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## Using Organizational Communication in Teaching at the Primary School

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### Abstrak

Komunikasi organisasi menjadi aspek penting dalam menciptakan lingkungan belajar kondusif di madrasah. Penelitian ini bertujuan untuk mendeskripsikan implementasi komunikasi organisasi dalam pembelajaran di MIS Baja Kuning Langkat. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi deskriptif, untuk meninjau penerapan komunikasi Islam yang dilakukan kepala madrasah terhadap guru, staf dan siswa di MIS Bajang Kuning. Hasil penelitian ini menemukan bahwa komunikasi organisasi telah diterapkan namun belum lancar dan efektif. Karena di dalam kepemimpinannya, kepala sekolah mengeluarkan kebijakan-kebijakan menggunakan komunikasi ke bawah, artinya komunikasi mengalir dari atasan kepada bawahan. Begitu juga kebijakan-kebijakan mengenai perencanaan pembelajaran, pelaksanaan dan evaluasi pembelajaran, kepala sekolah di dalam penerapan komunikasi Islam lebih cenderung memakai sistem *benevolent* otoritatif dan konsultatif. Di mana di dalam pola ini, kadang kala kepala sekolah memakai komunikasi satu arah kadang kala juga kepala sekolah sebagai tempat konsultasi dari para bawahan, tempat mengeluarkan/merencanakan semua ide, pendapat dan gagasan untuk kemajuan sekolah.

**Kata Kunci:** Komunikasi Islam, Komunisasi Organisasi, Lembaga Pendidikan Dasar.

### Abstract

*Organizational communication is an important aspect of creating a conducive learning environment in Madrasas. This study aims to describe the implementation of organizational communication in learning at MIS Baja Kuning Langkat. This study uses a qualitative approach with a descriptive study method, to review the application of Islamic communication by the head of the madrasa to teachers, staff, and students at MIS Bajang Kuning. The results of this study found that organizational communication has been implemented but has not been smooth and effective. Because in his leadership, the principal issues policies using downward communication, meaning that communication flows from superiors to subordinates. Likewise, in policies regarding lesson planning, implementation, and evaluation of learning, school principals in the application of Islamic communication tend to use an authoritative and consultative benevolent system. Where in this pattern, sometimes the principal uses one-way communication, sometimes the principal as a place for consultation with subordinates, a place to issue/plan all ideas, opinions, and ideas for the progress of the school.*

**Keywords:** Islamic Communication, Communization Organizations, Elementary Education Institutions.

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## INTRODUCTION

An institution's structure, particularly its educational institutions, determines how its members are organized. An organization's membership structure moves and empowers members to work together to create educational institutions and raise institution quality. According to their individual capabilities (competences), each organization member has a unique position and is accountable under the authority of their membership status. Thus, the organization's membership status and authority demonstrate that all of its members are on an equal footing, with each receiving power in accordance with their individual potential (Ningsi, 2020).

It is important to realize that individuals inside an organization are unique individuals with different perspectives on the organization's unique qualities, methods for achieving those goals, and interactions amongst individuals within the organization. Due to these distinctions, organizations, including educational institutions, must develop internal and national policies that mandate rules that can impose discipline on all employees while they are at work as well as operational requirements for carrying out organizational responsibilities (Asiyah, 2018).

Organizations operate on a regular or systematic basis with a structure that is mutually organized in an effort to accomplish organizational objectives. An organization includes a huge variety of members, and each one could offer advantages. In order to achieve organizational goals, it is natural for employees within the organization to complement one another. As a result, numerous roles are carried out through official and informal communication inside the business (Nugroho, 2014).

The ability to establish efficient communication and good cooperation among all members of the organization is a requirement for organizational communication. The major objective is to transmit information from the teacher to the receiver, specifically the pupils, in order to carry out the intricate learning plans. In a broader sense, the principal's communication of information is the primary force behind the communication of information received by teachers and students to collaborate on achieving goals. This is based on the definition of communication as an informational exchange (Labaso, 2018).

In addition to speech between individuals or groups, the exchange of information or messages also entails the sending and receiving of emotional messages. As people engage or communicate, this occasionally results in perception disparities. The tension that arises between the message's recipient and sender as a result of a misinterpretation or misunderstanding is the thing that worries me the most. In fact, the purpose of communication is to connect people in an effective and efficient way so that they may work together to achieve a single corporate goal (Dewi, 2020).

Ethics, culture, habits, customs, place, time, situation, and other concepts that should be understood in communication are sometimes overlooked. In addition to time and environment, the effectiveness of organizational communication also promotes good communication, thus a good commitment will be attained if all factors show strong passion for attaining organizational goals. A place where the formal education process is carried out is a school. It is more than just a place where teachers and students congregate; rather, it is where the formal education process is carried out in a complicated and interrelated manner (Mukhrisa, *et.al.*, 2019).

In reality, prior academics have conducted a great deal of pertinent research on the use of Islamic communication in madrasas. During the Covid-19 pandemic, one of them raised the topic of virtual communication in madrasas (Aprinaldi, 2022), communication between madrasa residents and its correlation with the learning climate (Akram, *et.al.*, 2019: 1-21), analysis of the strategy of the head of the madrasa in an effort to realize a religious madrasa (Tajudin & Aprilianto, 2020), Islamic communication and its relevance to teacher performance (Nasution, 2021), the influence of the principal's leadership behavior on communication between madrasah members (Buhaiti, 2014), organizational culture and cross-cultural counseling communication in madrasas (Suryadi, 2018), madrasah religious culture development strategy (Mulyadi, 2018),

conducive madrasa organizational culture (Astuti & Danial, 2019), communication between members based on the organizational structure of the madrasa (Khotimah, 2022),

It makes sense that pertinent studies have been discussed from a variety of scientific vantage points in relation to the literature review that was just mentioned. Similar to this, a gap analysis was discovered, namely the need for a focused study on the implementation of communication involving all stakeholders in one madrasa, including the head of the madrasa communicating with teachers, administrative staff, and students, which is then anticipated to serve as the foundation for enhancing the caliber of learning in madrasas. "Implementation of Islamic Communication at MIS Baja Kuning" summarizes the topic.

## **METHOD**

This study employs a qualitative methodology and a descriptive study design. The adoption of Islamic communication at the Baja Kuning MIS is the topic of the research, which will be conducted between November 2022 and January 2023. In-depth interviews, participant observation, and documentation studies are used for data collecting. During the research, this tool uses specific notes and interview criteria. Also, the data were examined utilizing methods for data reduction, data display, and conclusion-making. The triangulation technique was employed by the researcher as a step in determining the validity of the data to ensure that it was credible, interdependent or correlated, and confirmable (Assingkily, 2021).

## **RESULTS AND DISCUSSION**

The research's findings are focused on efforts to present findings from fieldwork that are informed by the formulation and focus of four research problems, namely: (1) Application of Islamic communication at MIS Baja Kuning; (2) Application of Islamic communication in Baja Kuning MIS; (3) Inhibiting factors; and (4) Efforts.

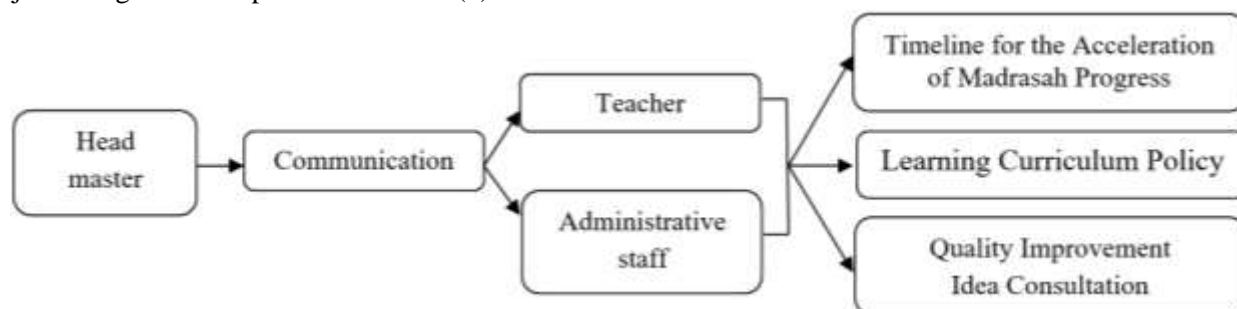
Based on the findings of in-depth interviews conducted by the researcher and the school principal, observations made in the field revealed that the Baja Kuning MIS applied Islamic communication between the principal and the teacher. The principal is open to receiving feedback from the teacher during coordination meetings that are held once a month and are typically held in the office.

The meeting's principal invites everyone in attendance to share any challenges they are facing at work and solicits suggestions for improving the school's efficiency and success. This will help the institution solve problems and put effective policies in place. with the belief that MIS Baja Kuning's instructors and students share in the objectives of Islamic education. Once a month, coordination meetings are generally held with the goal of examining issues or challenges with the work and soliciting and promoting teacher views in order to maintain effective communication.

As the school's principal, he instantly informs his staff of any pertinent information so that there won't be any misconceptions due to information spreading from the outside. This frequently occurs when financial information is involved. The principal calls a meeting in the office for all staff members to discuss the matter in order to avoid problems or gossip within the organization (school), as gossiping or backbiting is prohibited by Islamic law. The principal provides accurate information in this meeting in a transparent, open, and honest manner. And if the problem worsens, employees' productivity and motivation will decline, and they'll sense rivalry toward their superiors. It will be challenging to welcome and accept subordinates at MIS Baja Kuning if their sentiments toward bosses are already tense.

According to the results of an interview with the homeroom teacher, the principal, who serves as the school's executive director at MIS Baja Kuning, gave instructions to all teachers that they must first prepare lesson plans as a guide for achieving learning objectives before beginning the teaching process. When learning in school, students begin by greeting each other, praying before studying, reading brief letters, then learning the subject matter. Following learning, the teacher and students greet each other and pray. While the principal and

other teachers shake hands when they see one another. The implementation of Islamic communication at the Baja Kuning MIS is depicted in scheme (1) as follows.



**Figure 1. Flow of Communication between the Head of Madrasah and Teachers and Administrative Staff**

Although it has been implemented, the MIS Baja Kuning principal's Islamic communication to the faculty, staff, and students has not been seamless or successful. As a result of the principal's usage of downward communication, which means that information is passed from superiors to subordinates, policies were created under his leadership. Similar to regulations addressing lesson planning, execution, and learning evaluation, school administrators tend to utilize an authoritative and consultative beneficent structure when applying Islamic communication. Whereas under this pattern, the principle occasionally engages in one-way communication, other times the principal serves as a venue for subordinate dialogue, a venue to issue/plan all thoughts, opinions, and suggestions for the advancement of the school.

The principal wishes to solicit and accept complaints or issues at work, opinions, and ideas from them during regular coordination meetings held in the office, according to one of the teachers who has been involved in the implementation of Islamic communication at MIS Baja Kuning. Yet, the principal ultimately decides on the policy. According to the findings of interviews with teachers, the principal wanted to hear from them and asked for their opinions, but the principal did not respond sufficiently, leaving the teachers with the impression that the implementation of organizational communication within the school was merely a means to the principal's ends.

Anybody can engage in communication activities, which include interpersonal and group communication, not only in the external environment but also within the boundaries of the company. The quantity of time spent on the communication process indicates the relevance of communication inside the organization in relation to the work. The organization's body is analogized as having different components connected by blood (Indrioko, 2019: 1-13).

Each influences and is impacted by the environment in a reciprocal relationship between communication and human behavior. Honest and forthright behavior is encouraged by an atmosphere of open communication. Because behavior and communication are intertwined, it is impossible to learn one without the other. It is preferable if the researcher briefly discusses organizational behavior before moving on to a discussion of the implementation of organizational communication. The study of human behavior in organizations using information on how to act in organizations is known as organizational or organizational behavior (Nurhadi & Niswah, 2019).

Because human behavior in the workplace has a significant impact on achieving the goals of the organization or school that have been implemented, organizational communication is the process of implementing communication within the organization or school by understanding the differences in human behavior. Using organizational communication in the context of education will raise the standard of instruction. Good communication between message senders and recipients will have a beneficial effect since it must have been perceived as necessary to accomplish educational objectives if it had been created between the principal and teachers, staff, and students (Lidia, 2020).

The principal treats and recognizes teachers, students, and other school personnel as subjects rather than objects when implementing communication. A meeting between the subject and the subject is how this communication is put into action. The principal understands and treats the educational component as a very important topic because the better a school principal analyzes other educational components, the more likely there is to be an increase in the quality of learning in the school. However, depending on how a school principal is looking for a solution, there will undoubtedly be challenges in the implementation of organizational communication (Haris, 2019).

The use of communication also faces a number of challenges, including misunderstandings, differences of opinion, feelings of aggravation on the part of one party (the sender or recipient of information), and sensitive conduct. When people connect or communicate, these many barriers may set off a conflict. Organizational conflict can have both positive and negative effects and can also foster creativity, innovation, and adaptability. Conflict can impair performance, lead to unhappiness, heighten tension and stress levels, but it can also prompt introspection and the development of better solutions (Ali, *et.al.*, 2016).

Fundamentally, communication that adheres to Islamic principles aims to forge positive relationships with oneself, with the Creator, and with others in order to foster peace, amity, and environmental and human safety via obedience to the directives of Allah SWT and His Messenger. In order for Muslims to study it more thoroughly and put it into practice, this information is used as a tool for da'wah. as a setting to inspire people to continuously strive for kindness as a preparation for the hereafter (Purwanti, *et.al.*, 2017).

Islamic communication must be truthful, factual, just, honest, not lie, nor distort or manipulate facts. It must also refrain from using deceptive language (QS. Al-Hajj: 30). Islamic communication's information function should be able to provide information that promotes community happiness, kindness, and peace. The inhabitants of the digital era will eventually realize a peaceful society in this way. Nevertheless, it is acknowledged that the Baja Kuning MIS has implemented Islamic communication, albeit with some implementation-related shortcomings.

## CONCLUSION

The application of the principal's Islamic communication to teachers, staff, and students at MIS Baja Kuning has been implemented, although not in a seamless or efficient manner, according to the findings of the research done. As a result of the principal's usage of downward communication, which means that information is passed from superiors to subordinates, policies were created under his leadership. Similar to regulations addressing lesson planning, execution, and learning evaluation, school administrators tend to utilize an authoritative and consultative beneficent structure when applying Islamic communication. Whereas under this pattern, the principle occasionally engages in one-way communication, other times the principal serves as a venue for subordinate dialogue, a venue to issue/plan all thoughts, opinions, and suggestions for the advancement of the school.

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