	294	100%

**Source:** Research questionnaire

Based on the data in the table above it is known that as many as 87 people respondents (30%) stated that usually they first started communication with their religious teacher, while as many as 207 respondents (70%) stated that their religious teacher usually first started communicating with them.

**c. Habits of Students Communicating with Peers**

Communication between students and peers is a matter important, both for students and for their peers. Each student generally has certain habits when starting communication with peers. The following shows the respondents' communication habits with their peers.

**Table. 4.** The party that started the communication

NO	answer	Frequency	Percentage
1.	Me	190	65%
2.	My friend	104	35%
	Total	294	100%

Source: Research questionnaire

Based on the data in the table above it is known that as many as 190 people of respondents (65%) stated that they usually start first communication with their peers, while 104 respondents (35.%) stated that their peers usually started communication with them first.

**Table. 5** Respondent's Answer Score to Peer Communication Variable Questionnaire (X3)

No	Statement	Answer					Σ
		SS	S	KS	TS	STS	
		5	4	3	2	1	
1.	My friend is a clever student, every statements come out from them can give me knowledge.	38	123	108	18	7	294
		13	42	37	6	2	100 %
2.	My friend is a smart person, because it can always provide a good solution for me inside solving problem.	51	128	97	14	4	294
		17	44	33	5	1	100 %
3.	My friend is an honest person, because he never lied to me.	23	52	159	44	16	294
		8	18	54	15	5	100 %
4.	My friend is a fair person, because he does not treat his friends differently.	27	102	111	42	12	294
		9	35	38	14	4	100 %
5.	My friend is very responsive to what I talk about to him.	57	129	84	19	5	294
		19	44	29	6	2	100 %
6.	My friend is quite understanding to me for good things.	75	138	61	18	2	294
		26	46	21	6	1	100 %
7.	My friend always encourages me for good things.	98	138	40	13	5	294
		33	47	14	4	2	100 %
8.	My friend is always prejudiced to me.	47	124	98	21	4	294
		17	42	33	7	1	100 %
9.	My friend always values my opinion.	56	140	74	22	2	294
		19	48	25	7	1	100 %



10.	My friend is my idol	33	76	105	47	33	294
		11	26	36	16	11	100 %
11.	I obey my friend.	5	46	104	68	71	294
		2	16	35	23	24	100 %
12.	My friend talks to me using words that are easy for me to understand.	49	160	65	12	8	294
		17	54	22	4	3	100 %
13.	My friend always reminds me not to beat around the bush when talking	43	115	102	26	8	294
		15	39	35	8	3	100 %
14.	My friend advised me to always be friendly to others	52	120	89	24	9	294
		18	41	30	8	3	100 %
15.	My friend advised me not to gossip when hanging out with friends	31	116	97	34	16	294
		11	39	33	12	5	100 %
16.	My friend advised me to always be honest.	56	139	68	24	7	294
		19	47	23	9	2	100 %
17.	My friend advised me not to say dirty words when talking.	43	118	84	24	25	294
		15	41	29	7	8	100 %
18.	My friend reminded me not to talk about other people's bad things.	51	128	73	29	13	294
		17	44	25	10	4	100 %
19.	My friend reminded me not to insult others.	57	139	63	23	12	294
		19	47	21	8	5	100 %
20.	My friend advised me to always maintain politeness when talking.	68	147	581	18	10	294
		23	50	17	6	4	100 %
21.	My friend reminded me not to say rude when talking	47	133	84	80	10	294
		16	45	287	7	4	100 %
22.	My friend advised me to smile when talking	54	123	88	19	10	294
		18	42	30	6	4	100 %
23.	My friend advised me to always be kind to others.	63	153	54	16	8	294
		21	52	19	5	3	100 %
amount		<b>1124</b>	<b>2787</b>	<b>1959</b>	<b>595</b>	<b>297</b>	<b>6726</b>
Total x Weight		<b>5620</b>	<b>11148</b>	<b>5877</b>	<b>1190</b>	<b>297</b>	<b>24132</b>
Highest Scores		<b>33810</b>					

Based on respondents' answers, the score of peer communication variable (X3) is 71%. This value is in the category of "good" (between 61% - 80%). This category shows that quite a number of students determine their answer choices in the peer communication variable questionnaire (Y) on the answer choices "agree", and "disagree" and "disagree". Furthermore, it can be stated that peers are perceived by students as communicators who have credibility consisting of ordinary skills (smart and smart, and trustworthy (honest and fair). In addition, students also value their peers as people who have the usual good attitude course when communicating, that is, being relatively open, empathetic, giving support, being positive and maintaining equality when communicating with it. A mediocre perception of peers causes students to accept or not receive messages conveyed by peers.

**Table. 6** Respondent Answer Score against Questionnaire Variable Ethics Islamic Student Communication (Y)

No	Statement	Answer					Σ
		SS	S	KS	TS	STS	
		5	4	3	2	1	
1.	I would avoid finding my friends gossiping	128	124	37	2	3	294
		44	41	12	1	2	100%
2.	I say the word "sorry" in a soft voice to the beggar / beggar if I do not give alms / assistance to him.	173	98	17	5	1	294
		59	33	6	2	0	100%
3.	I always choose good words when speaking so as not to offend others.	148	126	19	1	0	294
		50	43	7	0	0	100%
4.	Even though I was angry, I still said kind words in a gentle way.	88	114	80	8	4	294
		30	39	27	3	1	100%
5.	I will change the conversation of my friend if he starts talking about things that are not good.	107	138	38	8	3	294
		36	47	13	3	1	100%
6.	Even though I was playing, I never answered "ah" if my parents told me to.	88	111	83	6	6	294
		30	38	28	2	2	100%
7.	Even though parents have been repeatedly asked about the same things, I still answer them with kind words and soft tones.	119	130	42	3	0	294
		40	44	15	1	0	100 %
8.	My parents always felt happy for what I said to him.	89	124	76	3	2	294
		30	42	26	1	1	100%
9.	Even though I was scolded by my parents, I still obeyed and respected him when I was scolded.	140	118	32	3	1	294
		48	40	11	1	0	100 %
10.	If there are friends who achieve success, I did not forget to say the word "congratulations" to him.	123	152	16	2	1	294
		42	52	5	1	0	100%
11.	I will greet my friend first, even though he has deliberately refused to greet me as usual for several days.	89	127	58	11	9	294
		30	43	50	4	3	100%
12.	I will not tell the bad of my friend, even though he has told of my bad.	88	119	72	9	6	294
		30	40	24	4	2	100%
13.	When hanging out with friends, I prefer to talk as needed because I think a lot of talking that's not good.	95	132	57	8	2	294
		32	45	19	3	1	100%
14.	I prefer to speak directly to the thing that I want to convey.	134	135	24	0	1	294
		46	46	8	0	0	100%
15.	I behave more respectfully and politely when talking to parents.	194	92	8	0	0	294
		66	31	3	0	0	100 %
16.	Even though my friend called me a rude word, I still answered it with a non-rude word.	86	115	73	11	9	294
		29	39	25	4	3	100%

17.	I keep saying good words in a good way when talking to my friend even though he has mocked me.	82	109	80	16	7	294
		28	37	27	6	2	100%
18.	Even if I am angry with my friend, I will not speak harshly to him	65	125	87	11	6	294
		22	43	29	4	2	100%
19.	One time my friend used my belongings without my knowledge. When I met I rebuked him in a good manner and words that were not rude.	79	122	75	13	5	294
		27	41	26	4	2	100 %
20.	I will be honest even though the result is being scolded by my parents.	132	130	27	2	3	294
		45	44	9	1	1	100 %
21.	I would rather speak as it is than make up stories to be considered great.	134	122	31	4	3	294
		46	41	11	1	1	100 %
22.	If I have made a mistake, it is better to admit the mistake than convoluted talk to cover up the mistake.	156	110	21	5	2	294
		53	37	7	2	1	100 %
amount		<b>2537</b>	<b>2673</b>	<b>1053</b>	<b>131</b>	<b>74</b>	<b>6468</b>
Total x Weight		<b>12685</b>	<b>10692</b>	<b>3159</b>	<b>262</b>	<b>74</b>	<b>26872</b>
Highest Scores		<b>32340</b>					

Based on the data in the table it is known that the variable score of Islamic communication ethics of students (Y) is  $26872/32340 = 0.82 = 82\%$ . This value is in the "very good" category. This category is based on respondents' answers to the variable questionnaire of Islamic communication ethics of students (Y) where most of them make choices on the answer "strongly agree" and "agree", meaning that students state that they have a fairly good Islamic communication ethics. This Islamic communication ethics they show in the form of their attitudes and behavior when communicating.

#### 4.2 Effect of peer communication (X3) on the ethics of Islamic communication of students (Y) of Vocational High School 1 Perct Sei Tuan Deliserdang

There is a significant influence of peer communication on students' Islamic communication ethics. This proof is shown by the probability value (sig) that is equal to 0,000, where this value <of the significant level of 0.05 (Sig.  $\leq \alpha$  0.05). Because the sig value  $< \alpha$  value of 0.05 then there is a significant influence of peer communication on the ethics of Islamic communication of children / students. This significant influence shows the consistency between the value of peer communication quality obtained through the calculation of a "good" Likert scale with the coefficient of peer communication through statistical calculations whose results are positive.

After it is known that there is a significant influence of peer communication on students' Islamic communication ethics, the value of the next will be discussed the coefficient of peer communication (X3) on students' Islamic communication ethics (Y). Based on the regression coefficient table which was processed using SPSS version 22, obtained coefficient value of 0.218 units, this value means that peer communication (X3) has a positive effect on the ethics of Islamic communication of students (Y). The contribution of peer communication

(X3) to the ethics of Islamic communication of students is 0.218 units. The coefficient value is also meaningful, if the quality of peer communication (X3) is improved then the Islamic communication ethics of students (Y) will also increase.

The results of this study, especially those referring to acceptance of hypothesis 3, namely "Peer communication has a significant effect on the ethics of Islamic communication of students", in accordance with the words of the Messenger of Allah, "Indeed the parable of associating with righteous friends and naughty friends is like being friends with a carrier of musk and blower fire". The musk oil carrier sometimes gives you oil or sometimes you buy from it and sometimes you get the sweet smell from it. The blower sometimes burns your rags and sometimes you get a foul odor from it. "(Narrated by Muttafaq'Alayh).

#### IV. Conclusion

Peer communication to public vocational high school students 1 Percut Sei Tuan Deli serdang has a significant effect on students' Islamic communication ethics. This influence is shown by the contribution of peer communication by 0.218 units to the ethics of Islamic communication of students. Peer communication has a positive effect on students' Islamic communication ethics. The better the peer communication with students, the better the ethics of student Islamic communication. Family communication, communication of Islamic religious education teachers and peer communication together have a significant effect on the ethics of Islamic communication of students. The influence is 50.9%. This means ethics.

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